

Finding Purpose Through Suffering: A Psychological Review of Man's Search for Meaning

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ABSTRACT

Viktor Frankl's **Man's Search for Meaning** is part memoir, part psychological guide that evaluates how people are able to survive even the most horrific conditions. Based on his time in Nazi death camps, Frankl recounts what happened to him and to those around him during those terrible years and introduces his psychological theory – Logotherapy, which explains how finding purpose and meaning in life can aid people in surviving almost anything. The Book is divided into two parts, part one is dedicated to Frankl's day-to-day life at the concentration camp while the second part is dedicated to Logotherapy. This book review critically examines the psychological significance of Frankl's work and its utility in modern therapeutic practice. Through its key themes of survivor's guilt, existential vacuum, post-traumatic growth, etc, this review attempts to highlight the significance of Frankl's contribution to existential psychology and its importance in understanding human nature, motivation, resilience in the face of adversity.

Keywords: *Logotherapy, Existential Psychology, Trauma and Meaning, Post-Traumatic Growth, Holocaust, Purpose*

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What keeps a person continuing to live when everything is taken away from him? Austrian doctor and Holocaust survivor, Viktor E. Frankl, tries to answer this question in his psychologically profound book, **Man's Search for Meaning**. First published in 1946, the book has been read by millions across the world and it's pretty easy to see why. Frankl's central message: even in horrific, dehumanizing circumstances, life can hold meaning, is a simple yet important reminder of what one is capable of.

While the book is usually referred to as a memoir, it is so much more than that; it combines Frankl's personal experience of surviving World War II concentration camps along with deep psychological insights on how people can find meaning, especially in the face of hardship through the development of his psychological theory, **Logotherapy**.

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The original German title of the book was “...trotzdem Ja zum Leben sagen: Ein Psychologe erlebt das Konzentrationslager”, which is translated as “*Say Yes to Life in Spite of Everything: A Psychologist Experiences the Concentration Camp*” This title emphasized Frankl's role as both a victim and as an observer and emphasized the main theme of the book that even in the face of unimaginable suffering and pain, one can still choose to say “yes” to life.

When the book was translated into English, the title was changed to **Man's Search for Meaning** in order to better represent the philosophical essence of the book. The use of the words “**Man**” means all of us, “**search**” suggests that meaning is not automatically handed to us, but something we must discover or create for ourselves, especially in times of suffering, and “**Meaning**” represents the fundamental human requirement of infusing life with purpose and worth. This change in title expands the book's relevance beyond a Holocaust testimony, making it impactful for anyone suffering from grief, trauma, loss, or a sense of purposelessness.

About The Author

Dr. Viktor Emil Frankl (1905–1997) was a Viennese neurologist, psychiatrist, Holocaust survivor and the founder of **Logotherapy**, a form of Existential Psychotherapy that focuses on the human drive to seek meaning. Before the war, Frankl was already exploring ideas that challenged traditional psychoanalysis. While Sigmund Freud focused on *pleasure* and Alfred Adler emphasized on *power*, Viktor Frankl believed that what people need most is not comfort or control, but a sense of purpose, and that **desire for meaning** is the most powerful motivating force in human life.

One instance from Viktor Frankl's life really reflected his core belief in responsibility and meaning. In 1941, Frankl was granted a visa to emigrate to the United States, which would have helped him to escape Nazi persecution. Even though he knew the dangers he would face, he ultimately made the difficult decision to stay in Vienna to care for his elderly parents. This decision, based on love and moral duty, became one of the earliest moments he chose meaning over personal safety, a theme that would define his later work.

In 1942, he was deported to the **Theresienstadt Ghetto**, and later to **Auschwitz and Dachau**. He was imprisoned in Auschwitz and other camps for nearly three years. During this time, he lost his wife, parents, and brother in the camp. Despite the unimaginable pain and suffering, he continued to observe the psychological responses of prisoners and came to the conclusion that those who found meaning in their distress, were more likely to survive. His time in the camps tested his theory in the harshest conditions, and those lessons eventually became the foundation of Man's Search for Meaning.

Purpose of the Review

The main purpose of this review is to critically analyse ‘Man's Search for Meaning’ from a psychological point of view. This review will look at how Viktor Frankl's experiences in the Nazi concentration camp shaped his theory of Logotherapy and how this book works both as a historical document as well as a compelling work of existential psychology.

Relevance to the Field of Applied Psychology

Man's Search for Meaning holds significant importance in the field of Applied Psychology, especially how it explores the significance of purpose in life, human resilience and psychological healing in response to traumatic experiences.

