

I. Tragic Optimism in *Man's Search for Meaning*

This research deals with the problem of dehumanizing behaviour of Nazis upon the innocent Jewish people by exercising complete power and authority. This book *Man's Search for Meaning* is an autobiographical novel. The writer Viktor E. Frankl presents the real story of his life when he was in concentration camps. Being one of the victims of Nazis; he tries to express his personal experience in Auschwitz concentration camp. In *Man's Search for Meaning*, Frankl projects the view that the value of life differ from man to man and from moment to moment. Despite several tortures of Nazis, Frankl kept on hoping to survive. Life never ceases the meaning in different situations but it holds a potential meaning under any circumstances. Frankl's attempt of discovering subjectivity in traumatized condition gives courage to him to fight against harsh condition. Frankl gives example of prisoners who gave up their life by committing suicide in the concentration camp. Frankl finds the truth that most of the prisoners who died in camp not only lack of food and medicine but also the lack of hope in their inner soul. Frankl believes that keeping a hope in our heart is the best method to fight against bad situation.

For him life simply does not mean something vague but something very real and concrete. So, Frankl exploration of meaning of life even in suffering is the main task of this research. Without suffering and death, life cannot be completed. Frankl expresses his psychological rebellion in the process of inventing self in dehumanized and terrorized situation. This research tries to study Frankl's task of self-exploitation and praises his bold attempt to find subjectivity or existence in his life.

In *Man's Search for Meaning*, Frankl explores historical traumatic experiences of whole Jewish community. At Holocaust period Nazis were in the power and they misuse it and give a lot of pain to the Jewish people. Nazis

express their brutality and treat Jewish people in an inhuman way. Facing all kind of torture, Jewish people are unable to continue their life. Due to the lack of humanity and empathy in the heart of Nazis people, Jews are victimized and kill. And most of the prisoners gave up their life by committing suicide. They died like street dogs. The dehumanized Jewish people with the spirit of hope; they survive in the absurdity. In that period Jewish people are unable to discover the self in the regime of Hitler in spite of the Jewish majority.

In Holocaust period Frankl attempts to find out life in pain and suffering. Frankl's concern is less with the question of why most people die than the question of why anyone at all survived. Behind his survival in absurdity, there is the spirit of survival in his inner soul. Frankl views that life holds a potential meaning under any conditions even the most miserable condition too. He adds that meaning of life is found in every moment of life. As we see, a human being is not one in pursuit of happiness but rather in search of a reason to become happy. Neither warning nor threats could induce them to change their minds. Feeling of meaninglessness plays an error increasing role in the life. Most important thing is that even the helpless victim of a hopeless situation facing a fate cannot change; may rise above himself by changing himself. The argument is that hope is spirit of living in pain and suffering in general and in the Holocaust in a particular. Frankl finds out optimism when he is in terrible condition. So, the meaning of life finds not only in freedom but also in suffering and death. Death is inevitable for everyone so, we are not afraid of death instead there is life after death.

The primary objective of the research is to find the meaning of life. Hence, it shows struggles of Jewish people and they faced horror and terror in the concentration camps. Human beings still can see the seeds of hope in the crisis of humanity.

Jewish people treat as an animal. Viktor E. Frankl shows the meaningfulness of life in the atrocity of one human being by another. It shows human beings cannot escape from suffering, but they can find happiness and existence in that situation by coping the context.

Although book *Man's Search for Meaning* has generated a series of critical commentaries; several critics belonging to various backgrounds have ventured to interpret and analyse it from diverse angles and point of views.

While commenting on Viktor Frankl's *Man's Search for Meaning*, Jeffery McMahan views the novel as containing a story of struggle for survival. In this regard he argues:

Frankl, who survived from the concentration camps, writes that suffering is inevitable and that avoiding suffering is futile. Rather one should be worthy of one's suffering and make meaning of it instead of surrounding to nihilism, bitterness and despair. He uses poetic, moving anecdotes from the concentration camps to illustrate those souls who find a deeper humanity from their suffering or who become animals relegated to nothing more than teeth clenched self-preservation.

Though not specifically religious, this masterpiece has a religious purpose to help us to find a meaning. This book succeeds immeasurably. (10)

So, from Jeffery McMahan's argument, it is proved that Frankl struggles to invent his identity in his traumatized psyche. The author develops the existential consciousness and tries to show his subjectivity in the state of suffering and pain. Frankl's existence in absurdity is the symbol of his greatness and it came when he was able to create hope in his mind.

Likewise another critic Michal Gray argues on Frankl's book *Man's search for Meaning*. Michal Gray says:

Frankl observed that many of the prisoners died when undergoing less hardship and suffering than those who survived. The survivors tended to be people who envisioned a future for themselves despite their present suffering, people who believed they had a meaning in life they did not surrender to despair. Frankl would help patients improve their mental health by helping them to discover meaning in their lives.

Frankl is a scientist who believes that a valuable method or learning is to gather empirical knowledge from experience. He whole heartedly embraces life and believes we can make our lives rich with meaning.

(9)

The challenging task for Frankl lies in finding meaning in his life as the primary force in the suffering. According to Gray, Frankl embraces value of hope and ambition in the path of living a life and finds a life more meaningful. Frankl tries to search a meaning in a horrific condition and gives the lesson to the whole people what is important in life to survive.

Another critic Joseph Fabry in his article "The Pursuit of Meaning" sees Frankl as the hero because he restores the hope to express his traumatic experience to build his self. Frankl affirms the subjectivity believing that despairing men cannot have the spirit to revolt if he loses hope in the difficulties. Joseph writes:

For Frankl, the only meaning in his camp life was to help his fellow inmates restore their psychological health. He believe that he had to learn himself and teach the despairing men that it did not matter what he expected from life but rather what life expected from him. He

described a day when he became disgusted with the fact that his mind was totally preoccupied with the trivialities of camp life. To overcome this preoccupation, he forced himself to think of another subject. (4)

After the examination of all these reviews and criticisms it is clear that Frankl's search of existence even in the horrific and terrific condition is quite noteworthy. Although Jews are in margin they have no other option for survival. They discover the self to struggle and challenge the Nazis people.

