

THE "ULTIMATE MEANING" OF VIKTOR FRANKL

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DEDICATION

I dedicate this work:

TO those who are attempting a mind activation for welfare, wisdom and worship (with the finality of enhancing the personality status), in a universal idealistic way to values and concepts;

TO those who are searching FOR Truth, Beauty and Goodness, as THE attributes of GOD perceptible by mankind.

ACKNOWLEDGEMENT

Here a wish to offer Irmeli Sjolie my sincere “Thank you!”

ABSTRACT

During his entire professional life, Viktor Frankl was balancing his two roles on a razor's edge: Viktor Frankl, MD, the psychiatrist, on one hand, and Viktor Frankl the deeply religious man on the other. By necessity he was guarded and tried to keep his religious views personal and private.

It was only after Viktor Frankl retired and his death was approaching that he clearly stated what he thought and believed. In his last book, *Man's Search for Ultimate Meaning* (published in 1997, the year of his death), he finally told us what he really meant by "Ultimate Meaning." He was referring to things related to the soul. THIS IS THE DOOR TO BE OPENED HERE.

Coming in contact with the *Urantia Book* provided deeper insights and understanding of concepts like happiness, personality, mind, soul, spirit, and others addressed by logotherapy for this writer. This study will compare Franklian teaching on these concepts with the teachings on the same concepts espoused in the *Urantia Book*.

Particular attention will be given to enlarging our perception of the somatic plane, the psychic plane, and the noetic plane. By expanding our awareness of the meaning of life, viewing conscience as an integrative tool, powerful therapeutic interventions could be developed.

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I

INTRODUCTION

Viktor Frankl was an extraordinary person, who lived an extraordinary life. Already as a young boy he was thinking deep thoughts and holding conversations with "the God within." Viktor Frankl was of the Jewish faith. He lived in Vienna, one of the cultural centers of the world. Not only was he the contemporary of Freud, Adler and Jung (and a colleague, being a psychiatrist himself), but also a contemporary of the great existentialist philosophers, Husserl, Heidegger and Buber.

When the second world war was looming threateningly on the horizon, Dr. Frankl had a chance to leave Vienna (where he knew he was in danger due to the anti-Semitism of the new regime) and come to the United States. However, he received a "sign" in the synagogue, which he interpreted as a message to stay in Vienna and take care of his old parents. As a consequence of this choice, he along with his family, ended up in the concentration camps, where the parents and his wife died, he survived. All of these happenings shaped his life and, above all, his life philosophy. Although Frankl's Logotherapy had been formulated earlier, it was validated and -- no doubt enriched -- by these subsequent life experiences.

Some quotes from his last work, *Man's Search for Ultimate*

Meaning (1997), reveal to us Viktor Frankl's thinking:

The irreligious man thus proves to be one who takes his conscience in its psychological facticity. Facing it as merely an immanent fact, he stops - stops prematurely - for he considers conscience the ultimate 'to what' he is responsible. However, conscience is not the last 'to what' of responsibility, but the next to last. On his way to find the ultimate meaning of life, the irreligious man, as it were, has not reached the highest peak, but rather has stopped at the next to highest. (This, of course, is the way the religious man looks at the irreligious.) And what is the reason the irreligious man does not go further? It is because he does not want to lose the 'firm ground under his feet.' The true summit is barred from his vision; it is hidden in the fog, and he does not risk venturing into it, into this uncertainty. Only the religious man hazards it. (MSUM, P. 62)

From everything he wrote we get the impression that Viktor Frankl is aware of spiritual things; yet, at the same time, we perceive that he knows much more than he is willing to divulge.

