THE MEANING OF MEANING IN THE LOGOTHERAPY OF DR. VIKTOR E. FRANKL

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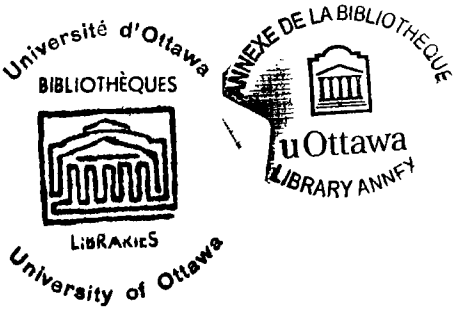

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INTRODUCTION

Logotherapy is the name which Frankl has given to his system of psychotherapy. This system has been placed under the category of existential psychiatry. However, Logotherapy is differentiated from other schools within existential psychiatry in that it has successfully developed a psychotherapeutic technique. Now, each technique presupposes an underlying theory of man and a concept of life. The concept of life which is at the base of Logotherapy consists of three principles: (1) freedom of will; (2) will to meaning; and (3) meaning of life. As Frankl says:

> Logos is a Greek word which means "meaning." Logotherapy or, as it has been called by some authors, the third Viennese school of psychotherapy, focuses on the meaning of human existence as well as on man's search for such a meaning.[1]

This thesis will explore Frankl's conception of meaning with a view to determining the following questions. Is there a precise signification in Frankl's mind when he refers to meaning, and what role does meaning play in human life?

Chapter one will investigate the problem which the unfulfillment of man's will to meaning presents to orthodox

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1 Viktor E. Frankl, "Basic Concepts of Logotherapy," Journal of Existential Psychiatry, Vol. 3, 1962, p. 111.

psychotherapy. In chapter two, we shall discuss Frankl's conception of meaning in detail, determine the signification of meaning, and the role which it plays in man's life.

CHAPTER I

THE SEARCH FOR MEANING

1. Will to Meaning.

There have been many theories attempting to explain the motivation underlying human behavior. Sigmund Freud viewed man as dominated by the pleasure principle. Alfred Adler advanced the status drives or the power principle. Jung conceived the archetypes, and more recently we have the development of self-actualization theories. Viktor E. Frankl rejects these theories as expressing the primary motivational force in man. Instead, he believes that man is basically motivated by what he calls the will to meaning:

> [...] logotherapy considers man to be primarily motivated by a groping for a meaning to his existence, by the striving to fulfill this meaning and thereby to actualize as many value potentialities as possible. In short, man is motivated by the will to meaning.[1]

In order to demonstrate that the will to meaning is a fact, Frankl cites a public opinion poll which showed that:

> [...] 89% of the people polled admitted that man needs "something" for the sake of which to live. Moreover, 61% conceded that there was something, or someone, in their own lives for whose sake they were even ready to die.[2]

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1 Viktor E. Frankl, "Psychiatry and Man's Quest for Meaning," Journal of Religion and Health, Vol. 1, 1962, p. 93.

2 --------, Man's Search for Meaning, New York, Washington Square Press, 1968, p. 155.

Repeating this poll at his clinic in Vienna, he found a difference of only two percent among the patients and personnel, from that of thousands of people who were tested in France. Also, he refers to an empirical corroboration of the will to meaning concept by James C. Crumbaugh and Leonard T. Maholick (1963) who said that, "The trend of observational and experimental data is favorable to the existence of Frankl's hypothetical drive in man."[3]

However, Frankl objects to Crumbaugh and Maholick[4] speaking of the will to meaning in terms of a drive in man. If such were the case, man would be basically concerned with his own equilibrium. Thus, he would fulfill meaning to satisfy a drive or need for meaning; that is to say, to regain his inner equilibrium. Meaning would not be fulfilled by him for its own sake but for his own sake. In reality, he holds that we fulfill meaning for its own sake.

By way of presenting a clearer picture of the will to meaning, Frankl[5] contrasts it to the pleasure principle of Freud or, as it is called in Logotherapy, the will to pleasure, and the will to power of Adler. The will to

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3 Viktor E. Frankl, "Self-transcendence as a Human Phenomenon," Journal of Humanistic Psychology, Fall 1966, p. 100.

4 Ibid., p. 100.

5 Ibid., p. 98.

pleasure is a self-defeating principle because the more a man aims at pleasure, the more he misses his aim. Pleasure comes about as a side effect but we destroy it when we set it up directly as a goal. He thinks that many sexual neuroses have this as an underlying causal factor. Potency and orgasm are impaired to the extent to which they are made a goal. The will to power is also self-defeating "insofar as a person who displays and exhibits this status drive, will sooner or later be dismissed as a status seeker."[6]

The will to pleasure and the will to power are derived from the will to meaning.[7] Pleasure arises as an effect of the fulfillment of meaning, and power is the means used to bring about the fulfillment of meaning. The will to pleasure errs in taking the effect for the end and the will to power errs in mistaking the means to an end for the end itself. He says that:

> Ultimately, the psychodynamic concept of man presents him as a being basically concerned with maintaining or restoring his inner equilibrium and in order to do so, he is trying to gratify his drives and satisfy his instincts.[8]

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6 Ibid., p. 98.

7 Viktor E. Frankl, "The Philosophical Foundations of Logotherapy," in Erwin Straus (ed.), Phenomenology Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 48.

8 Ibid., p. 49.

Jungian psychology[9] interprets human motivation in somewhat the same manner. The archetypes urge their materialization and so man tries to get rid of his tensions. Consequently, reality is seen as a workable instrument and is used to dispose of the archetypes. This is referred to as the homeostasis principle:

> This principle proceeds as if the psyche of man were a closed system and as if it were man's paramount concern to maintain or restore certain psyche conditions, the reconciliation and satisfaction of the claims of the id and superego.[10]

Frankl tells us that if we interpret man as having reality serve merely as a means to an end, the end being homeostasis, then we view man in a monadologistic way, and to do so is to disregard the tie that he has with the world:

> In a monadologistic view of man there is no place for any true encounter between man on the one hand and the world and its objects on the other. The objects in the world are no longer seen in their objective essence but, instead, only as more or less useful tools for the maintenance of homeostasis. There is no room left for anything such as commitment to a cause for its own sake or participation with a partner for the partner's sake. Instead, causes and partners are devaluated to the level of mere means to an end, namely the end of restoring certain conditions in the subject's psyche system. As a means they appear to the subject to have no <u>value</u> in themselves but to be only of <u>use</u> to him.[11]

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9 <u>Ibid</u>., p. 49.

10 Viktor E. Frankl, "The Spiritual Dimension in Existential Analysis and Logotherapy," <u>Journal of Individual Psychology</u>, Vol. 15, 1959, p. 160.

11 --------, "Beyond Self-actualization and Self-expression," <u>Journal of Existential Psychiatry</u>, Vol. 1, 1960, p. 6.

Frankl believes that the way in which man normally approaches the world is not primarily, nor should it be, in terms of a means-end relationship. Man is not guided by the homeostasis principle. He backs up this assertion by posing the question of what would happen if man could satisfy all his needs and drives completely. The answer, of course, would be that he would not obtain deep fulfillment, but rather he would experience a frustrating inner void, a deep feeling of emptiness:

> [...] man is not primarily interested in any psychic conditions of his own, but rather is oriented toward the world, toward the world of potential meanings and values, which so-to-speak are waiting to be fulfilled and actualized by him. In logotherapy we speak, in this connection, of a "will to meaning."[12]

Now, there is a new concept of man which is gradually superseding the older psychodynamic concept. The older concept interpreted man as primarily concerned with satisfying his needs. The new anthropological concept visualized the aim of man in life as self-actualization and realizing his own potentialities. Frankl criticizes this because he feels that man's ultimate destination or even his primary intention cannot be self-actualization. Man fulfills himself only to the extent that he fulfills a meaning out in the world:

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12 Ibid., p. 7.

> [...] self-actualization also belongs to a certain class of phenomena [every subjective condition, e.g., pleasure] which can only be obtained in terms of a side-effect but are thwarted precisely to the extent to which they are made a matter of direct intention.[13]

> Actually, man's concern is not to fulfill himself, or to actualize himself, but to fulfill meaning and to realize value. Only to the extent to which he fulfills [the] concrete and personal meaning of his own existence will he also actualize himself--self-actualization occurs by itself--not through intention, but as an effect.[14]

In considering self-actualization as an effect rather than an object of intention, we shall come to see that self-transcendence is a central aspect of man's existence. To live authentically, we must withdraw from ourselves; that is, we must not center interest upon ourselves:

> Another capacity of man is that for <u>self-transcendence</u> (Frankl, 1965a). In fact, it is a constitutive characteristic of being human that it always points, and is directed, to something other than itself. It is, therefore, a severe and grave misinterpretation of man to deal with him as if he were a closed system. Actually, being human profoundly means to be open to the world, a world, that is, which is replete with other beings to encounter and with meanings to fulfill.[15]

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13 Frankl, "The Philosophical Foundations of Logotherapy," in <u>Phenomenology Pure and Applied</u>, p. 50.

14 --------, "The Spiritual Dimension in Existential Analysis and Logotherapy," p. 160-161.

15 --------, "Self-transcendence as a Human Phenomenon," p. 160.

Actually, man focuses upon his own self only when he:

> [...] has forgotten that outside in the world a concrete and personal meaning awaits him, that out there a task is waiting to be fulfilled by him and him alone.[16]

Frankl uses the analogy[17] of a boomerang to illustrate the above point. If the hunter has missed his target, then the boomerang returns to him. Man, too, returns to himself if he has failed to find a meaning in life. One who seeks self-actualization actually reveals a frustrated striving for the fulfillment of meaning.

However, this self-transcendent quality of human existence is shut out[18] if we deal with the uniform forms of experiences rather than with their different contents. But Frankl contends that at every moment man's mind is directed by some intention. He quotes Maslow when referring to this intentional quality of human experience:

> There is in the real world no such thing as blushing without something to blush about, in other words, blushing always means "blushing in a context."[19]

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16 Frankl, "The Spiritual Dimension in Existential Analysis and Logotherapy," p. 161.

17 Ibid., p. 161.

18 --------, "Self-transcendence as a Human Phenomenon," p. 101.

19 A. H. Maslow, quoted by Frankl in "Self-transcendence as a Human Phenomenon," p. 101.

Frankl stresses the importance of viewing phenomena "in a context"[20] in psychology. Peak experiences, happiness and pleasure must be viewed in the context with their respective objects. This implies considering a phenomenon such as pleasure with the reason that a person has to experience pleasure. A motivational theory which states that man cares for pleasure and happiness regardless of the reason he experiences them does not take into consideration the reasons which differ from one another but, rather, focuses upon the effects which are always the same:

> Actually, man does not care for pleasure and happiness as such but rather for that which causes these effects, be it the fulfillment of a personal meaning, or the encounter with a human being.[21]

We have stated in this chapter that motivational theories based on the homeostasis principle and those based on the fulfillment of the greatest number of immanent possibilities are inadequate. Frankl writes that:

> [...] an adequate view of man can only be properly formulated when it goes beyond homeostasis, beyond--self-actualization--even beyond man himself! --to that transcendent sphere of human existence in which man chooses what he will do and what he will be in the midst of an objective world of meanings and values.[22]

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20 Frankl, "Self-transcendence as a Human Phenomenon," p. 101.

21 Ibid., p. 101.

22 --------, "Beyond Self-actualization and Self-expression," p. 17.

2. Existential Vacuum.

In the preceding section of the thesis, we saw that man is basically motivated by a will to meaning. He is motivated by a "groping for a meaning to his existence, by the striving to fulfill this meaning and thereby to actualize as many value potentialities as possible."[23]

However, if a person's will to meaning remains unfulfilled; that is, if he fails in his striving to give his life a meaning worth living for, then he will suffer from existential frustration. The effect of existential frustration may be observed in a condition which Frankl calls the existential vacuum; "that is, inner emptiness, the feeling of having lost the meaning of existence and the content of life. This feeling then spreads and permeates the whole of life."[24]

The existential vacuum may become manifest or remain concealed. The main way in which it is manifested is in a state of boredom. Frankl tells us that the psychiatrist today is being confronted with more problems caused by boredom than distress. One example of the existential vacuum

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23 Frankl, "Psychiatry and Man's Quest for Meaning," p. 93.

24 --------, "The Spiritual Dimension in Existential Analysis and Logotherapy," p. 162.

is exhibited in what is called "Sunday Neurosis."[25] After the hurried pace of the week is finished, the void within people becomes manifest and they realize the lack of content in their lives, bringing on a depressive state. Also some causes of suicide,[26] alcoholism, juvenile delinquency and the crises which the aged and the pensioners face, may be traced back to an underlying existential vacuum. Usually, the existential vacuum does not manifest itself but is in a latent and masked state. Some ways in which people escape from their inner void, in a masked form,[27] are through work mania, dipsomania; that is, an insatiable craving for alcohol, gossip mania, gambling mania, and the craze for speed.

The origin of the existential vacuum is a matter of speculation. Frankl thinks that it may arise from the fact that man has undergone a twofold loss since becoming a truly human being:

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25 Viktor E. Frankl, "Collective Neuroses of the Present Day," in Psychotherapy and Existentialism: Selected Papers on Logotherapy, New York, The New American Library, 1968, p. 125.

26 --------, Man's Search for Meaning, p. 169-170.

27 --------, "Collective Neuroses of the Present Day," in Psychotherapy and Existentialism, p. 126.

> The loss of that instinctual security which surrounds an animal's life, and the further, more recent loss of those traditions which governed man's life in former times. At present, instincts do not tell man what he has to do, nor do traditions direct him toward what he ought to do; soon he will not even know what he really wants to do [...].[28]

He thinks that reductionism may be a third possible cause of the existential vacuum:

> The existential vacuum, the feeling of meaninglessness on many an American campus is still reinforced by exposing your youngsters to a reductionist way of indoctrination. And what is meant by reductionism? I would say reductionism is a pseudo-scientific procedure in which a human phenomenon--love, conscience--is reduced dynamically to, or deduced genetically from a subhuman phenomenon, love being reduced to the sublimation of sex and nothing but that, or conscience being deduced from--love being deduced and conscience being reduced to the mere superego.[29]

We are given some indication of the frequency of the existential vacuum in the form of a statistical survey[30] conducted with Frankl's students at the University of Vienna. This revealed that forty percent of the German, Swiss and Austrian students knew the feeling of ultimate absurdity from

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28 Frankl, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 19-20.

29 --------, "The Task of Education in an Age of Meaninglessness," lecture given at the University of Ottawa, Canada, November 17, 1968, p. 16-17.

30 --------, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 19.

their own experience. He found that eighty-one percent of the American students had experienced the existential vacuum.

Although the existential vacuum in itself is not pathological, it may lead to a neurotic illness. Frankl has coined the term "noögenic neurosis" to describe this condition, contrasting it to psychogenic neurosis, which is the sense in which the word neurosis is usually meant:

> Noögenic Neuroses do not emerge from conflicts between drives and instincts, but rather from conflicts between various values; in other words, from moral conflicts, or to speak in a more general way, from spiritual problems. Among such problems, existential frustration often plays a great role.[31]

The distinguishing characteristics of the noögenic neurosis[32] are a loss of interest and a lack of initiative. Frankl gives credit to James C. Crumbaugh and Leonard T. Maholick who developed a Purpose in Life Test (PIL) to differentiate noögenic neuroses from conventional neuroses. They concluded that:

> "Noögenic neurosis exists apart from the conventional diagnostic categories" and is not "identical with any of the conventional diagnostic syndromes." It represents "a new clinical syndrome which cannot be adequately comprehended under any of the classical descriptions." Present results lend

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31 Frankl, Man's Search for Meaning, p. 160.

32 --------, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 19.

support and are "favorable to Frankl's concepts of noögenic neurosis and existential vacuum."[33]

In reference to the frequency of noögenic neuroses, Frankl tells us that Werner in London, Langen and Volhard in Tuëbingen, Prill in Wüerzburg, and Niebauer in Vienna have estimated that "about 20% of the neuroses are noögenic in nature and origin."[34]

3. Inadequate Approach of Orthodox Psychotherapy to the Existential Vacuum.

We have learned that man is basically motivated by the will to meaning, and that existential frustration of this will results in a condition known as the existential vacuum, which in turn may lead to a noögenic neurosis.