Existentialism is the modern system of belief that started from the latest movement of European thought which has achieved popular success in contemporary France at the time of world war. Existentialism is a school of thought devoted to the interpretation of human existence. It is a very intense and philosophy specialized form of quest for selfhood. Especially existentialism flourished after the world wars. The great wars separated man-kind from their relatives and nearer ones. That separation brought feeling of alienation and loneliness which further spread anguish, despair and frustration. They could not believe in traditional concepts like unity, rationality, morality, value and even Christianity. The thinkers and writers found the world totally absurd and disintegrated but they could not escape the situation. They captured the human loneliness meaninglessness of actions in their works. The feeling of alienation and existence without justification became dominant aspects of literary texts. Later on Jean Paul Sartre, a recognized leader of the group has remarked the word "existentialist" no longer means anything at all. He believes that "only philosophical writers are existentialists many people trace the roots of existentialism to ancient philosophy" (423). Their behaviour finds expression in existentialism that may be described as the revolt of life against thought of passion and feeling against reflective contemplation.

We can study existentialism classifying into two branches. Jean Paul Sartre divides existentialist thinkers into two groups: theistic and atheistic. “Theistic existentialism are believes in God and his existence” (13). The faith of Christianity is the main manifesto of these people. This thought is makes popular by Soren Kierkegaard, Karl Jaspers, Gabriel Marcel and Buber Martin. But atheistic existentialist does not believe in the existence of God. Friedrich Nietzsche, Martin Heidegger, Jean Paul Sartre and Albert Camus belong to this group of existentialist. In this way the focus of existentialism which is on being and subjectivity as opposed to logical reasoning and objectivity. In the context the world book of *Encyclopaedia* describes, “Existentialism is a set of philosophical beliefs that stress the existence of the human being, the anxiety and depression which pervade each human life” (12). The great world war of nuclear Holocaust proves that human rationality does not work. In that time people were very terrified and they have no hope of secure life. These freighted people of the western world begin to think over the role and activity of individual irrationality in the overall existence of human beings. This recent concept takes over the older concepts of unity rationality and Christianity. Anxiety and uncertainty rule the fragmented world. The existentialist philosophers examine European civilization that fail and was at the verge of destruction. Kierkegaard in *Fear and Trembling* elaborates, “The belief that through God and in God man may find freedom from tension, peace of mind and spiritual serenity” (316). But atheistic existentialist does not believe in the existence of God .Friedrich Nietzsche, Martin Heidegger, Jean Paul Sartre and Albert Camus belong to this group of existentialist.

The concept of death of God and the holocaust of the first and Second World War obviously brought the sense of alienation. In this regard, Richard Tarnas comments:

The anguish and alienation of twentieth century life were brought to full articulation as the existentialists addressed ,the fundamental naked concerns of human existence suffering and death , loneliness and dread, guilt, conflict spiritual emptiness and ontological insecurity the void of absolute values of universal contexts. The sense of cosmic absurdity is the frailty of human reason, and tragic impasse of the human condition. (389)

The spiritual void, sense of insecurity and cosmic absurdity were captured by the writers. Man was given existence without essence. He was entrapped by morality, fear, uncertainty. No Supreme Being or transcendent absolute was there to fulfill the human life.

Existentialism believes that an individual is free to choose and create truth for him to exist up to the moment the makes choices. Fabry Joseph in the essay “On Existentialism” describes, “The personal experience and acting on one's own connections are essential in arriving at the truth. One can creates truth from choice and freedom of choice” (5). Thus, the understanding of a situation by someone involved in that situation is superior to that of a detached, objective observer. Thus, existentialism focuses on freedom, individual existence and the choice. But this emphasis on freedom is not new with the existentialist. Renaissance humanists also focus on freedom. They celebrate freedom in the sense that they could enjoy immense human potentiality. Thus, for them freedom is born. But unlike the renaissance thinkers who took freedom positively, the existentialists take freedom as a curse as Sartre says, “We are condemned to be free” (56). However both of them talk about freedom and human beings not about God and cosmos.

Likewise Jean Paul Sartre, a leading advocate of existentialism and French philosopher who was offered the Nobel Prize for literature in 1964 but refused to accept it. He made existential philosophy popular even among laymen. His main idea is of freedom of human consciousness, freedom to act, freedom to value and freedom to make ourselves. Sartre associates existentialism to humanism since it takes human undertaking as the point of departure, establishing existentialism as the humanistic philosophy. He states, "By existentialism we mean a doctrine which makes human life possible and in addition, declares that every truth and every action implies a human setting and a human subjectivity" (10). Then existentialism gives respect to man. It accounts human action. In this sense, it is quite an optimistic philosophy.

For Sartre "existence precedes essence" (66) is the central idea of existentialism which many others also have talked. Sartre takes the concept of individual conscious existence from Heidegger and concept of death of God from Nietzsche. According to him, we first exist, appear on the scene, make choices and create ourselves. We make what we are only after we exist. It is through our choices that we create meaning in our life. For him, there is no predetermined essence to govern our existence. He even does not believe in the existence of god or at least the existence of God is not important for the existence of human beings. For him, God's role in shaping human existence is zero. He believes human beings are makers of their own destiny. Commenting on the existence of God he says, "Existentialism is not so atheistic that it was itself our showing that god does not exist. Rather, it declares that if God did exist, that would change nothing" (834). The theory of existentialism does not reject the absence of God, but it assumes the nothingness of God.

His view towards freedom is not positive though he frequently talks about freedom. He does not take freedom as blessing but as curse. For him man is

condemned to be free. It is because as one is free to choose the course of life, he is completely responsible for his actions in life. The choice made by the individual shapes the life. Sartre says:

To choose between this or that is at the same time to affirm the values of that which is chosen: for we are unable ever to choose the worse what we choose is always the better ,and nothing can be better for all unless it is better for all[...] our responsibility is thus much greater than we had supposed. (835)

Authenticity of life demands it to make a free choice. Sartre also emphasizes upon the subjectivity of individual, personal experience and acting on one's own connections is essential in arriving at the truth. Authentic and inauthentic livings are the two divisions that Sartre makes and in these two decisions authentic living is emphasized by him and says that one must choose and make commitment to exist. Sartre's primary focus lies on existence. For him, freedom and existence are two sides of same coin. In this context, he says, “freedom is existence and in its existence precedes essence” (66). To live authentically or truly freedom of choice is important and he believes that one can't be without choice. Even when we do not choose anything, we choose not to choose. Then choice is something which an individual keeps on making. This choice may even lead to suicide. Likewise Nietzsche, Sartre also treats suicide positively and says, “Passive, in the world, to refuse to act upon thing and upon others is still to choose, and suicide isn't more among others of being in the world” (57). Thus, as most of the existentialists, Sartre also stresses upon freedom of choice, personal responsibility and subjectivity to create one's own essence.