Our search for Frankl's understanding of the spiritual nature of man is continued through the following quotes taken from *Man's Search for*

Ultimate Meaning:

The more religious a man is, the more he will respect the decision of his fellow man not to go further....However, just as the self cannot be identified with the ego, likewise conscience cannot be identified with the superego. (P. 62)

Many psychoanalysts have interpreted all religion merely in terms of sublimation and thus have reduced all

religious experience, be it conscious or unconscious and repressed, to infantile sexuality. To this one might say: No one will be able to make us believe that man is a sublimated animal once we can show that within him there is a repressed angel. (P. 65)

Truly, self-transcendence is the essence of human existence. (P. 138)

In a way, the existential vacuum may well be considered a sociogenic neurosis. No doubt, our industrialized society is out to satisfy all human needs...but the most human need -- the need to find and fulfill a meaning in our lives -- is frustrated by this society. (P. 140)

That is to say, an ultimate meaning -- paralleling the ultimate meaning -- or, to speak in plain words, God, is not one thing among others but being itself or Being (capitalized by Martin Heidegger). (P. 147)

God is the partner of our most intimate soliloquies. That is to say, whenever you are talking to yourself in utmost sincerity and ultimate solitude -- he to whom you are addressing yourself may justifiably be called God... such a definition circumvents the bifurcation between atheistic and theistic Weltanschauung. (P. 151)

I personally think that either belief in God is unconditional or it is not a belief at all. (P. 152)

And finally, quoting Einstein, Frankl tells us: 'To be religious is to have found an answer to the question, What is the meaning of life?' (P. 153)

(Please note: Throughout this paper, quotes by *V. Frankl will be presented in bold italics*; and quotes from the *Urantia material will be italicized*.)

THE ABOVE QUOTES INDICATE, ONTOLOGICALLY SPEAKING, THAT THIS IS THE KIND OF THINKING THAT CORRESPONDS TO VIKTOR FRANKL'S ULTIMATE SEARCH.

This study will endeavor to bring greater clarity to V. Frankl's "Ultimate Meaning" or "the God within" concept. It will attempt to open the door to deeper understanding of our relationship to this "God within" by drawing a complementary comparison with another source of wisdom teaching.

The main source for comparison with Viktor Frankl's teaching in this study will be the *Urantia Book* (1955). The *Urantia Book* reveals the highest intellectual, mindal and spiritual concepts ever encountered by this writer. It clearly describes man's ontological constitution an all levels of progression.

Here we would like to present some quotes from the *Urantia* material for consideration:

Knowledge is the sphere of the material or fact-discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God. Knowledge is demonstrable; truth is experienced. Knowledge is a possession of the mind; truth an experience of the soul, the progressing self. Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes. The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values. These two views, synchronized and harmonized, reveal the

world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.
(UB, 1955, p. 1435).

These enlightened concepts are in opposition to a mere mental and/or materialistic approach; they point to the importance of considering spiritual values and experiencing them.

Furthermore, these ideas, concepts, and value definitions, as they are presented, give us no other choice than to consider the survival of the personality as the main motive of individual search for truth and meaning in this life. (Please note: what the *Urantia Book* calls “personality,” Viktor Frankl refers to as “consciousness.”) Let us consider the following:

Every human being sooner or later acquires a certain concept of this world and a certain vision of the next. Now it is possible, through personality association, to unite these views of temporal existence and eternal prospects. (P. 1776)

This introduction has pointed to similarities between Franklian thoughts and the *Urantia* teachings, as well as to subtle differences, primarily to degrees of depth or heights in understanding others, and us, which are ontologically significant.

Further comparisons will be made in subsequent chapters that will address concepts dear to V. Frankl’s logotherapy, such as “the image of man,” “the will to meaning,” and “ultimate meaning.”

Particular emphasis will be placed on expanding our understanding of “the meaning of life” with its inherent essentiality for developing the intuitive conscience and the need for self-transcendence.

II

WHAT IS LOGOTHERAPY

Logotherapy is the synthesis of Viktor Frankl's thoughts, observations, studies, and experiences. It is a highly personal philosophy, which formed itself slowly during the first 40 years of his life.

The essence of this philosophy is that man needs a meaning in life. That he has the will to look for this meaning, and also, the freedom to do so. Without meaning life becomes empty and we fall into an existential vacuum. Frankl names three possibilities through which to find meaning:

- 1) creativity,
- 2) experiences or
- 3) change of attitude.