In this chapter we will examine the approach of orthodox psychotherapy to this problem. In so doing, we shall see that orthodox psychotherapy needs to be supplemented by a new procedure which will enter the spiritual dimension of man, where the will to meaning and the meaning of life can be adequately understood.

According to Frankl, more and more people today are bringing philosophical problems such as, what is the meaning of life, to the doctor:

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33 Viktor E. Frankl, "Logotherapy and Existentialism," Theory Research and Practice, Vol. 4, No. 3, 1967, p. 140-141.

34 --------, "The Concept of Man in Logotherapy," Journal of Existentialism, Vol. 6, 1965, p. 57.

> Ever more frequently psychoanalysts report that they are confronted with a new type of neurosis that is characterized mainly by loss of interest and by lack of initiative. [...] Time and again the psychiatrist is consulted by patients who doubt that life has any meaning. This condition I have called "existential vacuum."[35]

These people in previous times who were frustrated in their will to meaning would have consulted a priest, pastor or rabbi. He conjectures that perhaps they are seeking help in clinics now because we are living in a secularist age. However, this can be an embarrassing situation for the psychiatrist because he has to face human problems rather than specific clinical problems. Frankl poses the following question. Is psychotherapy prepared to deal with this need? Let us now examine what he has to say about the approach of existing psychotherapy to the problem of meaning.

The doctor may approach the problem by taking refuge in the somatic or psychic sphere. He takes refuge in the somatic sphere "whenever he tries literally to cut the patient off with a bromide and to drown his metaphysical needs in Tinctura Valeriana."[36] He flees to the psychic sphere when:

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35 Frankl, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 19.

36 --------, "The Will to Meaning," Journal of Pastoral Care, Vol. 12, 1958, p. 83.

> [...] he does not present rational counter-arguments to the patient who despairs because he is in doubt about the meaning of his existence. Instead of arguing against suicide, he merely investigates the emotional background of the despair and tries to "unmask" it as an expression of an Oedipus complex or of feelings of inferiority, as if the truth of a philosophy of life depended upon the health of him who has a philosophy of life.[37]

The clinician is prepared to cope with the existential vacuum only in medical terms. This has been the traditional manner in which it was handled. Along with this, he does not assist the patient in seeing his problem as a challenge, but rather as a sickness which must be cured. "By so doing, the doctor robs the patient of the potential fruits of his spiritual struggle."[38] Thus we see that the doctor, because he evaluates the plight of his patients in medical terms, is forced to conceive of the existential vacuum as something pathological. However, for Frankl, the existential vacuum in itself is not pathological. The feeling of meaninglessness which a person experiences does not necessarily mean that he is sick and there is no reason why he has to get sick at all:

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37 Ibid., p. 83.

38 Frankl, "Psychiatry and Man's Quest for Meaning," in Psychotherapy and Existentialism, p. 72.

> The feeling of meaninglessness is not pathological; it is something generally human, even the most human of all that there may be in man; it is not something all-too-human, something morbid.[39]

He illustrates this point by citing the case of a university professor in Vienna.[40] This professor had doubted the meaning of life to the point where he brooded over it. After undergoing an examination, he was found to be suffering from a recurrent endogenous depression. But he doubted the meaning of his life, not during his psychic illness, but at those times when he was healthy.

As Frankl conceives it:

> A philosophical structure is not just the product of the diseased psyche of its creator. We have no right to conclude from the psychic illness of a person who has produced a particular world-view that his philosophy is therefore not valid.[41]

We must deal with philosophical questions at face value on a philosophical level instead of "turning the discussion toward the pathological roots from which the question stemmed, or by hinting at the morbid consequences of philosophical pondering."[42] This approach applies especially to a

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39 Frankl, "The Spiritual Dimension in Existential Analysis and Logotherapy," p. 162.

40 Ibid., p. 162.

41 --------, The Doctor and the Soul: From Psychotherapy to Logotherapy (4th printing), New York, Knopf, 1971, p. 12.

42 Ibid., p. 11.

person with a neurotic world view. A patient who has a valid world view does not need to be corrected, but if his world view is wrong, then it has to be corrected by non-psychotherapeutic methods. Psychotherapy cannot set straight a distorted world view:

> The standards with which psychopathology works, "health--sickness," are in every case relevant only to the human being, never to his productions. That we make a psychopathological statement about a person does not, therefore, exonerate us from the need to come to grips philosophically with his world-view and to examine it for its rightness or wrongness. We repeat: the psychic health or illness of the holder of a world view has no bearing on the correctness or incorrectness of that view. Two times two equals four even if a paranoiac makes the statement. Our evaluation of ideas does not depend on the psychic origins of those ideas.[43]

It has been shown that psychotherapy goes beyond its boundaries when it attempts to deal with philosophical problems like the existential vacuum because "the special categories of psychopathology--namely 'health' and 'sickness'--have no bearing on the truth or validity of ideas."[44] Whenever psychotherapy deals with philosophical questions like the meaning of life in pathological terms, then it falls into the error of psychologism. Frankl sees this as the basic fallacy in the classic therapeutic systems. Let us take a look at his thoughts on this matter.

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[43] Ibid., p. 12-13.

[44] Ibid., p. 14.

Psychologism is the "pseudo-scientific procedure which presumes to analyse every act for its psychic origin, and on that basis to decree whether its content is valid or invalid."[45] There is a tendency in psychologism to shift the grounds of the argument.[46] In attempting to analyse a psychic act for its psychic origin, it is in effect trying to devaluate, to unmask. Instead of dealing with the realm of content, it escapes to the realm of the act. In this way, it is evading questions of validity in the scientific, artistic, and religious fields. However, something can be a mask at one time, or a means to an end, but this does not mean it always has to be so. It does appear that there must be something which is genuine and original.

Psychologism, in Frankl's eyes, presents a grave danger to psychotherapy because it does not recognize the spiritual dimension of man. Rather, it only differentiates between the psyche and soma. As a consequence of not recognizing the spiritual factor in man, psychotherapy might make severe misjudgments:

> [...] a psychologistic therapy might see in the metaphysical aspiration of the individual only the symptom of a neurosis. The consecutive psychotherapeutic treatment would then, in the concrete

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45 Ibid., p. 13.

46 Ibid., p. 15.

> case, encourage a repression of this metaphysical striving. This is tantamount to an education to "metaphysical irresponsibility" as Scheler once called it.[47]

It is the spiritual dimension that the established psychotherapeutic systems have neglected. "By that term--Geist in German--we mean the core or nucleus of the personality."[48] Orthodox psychotherapy cannot cope with the problem of the existential vacuum or the meaning of life because it does not follow man into this spiritual dimension and it is only here that the problem can be properly understood:

> Man lives in three dimensions: the somatic, the mental, and the spiritual. The spiritual dimension cannot be ignored, for it is what makes us human. To be concerned about the meaning of life is not necessarily a sign of disease or of neurosis. It may be; but then again, spiritual agony may have very little connection with a disease of the psyche. The proper diagnosis can be made only by someone who can see the spiritual side of man.[49]

If we ignore the spiritual side of man, as the classic therapeutic systems have done, then we ignore the will to meaning:

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[47] Viktor E. Frankl, "Logos and Existence in Psychotherapy," American Journal of Psychotherapy, Vol. 7, 1953, p. 12.

[48] --------, The Doctor and the Soul, p. 7.

[49] Ibid., p. ix-x.

> The will-to-meaning is the most human phenomenon of all, since an animal certainly never worries about the meaning of its existence. Yet psychotherapy would turn this will-to-meaning into a human frailty, a neurotic complex. A therapist who ignores man's spiritual side, and is thus forced to ignore the will-to-meaning, is giving away one of his most valuable assets. For it is to this will that a psychotherapist should appeal. Again and again we have seen that an appeal to continue life, to survive the most unfavorable conditions, can be made only when such survival appears to have a meaning.[50]

It has been pointed out in section one that both psychoanalysis and individual psychology, as well as Jung and the self-actualization theories have neglected the will to meaning. Frankl says that:

> This meaning-orientation of man was not recognized by psychoanalysis. It was falsified and changed into mere instinct-determinism, and the value-seeking of man was changed into pleasure-seeking. Individual psychology saw in the neurotic man only a person who suffered from the so-called inferiority complex, and it overlooked the person (I deliberately do not say "neurotic person") who suffers from the <u>feeling of meaning-lessness</u> in his existence.[51]

The following incident reveals how a confusion between the instinctual and spiritual dimension can arise when man's desire for a meaningful existence and the frustration of this desire are traced back to unconscious sources. It also illustrates the logotherapeutic approach of dealing with spiritual issues at face value.

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50 <u>Ibid</u>., p. x.

51 Frankl, "The Will to Meaning," p. 84.

An American diplomat, finding difficulty in adhering to American foreign policy, and basically dissatisfied with his job, had undergone psychoanalysis for five years. He was told by his analyst that his dissatisfaction with his job was due to the fact that he unconsciously hated his father and that his bosses, along with the U.S. government, were father figures. He was urged to try and establish good relations with his father. He had come to Frankl because he wanted to continue psychoanalytic treatment. Frankl tells us that:

> After a few interviews, it was clear that his will to meaning was frustrated by his vocation, and he actually longed to be engaged in some other kind of work. As there was no reason for not giving up his profession and embarking on a different one, he did so, with most gratifying results. He has remained contented in this new occupation for over five years, as he recently reported.[52]

Thus far, we have endeavored to show that psychotherapy as it traditionally stands, falls into the error of psychologism in that it neglects the spiritual side of man:

> Inasmuch as we understand under "psychologism" the lack of differentiation between the spiritual and emotional components of the human personality, the established systems may be termed "psychologistic" in their approach.[53]

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52 Frankl, Man's Search for Meaning, p. 162.

53 --------, "Logos and Existence in Psychotherapy," p. 8.

The conclusion which Frankl draws from his investigation of how the existential vacuum is handled by the established psychotherapeutic systems is that, psychotherapy, as it exists, needs to be supplemented. Such a supplement, which will include the spiritual dimension, thus giving us an over-all picture of man, is his contribution to psychotherapy. He has named it Logotherapy:

> If, therefore, we want to combat the psychologistic deviations of existing psychotherapy and put a stop to their dangerous invasions, it is necessary to supplement psychotherapy by a new procedure [...] In the field of psychotherapy, psychologism must now be overcome by a method which we shall call logotherapy [...] by the use of logotherapy, we are equipped to deal with philosophical questions within their own frame of reference, and can embark on objective discussion of the spiritual distress of human beings suffering from psychic disturbances.[54]

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[54] Frankl, The Doctor and the Soul, p. 14.

CHAPTER II

LOGOTHERAPY'S CONCEPTION OF MEANING

1. Introduction.

In sections one and two of chapter one, we saw that man is primarily motivated by the will to meaning and if this will to meaning remains unfulfilled, a condition known as the existential vacuum occurs. This vacuum, with its inner emptiness or feeling of having lost the meaning of life, may eventually lead to a noögenic neurosis; that is, a neurosis caused by a spiritual problem like existential frustration, and manifested in lack of initiative and loss of interest.

In section three of chapter one, we found that the existing psychotherapeutic systems are inadequate to handle the existential vacuum because they fall into the error of psychologism. In deciding whether an act is valid or invalid on the basis of its psychic origin, they ignore the spiritual dimension of man. To ignore this spiritual dimension; that is, the core or nucleus of man's personality, is to ignore the will to meaning. However, Frankl believes that the will to meaning is a valuable asset and that it is to this will that the therapist should appeal.

Thus, the orthodox psychotherapeutic systems need to be supplemented by a method which will be capable of entering

the spiritual dimension of man and deal with the will to meaning as a genuine human phenomenon at the philosophical level. Logotherapy or the therapy of meaning is his attempt to fulfill this requirement. "Logotherapy calls upon the spiritual in man, and especially upon his will to meaning, and it evokes this will where it is unconscious or even repressed."[55] Frankl says that if we are to elicit the will to meaning, then we must elucidate meaning and values:

> In the case of noogenic neuroses, insofar as the root difficulty lies precisely in the frustration of this will to meaning--I mean existential frustration--logotherapy tries to elucidate the values whose realization is able to fulfill the formerly frustrated will to meaning and thus satisfy man's claim to meaning in his existence. This is what existential analysis does [...] existential analysis sees that struggle as one for a meaning of existence--and considers itself as the help needed to find this meaning.[56]

In this chapter, we shall discuss Frankl's philosophical treatment of the question of the meaning of life and how his conception of super and concrete meaning aid man's will to meaning.

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55 Frankl, "The Will to Meaning," p. 86.

56 Ibid., p. 86.

2. The Concept of Super Meaning.

> We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only half of truth, and must, if it be honest, also come to an understanding of its inadequacy.
>
> --Carl Gustav Jung
> Psychological Types [1923]
> Ch. 1, p. 82

Traditionally, the doctor handled a patient's despair over the quest for and questioning of life's meaning, in medical terms, thus falling prey to the error of psychologism. Frankl stresses the necessity of dealing with such philosophical questions on a philosophical basis:

> Our point is that all such medical approaches, in the face of the patient's philosophical conflicts, amount to talking at cross-purposes with the patient under the pretense of being scientific.
>
> What is needed here is to meet the patient squarely. We must not dodge the discussion, but enter into it sincerely. We must attack these questions on their own terms, at face value. Our patient has a right to demand that the ideas he advances be treated on the philosophical level.[57]

Now, let us see how Frankl deals with the question of the meaning of life at the philosophical level.

He says that there are various ways in which we can approach the meaning of life. One way is to consider meaning as it applies to the meaning of the universe. Asking this question is here synonymous with asking what final

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57 Frankl, The Doctor and the Soul, p. 11.

purpose our life has, the ultimate meaning of man's life, the meaning of being or the logos of existence, or the purpose of the world as a whole. However, he says that, first of all, this question of the purpose of the whole must be put in some appropriate form; that is, we must find out whether it makes any sense to ask about the meaning of the whole. His answer is that: "We cannot begin to question the 'purpose' of the universe. Purpose is transcendent to the extent that it is always external to whatever 'possesses' it."[58] Man's capacity as a finite being places a limit upon him insofar as he cannot grasp the meaning of the whole by merely intellectual processes. Frankl tells us that to a certain extent we can grasp the meaning of the universe in the form of what he refers to as a super meaning. This concept of super meaning is used to:

> [...] convey the idea that the meaning of the whole is no longer comprehensible and goes beyond the comprehensible. This concept of meaning would serve as a parallel to the Kantian postulate of reason; our minds require its existence at the same time that it is to our minds unfathomable.[59]

In a discussion on the meaning of suffering, Frankl refers to a super-world, a world which transcends man's environment and whose meaning is significant in terms of man's quest for an ultimate meaning. He reveals, in this

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58 Ibid., p. 25.

59 Ibid., p. 25.

discussion which takes the form of a Socratic dialogue, how thinking can prepare the way for belief in super meaning. He conceives the human world as related to the super-world in the way that an animal's environment is related to man's environment:

> Thereupon I posed a question to the whole group: "Could an ape which is being used to gain serum for poliomyelitis ever grasp what his suffering should be for?" The group replied unanimously, "Of course it cannot." And now I proceeded to put another question: "And what about man?" Man's world essentially transcends an ape's "Umwelt." That is why the ape cannot become cognizant of the meaning of its suffering. For its meaning cannot be found in the "Umwelt" of the animal, but only in the world of man. "Well," I asked them, "are you sure that this human world is something like a terminal in the development of the cosmos? Shouldn't we rather admit that there is possibly a world beyond, above man's world, a world, let me say, in which the question of the ultimate meaning of our sufferings could be answered, and man's quest for this super-meaning could be fulfilled?"[60]

We have mentioned that the ultimate meaning or super meaning is not a matter of intellectual knowing. Rather, in Frankl's view, we grasp the super meaning on existential grounds; that is, through an act of belief or faith. This act of existential commitment plays a very important role with regard to ultimate meaning:

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60 Viktor E. Frankl, "Logotherapy and the Challenge of Suffering," Review of Existential Psychology and Psychiatry, Vol. 1, 1961, p. 6-7.