The follower of theistic existentialist and 19th century Danish philosopher and a religious thinker Kierkegaard is the first writer to call himself existentialist. He

developed his philosophy as a reaction against Hegelian philosophy which stressed on rationalism which according to Kierkegaard, “both the idealism of Romantics and Hegel’s historicism and obscured the individual responsibility for his own life” (377). Therefore, Kierkegaard thought Hegel as Romantics were “tarred with same bush” (379). He discussed man’s essence with the existential predicaments and limitations: hope, despair, anxiety, and so on. Kierkegaard takes human being as god’s creatures and offers many possibilities of being without reason of heart or mind, Kierkegaard can get to God by a leap of faith. Kierkegaard thought of personal choices and responsibility which count a lot. Objective truth has nothing to do with human life search for objective truth is meaningless. He advocates that individual existence is prior to everything. To Supports this view, Jostian Guarder in Sophie’s world comments: “Kierkegaard had a sharp eye for the significance of the individual, we are more than children of our time and more over every single one of us is unique individual who only lives once” (377). In this context Guarder further comments on Kierkegaard’s determination about individuality. He says:

According to Kierkegaard, rather than searching for the truth with capital ‘T’ it is more important to find the kind of truths that are meaningful to the individual’s life. It is important to find the truth for me. He thus sets the individual, of each and every man, up against the system. (379)

Kierkegaard’s concept of subjective truth has influenced some twentieth century existentialists. For him the true meaning is only possible when we aware of presence of God. As other existential philosophers, Kierkegaard also emphasizes on individual choice freedom and personal decisions. He thinks that man makes free decisions and choices to project himself. Commenting on the issue, Ellmann and Feidelsom remark:

By choosing, even by choosing wrongly in that is done with earnestness and struggles, we become new selves that could not have existed until the choice was made. [Choice in relation of God is beyond ethical choice religions choice in the use of freedom to surrender it back to diving giver. (805)

Thus, one cannot remain alive without making decisions. One making decisions, he goes on establishing his existence. There are two options for the individual to choose either God or to respect God and go to prediction and atheistic choice.

So, existentialism is a set of philosophical belief that stresses the existence of the human being, the anxiety and depression which pervade each human life. The concept of “death of God” and sense of alienation, despair, identity, death and absurdity are major theoretical insights of existentialism theory. Thus, existentialism is less of an “ism” than an attitude that expresses itself in a variety of ways.

The above scholars have studied the text *Man's Search for Meaning* from the different perspectives of human beings suffering that is isolated from the world of human beings. In the world, human beings are defeated and become suffer from other human beings in war or other traumatized situation. The present thesis studies the views of above mentions scholars and adds the cause of suffering and shows how a subjectivity of a person is threatened. This research studies the traumatic condition that makes the life suffer, which makes human being feel isolated, fragmented in the Earthy world .Viktor E. Frankl is the representative of one human being to show the condition of other human beings. It also shows the causes of identity crisis and lack of humanity in the true world. This thesis shows overall struggle of human beings from the perspective of Viktor E. Frankl which he faces in concentration camps.

This research is divided into three parts. First part clarifies the context of Holocaust where Jews had victimized by Nazis. Jews face a lot of trouble in Holocaust period. In second part discusses the main issue of hope of life and proves some evidence through the writer and book. We can take hope as a weapon to come out from bad situation. The third chapter gives a finding of this research. It is justified the meaning that hope is the primary source for people to continue their life.

II. Existence and Struggle of Life in *Man's Search for Meaning*

In *Man's Search for meaning* Viktor E. Frankl focuses on how man reacts to situation when he faces many circumstances. This book is less about his travails, what he suffered and lost, than it is about the sources of his strength to survive. In this autobiographical novel, Frankl views that the man who gave up his life, who had lost all hope for a future and were inevitably the first to die. Viktor Frankl develops a philosophical argument that results in very basic premise: happiness is a choice that human can make regardless of their circumstances. In our travel, life shock sometimes, but if a human being does not take up the fight to choose his attitude toward his circumstances, he becomes enslaved by them. His ability to experience joy becomes cut and his sense of himself is last amid life's difficulties. The one struggle understands that he has tools within himself to be happy, to be free.

Frankl also concludes that there are only two races in the world of man, decent and indecent. No society is free of either of them and thus there were 'decent' Nazi guard and 'indecent' prisoners. Most notably situation is the guard who would torture and abuse their fellow prisoners for personal gain. Frankl says that everyman has freedom to choose how to pass their life. Being a real victim of concentration camp he discover the meaning of life in three different ways (a) by creating a work or doing a deed (b) by experiencing something or encountering someone and(c)by the attitude we take toward unavoidable suffering. And that everything can be taken from a man but one thing the last of the human freedom to choose one's attitude in any given set of circumstances.

Frankl invented the principle of Logotherapy to justify the idea of life and its meaning. For Frankl, life has meaning under all circumstances even the most miserable ones. In men's life, our main motivation for living is our will to find

meaning in life. So, if there is a meaning in life at all, then there must be a meaning in suffering also. People know that sorrow and happiness are the two sides of the same coin of life. They get pleasure when we feel happy, just like that sorrow also gives pain in our life but it teaches us the nature of life. The most important thing is that we never feel alone when we facing trouble. We are not only person to face this kind of trouble in this world.

This research deals the problem of human beings, why they lose their hope in the life and commits the suicide. People have a power to react the situation then, why not they transfer it into the happiness. Frankl also tries to keep hope in his traumatic soul because he thinks that one day it brings pleasure also. Frankl says death is inevitable for everyone. We cannot avoid it. Life always not gives happiness but also pain. Frankl struggles in camp gives the lesson to the whole people. Life is so important, if onetime it seizes it never comes back. Our freedom depends on how we will respond the situation.

So, this research tries to express the Frankl idea of searching meaning ignoring the brutality of Nazis. Jewish people have no other option to live in marginality, so they keep hope to defeat the Nazis exploration. Frankl also aware that most of the people in concentration camps were died not lack of food or medicine than from lack of hope, lack of something to live for. We find many extract which proves that Frankl idea of searching meaning in most divesting situation. The hope is the main spirit of Frankl's survival. According to Frankl's description we know that Jews are living there not only to survive but for others purpose also. In camp every man controlled by one thought only: to keep himself alive for the family waiting for him at home and to save his friends. They think this kind of thought only to reinforce their heart because everyone knows the reality that their final destination would be the gas chamber.