As a philosophy on which therapeutic approaches are based V. Frankl's logotherapy took a bold step forward at the time of its inception. The most important factor in any analysis of the human personality is not only to consider the material shadow of this personality (or its material support, the body), or even the material mind, (nor its somatic side, as some like to refer) but also the personality as a whole, and each of its levels as being as important as any other.

Formerly, in rough philosophical oversimplification, the spiritual side was never included or considered (therefore never studied) in any analysis of the mind (undertaken by the so called psychic sciences). We had either a scientific-predetermined point of view or a religionist-spiritual point of view. And both sides rigidly imposed all this until about two hundred years ago. The church's position was to safeguard the inner or spiritual side of man and science was concerned with outer facts. The *Urantia Book* reminds us:

P. 43 All truth--material, philosophic, or spiritual--is both beautiful and good. All real beauty--material art or spiritual symmetry--is both true and good. All genuine goodness--whether personal morality, social equity, or divine ministry--is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.

P. 43 Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are coordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better coordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels.

An interesting correlation between science, religion and philosophy is described in the following paragraphs of the *Ubook*:

P.1110 - §5 Science deals with facts; religion is concerned only with values. Through enlightened philosophy the mind endeavors to unite the meanings of both facts and values, thereby arriving at a concept of complete reality. Remember that science is the domain of knowledge, philosophy the realm of wisdom, and religion the sphere of the faith experience.

P.1110 - §8 Both science and religion start out with the assumption of certain generally accepted bases for logical deductions. So, also, must philosophy start its career upon the assumption of the reality of three things:

- 1. The material body.*
- 2. The supermaterial phase of the human being, the soul or even the indwelling spirit.*
- 3. The human mind, the mechanism for intercommunication and interassociation between spirit and matter, between the material and the spiritual.*

P.1110 - §12 Scientists assemble facts, philosophers coordinate ideas, while prophets exalt ideals. Feeling and emotion are invariable concomitants of religion, but they are not religion. Religion may be the feeling of experience, but it is hardly the experience of feeling. Neither logic (rationalization) nor emotion (feeling) is essentially a part of religious experience, although both may variously be associated with the exercise of faith in the furtherance of spiritual insight into reality, all according to the status and temperamental tendency of the individual mind.

In Frankl's theory we find elements of all three: philosophy, science, and religion even though it may not be explicitly stated. Viktor Frankl's motive was: to look for meaning, which he considered the primary motivation for living. He tells us that it is not we who ask life questions, but that there is a demand quality to Life. It is life that asks us questions and we

have to answer. Our answers must reflect responsible choices based on our hierarchy of values. To do this, we must arrange our values in the right order: The universal, the eternal, the sacred and the material.

Please consider these inclusions from the *Urantia Book* on the subject of creativity, which figures prominently in logotherapy:

P.1220 - §7 You cannot completely control the external world--environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will.

P.1220 - §9 Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world.

P.1220 - §10 This is the problem: If freewill man is endowed with the powers of creativity in the inner man, then must we recognize that freewill creativity embraces the potential of freewill destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin--oppression, war, and destruction. Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life--it is a species of civil war in the personality.

P.1221 - §1 Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true: The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self.

Logotherapy is, indeed, a very practical philosophy with its three avenues to meaning; creativity, experience, and attitude. It can offer great help in solving our daily human problems, especially if we expand our understanding of these philosophical concepts.

Frankl also has some very definite views on the topic of “happiness.” He maintains that we cannot pursue happiness; the more we run after it, the more it eludes us! Happiness, logotherapy tells us, is a by-product of the search for meaning. When we have found meaning in our lives, and we are working our way towards our goal, then happiness comes by itself – it ensues. There is no short cut to happiness. Viktor Frankl did not believe in Freud’s “pleasure principle”; the idea that man was a slave to his instincts and had to satisfy his urges! That is definitively not happiness!

The *Urantia Book* also expounds on the subject of happiness:

(42) Happiness ensues from the recognition of truth because it can be acted out; it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its spiritual flavor.