> [...] man has to stand only his incapacity to grasp the ultimate meaning on intellectual grounds. Man is only called upon to decide between the alternatives of "ultimate absurdity or ultimate meaning" on existential grounds, through the mode of existence which he chooses. In the "how" of existence, I would say, lies the answer to the question for its "why."
>
> Thus, the ultimate meaning is no longer a matter of intellectual cognition but of existential commitment.[61]

It is an act of commitment which gives us access to the super meaning, and this act has been described by Frankl as "the basic trust in Being."[62] This trust in an ultimate meaning or being may not appear on the surface, but it is something very natural to man. He tells us that unless a man had a basic trust in ultimate meaning he would not be able to move, let alone breathe. Even the person who commits suicide must have the conviction that there is some sense in taking his life.[63] Frankl sees the will to meaning as a justification for this natural belief in ultimate meaning:

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61 Frankl, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 33-34.

62 --------, "Logotherapy and the Challenge of Suffering," p. 5.

63 --------, The Will to Meaning: Foundations and Applications of Logotherapy, New York, World Publishing Co., 1969, p. 151.

> And in a sense, the very fact of your will to meaning justifies your faith in meaning. Or, as the famous Austrian novelist, Franz Werfel once said, "Thirst is the surest proof for the existence of water." He meant, how could a man experience thirst unless water were in the world. And do not forget the words of Blaise Pascal which read: "Le Coeur a ses raisons que la raison ne connaît pas." [The heart has reasons which are unknown to reason.] I should say your heart has believed in an ultimate raison d'être all along. Sometimes the wisdom of our hearts proves to be deeper than the insight of our brains. And sometimes the most reasonable thing is not to try to be too reasonable.[64]

He contends that a trust in an ultimate meaning of being must be mediated by a trust in someone:

> In his search for an ultimate meaning of being, man is basically dependent on emotional rather than merely intellectual resources, as we know; in other words, he must trust in an ultimate meaning of being. What is more, however, this trust must be mediated by his trust in someone, as we now see.[65]

Persons like the great ethical and religious leaders such as Jesus and Buddha, or musicians like Bach and Anton Bruckner, who believed that man's existence has some ultimate purpose, are among those who mediate between man and meaning.

Frankl also contends that "faith in an ultimate meaning is preceded by trust in an ultimate being, by trust in God,"[66] and he attempts to clear the way for a belief in God

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64 Ibid., p. 95.

65 Ibid., p. 92-93.

66 Ibid., p. 145.

and consequently a belief in an ultimate meaning for those persons "who limit reality to what is tangible and visible and for this reason tend a priori to deny the existence of an ultimate being."[67] Such people, he says, are too little aware of the dimensional difference between the human world and the divine world. In order to convince them, it is only necessary to refer to what they have been presupposing all along. He illustrates this point with two examples. The first[68] concerns a young man who raised the question of whether we should speak about the soul since we cannot see it, even if we examine the brain with a microscope. When he was questioned as to his reason for asking this question, he replied that it was his intellectual honesty. Frankl pushed the questioning further and asked if his intellectual honesty could be viewed through a microscope. The boy said that it would not be visible because it was mental. He was told that, "what you were searching for in vain in the microscope is a condition for your search, and presupposed by you all along, isn't it?"[69]

The second example[70] concerns a story composed by Frankl about an astronomer who sought in vain through his

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67 Ibid., p. 152.

68 Ibid., p. 151.

69 Ibid., p. 151.

70 Ibid., p. 152.

telescope for a particular planet called Earth. He sought out the help of a wise man named Martin Heidegger and was told to notice where he had placed the tripod. Of course, he had placed it on the planet Earth. Frankl concludes that, "What one was in search of, again, had been presupposed all along. Literally pre-sup-posed, that is to say, (posed) laid (sup) under (underlying) his search (pre) before even setting out on it."[71]

For those who insist that God must be visible, Frankl answers that they could learn a lesson about this if they have ever stood on a darkened stage:

> Blinded by the footlights and spotlights a man on stage cannot see the audience. Instead of an audience there is a huge black hole. He cannot see the people who are watching him. And man, standing on the stage of life and playing a role in life, cannot see before whom he is playing the role. He cannot see before whom he is responsible for properly playing the role. In the blinding lights of what happens in the foreground of everyday life, he sometimes forgets that he is watched, that hidden in the dark someone sits in a box and watches him, he who "made darkness his hiding place," as it is said in a Psalm. And we often feel an impulse to remind him that the curtain is up and whatever he does is watched.[72]

There are some who believe that they are watched. They feel a sense of responsibility to God to fulfill the tasks which they believe He has set for them. This religious

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71 Ibid., p. 152.

72 Ibid., p. 152-153.

attitude can provide a strong positive motivation in one's life:

> It would be erroneous to maintain that the religious attitude necessarily makes for passivity. Quite the contrary, it may activate the individual to a tremendous extent. It certainly will have this effect upon that type of religious person whose existential attitude comprises a sense of his being, as it were, a soldier for God upon earth. He feels that everything is being "decided" here upon earth; upon this earth all conflicts are fought out, contested by and within each individual human being, and therefore by and within himself.[73]

We derive some idea of this consciousness of responsibility to God and how it can grow from the following passage on the composer Anton Bruckner:

> His sense of responsibility toward God was growing to infinite proportions. Thus he said to his friend Dr. Josef Kluger, canon of Klosterneuburg: 'They want me to write differently. I could, too, but I may not. Out of thousands God in His mercy chose me and endowed me with talent, me of all persons. Some day I will have to account to Him. And then how would I stand before our Lord if I followed the others and not Him?'[74]

We have already discussed Frankl's idea that a psychotherapy should appeal to man's will to meaning; that is, it should try to elicit this will by elucidating meaning. The concept of super meaning which he proposes is calculated to aid the will to meaning and, in this respect, he considers

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73 Frankl, The Doctor and the Soul, p. 47.

74 L. G. Bachmann, essay on the composer Anton Bruckner, as quoted by Frankl in The Doctor and the Soul, p. 47.

it to be of great psychotherapeutic and psychohygienic importance:

> Only a borderline notion such as the one of "supra-meaning" helps the will to meaning.[75]

> It is self-evident that belief in a super-meaning--whether as a metaphysical concept or in the religious sense of Providence--is of the foremost psychotherapeutic and psychohygienic importance. As a genuine faith springing from inner strength, such a belief adds immeasurably to human vitality. To such a faith there is, ultimately, nothing that is meaningless. Nothing appears "in vain"; "no act remains unaccounted for" (Wildgans). ... Everyone of us knows somehow that the content of his life is somewhere preserved and saved.[76]

The following account by a Carmelite sister who suffered from a severe depression reveals how a belief in super meaning can aid the will to meaning to cope with even the most hopeless situation:

> The depression is my steady companion. It weighs my soul down. Where are my ideals, where is the greatness, beauty, and goodness to which I once committed myself? There is nothing but boredom and I am caught in it. I am living as if I were thrown into a vacuum. For there are times at which even the experience of pain is inaccessible to me. And even God is silent. I then wish to die. As soon as possible. And if I did not possess the belief that I am not the master over my life, I would have taken it. By my belief, however, suffering is turned into a gift. People who think that life must be successful are like a man who in the face of a construction site cannot understand that the workers dig out the ground if they wish to build

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75 Frankl, "Psychotherapy and Philosophy," in Philosophy Today, Vol. 5, 1961, p. 62.

76 --------, The Doctor and the Soul, p. 26-27.

> up a cathedral. God builds up a cathedral in each soul. In my soul he is about to dig out the basis. What I have to do is just to keep still whenever I am hit by His shovel.[77]

3. The Concept of Concrete Meaning.

> Every life, in every situation, retains a meaning [concrete meaning]. The so-called life not worth living does not exist.
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> --Viktor E. Frankl, "The Search for Meaning," Saturday Review, September 13, 1958.

Frankl has stated that the question of meaning can be approached in different ways. We concerned ourselves with an examination of one of these approaches, namely, the problem of the meaning of the universe and learned that this can be at best grasped in the form of a super meaning "using the word to convey the idea that the meaning of the whole is no longer comprehensible and goes beyond the comprehensible."[78] We also saw that Logotherapy considers a belief in super meaning to be of great psychotherapeutic and psychohygienic help to the will to meaning.

However, Frankl thinks that instead of concentrating on the meaning of the whole or universe, we should confine our questioning to a part of the whole. This part is man's personal existence and the point where meaning becomes subjective.

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77 Frankl, The Will to Meaning, p. 132.

78 --------, The Doctor and the Soul, p. 25.

> On the other hand, however, an unbiased investigation would also reveal a certain subjectiveness inherent in meaning. The meaning of life must be conceived in terms of the specific meaning of a personal life in a given situation.[79]

> [...] the question makes sense only if he asks it in reference to a concrete situation and to his own concrete personality.[80]

The idea of the specific meaning of a personal life in a given situation implies that one cannot look for a universal or general meaning to man's life. Since each personality differs and each situation is unique, the meaning of life will change from man to man, from day to day, and hour to hour. In order to illustrate this point, Frankl uses an analogy about a chess player who is asked to describe the best move in chess. The answer he must give is that a chess player can make a move only in respect to the concrete situation of a special game. "A chess-player must attempt, within the limits of his ability and within the limits imposed by his opponent, to make the best move at any given time."[81]

> The same holds for human existence inasmuch as one can search only for the concrete meaning of personal existence, a meaning which changes from man

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79 Frankl, "The Philosophical Foundations of Logotherapy," in Phenomenology Pure and Applied, p. 57-58.

80 --------, The Doctor and the Soul, p. 49.

81 Ibid., p. 49.

> to man, from day to day, from hour to hour. Also the awareness of this concrete meaning of one's existence is not at all an abstract one, but it is, rather, an implicit and immediate dedication and devotion which neither cares for verbalization nor even needs it in each instance.[82]

Meaning here refers to an aim or purpose. This aim or purpose that changes from man to man, from day to day, and from hour to hour implies tasks which a man has to fulfill:

> We want to teach our patients what Albert Schweitzer has called reverence for life. But our patients can only be persuaded that life has unconditional value if we can manage to give them some content for their lives, if we can help them find an aim and a purpose in their existence--in other words if they can be shown the task before them. "Whoever has a reason for living endures almost any mode of life," says Nietzsche.[83]
>
> The more he grasps the task quality of life, the more meaningful will his life appear to him.[84]

Since the meaning, aim, or purpose of life changes from man to man, and hour to hour, it follows that the task to be fulfilled will also vary from person to person, depending upon the uniqueness of each person and will change from hour to hour depending on the singularity of every situation. In an interview with an American reporter, Frankl gave a concrete example of the changeability of a person's tasks:

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82 Frankl, "Logotherapy and the Challenge of Suffering," p. 6.

83 --------, The Doctor and the Soul, p. 43.

84 Ibid., p. 46-47.

> We are united here in the same situation. Yet the meanings are different. For me, the meaning of the situation is to make Logotherapy clear to you. For you, it is to understand what I am saying so that you can pass on this information to your readers. To my nurse, the meaning of this same situation is to keep visitors away and answer the phone so we can talk undisturbed. And an hour from now the meaning of the moment might be for me to see a patient, while for you it might be to go sightseeing in Vienna, and for my nurse to make appointments for patients.[85]

There are two other ways in which we can consider meaning as being subjective. One way is to see meaning as only a means of self-expression; that is, something which we project into things. Let us discuss this second aspect.

Meanings seem to be a matter of interpretation[86] and such an interpretation implies a decision. Some situations have the possibility of a number of interpretations, so that one has to choose which interpretation he will take. From this point of view, it appears that things in themselves are neutral and meaning consists of something which we project into things. Our wishful thinking is projected upon a screen, that is reality. "If that were so, meaning would be no more than a mere means of self-expression, and thus something profoundly subjective."[87] However, as Frankl

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85 Joseph B. Fabry, The Pursuit of Meaning: Logotherapy Applied to Life (Preface by Viktor E. Frankl), Boston, Beacon Press, 1968, p. 39.

86 Frankl, The Will to Meaning, p. 57-59.

87 Ibid., p. 59.

sees it, this is not the case:

> However, the only thing which is subjective is the perspective through which we approach reality, and this subjectiveness does not in the least detract from the objectiveness of reality itself. I improvised an explanation of this phenomenon for the students in my seminar at Harvard. "Just look through the windows of this lecture hall at Harvard Chapel. Each of you sees the chapel in a different way, from a different perspective, depending on the location of your seat. If anyone claimed that he sees the chapel exactly as his neighbor does, I would have to say that one of them must be hallucinating. But does the difference of views in the least detract from the objectivity and reality of the chapel? Certainly it does not."[88]

In order to give a clearer picture of human knowing, he contrasts the perception we have when we look through a telescope and kaleidoscope. One sees only what is in a kaleidoscope itself, whereas when we look through a telescope, we see something which is outside the telescope itself. It is the same when we look at the world. "What is <u>seen through</u> the perspective, however subjective the perspective may be, is the objective world."[89]

Both meanings and things are trans-subjective from his point of view. Meanings are more than projections or self-expressions of human beings. In fact, Frankl declares that meanings are found rather than given and if we give meanings at all:

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88 <u>Ibid</u>., p. 59-60.

89 <u>Ibid</u>., p. 60.

> [...] they are not given in an arbitrary way but rather in the way in which answers are given. That is to say that to each question there is one answer--the right one. There is only one meaning to each situation, and this is its true meaning.[90]

He defines meaning as: "Meaning is what is meant, be it by a person who asks me a question, or by a situation which, too, implies a question and calls for an answer."[91] He writes that Crumbaugh and Maholick relate the finding of meaning in a situation to a gestalt perception. In support of this idea, Frankl quotes the Gestaltist Wertheimer:

> The situation, seven plus seven equals ... is a system with a lacuna, a gap. It is possible to fill the gap in various ways. The one completion--fourteen--corresponds to the situation, fits the gap, is what is structurally demanded in this system, in this place, with its function in the whole. It does justice to the situation. Other completions, such as fifteen, do not fit. They are not the right ones. We have here the concepts of the demands of the situation; the 'requiredness.' 'Requirements' of such an order are objective qualities.[92]

The third way in which we may consider meaning as subjective is in the type of meanings which are realized through LSD.[93] Frankl is definitely against LSD as a source

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90 Ibid., p. 61.

91 Ibid., p. 62.

92 Ibid., p. 62-63.

93 Mary Harrington Hall, "A Conversation with Viktor Frankl of Vienna," Psychology Today, Vol. 1, No. 9, 1968, p. 59-60.

of meanings. He believes that those who are caught up with subjective meanings are those who have lost their capability to discover objective meaning. In support of this belief, he refers to an experiment in which James Olds placed electrodes into the hypothalamus of rats. Then he taught them to press a lever which would close an electric current. Whenever they pressed the lever, they experienced an orgasm, and continued to do so at the rate of 50,000 times a day. They concerned themselves with this and did not bother with their sexual partners or their food. Frankl thinks that, much the same as the rats, persons taking LSD will tend to put the objective aside, and in so doing will lose the real meaning of life.

We have already discussed the point that each situation is unique and holds a unique meaning for the individual. However, some of these situations have something in common and this becomes the source of values:

> [...] there are also meanings which are shared by human beings across society and, even more, throughout history. Rather than being related to unique situations these meanings refer to the human condition. And these meanings are what is understood by values. So that one may define values as those meaning universals which crystallize in the typical situations a society or even humanity has to face.[94]

Values, like meanings, have an objective character:

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[94] Frankl, The Will to Meaning, p. 55-56.

> In the perception of an object as something real is already contained the implication that I recognize its reality independently of its perception by myself or anyone else. The same is true of the objects of value perception. As soon as I have comprehended a value, I have comprehended implicitly that this value exists in itself, independently therefore of whether or not I accept it.[95]

Frankl uses the term "objective" when referring to values to signify that values are more than a self-expression of the person.[96] Interpreting values in terms of sublimations or secondary rationalizations of instinctual drives, as does psychoanalysis, or as archetypes of a person's collective unconscious as does Jung, is not a valid interpretation according to Frankl. He attributes the subjectification of meaning and values in terms of the self-expression of a person, to psychoanalysis. This error resulted from their psychogenetic interpretation of meaning and values. "It is logotherapy that has taken for its own task and purpose the reobjectification of the objective, i.e., logos!"[97] This objective character of meaning and values is very important because:

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95 Frankl, The Doctor and the Soul, p. 33.

96 --------, "Dynamics and Values," in Psychotherapy and Existentialism, p. 64.