An example of Frankl idea of finding meaning in the midst of extreme suffering is found in his account of experience while he had working in the harsh condition of the Auschwitz concentration camp. He writes:

We stumbled on in the darkness over big stones and through large puddles, along the one road leading from the camp. The accompany guards kept shouting at us and driving us with the butts of their rifles. Each of us was thinking of his wife. Occasionally I looked at the sky where the stars were fading and the pink light of the morning was beginning to spread behind a dark bank at clouds. But my mind clung to my wife's image. I heard her answering me; saw her smile, her frank an encouraging look. Real or not, her look was then more luminous than the sun which was beginning to rise. (49)

So, Frankl's trust of life continues instead he knows the reality. In concentration camp they get several aches from the guard of Nazi people. Many prisoners are thinking their wives and feel comfort. Frankl also feels that one day he will meet his wife. He imagines his wife image in his mind and her each smile gives him courage to forget this torture. He hopes that one day the black dots of clouds surely escape and new day bring the new light of rays. His wife gives him encourage to live and beauty is a key source of him to survive in his absurd world. Frankl finds that nothing is fix in this world so, every things is temporary. There is not objective truth. His realistic thought gives way to find the way of truth.

Regarding this belief Karl Jasper speaks in his essay "The Will to Communication", there is not objective possession of truth that is the eternal truth. For him, to finding the truth and reality, this can speak ever in despair in suicide, in the passion towards darkness, in every form of negative determination. He says that

one can't live fully if there is not another being to communicate with and man are
 Jaspers writes:

We can't have objective possession of truth that is the eternal truth, and
 because being. There is possible only with other being there, and
 existence can come into its own only with other existence
 communication is the form in which truth revealed in time. (866)

Jaspers wants to balance between rational and irrational movement of self. For him
 the possible truth and reality are depends on others things. Just like Frankl optimism
 depends on his wife.

The great world war of nuclear holocaust proves that human rationality does
 not work. World war brings many troubles to the human mind. It also brings sense of
 alienation. This type of frustration also we can find in the prisoners of concentration
 camp. Frankl talks in this lines how the dignity and human value going to be
 collapsed. Frankl says:

Under the influence of a world which no longer recognized the value
 of human life and human dignity, which had robbed man of his will
 and had made him and object to be exterminate. Under this influence
 the personal ego finally suffered a loss values. If the man in the
 concentration camp did not struggle against this is a last effort to save
 his self- respect. He lost the feeling an individual, a being with a mind,
 with inner freedom and personal value. He thought of himself then as
 only a part of an enormous mass of people; his existence descended to
 the level of animal life. (60)

The above mention lines show the immediate tasks of keeping oneself and one's close
 friend alive last its value. The capability of human beings dignity is going to be

damage in that period. If they do not struggle in their life, their life is compared with an animal. It is a last time for them to protect their self-identity. Human being is obliged to live under many circumstances. Their personal feeling depends their life in the life we face many up and down situations. This type of situation makes man react to struggle in this world. In spite of very torture in concentration camp Frankl also chooses his destiny and faith. It is sure that man's inner strength may raise him above his outward fate.

Frankl invents a new idea of Logotherapy which is formulated early in his life that were affirmed by what he witnessed during the holocaust. It is a departure from traditional psychoanalysis. Logos is a Greek word which denotes meaning. Logotherapy was called "the third Viennese school of psychotherapy" (104) by some authors. It mainly focuses on the meaning of human existence. According to Logotherapy this striving to find a meaning in one's life is the primary motivational force in man. Man finding a meaning is the primary motivation in his life and not a secondary rationalization of instinctual drives. Frankl writes:

Man's will to meaning also be frustrated, which case Logotherapy speaks of "existential frustration". The term existential may be used in three ways: to refer to a) existence itself e.g. the specifically human mode of being; b) the meaning of existence; and c) the striving to find a concrete meaning in personal existence, that is to say the will to meaning. (106)

Thus existentialism's main focus is to find essence in man's life for Frankl there is not one abstract meaning of life which can be applied to all but rather unique situations. Though this meaning is always changing from moment to moment, person to person, it is ever present. There is always some meaning in a life. The only way to grasp

another human being in the innermost core of his personality is through love. We must never forget that we may also find meaning in the life even when confronted with a hopeless situation. When facing a fate that cannot be changed. This book shows us that some minds are stronger and can endure more than others can. The mind can expand when you need it to expand it can cause our body and soul to endure one more hit, one more night without food. The mind is as strong as you make it. The mind can also make us not want to live. If our mind has nothing to live for, eventually death will come. Frankl believes that all human's lives have a particular meaning but that meaning must be sought out individually. He wants people to understand the value of their lives. In this book, Frankl displays man's resilience even in the holocaust period. He many times quoted Nietzsche word, "He who has a why to live can bear with almost any how" (109). These quotes illustrate the type of attitude which Frankl implied. He sees now that the question that life asks is important, so we must aware about what life wants from us. Just as Frankl has said, "It does not matter what I expect from life, what matters is what life expects from me" (85). The meaning of this statement is that life is in our mind; our mind dictates emotions and how we respond to certain situations and the mind will determine our spirit to survive.

In this context the 19th century Danish philosopher and a religious thinker Soren Kierkegaard said that "God is truth" to him, god is infinite subjectivity and "subjectivity is truth" (*History of Philosophy* 425). For him, the individual is quite unique in nature and cannot properly be known or understand in general terms. According to Hegel, "The world is a necessary unfolding of the absolute idea and freedom is another name for the rational necessity or necessity as seen or understood." (426). Marcel also tries to make a distinction between a mystery and a problem and he says that both hope and love can exist only on the basic of faith. He distinguishes

between having and being, linking greater consequence to being than to having. Having signifies ownership, which are a burden and an obstacle. Being means freedom from obstacle. Heidegger declares that the individual has to face the absolute problem of being, that is, one has to decide one's own existence, create one's own potentiality and make cliché and promise. Hegel maintains the philosophy of conciliation and integration, where Kierkegaard emphasizes "the personal choices and responsibilities rather than overall rationality" (224). Kierkegaard takes human beings as god's creatures and offers many possibilities of being. Truth is far away for the individual if he does not create it himself in his actions.