(1217) Evolutionary mind is only fully stable and dependable when manifesting itself upon the two extremes of cosmic intellectuality--the wholly mechanized and the entirely spiritualized. Between the intellectual extremes of pure mechanical control and true spirit nature there intervenes that enormous group of evolving and ascending minds whose

stability and tranquillity are dependent upon personality choice and spirit identification.

This, if we consider the search for meaning, can be very useful for the real thinker self in his search to be happy. That is the way of being happy and cosmologically truthful to the human nature. Our moral decisions are the most important element to our fitness in life.

P.1220 - §6 Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to happiness. Even families and nations will enjoy life more if they share it with others.

The foregoing paragraph underscored Frankl's emphasis on experiential values of encountering others as an avenue to meaning, while the following paragraph from the *Urantia book* summarizes much of what logotherapy grapples with and expands our understanding further:

P.1097 - §7 But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind, systems, and spirit systems. Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.

This, again, amplifies V. Frankl's postulate in logotherapy that the search for ultimate meaning is what our life ought to be about.

III

THE IMAGE OF MAN:

Comparison of Franklian Concept and Urantia

The treatment proposed by V. Frankl, "the search for meaning", includes concepts about life and the possible change of meaning or scope: to find a better reason to continue in this battle of life. With the enlightened understanding presented in the preeminent work, *The Urantia Book*, I would like to expand on Frankl's image of man.

The *Urantia Book* presents the highest intellectual, mindal and spiritual concepts ever revealed. It depicts mankind's ontological constitution very clearly: the way man, as a creature, was created. These ideas, concepts, values and definitions, as they are presented, give us no other choice than to hold the survival of the personality (consciousness) as the main motive to be considered in any individual search for truth and meaning in this life.

To elucidate further, excerpts from *The Urantia Book*, which has been the main resource of orientation in this work, follow:

As stated earlier, every human being acquires a certain view of this world and a certain vision of the next. Now it is possible through personality association (1776) ...to unite the views of temporal existence and eternal prospects. Thus does the mind of one augment its spiritual values by gaining much of

the insight of the other. In this way men enrich the soul by pooling their respective spiritual possessions. Likewise, in this same way, man is enabled to avoid that ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint, and narrowness of judgment. Fear, envy, and conceit can be prevented only by intimate contact with other minds.

Frankl's dimensional ontology attempts to depict levels of reality. We could depart, supported by a basic concept of the self, saying it is composed of three levels of realities: physical (animal and material), mental (the intellectual mind and the cosmic mind) and spiritual. The concept of dimensional ontology in Logotherapy considers:

The somatic plane

The psychic plane

The noetic dimension.

I would prefer not to use the word dimension, because it brings a contradictory or illusory impression that there are more dimensions to consider in reality than those of the material world. There are, indeed other orders of beings, which are occupying the same space with us, in other relations. Therefore, we are not going to mention here "other dimensions." Instead, we are going to speak of other levels of reality.

Seen from another point of view, we have first the ego (which consists basically of the animal instincts, and the physical or material level of

realities), and this ego would roughly correspond to the somatic plane (except that the somatic plane would be a more limiting concept); second, we have the mental self (which can be merely based on the brain endowment, but "mind" here can also evolve as an intellect and reach a higher level if conducted by the cosmic mind -- if conceiving the mental circuits of the universe as benefactors on the growth of the mind). This mental self is wider than the psychic plane, as envisioned by V. Frankl because it is not formed only by the psychic side of the personality (for it can encounter the cosmic side of the mental universal endowment in the universe); third, the spirit. The concept of spirit is also wider than the merely noetic plane. The spirit, an immaterial kind of endowment, is a fragment of God the Father, which is called the Thought Adjuster. This so called fragment indwells the mortal personality, acts basically by means of the mind (through the supralevels of the self), in a way, which is not always quite perceptible by the indwelt mind.

According to V. Frankl, man is a three dimensional being consisting of:

Spirit

Psyche

Soma

Man has a body and a psyche, but he is a spirit! It is in the spiritual dimension that he has attributes like: love, freedom, responsibility, choice, values, ideas, ideals, etc....