97 Ibid., p. 66.

> One's will to meaning can only be elicited if meaning itself can be elucidated as something which is essentially more than his mere self-expression. This implies a certain degree of objectiveness, and without a minimum amount of objectiveness meaning would never be found worthwhile to be fulfilled.[98]

It is through the fulfillment of meanings and values that man can realize the meaning of his life. Frankl tells us that there are three main ways of giving meaning to life and this is done through the three categories of values: (1) creative, (2) experiential, (3) attitudinal.

Creative values are those which we realize in creative action, through our creative endeavors. These values are what a man gives to the world in terms of his creations. The actualization of creative values generally coincides with a person's work. However, with regard to fulfillment, we cannot say that a particular occupation alone offers a person the opportunity for fulfillment:

> [...] the job at which one works is not what counts, but rather the manner in which one does the work. It does not lie with the occupation, but always with us, whether those elements of the personal and the specific which constitute the uniqueness of our existence are expressed in the work and thus make life meaningful.[99]

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98 Frankl, "The Philosophical Foundations of Logotherapy," in Phenomenology Pure and Applied, p. 57.

99 --------, The Doctor and the Soul, p. 95.

Experiential values[100] are values which are realized in experience and encounters and are taken from the world. Such values would come about as the result of man giving himself up to the beauty of nature or art, culture, truth, kindness, or by encountering his fellow man with his unique qualities and in so doing, loving him. Frankl says that love is the area in which experiential values are especially realizable. He lists the three factors which enter into love and which bring meaning to a person's life as being grace, enchantment, and the miracle of love. First, love is a grace because it is something which we do not deserve. The one who is loved assumes an irreplaceable and indispensable place for the lover, without any effort on the part of the loved one to bring this effect about. "The person who is loved 'cannot help' having the uniqueness and singularity of his self--that is, the value of his personality--realized."[101]

Love is a miracle because a new person, a child is brought forth which has in itself the mystery of the uniqueness and singularity of its existence.

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100 Frankl, The Will to Meaning, p. 69.

101 --------, The Doctor and the Soul, p. 107.

Love is an enchantment due to the fact that:

> For the lover, it casts a spell upon the world, envelops the world in added worth. Love enormously increases receptivity to the fullness of values. The gates to the whole universe of values are, as it were, thrown open. Thus, in his surrender to the Thou the lover experiences an inner enrichment which goes beyond that Thou; for him the whole cosmos broadens and deepens in worth, glows in the radiance of those values which only the lover sees. For it is well known that love does not make one blind but seeing--able to see values.[102]

However, love with its consequent experiential values is only one possible attitude which man can adopt toward the three-layered structure of the human person, the other two being the sexual and the erotic. The sexual attitude is directed towards the outermost layer and is focused upon the person as a sexual partner. The erotic attitude allows us to penetrate deeper than the sexual but still does not reach the core of the person because it is concerned with the psychic characteristics or particular psychological traits of character. The deepest possible penetration into the spiritual core of the other person is achieved through the attitude of love. (See Figure 1, p. 45.) "Love, then, is an entering into direct relationship with the personality of the beloved, with the beloved's uniqueness and singularity."[103]

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102 Ibid., p. 107.

103 Ibid., p. 108.

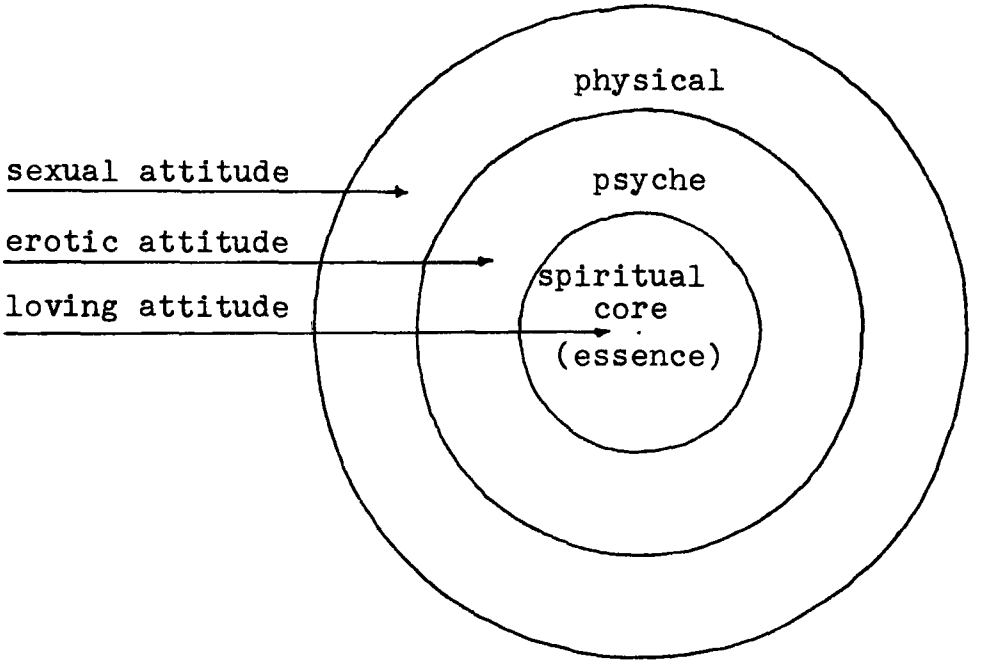

Figure 1.- Three possible attitudes toward the human person.

In Frankl's opinion, it is an empirical fact that the true lover seeks the singularity and uniqueness of the loved one's spiritual core. He asks us to imagine[104] that the one whom we love is lost to us through departure or death and goes on to say that no replacement in terms of bodily and temperamental characteristics would be acceptable to the true lover, because the true lover is concerned with what the person "is," not what he "has." This desire to see what the person "is," is a longing to unfold the essence of the other:

> Love is an intentional act. What it intends is the essence of the other person. This essence is ultimately independent of existence; essentia is not contingent upon existentia, and insofar as it has this freedom, it is superior to existentia. That is why love can outlast the death of the beloved; in that sense we can understand why love is "stronger" than death. The existence of the beloved may be annihilated by death, but his essence cannot be touched by death. His unique being is, like all true essences, something timeless and thus imperishable.[105]

The above passage and the following, point out Frankl's belief that a person may continue existence after death and that love is the key which unlocks the secret of man:

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104 Ibid., p. 109.

105 Ibid., p. 110.

> Anyone who really believes or claims that he can grasp the death of a person is deceiving himself. For what he would have us believe is ultimately incomprehensible: that a personal entity is removed from the world simply because the organism which is its vechicle has become a cadaver, and that thereafter no form of being pertains to it. Scheler in a posthumously published essay on the survival of the personality after the death of the body has pointed out that even in a person's lifetime we apprehend far more of the person--as soon as we really "intend" him--than "the few scraps of sensuous data" his physical appearance gives us. The latter is all we miss after death! When that is gone, it is far from the same as saying that the person himself no longer exists. The most we can say is that he can no longer manifest himself, for manifestation requires physical forms of expression (speech, etc.).[106]

We have seen that love is the means by which a person can reach the essence of the other. This, in turn, enriches ourselves and the beloved in that it fosters the actualization of values. This is the way Frankl conceives this process:

> Love permits us to see the spiritual core of the other person, the reality of the other's essential nature and his value potentialities. Love allows us to experience another's personality as a world in itself, and so extends our own world. While it thus enriches and "requites" us, it also does the other person good in leading him to those potential values which can be seen and anticipated only in love. Love helps the beloved to become as the lover sees him. For the loved one wants to be worthier of the lover, a worthier recipient of such love, by growing to be more like the lover's image, and so he becomes more and more the image of "what God conceived and wanted him to be." While, therefore, even "unrequited" love enriches

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106 Ibid., p. 111-112.

> us and brings happiness, "requited" love is distinctly creative. In mutual love, in which each wishes to be worthy of the other, to become like the other's vision of him, a kind of dialectical process takes place in which each outbids the other and so elevates the other.[107]

There are occasions when we cannot realize creative values, but yet we can still gain meaning from experiential values. To illustrate this, Frankl quotes a narrative by a one-time concentration camp inmate. The prisoner spoke about the unhappiness which existed in the camp and mentioned that only a deep sense of obligation prevented men from killing themselves:

> "As far as I was concerned, I felt duty-bound toward my mother to stay alive. We two loved one another beyond all else. Therefore my life had a meaning--in spite of everything." [...] The prisoner then goes on to recount that whenever time and conditions in the camp permitted, he dwelt upon the inner personality of his mother. We might put it this way: while in his actual situation it was impossible for him to realize creative values, he was learning the inner enrichment and fulfillment of devoted love; in loving contemplation and loving memory he was realizing experiential values.[108]

Values which are realized in receptivity toward the world; that is, experiential values, bring a great fullness of meaning to a person's life. "The higher meaning of a given moment in human existence can be fulfilled by the mere intensity with which it is experienced, and independent

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107 Ibid., p. 121.

108 Ibid., p. 110-111.

of any action."[109] An example of this would be a person who loves music listening to his favorite symphony. This, for him, is an experience of pure beauty. Frankl believes that a person would tell us that it has been worthwhile living if only to experience this moment of ecstasy. The greatness of a moment can be the measure of the greatness of a life:

> [...] the height of a mountain range is not given by the height of some valley, but by that of the tallest peak. In life, too, the peaks decide the meaningfulness of the life, and a single moment can retroactively flood an entire life with meaning. Let us ask a mountain-climber who has beheld the alpine sunset and is so moved by the splendor of nature that he feels cold shudders running down his spine--let us ask him whether after such an experience his life can ever again seem wholly meaningless.[110]

There are times when man does not have the possibility of realizing creative or experiential values. Nevertheless, the domain of attitudinal values remains open to him and so he can still find life basically meaningful. Attitudinal values may be actualized when a man has to face suffering.

> Even a man who finds himself in the most dire distress--distress in which neither activity nor creativity can bring value to life nor experience give meaning to it--such a man can still give his life meaning by the way and manner in which he faces his fate, in which he

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109 Ibid., p. 35.

110 Ibid., p. 35.

> takes his suffering upon himself. Precisely in this way he has been given a last chance to realize values.[111]

It is the attitude which man chooses toward his suffering that is the important point to consider. This is why life always retains a meaning, even up to the very last moment of life. In every situation there is still a meaning which challenges man to fulfill. This meaning is inherent in an upright way of suffering:

> What is significant is the person's attitude toward an unalterable fate. The opportunity to realize such attitudinal values is therefore always present whenever a person finds himself confronted by a destiny toward which he can act only by acceptance ... The way in which he accepts, the way in which he bears his cross, what courage he manifests in suffering, what dignity he displays in doom and disaster, is the measure of his human fulfillment.[112]

The attitude which a person takes toward his suffering may enable him to grow beyond himself, and change his suffering into an achievement. The following case illustrates how an attitude toward suffering can make it meaningful. An elderly general practitioner consulted Frankl because he was depressed over the death of his wife who had died two years before. Upon being asked what his wife would have done if he had died first, the old doctor replied that she would have suffered terribly. The following

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111 Frankl, "Collective Neuroses of the Present Day," in Psychotherapy and Existentialism, p. 128.

112 --------, The Doctor and the Soul, p. 35-36.

passage shows how Frankl interpreted the situation:

> "You see, Doctor, such a suffering has been spared her, and it is you who have spared her this suffering; but now, you have to pay for it by surviving and mourning her." He said no word but shook my hand and calmly left my office. Suffering ceases to be suffering in some way at the moment it finds a meaning, such as the meaning of a sacrifice.[113]

In helping to change the doctor's attitude toward his unalterable fate; that is, the death of his wife, he succeeded in enabling him to see a meaning for his suffering. This is a verification of his statement that "a suffering can be meaningful, e.g., when it entails a necessary sacrifice, when it thus represents a suffering 'for the sake of -.'"[114]

Frankl refers to attitudinal values as the "highest value,"[115] the "deepest meaning,"[116] the "highest achievement which has been granted to man."[117] However, the actualization of attitudinal values through suffering can only be considered an achievement and meaningful when it

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113 Frankl, Man's Search for Meaning, p. 179.

114 --------, "Logos and Existence in Psychotherapy," p. 13.

115 --------, "The Philosophical Foundations of Logotherapy," in Psychotherapy and Existentialism, p. 14.

116 Ibid., p. 15.

117 --------, "Collective Neuroses of the Present Day," in Psychotherapy and Existentialism, p. 128.

relates to unavoidable suffering.[118] He considers it a form of masochism rather than heroism for a person to accept pain which could have been avoided. When a painful fate cannot be changed, we must accept it and transform it into something which is meaningful.

Frankl is careful to point out that the attitudinal value concept is not derived from ethical or moral prescription. It is, rather, based upon the manner in which the man on the street experiences meaning and values. The attitudinal value concept results from:

> [...] an empirical and factual description of what goes on in man whenever he values his own or another's behavior. Logotherapy is based on statements about values as facts rather than on judgments about facts as values. And it is a fact that the man on the street values one who shoulders his cross with "indomitable courage" (to quote Rabbi Grollman) more than one who is merely successful, even if he is extremely successful, be it in terms of a businessman's making money or in terms of a playboy's making love.[119]

He conceives the task of phenomenology[120] as that of translating into scientific language how the man in the street actually experiences values and meanings, while Logotherapy's role is to re-translate this into plain words

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118 Frankl, Man's Search for Meaning, p. 179-180.

119 --------, The Will to Meaning, p. 71.

120 Ibid., p. 69.

in order to teach the doctor's patients to find meaning in life. Teaching a patient to find meaning in life is not always based on explicit philosophical discussions. The realization that life is unconditionally meaningful may come through other channels. In this connection, he speaks about a man who had been imprisoned during a period of eleven years[121] and who found that Frankl's own work, Man's Search for Meaning, had upheld him inwardly during this time.

Thus far we have seen that man can find meaning in his life in three principal ways--by actualizing creative, experiential, or attitudinal values--and also that life has a potential meaning to the very last moment of a person's life. Frankl describes a case in which these three categories of values were realized in a consistent series.[122] A young man, hospitalized because of an inoperable tumor, had to abandon his professional work and consequently could not realize creative values. But he was still able to actualize experiential values by engaging in stimulating conversations with other patients, reading good books, and listening to music. However, he was soon forced to withdraw from experiential values because he could not hold a book in his now extremely paralyzed hands and the pressure of the

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121 Ibid., p. 69.

122 Frankl, The Doctor and the Soul, p. 36-37.

earphones became unbearable. He now started to actualize attitudinal values in advising those suffering patients around him and in striving to be an exemplar to them. By doing this, his life remained meaningful. Frankl concludes that even an incurably ill patient has a chance right up to his last breath to fill his existence with meaning by actualizing attitudinal values. "The way he dies, insofar as it is really his death, is an integral part of his life; it rounds that life out to a meaningful totality."[123]

The concept of attitudinal value can be used to help man in finding a meaning to his suffering, and it may also be applied[124] to two other aspects of human existence, namely, guilt, and death or transitoriness. These three existential aspects are known as the "tragic triad" of human existence. Therefore, attitudinal values refer to meaningful attitudes to pain (suffering), guilt and death.

Frankl sees guilt as something which is inherent in the human condition and, so, no one can escape guilt in his life. Man has to face the fact that he had failed but is able to overcome this guilt by taking a stand toward himself:

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123 Ibid., p. 37.

124 Frankl, The Will to Meaning, p. 73.

> Through the right attitude unchangeable suffering is transmuted into a heroic and victorious achievement. In the same fashion, a man who has failed by a deed cannot change what happened, but by repentance he can change himself. Everything depends on the right attitude in the same way and manner as in the case of his suffering. The difference lies in the fact that the right attitude is, then, a right attitude to himself.[125]

The third aspect of the tragic triad, transitoriness of man, would at first sight seem to take away meaning from life. The argument that is usually presented here, is that since death ultimately destroys all of man's works, then these works are meaningless. Frankl believes that the transitoriness of life does not at all detract from its meaningfulness but, on the contrary, death itself makes life meaningful:

> Even through death, life does not lose its meaning; for this meaning does not consist in preserving anything for the future, but rather storing it in the past. Therein it is saved forever.[126]

> Each deed is its own monument, and more imperishable than a monument that is merely the work of human hands. Because the deeds of a man cannot be undone, what he has done cannot be removed from the world; although past, it is not irrecoverably lost in the past, but therein is irrevocably preserved.[127]

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125 Frankl, "Logotherapy and the Challenge of Suffering," in Psychotherapy and Existentialism, p. 90.

126 --------, "Psychiatry and Man's Quest for Meaning," in Psychotherapy and Existentialism, p. 84.