Human beings have passed different levels in their entire life, some are pleasant and some are not. These types of reality of life give lesson or feedback to them to continue their life. In that context Viktor Frankl also believes that "the destiny of life, differ from man to man and from moment to moment" (85). The clarity of this sentence is that we only able to know the meaning of life when we handle our life in different situation. An active life serves the purpose of giving man the opportunity to realize values in creative work. While a passive life of enjoyment affords him the opportunity to obtain fulfilment in experiencing beauty art or nature. So, in this context we are clear that if there is a meaning in life at all, then there must be a meaning in suffering. Suffering is also one part of life even as fate and death. In our live without suffering, it is not complete and it is necessary for human beings to know their nature of life and struggle to overcome this situation. We find deeper meaning to our life, when we face the most difficult circumstances. In life only a few people are capable of reaching great spiritual height. In that situation, a few gets the chance to attain human greatness even through their apparent worldly failure and death an accomplishment which in ordinary circumstances they could never have achieved.

That's why life is like being at the dentist where we always think about the worst which is still to come. The writer further asserts:

When a man finds that it is his destiny to suffer, he will have to accept his suffering at his task; his single and unique task. He will have to acknowledge the fact that even in suffering he is unique and alone in the universe. No one can relieve him of his suffering or suffer in his place. His unique opportunity lies in the way in which he bears his burden. (86)

This above line clearly projects the nature of human being. We face many up and down situation which change our life. Some situation is favouring them and some is not. In that situation if man knows the reality of life, he can able to finds the truth that without suffering our life is not complete and he easily accept his destiny. When they accept it they realize that even in suffering, they are unique and alone to handle their life. If they are not able to handle their life, life gives them full stop.

In this context Albert Camus thought that human being is an isolated existence in an alien world and the condition of man is absurd. Whatever he searches for life with any purpose is meaningless and fruitless. The world does not process and inherent truth value or meaning in this regard M.H. Abrams remarks:

Albert Camus views a human being as an isolated existence who is cast into an alien universe, to convince the universe as possessing no inherent truth, value, meaning and to represent human life; in its fruitless search for purpose and meaning as it moves from nothingness when it came toward the nothingness where it must end as an existence which is both anguished and absurd. (1)

For Camus, this world is absurd yet man has to face it or accept it as his destiny. We found very clear idea in his great essay “The Myth of Sisyphus” (1942). He also believes that man makes himself from his own choices. Such choices lead human beings towards repetition as there is no meaning in the universe but man always wants to achieve it. The main idea or motive of thought is man makes his own fate from his own plan or choice. Like Sisyphus, Camus tells us, human make their own fate, and choices and to that extent are in control of their own destiny.

Frankl also believes in human destiny, and men have no other ultimate to refuse it. Camus supports choices. Man’s freedom of choice and his own responsibilities to shape life. In “The myth of Sisyphus”; Sisyphus, a Corinthian king makes choice and he doesn’t surrender to god rather choose eternal work. He chooses to face punishment, rather than bow head before god. Camus believes that suicide as not permanent solution in life. He believes that one has to take the challenge, but not commit suicide. The repetitive work of rolling up the rock symbolizes the absurdity but we can’t say that Sisyphus is unhappy. For Camus joy comes out of that absurdity in this point Camus says:

I leave Sisyphus at the foot of the mountain; one always finds one’s burden again. But Sisyphus teaches the higher fidelity that negates the gods and raises rocks. He too concludes that all is well. The universe hence forth without stone, each mineral flake of that night filled mountain in itself forms a world. The struggle itself forwards the height is enough to fill a masters heart. One must imagine Sisyphus happy. (70)

To concludes Camus idea of freedom, individuality, choices and consequently the human existence. His philosophy is always optimistic and humanism. Just like a

Camus essay 'The Myth of Sisyphus' the researcher finds the same situation in *Man's Search for Meaning* where Frankl was living. Frankl says that horror situation in concentration camp spread everywhere but his struggle is continue because he knows the reality of man's destiny. In that condition Jews are in margin. They are not able to fight against Nazis people. Nazi people are superior then Jews, so they treat them as an animal. Their cruel behaviour makes many Jews to attempt suicide but Frankl never surrender in front of Nazis harsh treatment .He believes that joy comes out of that absurdity. He keeps hope in his inner soul to overcome from this grief. He wants to write his own fate from his own choice. In this book, *Man's Search for Meaning* Frankl choice of life keeps him alive instead the situation is not favouring him.

Anguish, despair, happiness and loneliness are bottom line of the existentialism. We cannot avoid these things in our life. In *Man's Search for Meaning* we also find different events of suffering of main protagonist or writer. We find the role of politics and religion plays also the vital role in survive. Frankl observes that a spiritual life gives clear ways to find salvation and intellectual life may have suffered and gives more pain to the people. Frankl says:

In spite of all the enforced physical and mental primitiveness of the life in a concentration camp , it was possible for spiritual life to deepen ,sensitive people who were used to be a rich intellectual life may have suffered much pain (they were often of a delicate constitution),but the damage of their inner selves was less. They were able to retreat from their terrible surroundings to a life of inner riches and spiritual freedom. Only in this way can one explain the apparent paradox that some prisoners of a less hardly make up often seemed to survive camp life better than did those of a robust nature. (47)

This above extract exposes the importance of spiritual life prisoners who face terrible aches in concentration camp but their spiritual life is going to deep. Intellectual people much suffer from pain but their subjectivity survives them to retreat from their terrible surrounding to a life. Their inner soul gives strength to them and they overcome from the pain. Frankl presents real event of the camp and realizes the value of spiritual life.

Viktor Frankl sees most important motivation of people's lives as the will to meaning. He gives solid proof of that thesis; the most convincing of them based on his experience as a Nazi death camp survivor. A society becomes severely ill when they search meaning in people lives and find become frustrated, giving way to what call the existential vacuum. For him:

We needed to stop asking about the meaning of life and instead to think of ourselves as those who were being questioned by life daily and hourly. 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. (85)

Man is capable of changing the world for the better if possible and of changing himself for the better if necessary. A man who thinks to reach the absolute limit of all possible suffering now find that suffering is no limits and he could suffer still more and more intensely. That's why freedom is not last word it is only part of the story and half of the truth. In the life we do not only bounded with our problems but also the way how we vanish it. In this book we find many issues which prove that man is only the supreme creature in this world to deal and solve their problems.