The real IMAGE OF MODERN MAN can be:

1. Body. The material or physical organism of man. The living electrochemical mechanism of animal nature and origin.
2. Mind. The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level. (1779) *“The mind of man thus becomes the mediator between material things and spiritual realities.”*
3. Spirit. The divine spirit that indwells the mind of man--the Thought Adjuster. This immortal spirit has existed before time and space. He is a part and parcel of GOD the Father)--not a personality, though destined to become a part of the personality of the surviving mortal creature.
4. Soul. The soul of man is an experiential acquirement. As a mortal creature chooses to "do the will of the Father in heaven," so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality. The substance of this new reality is neither material nor

spiritual.... This is the emerging and immortal soul, which is destined to survive mortal death and begin the Paradise ascension.

Regarding the concept of personality let us look at some ways “personality” can be redefined according to the *Ubook*:

(8) Personality never IS BORN spontaneously; it is the gift of the Paradise Father. Personality is superimposed upon energy, and it is associated only with living energy systems; identity can be associated with nonliving energy patterns. But never does the impersonal directly transmute to the personal. The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality."

(9) The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit, and which survives with the survival of the soul.

(141) Love is the secret of beneficial association between personalities.

Before proceeding any further, it becomes necessary to define “personality” and “Thought Adjuster.” The Thought Adjuster, the fragment of the Father that indwells every mortal of this planet, is prepersonal; and the humans are personalities. The Thought Adjuster is eternal whereas, *"the material self has personality and identity, temporal identity; the prepersonal spirit Adjuster also has identity, eternal identity. This material personality*

and this spirit prepersonality are capable of so uniting their creative attributes as to bring into existence the surviving identity of the immortal soul." (UB P. 71)

This concept in itself will define the status of the person who may or not be in a state of "misfit" according to this destiny which is prescribed for our mind, by our spirit: from a very high point of view the first symptom of unhappiness or lack of meaning can be viewed as a bypass of the ego in relation to this scope of the spirit and the soul.

I should add that the very concept of a "Thought Adjuster" in the inner mind of a human being is of great philosophical help in understanding the ontology of such a This concept makes possible the perception that man has the insight, the "thinker" inside himself. It conveys the idea that disobedience to cosmic directives, which are from the indwelling spirit of the Father, the Thought Adjuster, lead to stagnation; and, that stagnation is the death of the soul. The inner mandate is: to grow and evolve!

Please consider the following:

(25) The Paradise spirit that indwells the minds of the mortals of time and there fosters the evolution of the immortal soul of the surviving creature is of the nature and divinity of the Universal Father. But the minds of such evolutionary creatures originate in the local universes and must gain divine perfection by achieving those experiential transformations of spiritual attainment (I should add: by means of a material life that

includes sufferings) which are the inevitable result of a creature's choosing to do the will of (this presence of) the Father in heaven.

(1766) When...children once become self-conscious of the assurance of the divine presence(the presence of The Thought Adjuster, the fragment of the divinity, inside ourselves, a fragment that comes from the First Source and Center, the Universal Father), such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.

Of course, it is foreseeable that this ontological data will not be immediately accepted, even knowing of its ultimate importance. Most humans will not immediately or easily adopt this idea. But what about our Logotherapy colleagues?

Since the scientific period of modern life, the specialists studying the physical organism of man have postponed any deeper or more serious consideration about man's personality as a whole. They put aside every aspect that would be considered spiritual or transcendent, and sometimes even limiting the human soul to the human biological organism was a habit in Viktor Frankl's time. This "way of reasoning" had started some hundreds of years ago as a reaction to a "church totalitarianism" that had prevailed for more than a thousand years until then. It corresponded to the later period of a "secular totalitarianism," which largely still prevails.