127 --------, "In Memoriam," in Psychotherapy and Existentialism, p. 109.

The aspects of life which are transitory, as Frankl sees it, are the potentialities. Whenever a potentiality is actualized, it is rescued into the past and so becomes an actuality forever. Even if there is no one around who may remember or forget that which has been, everything in the past is still saved from being transitory. That which has been done in the past is still a form of being and remains so. "Nothing can be undone, and nothing can be done away with; having been is still a form of being, even its most secure form."[128] The ultimate reason why death makes life meaningful or worthwhile is due to the fact that:

> Only under the urge and pressure of life's transitoriness does it make sense to use the passing time.[129]

> If we were immortal, we could legitimately postpone every action forever. It would be of no consequence whether or not we did a thing now; every act might just as well be done tomorrow or the day after or a year from now or ten years hence. But in the face of death as absolute finis to our future and boundary to our possibilities, we are under the imperative of utilizing our lifetimes to the utmost, not letting the singular opportunities--whose "finite" sum constitutes the whole of life--pass by unused.[130]

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128 Frankl, "Logotherapy and the Challenge of Suffering," in Psychotherapy and Existentialism, p. 89.

129 --------, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 30.

130 --------, The Doctor and the Soul, p. 52.

> Thus, the transitoriness of our existence in no way makes it meaningless. But it does constitute our responsibleness; for everything hinges upon our realizing the essentially transitory possibilities.[131]

The existence of man is not only singular; that is, having death as a temporal outward limitation, but it is also unique. These inner limits in terms of his uniqueness add meaning to his life just as death adds meaning to his life:

> Uniqueness, however, is a quality not only of a situation but even of life as a whole, since life is a string of unique situations. Thus man is unique in terms of both essence and existence. In the final analysis, no one can be replaced--by virtue of the uniqueness of each man's essence. And each man's life is unique in that no one can repeat it--by virtue of the uniqueness of his existence. Sooner or later his life will be over forever, together with all the unique opportunities to fulfill the meanings.[132]

We have said that human responsibility is based upon the irreversible quality of life, that is to say, on the singularity and uniqueness of each man's existence, and that death gives meaning to life. Frankl says that, "until he learns what constitutes the singularity and uniqueness of his own existence, he cannot experience the fulfillment of his life task as something binding upon him."[133]

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131 Frankl, Man's Search for Meaning, p. 191.

132 --------, The Will to Meaning, p. 54-55.

133 --------, The Doctor and the Soul, p. 84.

Part of man's life is his destiny:

> Now, a part of the uniqueness of life is the uniqueness of every man's destiny. Like death, destiny is a part of life. No man can break away from the concrete unique sphere of his personal destiny. If he quarrels with his destiny--that is to say, with what is beyond his power, for which he bears no responsibility or blame--he is overlooking the meaning of destiny. And there is a meaning to destiny--destiny is as essential to the meaning of life as is death.[134]

Destiny brings many opportunities to actualize values and the fact that man is irreplaceable within his own personal destiny gives additional weight to the responsibility that man has to shape the inevitable succession of events:

> His destiny will not recur. No one else has the same potentialities as he, nor will he himself be given them again. The opportunities that come his way for the actualization of creative or experiential values, the tribulations which are destined to come his way--which he cannot alter and therefore must endure and in the enduring of them actualize attitudinal values--all these are unique and singular.[135]

We have already pointed out that the transitoriness of man's existence makes him responsible for fulfilling the meanings which come his way. This applies likewise to values:

> For in the face of the transitoriness of his life, he is responsible for using the passing opportunities to actualize potentialities, to realize values, whether creative, experiential

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[134] Ibid., p. 60.

[135] Ibid., p. 60.

> or attitudinal. In other words, man is responsible for what to do, whom to love, and how to suffer.[136]

Values, like the concrete meanings which a person has to fulfill, vary from person to person and from hour to hour and life demands of each person the realization of each of the three types of values at different times:

> Opportunities for the actualization of values change from person to person just as much as they change from hour to hour.[137]

> Sometimes life demands of us the realization of creative values; at other times we feel it necessary to turn to the category of experiential values. At one time we are called upon, as it were, to enrich the world by our actions, another time to enrich ourselves by our experiences. Sometimes the demands of the hour may be fulfilled by an act, at another time by our surrendering to the glory of an experience.[138]

Although the logotherapist uses existential analysis to bring out the patient's responsibility for fulfilling meaning and values, he leaves it up to the patient to decide for what meanings and values he should feel responsible:

> Responsibility is a formal ethical concept, in itself comprising no particular directive or conduct. Furthermore, responsibility is an ethically neutral concept, existing on an ethical borderline, for in itself it makes no statement about responsibility to what or for what. In

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136 Frankl, The Will to Meaning, p. 74.

137 --------, The Doctor and the Soul, p. 84.

138 Ibid., p. 36.

> this sense existential analysis also remains noncommital on the question of "to what" a person should feel responsible--whether to his God or his conscience or his society or whatever higher power. And existential analysis equally forbears to say what a person should feel responsible for--for the realization of which values, for the fulfillment of which personal tasks, for which particular meaning to life. On the contrary, the task of existential analysis consists precisely in bringing the individual to the point where he can of his own accord discern his own proper tasks, out of the consciousness of his own responsibility, and can find the clear, no longer indeterminate, unique and singular meaning of his own life. As soon as a person has been brought to that point, he will give a concrete and creative response to the question of the meaning of existence. For then he will have come to the point where "response is called upon to be responsibility" (Dürck).139

However, Frankl states that universal values are vanishing in our era, but that there are still unique meanings which do not rest or fall on the loss of traditions. Consequently, there can still be purpose in the life of an individual even if all the universal values disappeared. In order that we be capable of finding meanings in an era without values, it is necessary to sharpen our conscience:

> In an age in which the Ten Commandments seem to lose their unconditional validity, man must learn more than ever to listen to the ten thousand commandments arising from the ten thousand unique situations of which his life consists. And as to <u>these</u> commandments, he is referred to, and must rely on, his conscience. A lively and vivid

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139 <u>Ibid</u>., p. 224.

> conscience is also the only thing that enables man to resist the effects of the existential vacuum, namely, conformism and totalitarianism.[140]

It is by means of conscience that man is guided in his search for meaning. He defines conscience as "the intuitive capacity of man to find out the meaning of a situation," and says that, "since this meaning is something unique, it does not fall under a general law, and an intuitive capacity such as conscience is the only means to seize hold of meaning Gestalts."[141]

Conscience may also issue a command to a person to perform an act which is contrary to that which is preached by the society in which he lives. Frankl refers to the case[142] of a cannibal whose conscience may tell him that it makes more sense to let his enemy live in a certain situation, than it would be to kill him. This is a unique meaning which he has discovered. Now, this particular unique meaning may become a universal value in the form of "Thou shalt not kill." This is the process by which values evolve and religions are created.

Frankl says that man is responsible first of all to his conscience and that:

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140 Frankl, The Will to Meaning, p. 64-65.

141 Ibid., p. 63.

142 Ibid., p. 63.

> [...] conscience is again an irreducible thing-in-itself.[143]

> True conscience has nothing to do with what I would term "superegotistic pseudomorality." Nor can it be dismissed as a conditioning process. Conscience is a definitely human phenomenon.[144]

However, man may be misled by his conscience because he is part of the human condition and subject to finiteness. As a consequence:

> One never knows whether or not it is the true meaning to which he is committed. And he will not know it even on his deathbed. Ignoramus et ignorabimus--we do not, and shall never know--as Emil Du Bois-Reymond once put it, albeit in a wholly different context of the psychophysical problem.[145]

Even though we are subject to error, Frankl still asserts that man must obey his conscience unconditionally if he is not to place a contradiction between himself and his own humanness:

> I would say that the possibility of error does not dispense him from the necessity of trial. As Gordon W. Allport puts it, "we can be at one and the same time half-sure and whole hearted."[146]

Thus, though man runs the risk of not discovering the true meaning of his existence, because he as a finite being is subject to error, he nevertheless has a

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143 Frankl, The Doctor and the Soul, p. xvii.

144 --------, The Will to Meaning, p. 65.

145 Ibid., p. 65-66.

146 Ibid., p. 66.

responsibility to actualize values, and fulfill meanings, and in so doing to realize the specific meaning of his own life. We have remarked that this responsibility derives from the fact that each man's life is singular; that is, it cannot be repeated and also from the uniqueness of each man; that is, he cannot be replaced:

> Ultimately, this responsibleness derives from the existential fact that life is a chain of questions which man has to answer by answering for life, to which he has to respond by being responsible, by making decisions, by deciding which answers to give to the individual questions. And I venture to say that each question has only one answer, namely, the right one![147]

Frankl sees life as constantly putting new questions to us and man should not question life:

> It is life itself that asks questions of man. As was pointed out earlier, it is not up to man to question; rather, he should recognize that he is questioned, questioned by life; he has to respond by being responsible; and he can answer to life only by answering for his life.[148]

Here we have a reversal or, as Frankl calls it, a copernican revolution, with regard to the question of life's meaning. Instead of man asking about the meaning of life, it is life which asks the questions of man. He speaks about the "naive query" of the question of meaning. Man must bring about a reversal of his attitude and not be preoccupied

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147 Frankl, "The Philosophical Foundations of Logotherapy," in Phenomenology Pure and Applied, p. 58.

148 --------, The Doctor and the Soul, p. 49.

with the question of the meaning of life:

> [...] in the last resort, man should not ask "What is the meaning of my life?" but should realize that he himself is being questioned.[149]

Instead of a preoccupation with questioning the meaning of life, we must substitute for it "a concern with the concrete problems life poses, the need to be responsive and responsible to life."[150] The fact of what we expect from life is not really that important, rather it is more important to see what life expects from us. The answer which we give to life:

> [...] must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual.[151]

We have talked about the task quality of life and have seen that these tasks which man is responsible for differ from moment to moment and man to man, implying that the meaning of life differs from man to man and moment to moment. In each situation in which man finds himself, a unique response is required from him:

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149 Ibid., p. xiii.

150 Ibid., p. 82.

151 Frankl, Man's Search for Meaning, p. 122.

> Sometimes the situation in which a man finds himself may require him to shape his own fate by action. At other times it is more advantageous for him to make use of an opportunity for contemplation and to realize assets in this way. Sometimes man may be required simply to accept fate, to bear his cross. Every situation is distinguished by its uniqueness, and there is only one right answer to the problem posed by the situation at hand.[152]

We have mentioned, too, that since each situation gives rise to some task, be it the opportunity to fulfill concrete meanings or actualize creative, experiential, or attitudinal values, each person's life can be meaningful, no matter what the circumstances. It is necessary for the individual to realize his responsibility to fulfill the meanings and actualize the values which face him in each situation.

The importance of a person's consciousness of his responsibility to fulfill meanings and actualize values should not be underestimated. It has been pointed out that a belief in a super meaning is of great psychotherapeutic and psychohygienic value. The same may be said of one's orientation toward concrete meaning and values:

> To direct one's life toward a goal is of vital importance. When the professional task is no longer there, other life tasks must be found and, therefore, sought. In my opinion, it is the first and foremost aim of psychohygiene to stimulate man's will to meaning by offering him possibilities of meaning. And these exist outside the professional sphere as well. Nothing helps man to survive and

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152 Ibid., p. 123.

> keep healthy like the knowledge of a life task. Thus we understand the wisdom in the words of Harvey Cushing as quoted by Percival Bailey: "The only way to endure life is always to have a task to complete." I myself have never seen such a mountain of books to be read as that on the desk of the ninety-year-old Viennese professor of psychiatry, Josef Berze, whose theory of Schizophrenia many decades ago contributed so much to research in that field.[153]

Once a person is brought to the point where he sees himself as responsible for fulfilling the concrete meanings and values which are open to him then he is, according to Frankl, on his way to sound mental health. Logotherapy is a psychotherapy which attempts to bring about mental health by making man aware of the responsibility to fulfill the meanings and values which await him in his existence:

> In logotherapy the patient is, indeed, confronted with meanings and purposes and is challenged to fulfill them. At this point the question might be raised whether the patient is not overburdened with such a confrontation. However, in the age of the existential vacuum, the danger lies much more in man's not being burdened enough. Pathology results not only from stress, but also from relief of stress which ends in emptiness. A lack of tension created by the loss of meaning is as dangerous a threat in terms of mental health as is too high a tension.[154]

> What man actually needs is not homeostasis, but what I call noödynamics, i.e., that kind of appropriate tension that holds him steadily

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153 Frankl, "Collective Neuroses of the Present Day," in Psychotherapy and Existentialism, p. 124.

154 --------, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 21.

> oriented toward concrete values to be actualized, toward the meaning of his personal existence to be fulfilled. This is also what guarantees and sustains his mental health; escaping from any stress situation would even precipitate his falling prey to the existential vacuum.[155]

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155 Frankl, "Dynamics and Values," in Psychotherapy and Existentialism, p. 68.

SUMMARY AND CONCLUSIONS

We have seen that Viktor Frankl regards the will to meaning, that is the search after something for the sake of which to live, as the primary source of motivation in man. Meaning is desired for its own sake, power is a means to attain this end, and happiness, self-actualization and pleasure are side-effects or by-products of fulfilling meaning.

A reader who is familiar with the work of Aristotle will be struck by the similarity of the mutual ordering of ends of human endeavor in Aristotle and Frankl. In his Nicomachean Ethics, Aristotle distinguishes different ends or goods of human activities.

There is one primary aim or ultimate good of human nature which, like meaning, is sought for its own sake.[156] This is happiness and Aristotle defines it as "an activity of the soul in accordance with perfect virtue."[157] As we interpret this, happiness is not something static, but rather a virtuous activity and, as such, comes as a result or side-effect of virtuous acts. These virtuous acts give man a

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156 Aristotle, "Nicomachean Ethics," in Richard McKean (ed.), The Basic Works of Aristotle, New York, Random House, May 1966, Bk. 1, ch. 7, 1, 1097b, p. 941.

157 Ibid., Bk. 1, ch. 13, 5, 1102a, p. 950.

reason for being happy. Thus, happiness, although it may be the ultimate end of man, is like Frankl's notion of happiness, achieved indirectly, rather than directly striving for it. (See Figure 2, p. 70.)

> [...] happiness, seems, however, even if it is not god-sent but comes as a result of virtue and some process of learning or training, to be among the most god-like things; for that which is the prize and end of virtue seems to be the best thing in the world and something godlike and blessed.[158]

This brings us to another end of human activity. We said that Frankl described power as one of the means used to attain meaning. Aristotle speaks of certain ends which are desired for the sake of something else and also for their own sake:

> [...] but honour, pleasure, reason, and every virtue we choose indeed for themselves (for if nothing resulted from them, we should still choose each of them), but we choose them also for the sake of happiness, judging that by means of them we shall be happy.[159]

Now pleasure, in Frankl's view, comes as a by-product of fulfilling a task or meaning. We find an expression of this idea in the following passage of Aristotle, where pleasure is seen to arise from virtuous acts:

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158 Ibid., Bk. 1, ch. 7, 1099b, 14, p. 946.