Frankl wants us to know that there is always choice of action even when all circumstances governing our life or exam whether we have a life seem to be actually are in the hands of others. He writes about the finding oneself worthy of the extremes

of suffering being experienced. He observes that the prisoners only a few kept their full inner liberty and goes onto generalize this as an important point to remember for life outside the concentration camp every life entails suffering and in every life this suffering brings the opportunity of achieving something.

In this context Gabriel Marcel a French philosopher presents “a various type of existentialism from what we find in Sartre and Heidegger” (436). He distinguishes between having and being. In his opinion, having implies possession, which is a burden and an obstacle, but being means freedom from burden. Existential progress is from the burden of having towards the freedom of being. He appreciates the idea of releasing oneself from the obstacle of possession of the time death and one’s preparation for entrance into eternal life (436-38). This type of his thought as Christian existentialism by Jaspers and Kierkegaard but he thinks his views would be acceptable to many people who are not Christians. Finally he makes a distinction between a mystery and a problem. Mystery includes scope of the subject. Marcel neither takes his body as an instrument or object nor as a subject form do his thought, the both hope and love exist only on the basis of faith. About mystery and faith he writes:

The certainty which accompanies my body consciousness seems to be communicated to my awareness of other bodies with which may come in contact. The existence of other selves also is accepted on faith. In these several ways we realize some presence going beyond the immediate here and now. Ultimately in the highest kind of faith we realize the supreme transcendence, which is called god. Neither the existence of external objects nor that of other selves or god is rationally

demonstrable. Each is revealed by a direct contact or participation.

(437)

So, Marcel realizes the deeper meaning of our being and objective value. He bears the burden of a mystery a faith. He suggests the people to enjoy the inner subjective being. According to Marcel, we can feel the presence of god if we challenge the world with love, joy and hope. Thus, he is related to existential philosophers in his opposition to anti-religious systems of atheistic philosophers like Sartre and Camus. But Marcel stresses upon faith in god which helps man to overcome from anxiety and despair. Taking the idea or philosophy of Marcel we are sure that man found all type of option in his life if he uses it properly. Frankl also accepts this view in his book *Man's Search for Meaning* and reminds the responsibility to everyone owes in valuing the community of our humanity Frankl would have argued that we are never left with nothing as long as we retain the freedom to choose how we will respond.

Viktor Frankl shows many events which were happened in concentration camp. Nazis give unbearable torture to the Jews people. Racial discrimination climbs up the top of the roof. Everyone is helpless in that situation. Frankl says that in that period no one has thought about life. These people main aim are how to bear this eternal pain. We haven't found any mercy in the soul of Nazi's people. Frankl sees and observe everything because he was also one of the victims of Nazis people. He many times quotes the Nietzsche's words, "He who has a why to live can bear with almost any how" (109) to understand the value of life. He knows its spirit, if it goes and never comes back. So he promises himself that any cost I want to live. His this type of thought keeps him alive. We also find in *Man Search for Meaning* is an accurate historic account a lesson about human cruelty and a therapeutic

encouragement .at times brutal and heart breaking. Frankl autobiography describes human dignity even in the most awful circumstances.

Frankl gives one best example of mother and son where crippled son treats the mother the meaning of life. Frankl writes:

Once, the mother of a boy who had died at the age of eleven years was admitted to my hospital department after a suicide attempt. Mother was telling her story. At the death of her boy she was left alone with another, older son, who was crippled, suffering from the effect of infantile paralysis. The poor boy had to be moved around in a wheelchair. His mother, however, rebelled against her fate. But when she tried to commit suicide together with him, it was the crippled son who prevented her from doing so, he liked living. For him, life had remained meaningful why it was not so for his mother? (120)

We see despite the challenges of life it has meaning for him. From this story, we know the value of life even the crippled son. The body that is physically disable but he did not want to finish his life. He knows the spirit of life, life is transferable and we found life just same which mirror reflects the image for boy life is meaningful except he is facing a lot of trouble in his life. It is the lesson for other people also who think suicide is a final choice to overcome from grief.

Frankl also accepts same method to survive in that Holocaust period. In that period in concentration camp, life is not passing easily but he didn't surrender the life in front of Nazi's people. Life provides us various methods to protect it in various situations. So, Frankl also uses optimism in his heart to come out from this mercy less people. Frankl says that the soul can make use of carious weapons in its fight for self-preservation. He writes:

The use of comforting or soothing images of the past, the appreciation of beautiful images of nature and the use of humour do try to make light of the situation. One discovers that despite all the pains one has to go through, the salvation of man is through love and in love. The image of a loved one, of one's old occupation or one's old home can easily sustain one and inspire one to get through even the most painful times and situation. (49)

To illustrate this sentence, Frankl tries to create many alternate to handle the life properly. According to him cheer way to preserve our self. And appreciate sometime use of humour also gives us strength to pass our life even suffering. For man, love and inspiration are the key element to move life. They get pleasure and sustain in love. It is also the key for forgetting our problems. Frankl, being a psychiatric at the University of Vienna Medical school gives the message to the people one's own counsel in the face of great suffering ,as well as a reminder of the responsibility each of us owes in valuing the community of our humanity.

An each situation in life represents a challenge to man and presents a problem for him to solve, the question of the meaning of life may actually be reversed. Ultimately man should not ask what the meaning of his life is, but rather he must recognize that it is who is asked. Thus, a form of man's destiny is different and unique for each individual. No man and no destiny can be compared with any other man or any other destiny. No situation repeats itself, and each situation calls for a different response. Sometimes situation in which a man finds himself may require him to shape his own fate by action. Sometimes man may be required simply to accept life, to bear his cross. Every situation is distinguished by its uniqueness and there is always only one right answer to the problem posed by the situation at hand. That's why Frankl said

that “life in a concentration camp could be called a provisional existence of unknown limit” (78). There is no certainty of life in concentration camp. It is a temporary existence. When a where the life of prisoners going to be end. Then, the question arises if there is no limitation of life, why should we struggle in our life .the only answer of this problem is to know the nature of life. In this regard, Sartre said:

The goal of human existence is to choose one’s own path, he acknowledge the possibility of their being existentialist ethics which maintains that we should assist others in finding the path towards their own freedom. By acting we express our choice for the world .Sartre argues in *Existentialism* that our actions are always automatically and unavoidably universal ones. It is not possible to choose a single way for each individual but other people will choose different actions to our own so our actions are not universal. (22)

To illustrate the Sartre’s idea it is clear that every human being choose their own fate, the main thing is their life is how they forward their life in the path of freedom. Men’s action depend their destiny. In the life circle we face many obstacles which make sometime to surrender it. If we surrender our life in that situation your life is finished but you want to struggle from that situation your existence will be value for Sartre in existentialism our all actions are bounded and our action is not universal because other people also choose their actions in life. This book *Man’s Search for Meaning* also guides us to the path of freedom. The real story of holocaust remembers us not only its effect but also response of the survival. Frankl reaction of the life and drawing the path of freedom by himself keeps him alive. There are many ways to walk in life but an intellectual person always choose right path although he face many trouble to walk in this path. Life always provides opportunity but intelligent person never miss

this opportunity. Just like an argument of Sartre, we find different actions of prisoners to overcome from Nazi people. Their reaction and choosing path acknowledge the possibility of their being.