This was the historical milieu in which V. Frankl found himself and by which he was influenced. Only in his later years could he write:

(MSUM, P. 16-17) *Lately, I have come to draw the line of demarcation between religion and psychiatry ever more sharply. I have learned, and taught, that the difference between them is no more nor less than a difference between various dimensions. From the very analogy with dimensions, however, it should become clear that these realms are by no means mutually exclusive. A higher dimension, by definition, is a more inclusive one. The lower dimension is included in the higher one; it is subsumed in it and encompassed by it. Thus biology is overarched by psychology, psychology by noology, and noology by theology.*

The noological dimension may rightly be defined as the dimension of uniquely human phenomena. Among them, there is one that I regard as the most representative of the human reality. I have circumscribed this phenomenon in terms of "man's search for meaning." Now, if this is correct, one may also be justified in defining religion as man's search for ultimate meaning.

And the *UBook* points out:

(42) Philosophers commit their gravest errors when they are misled into the fallacy of abstraction, the practice of focusing the attention upon one aspect of reality and then of pronouncing such an isolated aspect to be the whole truth. The wise philosopher will always look for the creative design which is behind, and pre-existent to, all universe phenomena. The creator thought invariably precedes creative action.

V. Frankl continues by stating that it was Albert Einstein who once contended that to be religious is to have found an answer to the question, What is the meaning of life? If we subscribe to this statement we may then

define belief and faith as trust in ultimate meaning. Once we have conceived of religion in this way -- that is, in the widest possible sense -- there is no doubt that psychiatrists are entitled also to investigate this phenomenon, although only its human aspect is accessible to a psychological exploration.

When we incorporate this expanded concept of THE IMAGE OF MAN, with its multitudinous aspects and search for meaning – even ultimate meaning orientation -- the outcome in any therapy will be different than when using the more limiting image of man we inherited from the past.

IV

THE WILL TO MEANING

“Meaning” is what man is really seeking in life; it is not “pleasure;” it is not “power” as Freud and Adler postulated, respectively. Viktor Frankl speak about meaning in three different contexts:

- 1) the meaning of the moment
- 2) the will to meaning
- 3) ultimate meaning

The meaning of the moment:

By this we must understand that life asks us questions. We must stop and think, What is life asking of me now? How do I answer life’s demands and meet its challenges? Where can we turn for advice?

The *Urania Book* has this to say to us:

(P. 59) The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is the victory which overcomes the world, even your faith.

P.1220 - §1 Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are

only perceived in the inner or supermaterial spheres of human experience.

P.1220 - §3 The inner and the outer worlds have a different set of values.

The meaning of life:

As previously stated, the search for meaning in life is the primary motivation for living, according the V. Frankl.. The *UBook* has the following to say to us regarding the meaning of life:

(53) All religious philosophy, sooner or later, arrives at the concept of unified universe rule, of one God. Universe causes cannot be lower than universe effects. The source of the streams of universe life and of the cosmic mind must be above the levels of their manifestation. The human mind cannot be consistently explained in terms of the lower orders of existence. Man's mind can be truly comprehended only by recognizing the reality of higher orders of thought and purposive will. Man as a moral being is inexplicable unless the reality of the Universal Father is acknowledged.

The Ultimate Meaning:

We can say today as did Viktor Frankl late in his life that this is really analogous to finding one's God. In the end, he has demystified what he meant by "ultimate meaning."

The *UBook* concurs:

(27) As a reality in human spiritual experience God is not a mystery. But when an attempt is made to make plain the realities of the spirit world to the physical minds of the material order, mystery appears: mysteries so subtle and so profound

that only the faith-grasp of the God-knowing mortal can achieve the philosophic miracle of the recognition of the Infinite by the finite, the discernment of the eternal God by the evolving mortals of the material worlds of time and space. [I should add: God-knowing here can be considered equal to God-aware]

According to Viktor Frankl, when life has no meaning, we live in an “existential vacuum,” a state pervaded by a sense of meaninglessness. With time, this progresses first to an existential frustration and then to a noogenic neurosis. The *Urantia Book* wisely teaches how to avoid this state or when it has occurred how to rectify it:

(1765) In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will. It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it. Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives. Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.