159 Ibid., Bk. 1, ch. 7, 1097b, 2, p. 941-942.

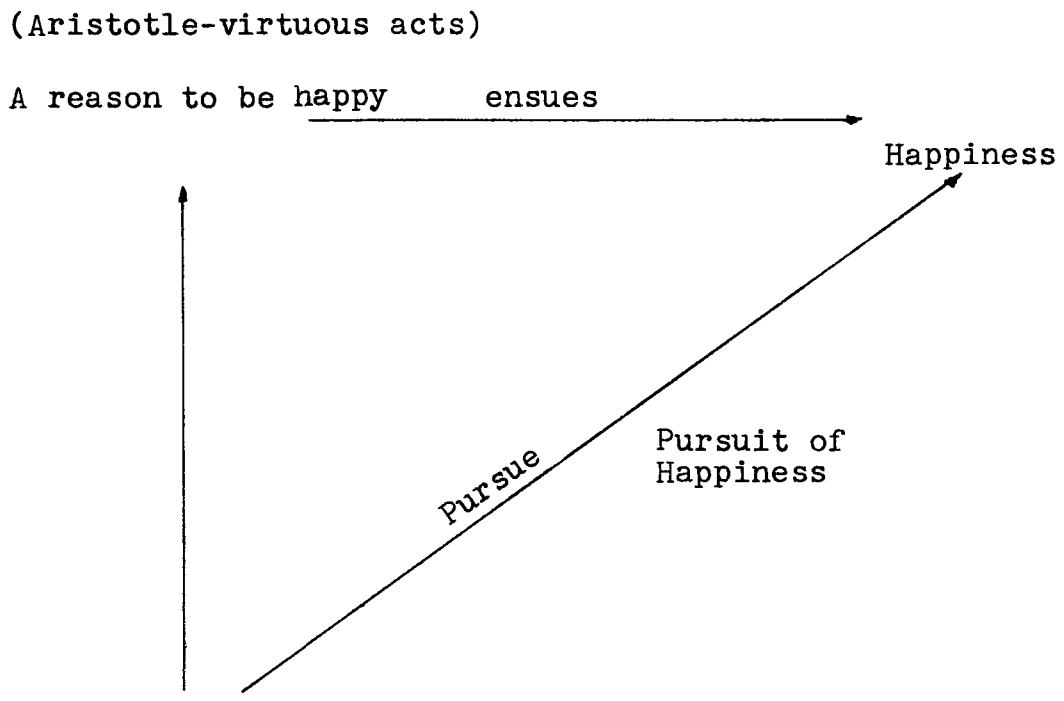

Figure 2.- "Pursuit of Happiness."*

*Viktor E. Frankl, The Will to Meaning: Foundations and Applications of Logotherapy, New York, World Publishing Co., 1969, p. 34.

> For pleasure is a state of soul, and to each man that which he is said to be a lover of is pleasant; e.g. not only is a horse pleasant to the lover of horses, and a spectacle to the lover of sights, but also in the same way just acts are pleasant to the lover of justice and in general virtuous acts to the lover of virtue. Now for most men their pleasures are in conflict with one another because these are not by nature pleasant, but the lovers of what is noble find pleasant the things that are by nature pleasant; and virtuous actions are such, so that these are pleasant for such men as well as in their own nature.160

Let us now examine Frankl's conception of concrete and super meaning.

The system of Logotherapy centers around the attempt to aid man in eliciting his will to meaning and elucidating the meaning of his existence. We discovered that this search for an aim or purpose in life is manifested in the two ways in which man raises the question of the meaning of his existence. He may ask about the meaning of his own personal life or about the purpose of the universe. We discovered that he has developed two concepts of meaning which correspond to the two ways in which the question is raised. The concept of concrete meaning is intended to assist man in fulfilling his will to meaning when he searches for the meaning of his individual, personal existence and the concept of super meaning is intended to help man's will to meaning in his search for the purpose of the universe.

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160 Ibid., Bk. 1, ch. 8, 1099a, 7, p. 944-945.

However, with regard to the meaning of life, Frankl refers specifically to the concrete meaning of personal existence. Ultimately, man should search only for this concrete meaning because the meaning of the universe is beyond his intellectual grasp. As Frankl says,"one can search only for the concrete meaning of personal existence, a meaning which changes from man to man, from day to day, from hour to hour."[161]

First, we will discuss his concept of concrete meaning. He has told us that life is a chain of unique situations, each situation presenting man with certain problems. He defined meaning as "what is meant, be it by a person who asks me a question, or by a situation which, too, implies a question and calls for an answer."[162] Frankl not only says that there are questions, tasks, or meanings in every situation in which a man may find himself, but believes that we are responsible to life for fulfilling the tasks which life brings to each individual. This responsibility is based on the irreversibility of life.

Now, we accept as a fact that life constantly confronts man with problems and due to the irreversibility of

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161 Frankl, "Logotherapy and the Challenge of Suffering," p. 6.

162 --------, The Will to Meaning, p. 62.

life, he has only one chance to actualize the potentialities which arise from the singularity of his situation and from his own uniqueness. As Frankl has said:

> But in the face of death as absolute finis to our future and boundary to our possibilities, we are under the imperative of utilizing our lifetimes to the utmost, not letting the singular opportunities--whose "finite" sum constitutes the whole of life--pass by unused.[163]

We think that he has added a new dimension to psychiatry and psychology, as well as a heightened awareness of the general public, by emphasizing that man needs a concrete task or meaning and if he can see his existence in terms of responsibility for fulfilling the tasks which life presents to him, he will experience his own life as being worthwhile.

However, we think that his assertion that man is responsible to life because of its irreversibility is not a sufficient basis to bring out a person's sense of responsibility. The question of why man is responsible to life in the first place, is the basic objection that arises. Magda B. Arnold and John A. Gasson put it in this way:

> Responsibility, however, implies not only an obligation and someone to discharge it; it also implies someone or something to which one is bound. Obligation always implies a reciprocal relationship. Where is the reciprocal relationship in my responsibility to life?[164]

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163 Frankl, The Doctor and the Soul, p. 52.

164 Magda B. Arnold and John A. Gasson, "Logotherapy and Existential Analysis," in The Human Person, New York, Ronald Press, 1954, p. 484.

They quote McCormick who says:

> The whole question of obligation resolves itself to this: Why must a being come up to the requirements of its nature when it is possible for it not to do so? There does not seem to be any answer to that question except this: Because the creator of that nature requires that it should. The will of the creator, then, and not rational nature itself, is the sufficient and only sufficient reason for the existence of moral obligation.[165]

We hold that the responsibility towards fulfilling the tasks which life brings to a man can be brought out, certainly, by a belief in a creator, but even by a belief that the world has some ultimate purpose, regardless of whether one believes in a Creator and regardless of whether one has a definite idea of what this purpose may be. In the light of a belief in an ultimate meaning, man can feel a sense of responsibility because he believes that life does make sense, that each of the problems, no matter how difficult, which he faces, is there for a purpose and he has an obligation to respond by accepting the problem and trying to cope with it to the best of his ability. We have seen this attitude exemplified in the case of the Carmelite sister who suffered from a severe depression.

We believe, however, that the concept of super meaning and the direction Frankl has indicated in order that we may grasp it is a valuable clarification of man's

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165 Ibid., p. 484.

attempt to discover whether there is a purpose to the universe and, consequently, an aid in terms of fulfilling his will to meaning. The concept of super meaning is useful because it points out the futility of using a strictly intellectual approach in our search for the meaning of the universe. The universe is beyond the comprehension of man's intellect and to try and encircle it with his limited powers will result in existential frustration. In a poem called "When I Heard The Learn'd Astronomer," we find an expression of this kind of frustration and a reflection of Frankl's words, "And sometimes the most reasonable thing is not to try to be too reasonable."[166]

When I heard the Learn'd Astronomer
When the proofs, the figures, were
ranged in columns before me,
When I was shown the charts
and diagrams, to add, divide,
and measure them.
When I sitting heard the astronomer
where he lectured with much applause
in the lecture room.
How soon unaccountable I became
tired and sick,
Till rising and gliding out I
wander'd off by myself,
In the mystical moist night-air,
and from time to time,
Look'd up in perfect silence at the
stars.[167]

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166 Frankl, The Will to Meaning, p. 95.

167 Walt Whitman, "When I Heard The Learn'd Astronomer," in Oscar Williams (ed.), The Pocket Book of Modern Verse, New York, Washington Square Press, 1964.

Once the preoccupation with the meaning of the universe is de-centered away from man's attempt to grasp it in an intellectual manner, then he becomes more open to his emotional or intuitive life, and it is Frankl's contention that we depend primarily on our emotional resources in the search for an ultimate meaning of being. His idea of the self-defeating quality of seeking pleasure, power, happiness and self-actualization could be applied in this context. By the fact that man concentrates so hard, using his intellect as the main source, to determine whether there is some meaning to the universe, he misses the significance of the very things which would give him this insight. Albert Einstein once said:

> Of what is significant in one's own existence one is hardly aware, and it certainly should not bother the other fellow. What does a fish know about the water in which he swims all his life?[168]

Man may be only dimly aware of the world in which he lives, but we believe that Frankl's focus on the emotional resources of man is a way in which man can become more aware of the significance of his existence and bring him in contact with ultimate meaning.

The intellect, however, does have a part to play in this endeavor. It is through the power of reflection that

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168 Albert Einstein, Out of My Later Years, New York, Philosophical Library, 1950, p. 5.

man can arrive at the conclusion that he should not depend solely upon his intellect to give him access to the significance of his existence, but rather can find it through his emotional resources. The following passage from a discussion between Frankl and a twenty-five year old patient who had suffered anxiety states over the total lack of life's meaning, gives us some idea of the role played by the intellect and emotions in man's quest for meaning:

> F: But now let me ask you a question: What if music touches you down to the depths of your being and moves you to tears, as is certainly the case at some moments, isn't it?--do you then, too, doubt the meaning of your life, or do you not even question it at these moments?
>
> P: This problem then does not come to my mind at all.
>
> F: Right. But isn't it conceivable that precisely at such moments, when you are in immediate touch with ultimate beauty, you have found the meaning of life, found it on emotional grounds without having sought for it on intellectual ones? At such moments we do not ask ourselves whether life has a meaning or not; but if we did, we could not but shout out of the depth of our existence a triumphant "yes" to being. Life, we would feel, would be worthwhile even if only lived for the sake of this unique experience.
>
> P: I understand and agree; there are certainly moments in my life at which I do not reflect at all, and just then, meaning simply is there. I even experience a kind of union with being, and one could say as well that this is akin to the experience of being close to God as it has been reported by the great mystics.[169]

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169 Frankl, The Will to Meaning, p. 93.

We agree with Frankl that there are specific moments in a person's life which can bring to him an awareness that there is some ultimate meaning and that his own life will not be lived in vain. These significant life experiences, as we may call them, can come in many diverse forms such as artistic appreciation, musical involvement, the grandeur of nature, and the encounter through love with another human being. Can anyone of us who has deeply loved another, and felt the perfection and goodness of the beloved, ever sincerely doubt that the very existence of being be without purpose?

The following selection from a poem entitled, "The Buried Life," conveys the idea that love can give us an answer in our search for the "why" of our existence:

> But often, in the world's most crowded streets,
> But often, in the din of strife,
> There rises an unspeakable desire
> After the knowledge of our buried life;
> A thirst to spend our fire and restless force
> In tracking out our true, original course;
> A longing to inquire
> Into the mystery of this heart which beats
> So wild, so deep in us--to know
> Whence our lives come and where they go.
> And many a man in his own breast then delves,
> But deep enough, alas! none ever mines.
>
> Only--but this is rare--
> When a belovéd hand is laid in ours,
> When, jaded with the rush and glare
> Of the interminable hours,
> Our eyes can in another's eyes read clear,
> When our world-deafen'd ear
> Is by the tones of a loved voice caress'd
> A bolt is shot back somewhere in our breast

And a lost pulse of feeling stirs again.
The eye sinks inward, and the heart lies plain,
And what we mean, we say, and what
we would, we know.
A man becomes aware of his life's flow,
And hears its winding murmur, and he sees
The meadows where it glides, the sun, the breeze.

And there arrives a lull in the hot race
Wherein he doth for ever chase
That flying and elusive shadow, rest.
An air of coolness plays upon his face,
And an unwonted calm pervades his breast.
And then he thinks he knows
The hills where his life rose,
And the sea where it goes.170

The search for meaning in man's personal existence and for the purpose of the universe is manifested in many different forms. We mention here two examples.

The first is the sketch which appears on page 80 of two hands against a black background. The hand on the right represents man's grasping into the darkness, the unknown, in search of ultimate meaning. The hand on the left, holding the candle, stands for the sphere of man's life where he may find a purpose through concrete meanings or tasks.

The second is a song by a contemporary Canadian folksinger, Gordon Lightfoot, entitled "Wherefore and Why." In it we find expressed the restlessness of man's search for meaning, the frustration of being lost in a day-to-day existence without knowing the wherefore or the why, and the

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170 C.B. Tinker and H.F. Lowry (eds.), Arnold, Poetical Works, London, Oxford University Press, 1966, p. 246-247.

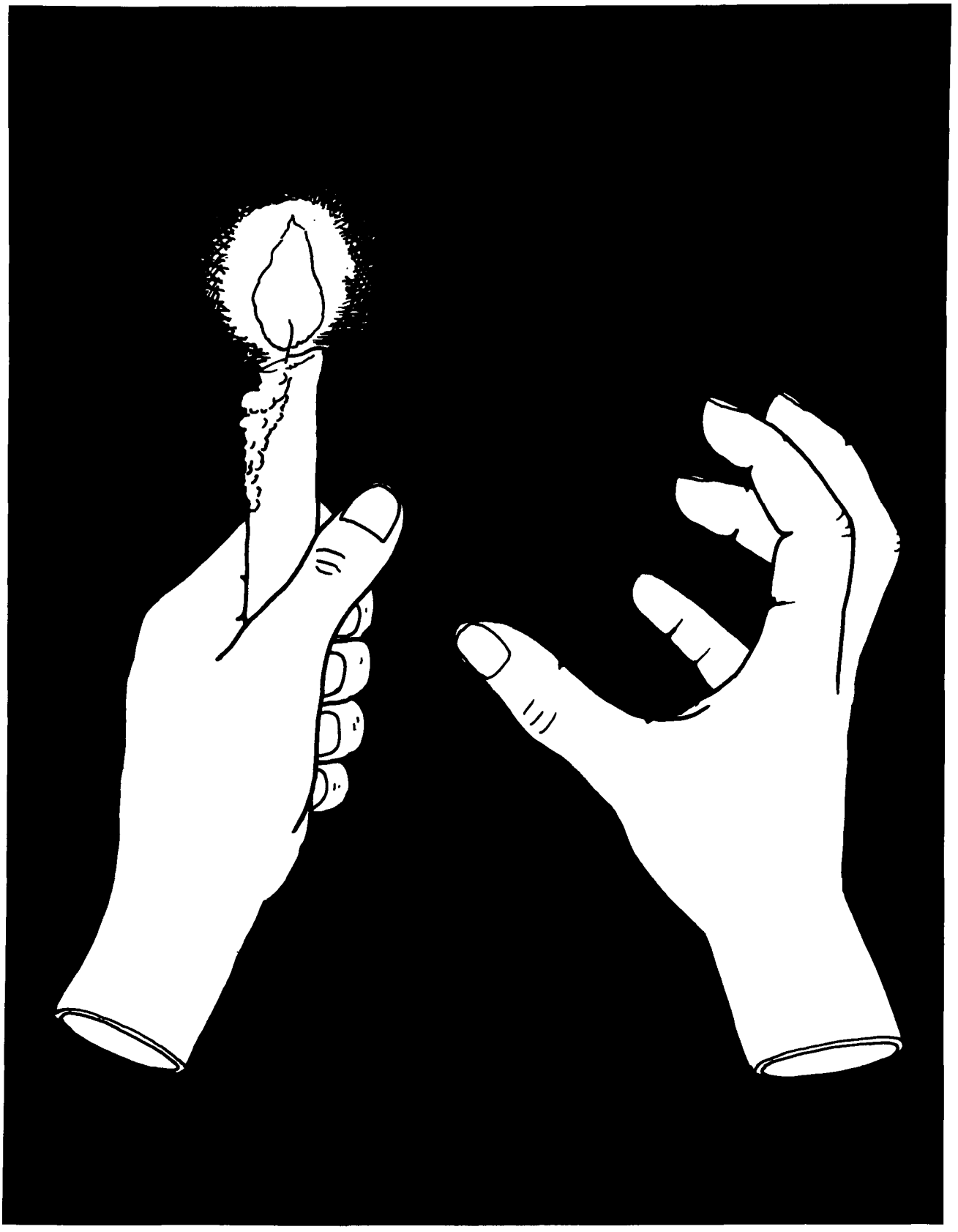

Figure 3.- Sketch. Earth ⟷ Sky.

sudden intuition that we can find the "wherefore" if we only open ourselves to the realities around us, but the "why" will remain forever unknown.[171]

When I awoke this mornin' something
inside of me told me this would be my day.
I heard the morning train, I felt the
wind change--too many times I'm on my way.
Come on, sunshine, what can you show me?
Where can you take me to make me understand?
The wind can shake me, brothers forsake me.
The rain can touch me, but can I touch the rain?

And then I saw the sun rise above a cotton sky
like a candy cane delight.
I saw the milkman, I saw the bus'nessman;
I saw the only road in sight.
Then I got to thinkin' what makes you want to go
to know the wherefore and the why.
So many times now, oh Lord, I can't remember
if its September or July.
Come on, sunshine, what can you show me?
Where can you take me to make me understand?
The wind can shake me, brothers forsake me
The rain can touch me, but can I touch the rain?