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The idea that humans can endure immense pain if they discover meaning in it, offers practical guidance for psychologists, therapists, counsellors, and students who work with people experiencing grief, trauma, or suffering from mental health issues such as depressive disorder.

Frankl's Logotherapy also provides an alternative to more traditional schools of thought. The emphasis of 'finding meaning' as a therapeutic approach aligns closely to modern therapy that focuses on a person's lived experience, autonomy and value system.

SUMMARY OF THE BOOK

This book consists of two distinct parts -

Part One: Experiences in a Concentration Camp.

It documents the psychological, emotional and terrifying journey of the camp prisoners mainly through three stages – Shock, Apathy and Depersonalisation. On the very first day of the camp people experienced a sense of extreme psychological **shock** when they were stripped of their personal possessions, identity, and dignity. The prisoners experienced **Apathy** when they became accustomed to their situation in camp life. They became emotionally detached, numb, and only focused on survival. **Depersonalisation** stage occurred after liberation, survivors felt emotionally detached from the world, and struggled to return to normal life. They were unable to “fit in”.

Viktor Frankl writes not just as a victim, but also as a psychiatrist who was actively observing the psychological reaction of those around him. He reflects upon how intense suffering can lead to disbelief, emotional numbness, loss of identity, regression to survival instincts and eventual death. He also observed that those who were able to find meaning - through love, inner purpose, or an incomplete task waiting for them, were able to mentally and physically survive the brutal conditions of the concentration camp.

Part Two: Logotherapy in a Nutshell

This section summarizes Frankl's psychological theory in a straightforward and practical way. He explains that meaning can be found mainly by three ways: **through meaningful work, through love and relationships, and through the attitude we take towards suffering**. Frankl also explains concepts like the '*Existential vacuum*' in which individuals become lost or empty when they have no meaning in life and provides methods such as '*Paradoxical Intention*' and '*Dereflection*' to enable individuals to cope with anxiety, depression, or obsession. His most fundamental message is that even if we are unable to alter our situation, we can still decide our response, by doing that we affirm our inner freedom and human dignity.

CRITICAL EVALUATION

During the course of reading, it became evident that Viktor Frankl's ideas possesses several notable **strengths**:

One of the most striking aspects of Man's search for Meaning is how *emotionally deep* it is. Frankl doesn't merely describe suffering; he explores the inner experiences of people in extreme circumstances. His reflection on pain, grief, purpose and choice makes the book emotionally profound and intellectually meaningful. It is a very *psychologically rich* book. Frankl introduces many insightful ideas such as apathy, existential vacuum, learned helplessness, delusion of reprieve, post-traumatic growth, etc, which adds to the psychological depth of the book.

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The way Frankl integrates his *personal story with psychology* is another merit of the book. His experiences in death camps along with the psychological exploration of the inmates humanizes abstract theories and makes complicated ideas such as finding meaning through suffering, easier to understand and more impactful for the readers. Another advantage of the book is that the language is *clear and accessible*. Although the book deals with complex philosophical and psychological topics, Frankl writes in way that stays simple and easy to follow even for people without a background in psychology. The core strength of this book is that even though it was written in 1946, the concept that humans can find meaning even in dire circumstances is *relevant across time*. It can be applied to mental health issues such as depression, trauma, grief, and burnout etc.

While these strengths are significant, Man's search for meaning also has some **weaknesses and limitations**:

The *shift between the narrative* in Part I and the theory in Part II is way too sudden. It feels like ones reading two very different books compiled together. Another demerit is that Man's search for meaning is written from Frankl's own personal experience, which is why its perspective is somewhat *narrow*. The book doesn't include stories of other survivors or get a bigger picture of the Holocaust as whole.

Frankl also offers a very *simplified representation of suffering*. His idea that meaning can be found under any circumstances is inspiring, but some people may disagree with it as the path to meaning is sometimes complicated especially for someone who has faced (or is facing) extreme trauma or systemic injustice. Another disadvantage is that Frankl focuses more on exploring psychological responses instead of telling elaborate stories about other individuals. This is why there is *very little character development* in the book. We never really find out anything concrete about the supporting characters such as Frankl's friends, fellow inmates or his family members.

Lastly, it was found that although the book is rich in psychological insights, it lacks empirical data and clinical studies to actually support logotherapy. Rather than being research-oriented, it is based upon personal testimony and observations only.