Can we recognize in those words the key for the cure? And yet:

(1779) Success may generate courage and promote confidence, but wisdom comes only from the experiences of adjustment to the results of one's failures. Men who prefer optimistic illusions to reality can never become wise. Only those who face facts and adjust them to ideals can achieve wisdom. Wisdom embraces both the fact and the ideal and therefore saves its devotees from both of those barren extremes of philosophy--the man whose idealism excludes facts and the

materialist who is devoid of spiritual outlook. Those timid souls who can only keep up the struggle of life by the aid of continuous false illusions of success are doomed to suffer failure and experience defeat as they ultimately awaken from the dream world of their own imaginations.

(1779) But life will become a burden of existence unless you learn how to fail gracefully. There is an art in defeat which noble souls always acquire; you must know how to lose cheerfully; you must be fearless of disappointment. Never hesitate to admit failure. Make no attempt to hide failure under deceptive smiles and beaming optimism. It sounds well always to claim success, but the end results are appalling. Such a technique leads directly to the creation of a world of unreality and to the inevitable crash of ultimate disillusionment.

These are existential teachings of deep wisdom, which offer sound advice for application in therapy.

In the search for meaning, there should be a return to values which are lost to our mind nowadays: If the Logotherapist takes this into serious consideration, then his approach to the patient will be more efficient, and in his ministrations he will be more attuned to him, and will be of more help. The patient has to have the feeling of belief in greater values to recover his inner equilibrium, his inner insight which comes from his inner divine side; especially, if such an attitudinal approach flows from the Logotherapist. The Logotherapist cannot be indifferent to this. Besides, he shouldn't be afraid of entering the limits of religion because this is the old and outdated fear. That is why I refer to the work of the Logotherapist as a ministration.

(1206) I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind. But a devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted and joyous life and with a successful and honorable career on earth. Co-operation with the Thought Adjuster does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; the ideal life is one of loving service rather than an existence of fearful apprehension.

V

ON ULTIMATE MEANING

Viktor Frankl writes in his book, *Man's Search for Ultimate Meaning*, that religion, we may say, revealed itself as the fulfillment of what we now may call the "will to ultimate meaning." He quotes Ludwig Wittgenstein on "what is the meaning of life" who had still another definition, namely, "to believe in God, is to see that life has a meaning" (Frankl, 1997, MSUM, P. 153) At last, the physicist, the scientist and the philosopher arrived at the same conclusion!

The *UBook* adds to our further understanding of ultimate and "eternal meanings" as follows:

(67) The domains of philosophy and art intervene between the nonreligious and the religious activities of the human self. Through art and philosophy the material-minded man is inveigled into the contemplation of the spiritual realities and universe values of eternal meanings.

And it continues with this vision in perspective:

(1434) A one-eyed person can never hope to visualize depth of perspective. Neither can single-eyed material scientists nor single-eyed spiritual mystics and allegorists correctly visualize and adequately comprehend the true depths of universe reality. All true values of creature experience are concealed in depth of recognition.

(1435) Mindless causation cannot evolve the refined and complex from the crude and the simple, neither can spiritless experience evolve the divine characters of eternal survival from the material minds of the mortals of time. The one attribute of the universe which so exclusively characterizes the infinite Deity is this unending creative bestowal of personality which can survive in progressive Deity attainment.

(1435) Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.

Here I should recall this as a mathematical concept: the concept that is studied in "topology" as a concept proper to a geometric figure which retains some of its proprieties even when submitted to most drastic changes:

And...such is our personality.

(1435) Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit. The meaning of life is its adaptability; the value of life is its progressability--even to the heights of God-consciousness.

(1435) Misadaptation of self-conscious life to the universe results in cosmic disharmony. Final divergence of personality will from the trend of the universes terminate in intellectual isolation, personality segregation. Loss of the indwelling spirit pilot supervenes in spiritual cessation of existence. Intelligent and progressing life becomes then, in and of itself, an incontrovertible proof of the existence of a purposeful universe expressing the will of a divine Creator. And this life, in the aggregate, struggles toward higher values, having for its final goal the Universal Father.

Closely related to "ultimate meaning" is Frankl's understanding of the conscience. Let us consider these descriptions of it:

So conscience ... is seen to have a key position in disclosing to us the essential transcendence of our spiritual unconscious (MSUM. P. 61).