Then all at once it came to me:
I saw the wherefore, and you can see it if you try.
It's in the sun above, It's in the one you love;
you'll never know the reason why.
Come on, sunshine, what can you show me?
Where can you take me to make me understand?
The wind can shake me, brothers forsake me.
The rain can touch me, but can I touch the rain?
so much to lose, so much to gain ...[172]

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171 The writer, in a personal conversation with Gordon Lightfoot, found him to be in agreement with this interpretation of his song and we thank him for his permission to quote.

172 Gordon Lightfoot, composition entitled "Wherefore and Why," in Did She Mention My Name, songs as recorded in United Artists Album, UAS 6649, 1968, by Warner Bros. - Seven Arts, Inc., p. 17.

In Dostoevsky's novel, The Brothers Karamazov, Alyosha says of his brother Ivan that:

> His mind is in bondage. He is haunted by a great, unsolved doubt. He is one of those who don't want millions but an answer to their questions.[173]

We maintain that two of the most important questions in man's life center around his search for concrete meaning in his personal existence, someone or something for the sake of which to live, and also to know if the universe has any ultimate meaning. But, man is impatient and asks for an immediate answer to his quest. There are no ready-made solutions, no deus ex machina to extricate him from his predicament. Man can only wait and hope that he will find some direction.

There will be many occasions when a man may be tempted to fall into despair because there appear to be no signposts or answers, but even his darkest time may conceal the light which will illumine the next moment of his life, as is exemplified in the following account:

> Because man cannot prophesy, he can never properly judge whether his future will contain possibilities for the realization of values. A Negro who had been condemned to a life sentence of forced labor was shipped out from Marseille to Devil's Island. On the high seas a fire broke out on the steamer. The convict, an unusually strong man, was released from his handcuffs--and saved the lives of ten

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173 Fydor Dostoevsky, The Brothers Karamazov (trans. from the Russian by Constance Garnett), London, Heinemann, 1968, p. 78.

> persons. Later his sentence was commuted for this act of heroism. If this man had been asked at the quay in Marseille whether the rest of his life was likely to have any meaning, he would probably have shaken his head. No man can ever know what life holds in store for him, or what magnificent hour may still await him.[174]

We must exercise patience and courage. As Frankl has so wisely put it:

> So try to be courageous and patient: Courageous in leaving the problems unresolved for the time being, and patient in not giving up the struggle for their final solution.[175]

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174 Frankl, The Doctor and the Soul, p. 45.

175 --------, The Will to Meaning, p. 95.

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Birnbaum, Ferdinand, "Frankl's Existential Psychology from the Viewpoint of Individual Psychology," Journal of Individual Psychology, Vol. 17, 1961, p. 162-166.

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Bulka, Reuven P., An Analysis of the Viability of Frankl's Logotherapeutic System as a Secular Theory, Master's thesis presented to the Department of Religious Studies of the University of Ottawa, Ontario, 1969.

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APPENDIX 1

LEXICON

APPENDIX 1

LEXICON

Frankl has coined new words in order to describe his thought. It is the intention of this lexicon to provide the reader with an amplification of some of the key words which are used in this thesis. The following excerpts are from articles and books by Frankl.

Dimensional Ontology:

> Therein, [Dimensional Ontology] we don't speak any longer of layers or levels of being for this would imply a disruption of man; to maintain his wholeness and unity we speak of dimensions and differentiate a biological, a psychological, and the essentially human dimension which is called in German geistig as against leiblich and seelisch. Since there is a distinction between geistig and geistlich (that latter referring to the superhuman dimension) we are not at a loss. In English, however, spiritual has a religious connotation but whenever speaking of it Logotherapy has not yet entered the religious dimension. Therefore we prefer to speak, in addition to the biological and psychological dimensions, of a "noölogical" one. The noölogical dimension is ex definitione what makes a man a human being.[1]

Existential Analysis:

> --an alternate name for Logotherapy.[2]

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1 Viktor E. Frankl, "Logotherapy and the Challenge of Suffering," Review of Existential Psychology and Psychiatry, Vol. 1, 1961, p. 5. Also, refer to article by Frankl on "The Concept of Man in Logotherapy," Journal of Existentialism, Vol. 6, 1965, p. 57.

2 --------, "Logotherapy and Existentialism," Psychotherapy, Theory, Research and Practice, Vol. 4, No. 3, 1967, p. 138.

Existential Vacuum - Existential Frustration:

> What I mean thereby is the experience of a total lack, or loss, of an ultimate meaning to one's existence that would make life worthwhile. The consequent void, the state of inner emptiness, is at present one of the major challenges to psychiatry. In the conceptual framework of logotherapeutic teaching, that phenomenon is also referred to as "existential frustration," or the frustration of the "will to meaning."[3]

> Now what happens if the person finds himself frustrated in this most human demand for meaning in his existence; in other words, if he fails in his striving to give his life a meaning worth living for--if his will to meaning remains unfulfilled? This lack of fulfillment of the will to meaning I have termed "existential frustration ..."[4]

Homeostasis:

> The homeostasis principle, however, that underlies the dynamic interpretation of man maintains that his behavior is basically directed toward the gratification and satisfaction of his drives and instincts, toward the reconciliation of the different aspects of his own, such as id, ego, and superego, and toward adaptation and adjustment to society, in one word, toward his own bio-psycho-sociological equilibrium. But human existence is essentially self-transcendence.[5]

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3 Viktor E. Frankl, "Psychiatry and Man's Quest for Meaning," Journal of Religion and Health, Vol. 1, 1962, p. 93.

4 --------, "The Will to Meaning," Journal of Pastoral Care, Vol. 12, 1958, p. 84-85.

5 --------, "Dynamics, Existence and Values," Journal of Existential Psychiatry, Vol. 2, 1961, p.12-13.

Logotherapy:

> By way of a deliberate oversimplification for didactic purposes one could define logotherapy by the literal translation as healing through meaning.[6]
>
> Logos signifies first of all meaning. Thus logotherapy is a psychotherapy that is oriented toward meaning and reorients the patient toward meaning.[7]
>
> Logotherapy is that psychotherapy which centers on life's meaning as well as man's search for this meaning. In fact, logos means "meaning." However, it also means "spirit." And logotherapy takes the spiritual or noölogical dimension fully into account. In this way, logotherapy is also enabled to realize--and to utilize--the intrinsic difference between the noetic and psychic aspects of man.[8]

Meaning:

> Meaning is what is meant, be it by a person who asks me a question, or by a situation which, too, implies a question and calls for an answer.[9]

Concrete Meaning:

> On the other hand, however, an unbiased investigation would also reveal a certain subjectiveness inherent in meaning. The meaning of life must be conceived in

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6 Frankl, "Logotherapy and Existentialism," p. 140.

7 --------, "The Spiritual Dimension in Existential Analysis and Logotherapy," Journal of Individual Psychology, Vol. 15, 1959, p. 157.

8 --------, "Psychiatry and Man's Quest for Meaning," in Psychotherapy and Existentialism: Selected Papers on Logotherapy, New York, Washington Square Press, 1968, p. 74.

9 --------, The Will to Meaning: Foundations and Applications of Logotherapy, New York, The World Publishing Co., 1969, p. 62.

terms of the specific meaning of a personal life in a given situation.[10]

[...] the question makes sense only if he asks it in reference to a concrete situation and to his own concrete personality.[11]

Super Meaning:

We can therefore at best grasp the meaning of the universe in the form of a super-meaning, using the word to convey the idea that the meaning of the whole is no longer comprehensible and goes beyond the comprehensible. This concept of meaning would serve as a parallel to the Kantian postulate of reason; our minds require its existence at the same time that it is to our minds unfathomable.[12]

Mental Health:

[...] mental health is based on a certain degree of tension, the tension between what one has already achieved and what he still ought to accomplish, or the gap between what he is and what he should become. Such tension is inherent in the human being and therefore is indispensable to mental well being. We should not, then, be hesitant about challenging man with meaning potentialities for him to actualize, thus evoking his will to meaning out of its latency.[13]

Noo-dynamics or Existential Dynamics:

I consider it a dangerous misconception of mental hygiene to assume that what man needs in the first

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10 Viktor E. Frankl, "The Philosophical Foundations of Logotherapy," in Phenomenology Pure and Applied (ed. by Erwin W. Straus, Pittsburgh, Duquesne University Press, 1964, p. 57-58.

11 --------, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Knopf, 1969, p. 49.

12 Ibid., p. 25.

13 --------, "Basic Concepts of Logotherapy," Journal of Existential Psychiatry, Vol. 3, 1962, p.113.

> place, is equilibrium or, as it is called in biology, "homeostasis," i.e., a tension-less state. What man actually needs is not a tension-less state but rather the striving and struggling for some goal worthy of him. What he needs is not the discharge of tension at any cost, but the call of a potential meaning waiting to be fulfilled by him. What man needs is not homeostasis but what I call "noo-dynamics," i.e. the spiritual dynamics in a polar field of tension where the one pole is represented by a meaning to be fulfilled and the other pole by the man who has to fulfill it. And one should not think that this holds only for normal conditions; in neurotic individuals, it is even more valid. If architects want to strengthen a decrepit arch they increase the load which is laid upon it, for thereby the parts are joined more firmly together. So if therapists wish to foster their patients' mental health they, too, should not be afraid to increase that load which is brought about by a reorientation toward the meaning of one's life.[14]
>
> What I call noödynamics is the dynamics in a field of tension whose poles are represented by man and the meaning that beckons him. Noödynamics orders and structures man's life like iron filings in a magnetic field. In contrast to psychodynamics, noödynamics leaves to man the freedom to choose between fulfilling or declining the meaning that awaits him.[15]

Noögenic Neurosis:

> And we define noögenic neurosis as a neurosis which is caused by a spiritual problem, a moral or ethical conflict, as for example, a conflict between the mere superego and the true conscience--the latter, if need be, contradicting and opposing the former. Last, but not least, however, the noögenic etiology is formed by the existential vacuum, by existential frustration or by the frustration of the will to meaning.[16]

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[14] Ibid., p. 113-114.

[15] Frankl, "Psychiatry and Man's Quest for Meaning," in Psychotherapy and Existentialism, p. 83.

[16] --------, The Will to Meaning, p. 89.

Noölogical or Spiritual Dimension:

> Certainly, both the meaning of human existence and man's will to meaning are accessible only through an approach that goes beyond the plane of merely psychodynamic and psychogenetic data. We must enter, or better, we must follow man into the dimension of the specifically human phenomena that is the spiritual dimension of being. To avoid any confusion that might arise from the fact that the term "spiritual" usually has a religious connotation in English, I prefer to speak of noetic in contrast to psychic phenomena and the noological in contrast to the psychological dimension. The noological dimension is to be defined as that dimension in which the specifically human phenomena are located.[17]

> Man's intrinsically human capacity to take a stand to whatever may confront him includes his capacity to choose his attitude toward himself, more specifically, to take a stand to his own somatic and psychic conditions and determinants. By so doing, however, he also rises above the level of the somatic and psychic phenomena and thereby opens up a dimension of its own, the dimension of those phenomena which, in an at least heuristic counter-distinction to the somatic and psychic ones, are termed noetic phenomena, or, as I am used to call this dimension, the noological dimension. Man passes this dimension whenever he is reflecting upon himself--or rejecting himself; whenever he is making himself an object--or making objections to himself; whenever he displays his being conscious of himself--or whenever he exhibits his being conscientious. Indeed, conscience presupposes the distinctly human capacity to rise above oneself, in order to judge and evaluate one's own deeds in moral terms.[18]

> I have said that in this case I drew upon the spiritual resources of my patient. In other words, I left the psychological dimension to enter the noological dimension, the dimension of man's concern with, and search for, ultimate meaning.[19]

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17 Frankl, "Psychiatry and Man's Quest for Meaning," in Psychotherapy and Existentialism, p. 73-74.

18 --------, "The Concept of Man in Logotherapy," Journal of Existentialism, Vol. 6, 1965, p. 54.

19 ---------, The Will to Meaning, p. 123.

> Interpretation of meaning presupposes that man is spiritual. Fulfillment of meaning takes for granted that he is free and responsible. These three existential elements are accessible only when we follow them into the noological sphere where man as a whole is transcending the psycho-biological level and establishing himself truly.[20]

Phenomenology:

> In fact, phenomenology is an attempt to describe the way in which man understands himself and interprets his own existence, far from preconceived explanations such as are furnished by psychodynamic or socio-economic hypotheses. In adopting the phenomenological methodology, logotherapy, as Paul Polak once put it, tries to couch man's unbiased self-understanding in scientific terms.[21]

Psychologism:

> Through a merely psychological analysis, the human phenomena are, as it were, taken out of the noological space and levelled down into the psychological plane. Such a procedure is called psychologism. (5) It entails no less than the loss of a whole dimension. Moreover, what is lost, is the dimension that allows man to emerge and rise above the level of the biological and psychological foundations of his existence. This is an important issue, for transcending these foundations and thereby transcending oneself signifies the very act of existing.[22]

> Inasmuch as we understand under "psychologism" the lack of differentiation between the spiritual and emotional

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20 Viktor E. Frankl, "Psychotherapy and Philosophy," Philosophy Today, Vol. 5, 1961, p. 62.

21 --------, "Logotherapy and Existentialism," Psychotherapy: Theory, Research and Practice, Vol. 4, No. 3, 1967, p. 139.

22 --------, "Psychiatry and Man's Quest for Meaning," in Psychotherapy and Existentialism, p. 74.

(5) Insofar as psychoanalysis is more or less linked to abnormal phenomena such as neuroses and psychoses, it tends to deal with the spiritual aspirations of man not only in psychological but also in pathological terms. Thus the pitfall of psychologism is increased by the fallacy that I have termed "pathologism."

components of the human personality, the established systems may be termed "psychologistic" in their approach.[23]

Responsibility:

Man is responsible for the fulfillment of the specific meaning of his personal life. But he is also responsible before something, or to something, be it society, or humanity, or mankind, or his own conscience. However, there is a significant number of people who interpret their own existence not just in terms of being responsible to something but rather to someone, namely, to God. As for logotherapy, as a secular theory and medical practice, it must restrict itself to such a factual statement, leaving to the patient the decision as to how to understand his own being responsible: whether along the lines of religious beliefs or agnostic convictions. Logotherapy must remain available for everyone; to this I would be obliged to adhere, if for no other reason, by my Hippocratic oath. Logotherapy is applicable in cases of atheistic patients, and usable in the hands of atheistic doctors. In any case, logotherapy sees in responsibleness the very essence of human existence. Capitalizing responsibleness to this extent, a logotherapist cannot spare his patient the decision for what, and to what, or to whom, he feels responsible.

A logotherapist is not entitled consciously to influence the patient's decision as to how to interpret his own responsibleness, or as to what to embrace as his personal meaning. Anyone's conscience, as anything human, is subject to error but this does not release man from his obligation to obey it--existence involves the risk of error. He has to risk committing himself to a cause not worthy of his commitment.[24]

However, freedom, in the last analysis (phenomenological analysis I mean!), is the subjective aspect of a total phenomenon and, as such, would still have to be completed by its objective aspect, which can be designated as responsibility. The freedom to take a stand as emphasized

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23 Viktor E. Frankl, "Logos and Existence in Psychotherapy," American Journal of Psychotherapy, Vol. 7, 1953, p. 8.

24 --------, The Philosophical Foundations of Logotherapy, in Phenomenology: Pure and Applied, p. 54-55.

> above is never complete if it has not been converted and rendered into the freedom to take responsibility. The specifically human capacity to "will" remains empty as long as it has not yet been complemented by its objective counterpart, to will what I "ought." What I ought, however, is the actualization of values, the fulfillment of the concrete meaning of my personal existence. The world of meanings and values may rightly be termed logos. Then logos is the objective correlate to the subjective phenomenon called human existence. Man is free to be responsible, and he is responsible for the realization of the meaning of his life, the logos of his existence.[25]

Self-transcendence:

> Due to the essentially self-transcendent quality of human existence, man is a being reaching out beyond himself.[26]

> One characteristic of human existence is its transcendence. That is to say, man transcends his environment toward the world (and toward a higher world); but more than this, he also transcends his being towards an ought. Whenever man transcends himself in such a manner, he rises above the level of the somatic and psychic, and enters the realm of the genuinely human. This realm is constituted by a new dimension, the noetic; it is the dimension of spirit.[27]

> It is a tenet of logotherapy that transcendence is the essence of existence. What is meant by this tenet is that existence is authentic only to the extent to which it points to something that is not itself. Being human cannot be its own meaning. It has been said that man must never be taken as a means to an end. Is this to imply that he is an end in itself, that he is intended and destined to realize and actualize himself? Man, I should say, realizes and actualizes values. He finds

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25 Frankl, "Dynamics, Existence and Values," p. 9.