In the concentration camp every circumstance conspires to make to prisoner loses his hold. All the familiar goals in life are snatched away. What alone remains is the loss of human freedom. The prisoners are only average men but some at least by choosing to be worthy of their suffering proves man has capacity to rise above his outward fate. A man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him or to an unfinished work will never be able to throw away his life. He knows his existence and will be able to bear almost anyhow. Frankl tells us of his decision to not escape, as he and a friend had planned to do. He was turn between his feeling for freedom and his feeling for a countryman.

Frankl gives a lot of example of his suffering and injustice when he was in concentration camp. He writes prison camps can be dehumanizing in the extreme not only for the prisoners, who must quickly learn the basic tenets of survival and many of whom become almost and shin to animals, but also for the guards and supervisors, who believe themselves so far above those they supervise that they can do almost as they please with them. We can see the cruel behaviour of Nazi upon the innocent prisoners. They treat Jews people badly. These kinds of treatment not only harm the prisoners but also the guards and supervisors. The harsh behaviour makes them like an animal. There we do not see any humanity and morality. This type of brutality shows the distinction between two races. Frankl said that, this racial discrimination create only anguish, despair unhappiness and loneliness.

In that context a journal *Prime Research on Educational* writes:

Justice as party's a lure'. Noble (if not exactly very insightful) representatives of the ruling class may very well vow to treat people as equals, and grant them equal rights. To that extent, a socialistic way of thought, based on justice, is possible but as we said only within the ruling class, which in this case practices justice by its sacrifices and renunciations. On the other hand, to demand equality of right, as do the socialists of the subjugated caste, never results from justice but rather covetousness. (22)

The above extract clarifies that justice is required for everyone. It makes people equal also justice is only possible when we give equal opportunity to all. The discrimination of people creates struggle and conflict but it is clear that in ruling society we never found justice. The voice of freedom is suppressed by government. People are greedy of money so, they sell prestige and run fast in the path of destruction. This type of discrimination also we found in the case of Jews people. They are not in power so; Nazi people behave them as a servant. Justice gives equality, freedom etc. but in front of cruel behaviour of Nazis all morality lost in the hell. Jews people are decent and ordinary but singling the slogan of races Nazis people treats the m badly. Frankl says that, their life in worthless. They pass every moment in prison with a count. Every human being wants freedom of voice and action, in Auschwitz concentration camp this type of action is not allowed and they kept Jews people use of extreme power. That's why power creates diversity as well as injustice to the people.

In *Man's Search for Meaning*, Frankl tries to find out the meaning of life in every situation every moment and every hour. This type of meaning also depends from people of people. In their context we get meaning in suffering also. Man only tries to seek meaning in his happiness but he forgets that life creates a potential

meaning in every situation. Frankl said that “suffering is an ineradicable part of life, even as fate and death. Without suffering and death human life can’t be complete. (76)

From this above lines, Frankl tries to present the reality of life where death is certainty. We can’t avoid death from our life. It is also part of life. Suffering teaches us the actual meaning of life. In man’s life death is unavoidable and without it our life is not complete.

Human beings are mortal. They cannot escape from death. In this regard Heidegger says, death is certainly among innumerable uncertainties and death becomes goal of a man’s existence. It is primordial reality that Sinha says “Man is being for death” (388). In the same issue Stumpf adds “Heidegger emphasizes element of time in human existence. We know time, he says because we know we are going to die. Man existence therefore is temporal” (471). Though the death is the certainty among innumerable uncertainties, man does want to die. He wants to live longer as he thinks new possibilities may improve his daily existence. He lives waiting for new possibilities to choose. Man keeps choosing and gets new possibilities to face; or present is outcome of our own choices. Our own choices determine our every with the demands of historic situation that gives more possibilities. To sum up, Heideggerian existentialism stresses on existence, boredom choice and freedom. Freedom to choice leads to angst and dread. He does not believe to be predetermining force to govern a man. For him, man himself is responsible to create his own essence.

Frankl also realizes that if he wants to come out from this camp, he own self struggle for it, no one comes to help him. He also supports that doing best always gives best result. He fights with the situation and react like what situation wants. In *Man’s Search for Meaning* Frankl also talks about freedom. He directly said that:

Freedom; however is not the last word, freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibility. In fact, freedom is in danger of degenerating into more arbitrariness unless it is lived in terms of responsibility. That is why I recommend that the statue of liberty on the east coast be supplemented by a statue of responsibility on the west coast. (134)

To clarify this above lines, we are sure that, freedom is not a whole of universal. Freedom is a part of our life. Freedom also creates diversity between different people. Sometime freedom breaks out the rule of the society. It is a kind of disease which virus slowly, slowly damages our existence. Freedom makes people lazy or not responsible of work. People use freedom in their favour and sing a slogan of unity and nationality. This type of freedom is misuse by their leader and they do as they like. Frankl believes that the liberty always not favouring ordinary people. That's why; he requests that, to change the statue of liberty by a status of responsibility. Being a man, we have some responsibility in our life, but giving extreme freedom, people forget their identity why they are made up? Frankl wants to say that, freedom only not gives equality to the people but it also make people not responsible.