If conscience is the voice of transcendence, it is thus itself transcendent. (MSUM. P. 61).

These quotations tell us that Viktor Frankl held that our conscience has a transcendent quality. Just as Self cannot be identified with the ego, likewise conscience cannot be identified with the superego. We must acknowledge two phenomena: the existential quality of the self, and the transcendent quality of conscience (P. 63). Needless to say, a misguided conscience can become responsible for much conflict, worry, sorrow, and no end of human unhappiness.

Selections from the *UBook* imply the role of conscience in making temporal decisions that lead to either accepting or rejecting the potential for eternal existence:

(1216) Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence. Mind is about all you have of universe reality that is subject to your will, and the soul will faithfully portray the harvest of the temporal decisions which the mortal self is making. Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit ... energy system above. Of neither of these two systems is the human being ever completely conscious in his mortal life; therefore must he work in mind, of which he is conscious. And it is not so much what mind comprehends as what mind desires to comprehend that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that man

is conscious of God as that man yearns for God that results in universe ascension. What you are today is not so important as what you are becoming day by day and in eternity.

The foregoing describes the dynamic network of principles that helps forge our individual destinies. Our free will choices, aided by the conscience, the voice of transcendence, can lead us to experience the “ultimate meaning” -- God.

In conclusion, we can say that the meaning of life is its adaptability, the value of life is its progressibility, even to the highest level -- awareness of God Consciousness.

VI

CONCLUSION

This study began with an introductory search of what V. Frankl really meant by “ultimate meaning.” The greatest clarity on the topic was found in his last, and by his own admission, favorite book, *Man’s Search for Ultimate Meaning*. There he equates this concept of “ultimate meaning” to God, most precisely, “the God within.” Thus he opens the door to exploration of man’s ultimate destiny.

Frankl’s Logotherapy, along with its search for meaning, as well as his portrayal of the image of man, was compared to another wisdom source, the *Urantia Book*. The teachings found in the *Urantia* material often complemented Logotherapy and sometimes provided even greater understanding of our ontological constitution and ultimate destiny. Of particular interest were the ways in which science, philosophy, and religion are correlated as the following excerpts will show:

(1110) Science deals with facts; religion is concerned only with values. Through enlightened philosophy the mind endeavors to unite the meanings of both facts and values, thereby arriving at a concept of complete reality. Remember that science is the domain of knowledge, philosophy the realm of wisdom, and religion the sphere of the faith experience.

(1122) Science, knowledge, leads to fact consciousness; religion, experience, leads to value consciousness; philosophy, wisdom, leads to co-ordinate consciousness; revelation ... leads to the consciousness of true reality; while the co-ordination of the consciousness of fact, value, and true reality constitutes awareness of personality reality, maximum of being, together

with the belief in the possibility of the survival of that very personality.

(102) Cosmic force responds to mind even as cosmic mind responds to spirit. Spirit is divine purpose, and spirit mind is divine purpose in action. Energy is thing, mind is meaning, spirit is value. Even in time and space, mind establishes those relative relationships between energy and spirit which are suggestive of mutual kinship in eternity.

The above paragraphs give us an appreciation of the difficulties visionaries -- Viktor Frankl among them -- encountered when they tried to expand the boundaries of their particular discipline; especially, when they tried to unify seemingly unrelated fields in a higher or more inclusive plane of awareness. Frankl's Logotherapy grapples with the facts of scientific knowledge, with philosophic ideas and ideals, as well as with values and faith, which formerly were held to be the exclusive domain of religion. In the light of the above quote, we can term Logotherapy "an enlightened philosophy."

In historical retrospect it can be readily seen that speaking of God within the framework of psychiatry in the 1930's and through much of the 20th Century would have been professionally suicidal. The solution to this dilemma for this deeply religious psychiatrist was to coin phrases, like "ultimate meaning," that implied something beyond the horizon without stating what it was. This writer, for one, is grateful that Viktor Frankl toward

the end of his life found the courage to tell us exactly what he meant by that phrase. Now we know that by **Search for Ultimate Meaning** he was really talking about the search for **the God within**.

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