26 --------, "Logotherapy and Existentialism," p. 140.

27 --------, "The Spiritual Dimension in Existential Analysis," p. 159.

himself only to the extent to which he loses himself in the first place, be it for the sake of something or somebody, for the sake of a cause or a fellowman, or "for God's sake." Man's struggle for his self and identity is doomed to failure unless it is enacted as dedication and devotion to something beyond his self, to something above his self. As Jaspers puts it, "what man is, he becomes through the cause which he has made his own."[28]

Self-transcendence, I would say, is perhaps the most specific constitutive characteristic of human existence. What do I mean by self-transcendence? Let me start with a strange example. I would say everything in human existence is self-transcendent and as a simile let me refer to the eye. The capacity of your eye to see depends on its incapacity to see itself, or for that matter anything within itself. At the moment my eye sees something of itself, say a cloud or a mass or something, that proves that I am suffering from a cataract at that moment and to this very extent my seeing capacity has been impaired. So seeing, on the part of the eye, intrinsically and profoundly means not seeing itself.

Something parallel you may observe in human existence. Being human, I would say, means being in steady search of meaning, but in an even wider sense, always reaching out for something beyond oneself. Or some one beyond oneself. Reaching out for a meaning to fulfill, or else, for another human being to encounter--lovingly encounter. In any event, being human means always being directed to something or someone other than itself. Being human means transcending one's self.

And now this self-transcendent quality of human existence is precisely what is missed and bypassed and ignored and neglected by those motivational theories who claim that man cares or is concerned basically with arriving at drive satisfaction, need gratification, within homeostasis, with anything within himself, rather than beyond and outside himself.[29]

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28 Frankl, "Psychiatry and Man's Quest for Meaning," p. 100.

29 --------, "The Task of Education in an Age of Meaninglessness," lecture given by Dr. Frankl at the University of Ottawa, Canada, November 17, 1968, p. 6-7.

Tragic Triad of Existence:

> Whenever speaking of meaning, however, we should not disregard the fact that man does not fulfill the meaning of his existence merely by his creative endeavors and experiential encounters, or by working and loving. We must not overlook the fact that there are also tragic experiences inherent in human life, above all that "Tragic Triad"--if I may use this term--which is represented by the primordial facts of man's existence: suffering, guilt, and transitoriness.[30]
>
> Man has to accept his finiteness in its three aspects: he has to face the fact (1) that he has failed; (2) that he is suffering; and (3) that he will die.[31]

Value:

> But let us return to the uniqueness of meanings. From what I have said, it follows that there is no such thing as a universal meaning of life but only the unique meanings of the individual situations. However, we must not forget that among these situations there are also situations which have something in common, and consequently there are also meanings which are shared by human beings across society and, even more, throughout history. Rather than being related to unique situations these meanings refer to the human condition. And these meanings are what is understood by values. So that one may define values as those meaning universals which crystalize in the typical situations a society or even humanity has to face.
>
> The possession of values alleviates man's search for meaning, because at least in typical situations he is spared making decisions. But, alas, he has also to pay for this relief, for in contrast to the unique meanings pertaining to unique situations it may well be that two values collide with one another. And

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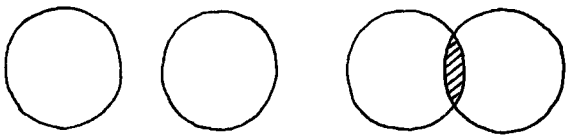
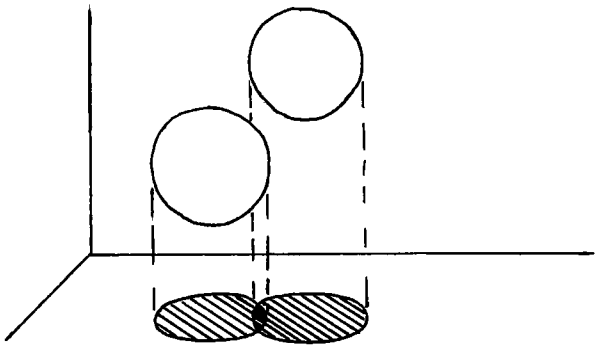
30 Frankl, "Logotherapy and the Challenge of Suffering," p. 4-5.

31 --------, "Existential Dynamics and Neurotic Escapism," in Psychotherapy and Existentialism, p. 24.

value collisions are mirrored in the human psyche in the form of value conflicts and as such play an important part in the formation of noögenic neuroses.



Let us imagine that unique meanings are points, while values are circles. It is understandable that two values may overlap with one another, whereas this cannot happen to unique meanings. But we must ask ourselves whether two values can really collide with one another, in other words, whether their analogy with two-dimensional circles is correct. Would it not be more correct to compare values with three-dimensional spheres? Two three-dimensional spheres projected out of the three-dimensional space down into the two-dimensional plane may well yield two two-dimensional circles overlapping one another, although the spheres themselves do not even touch on one another (see Fig. 6).



The impression that two values collide with one another is a consequence of the fact that a whole dimension is disregarded.. And what is this dimension? It is the hierarchical order of values. According to Max Scheler, valuing implicity means preferring one value to another. This is the final result of his profound phenomenological analysis of valuing processes. The rank of a value is experienced together with the value itself. In other words, the experience of one value includes the experience that it ranks higher than another. There is no place for value conflicts.

However, the experience of the hierarchical order of values does not dispel man from decision making. Man is pushed by drives. But he is pulled by values. He is always free to accept or reject a value he is offered by a situation. This is also true of the hierarchical order of values as it is channeled by moral and ethical traditions and standards. They still have to stand a test, the test of man's conscience--unless he refuses to obey his conscience and suppresses its voice.[32]

The logotherapist is neither a moralist nor an intellectual. His work is based on empirical, i.e., phenomenological, analyses, and a phenomenological analysis of the simple man in the street's experiencing of the valuing process shows that one can find meaning in life by creating a work or doing a deed or by experiencing goodness, truth, and beauty, by experiencing nature and culture; or, last but not least, by encountering another unique being in the very uniqueness of this human being--in other words, by loving him. However, the noblest appreciation of meaning is reserved to those people who, deprived of the opportunity to find meaning in a deed, in a work, or in love, by the very attitude which they choose to this predicament, rise above it and grow beyond themselves. What matters is the stand they take--a stand which allows for transmuting their predicament into achievement, triumph, and heroism.

If one prefers in this context to speak of values, he may discern three chief groups of values. I have classified them in terms of creative, experiential and attitudinal values. This sequence reflects the three principal ways in which man can find meaning in life. The first is what he gives to the world in terms of his creations; the second is what he takes from the world in terms of encounters and experiences; and the third is the stand he takes to his predicament in case he must face a fate which he cannot change. This is why life never ceases to hold a meaning, for even a person who is deprived of both creative and experiential values is still challenged by a meaning to fulfill, that is, by the meaning inherent in the right, in an upright way of suffering.[33]

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32 Frankl, The Will to Meaning, p. 55-57.

33 Ibid., p. 69-70.

Will to Meaning:

> Man's primary concern is not self-actualization, but fulfillment of meaning. In logotherapy we speak of a will-to-meaning; with this we designate man's striving to fulfill as much meaning in his existence as possible, and to realize as much value in his life as possible.[34]

> But in my opinion man is dominated neither by the will-to-pleasure nor by the will-to-power, but what I call man's will to meaning, that is to say, his deep-seated striving and struggle for a higher and ultimate meaning to his existence. This is his mission in life--his unique task--for there is a personal task waiting for each personality to be realized exclusively by him and by him alone.[35]

> Man's will to meaning can also be frustrated, in which case logotherapy speaks of "existential frustration." The term "existential" may be used in three ways: to refer to (1) existence itself, i.e., the specifically human mode of being; (2) the meaning of existence; and (3) the striving to find a concrete meaning in personal existence, that is to say, the will to meaning.[36]

> For logotherapy, however, meaning is not only an "ought" but also a "will": logotherapists speak of man's "will to meaning." This logotherapeutic concept should not leave with the reader the impression that he is dealing with just an idealistic hypothesis. Let us recall the results of experiments, reported by J. M. Davis, William F. McCourt, and P. Solomon, referring to the effects of visual stimulation on the hallucinations during sensory deprivation. The authors finally come to the following conclusion: "Our results are consistent with the hypothesis which emphasizes the parameter of meaning. Hallucinations occur as a result of isolation from meaningful contact with the outside world. What

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34 Frankl, "The Spiritual Dimension in Existential Analysis," p. 161.

35 --------, "The Search for Meaning," Saturday Review, September 13, 1958.

36 --------, Man's Search for Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1968, p. 159.

the brain needs for normal functioning is a continuous meaningful contact with the outside world."(7)[37]

Existential Analysis:

> Psychotherapy endeavors to bring instinctual facts to consciousness. Logotherapy, on the other hand, seeks to bring to awareness the spiritual realities. As existential analysis it is particularly concerned with making men conscious of their responsibility--since being responsible is one of the essential grounds of human existence. If to be human, is as we have said, to be conscious and responsible, then existential analysis is psychotherapy whose starting-point is consciousness of responsibility.[38]

Logotherapy [Techniques]:

> It is virtually impossible in any language to describe the process of helping a patient to find meaning or new meaning in his life. Not only does it vary from patient to patient, but in many cases Dr. Frankl, guided by his own intuition, improvises changes in method as he goes along.[39]
>
> It goes without saying that meaning and purpose in life are no matter of prescription. It is not the job of a doctor to give meaning to the patient's life. But it may well be his task through an existential analysis to enable the patient to find meaning in life. And in my opinion meaning is something to be found rather than to be given.[40]
>
> Logotherapy is neither teaching nor preaching. It is as far removed from logical reasoning as it is from moral exhortation. To put it figuratively, the role played by

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37 Frankl, "Dynamics and Values," in Psychotherapy and Existentialism, p. 66.

(7) "The Effect of Visual Stimulation on Hallucinations and Other Mental Experiences During Sensory Deprivation," The American Journal of Psychiatry, 116: 887 (1960).

38 Frankl, The Doctor and the Soul, p. 20.

39 Time, "Meaning in Life," February 2, 1968, p. 38.

40 Frankl, "The Concept of Man in Logotherapy," p. 57.

a logotherapist is rather that of an eye specialist than that of a painter. A painter tries to convey to us a picture of the world as he sees it; an ophthalomologist tries to enable us to see the world as it really is. The logotherapist's role consists in widening and broadening the visual field of the patient so that the whole spectrum of meaning and values becomes conscious and visible to him. Logotherapy does not need to impose any judgments on the patient, for actually, truth imposes itself and needs no intervention.[41]

[...] the awareness of this concrete meaning of one's existence is not at all an abstract one, but it is, rather, an implicit and immediate dedication and devotion which neither cares for verbalization or even needs it in each instance. In psychotherapy it can be evoked by the posing of provocative questions in the frame of maieutic dialogue in the Socratic sense. I should like to draw your attention to an experience of such a dialogue during the group psychotherapeutic and psychodramatic activities of my clinic as they are conducted by my assistant, Dr. Kurt Kocourek.[42]

The clinical applications of logotherapy really follow from its anthropological implications. The logotherapeutic techniques called dereflection and paradoxical intention both rest on two essential qualities of human existence, namely, man's capacities of self-transcendence and self-detachment.[43]

In reference to hyper-reflection, logotherapy makes use of a therapeutic device which I call "de-reflection." Just as paradoxical intention is designed to counteract anticipatory anxiety, de-reflection is intended to counteract this compulsive inclination to self-observation. Through paradoxical intention the patient tries to ridicule his symptoms, while he learns to "ignore" them through de-reflection.[44]

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41 Frankl, Man's Search for Meaning, p. 174-175.

42 --------, "Logotherapy and the Challenge of Suffering," p. 6.

43 --------, The Will to Meaning, p. 99.

44 --------, The Doctor and the Soul, p. 206.

Freedom:

> Needless to say, the freedom of a finite being such as man is a freedom within limits. Man is not free from conditions, be they biological, or psychological or sociological in nature; but he is, and always remains, free to take a stand toward these conditions, he always retains the freedom to choose his attitude toward them. Man is free to rise above the plane of somatic and psychic determinants of his existence.[45]
>
> Man, as the finite being he basically is, will never be able to free himself completely from the ties which bind him to the various realms wherein he is confronted by unalterable conditions. Nevertheless, there is always a certain residue of freedom left to his decisions. For within the limits--however restricted they may be--he can move freely; and only by this very stand which he takes toward whatever conditions he may face does he prove to be a truly human being. This holds true with regard to biological and psychological as well as sociological facts and factors. Social environment, hereditary endowment, and instinctual drives can limit the scope of man's freedom, but in themselves they can never totally blur the human capacity to take a stand toward all those conditions.[46]
>
> Whether any circumstances, be they inner or outer ones, have an influence on a given individual or not, and in which direction this influence takes its way--all that depends on the individual's free choice. The conditions do not determine me but I determine whether I yield to them or brave them. There is nothing conceivable that would condition a man wholly, i.e., without leaving to him the slightest freedom. Man is never fully conditioned in the sense of being determined by any facts or forces. Rather man is ultimately self-determining. He determines not only his fate but also his own self, for man is not only forming and shaping the course of his life but also his very self. To this extent man is not only responsible (3) for what he does, but also for what he is, inasmuch as man does not only behave according

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45 Frankl, "The Philosophical Foundations of Logotherapy," in Phenomenology Pure and Applied, p. 44.

46 --------, "Dynamics and Values," in Psychotherapy and Existentialism, p. 59-60.

to what he is but also becomes what he is according to how he behaves. In the last analysis, man has become what he has made out of himself. Instead of being fully conditioned by any conditions, he is constructing himself. Facts and factors are nothing but the raw material for such self-constructing acts, and a human life is an unbroken chain of such acts. They present the tools, the means, to an end set by man himself.[47]

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47 Ibid., p. 60-61.

(3) Of course man's responsibleness is as finite as his freedom. For example, I am not responsible for the fact that I have grey hair; however I am certainly responsible for the fact that I did not go to the hairdresser to have him tint my hair--as a number of ladies might have done under the same "conditions."

APPENDIX 2

ABSTRACT OF

The Meaning of Meaning in the Logotherapy of Dr. Viktor E. Frankl

APPENDIX 2

ABSTRACT OF

The Meaning of Meaning in the Logotherapy of Dr. Viktor E. Frankl[1]

This thesis was concerned with the meaning of meaning and the role played by meaning in man's life, as explicated in the Logotherapy of Dr. Viktor Frankl.

Chapter one reviewed the basic problem which Frankl set out to solve, namely, the inadequacy of orthodox psychotherapy to handle the frustration of man's search for meaning.

Chapter two brought to light the fact that Frankl has developed two conceptions of meaning, super and concrete, in order to assist in overcoming the frustration of man's will to meaning. It was determined that the precise signification of meaning is in terms of concrete meaning and that meaning orientation, that is, having a task or meaning to fulfill, plays a very important part in restoring and maintaining mental health.

In the summary and conclusions, we pointed out the similarity of the mutual ordering of ends of human endeavor

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1 Thomas Edward Carrigan, Master's thesis presented to the School of Graduate Studies of the University of Ottawa, Ontario, March 1973, vi-115 p.

in Frankl and Aristotle and agreed with his emphasis on the need for concrete meanings or tasks to make life worthwhile. However, we felt that he does not give adequate grounds for bringing out a person's responsibility for fulfilling these life tasks. We suggested that a person's sense of responsibility could ultimately be grounded or rooted in a belief in an ultimate meaning and agreed with Frankl that ultimate or super meaning is accessible to our emotional or intuitive resources, rather than merely intellectual processes. In this context, we spoke about significant life experiences which may come to us through different means, such as love, music, art, etc., and which bring us to an awareness that there is some ultimate meaning. We think that this last point could be an area of further exploration.