Sartre also talks about Freedom. He does not take freedom as blessing but a curse. For Sartre, man chooses freedom by their obligation. It is because as one is free to choose the course of life, he is completely responsible for his action in life. The choice made by the individual shapes the life. Sartre further says that:

To choose between this or that is at same time to affirm the values of that which is chosen: for we are unable ever to choose the worse what we choose is always the better; and nothing can be better for unless it

is better for all. Our responsibility is thus much greater than we had passed. (835)

Sartre surely wants to give message to the whole people that our identity is not permanent. It is always movable and changing. In our life the necessary thing is our duty so, we must be careful about it. Until we are not improving our action, our life is fruitless. Frankl in *Man's Search for Meaning* also talks about the temporariness of life. All things which were happened in our life were futile. Those things which seem to take meaning away from human life include not only suffering but dying as well. In the past of our life, nothing is irretrievably lost but everything irrevocably stored. Frankl said that “the transitoryness of our existence in no way makes it meaningless. But it does constitute our responsibility (124). For him, man constantly makes his choice concerning the mass of present potentialities. Man must decide, for better or for worse, what will be the monument of his existence. From the Frankl idea, it is sure that everyone has freedom to choose their life style. This type of selection indicates his future men have a power because they are the supreme creatures in the world. But it is not guaranteed that all work which they have done is right or correct.

Human beings also find the meaning of life, differs from man to man and moment to moment. That's why there is not general meaning of life but rather the specific meaning of a person's life at a given moment one should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment which demands fulfilment. It cannot be repeated. Thus, everyone's task is as unique as is his specific opportunity to implement it. In each situation in life represents a challenge to man and presents a problem for him to solve, the question of the meaning of life may actually be reversed. Ultimately, man should not ask what the meaning of his life is, but rather he must recognize that it is

he who is asked. In the last, each man is questioned by life; and he can only answer to life by answering his own life; to life he can only respond by being responsible. That's why what man actually needs is not a tensionless state but rather the striving and struggling for a worthwhile goal, a freely chosen task. In *Man's Search for Meaning*, Frankl tries to arouse inner tension rather than inner equilibrium. Frankl said that, "there is nothing in the world, I venture to say that would so effectively help one to survive even the worst conditions as the knowledge that there is a meaning in one's life"(109). Frankl idea of knowing life in harsh condition gives the lesson to all. He finds meaning when he helps someone to survive in his worst situation. This motto keeps him alive in the Nazi concentration camps. For Frankl, like other existentialist tension is inherent in the human being and therefore it is indispensable to mental well-being. What we need is not the discharge of tension at any cost but the call of a potential meaning waiting to be fulfilled by as

Frankl's main purpose of life is to find a full meaning in life in hopeless situation. His inner strength gives him a lot of courage to bear suffering. He does not want to surrender his life. He knows the reality, that man has a power to bear all kinds of pain. Hope is the main spirit in our life which makes our life always fruitful. This type of sense also we find when Frankl gives a lesson to his motionless friend. He said:

Human life under any circumstances never ceases to have a meaning, and that this infinite meaning of life includes suffering and dying, privation and death. I asked the poor creatures who listened to me attentively in the darkness of our position. They must not lose hope but should keep their courage in the certainty that the hopelessness of our struggle didn't detract from its dignity and its meaning. (90)

It suggests that losses of identity in critical period are the main problem of human beings. But they have also some power to handle their life for their personal benefit. Man who is able to defeat his inner torture, only success to reach in height. It clearly express that life gives meaning in any condition. It never ceases meaning even in suffering and dying the main choice to find a meaning in a dark situation is keeping a hope in our inner soul. The person, who is not able to keep hope for courage, he isn't guide his life properly, hopelessness never keeps our value of life, so Frankl main target is taking hope for his strength to overcome from their harsh condition. His example of many friends also gives the message that in concentration camp only few person had died by sickness and suicide but most of the prisoners have victimized by giving up hope. Man's inner strength may raise him above his outward fate. Frankl keeps himself alive and kept hope alive by summoning up thoughts of his wife and the prospect of seeing her again after the war.

III. Hope of Life in *Man's Search for Meaning*

The researcher comes to the conclusion that the protagonist of the novel Victor E. Frankl has got his life in alienated and fragmented situation. These types of his life experience arouse many diversity and inequality to the people. Sometimes there is cruelty over one human being by another. If one becomes successful to get and respect the meaning of life, their life becomes utopia. The foremost thing is love of humanity and soul. This establishes and creates the life of each individual in this world. Despite the fact, in lack of humanity and atrocity over the Jewish people ruins their personal life. Frankl at last becomes happy and helps to create the self-identity in the midst of war in the absence of family members. It deals the great lesson to the human beings that life has potential capacity in every situation. It's not only expresses the condition of Hitler Nazi camp but also the struggle of man to survive in this futile world. In this book *Man's Search for Meaning* Frankl also found the great meaning of life in divesting situation. Frankl believes that suffering is also the part of our life. When we face many problems in our life, our inner heart keeps us alive thinking someone is waiting for us. Frankl is able to overcome from this harsh situation because he never loses his hope in his suffering condition. His optimism of life gives him courage to fight against this terrific condition.

The main protagonist of this essay gives every details of his suffering in concentration camp. Suffering is unavoidable for us and it creates many troubles in human life. Power plays the vital role to create suffering. Power creates hierarchy between two class people. Nazis break all kinds of limitation of humanity. Using the power; they dominate other people for the sake of their own happiness. Hitler was the best example of dominating people in the name of caste by use of power. Frankl is one of the victims of power that's why he faces several pains in his life but he is able

to come out from this situation. As a survivor of Holocaust he gives a lot of message to the people that life never ceases its identity even in most divesting condition. In *Man's Search for Meaning* Frankl finds the meaning of life which is not only getting in freedom but also in suffering and death. The argument is that hope is the main spirit of living in the pain and suffering. Frankl thought that if man knows that suffering is his destiny, he accept his destiny. Man is alone in this universe; no one can relieve him of his suffering or suffer in his place. It is clear that if anyone wants to do something in his life, he himself creates the way where he wants to walk. Frankl struggle of life gives clear message to the people that life has all type of possibilities. In spite of Nazi people, Jewish did not give up their life easily. That's why the researcher finds that hope is the main boost in our life to survive in terrific situation. This research also tries to answer the questions that why our life was so important? Frankl agrees that our self-esteem had always depended on the respect of others, is emotionally destroyed. Frankl has to learn and then teach that it really did not matter what we expect from life but rather what life expects from us. Frankl finds in his camp that most of the prisoners are dying day by day not only the lack of the food or medicine but the lack of the hope in their inner soul. This research spread the message to the whole people that facing the trouble in life, it is not a full stop of our life but it is just beginning of our struggle. Without struggle we cannot get our aiming point. In *Man's Search for Meaning*, we also find the same situation which was created by cruel Nazi people. Their exploitation makes some prisoners to give up their life but Frankl finds out the solution that we have a power to defeat all kind of torture in our life with a hope. Hope is the primary source for living in each and every condition.

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