Psychology of Characters and Situational Response

Frankl's depiction of Nazi concentration camps shows how extreme environments can deeply alter a person's behaviour and morality. In the brutal conditions of the Nazi death camps, the normal social structures and values crumpled not because the inmates were evil but because survival demanded it.

However, Frankl points out that it was not just the external circumstances alone that decide how a person coped, their internal resources, such as their mindset, values and the presence or absence of meaning also played a huge part.

One of the most psychologically revealing aspects of book is the hierarchical structure inside the concentration camp:-

At the top of the hierarchy were the **SS Guards (Schutzstaffel)**, who held complete power over the prison inmates. They decided the fate of the people – who would live or who would die, with a mere wave of their hand. These guards were the epitome of systemic cruelty and structural oppression. Reading about the behaviour of SS guards may make the readers, especially from psychology background think about Milgram's obedience studies, where

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people followed orders simply because a higher authority told them to. No one questioned the SS guards, everybody feared them and their authority was absolute.

Capos (Kapos) were just below the SS Guards and were prisoners themselves. They were chosen to supervise other inmates. In exchange for little privileges such as extra food and protection, many Capos became even more violent and cruel than the real guards. Frankl observed that this moral degradation was just a desperate attempt to survive. This unsettling phenomenon can remind readers of the Stanford Prison Experiment by Philip Zimbardo. How easily those students slipped into their roles and became abusive to others in a matter of days. Here we are talking about years. The Capos are a great example of how victims, when granted power, can become perpetrators under the pressure for survival.

Next were the **functionaries**, such as block leaders, room orderlies etc. These people oversaw the living conditions, rationed food, and enforced discipline. Frankl noted that some Functionaries used their roles to exploit others or favour their friends while some remained decent and tried to ease the suffering when they could. Every day they faced a moral tug-of-war: protect yourself or protect others? In Psychology when our actions don't match our values, we call it *Cognitive dissonance*. In the camps this dissonance must have been constant.

Skilled Prisoners such as doctors, craftsmen or technicians were next in the hierarchy. Although they did not have any particular power or authority, their usefulness helped them gain some sort of protection from harsh labour or selection. Being a trained psychiatrist, Viktor Frankl himself was at times allowed to assist medically, especially during the typhus outbreak in the camp. This helped him survive. For many, having a skill preserved their sense of identity and purpose in the midst of the chaos providing psychological anchorage.

Majority of inmates were just **ordinary prisoners** though, subjected to forced labour, disease, starvation, and constant fear. They were powerless and were often at the mercy of the guards and capos. Psychologically many of them experienced *Learned helplessness*, a condition wherein repeated abuse and loss of control results in apathy and emotional shutdown. Frankl explained how most survived day to day, functioning like emotionless machines.

At the very bottom of this chain were the **Muselmänner**, those prisoners who had given up both mentally and physically. They stopped eating, speaking, or responding to anything and were described as spiritually defeated individuals who had lost their "*will to live*". Once a prisoner reached this state, death was usually near. On a psychological level, this indicated the final collapse of meaning, demonstrating how existential despair can be fatal.

Key Psychological Themes and Real-World Applications

What makes Man's Search for Meaning important is not just Frankl's personal story but also the universal psychological themes that the book explores:

Delusion of Reprieve is a psychological phenomenon which happened when people facing extreme suffering would cling to *False Hope* of being spared, of escaping or surviving even as they march towards their deaths. Delusion of Reprieve actually serves as a coping mechanism to endure internal shock and is often observed in death row inmates and victims of trauma as it acts as a buffer against despair.

Another important psychological theme that Frankl throws light at is **Dehumanisation and Identity Loss**. People had their clothes, hair, names, and dignity taken away and they were reduced to just mere digits. Frankl was known as “Number 119104”, symbolizing the psychological erasure of individuality. In the horrific conditions of the concentration camps, prisoners were treated like animals and were reduced to their basic instincts. All they knew was hunger and fear. This can often be seen in cults, long-term institutional care, and prisons. Dehumanisation is a tactic used in systemic oppression, abuse and war to reduce empathetic response and make cruelty seem justified.

In the second psychological stage of camp life, prisoners would shut down emotionally and experience **Apathy and Emotional Numbing**. No matter how much they were beaten or insulted, the brutality no longer provoked a reaction. Frankl said how after a while, he could watch someone being whipped without flinching. This is a survival mechanism and is often seen in people suffering from deep trauma and PTSD. Emotionally detaching helps individuals function when emotions are too overwhelming for them.

The complete loss of control in the camp environment caused many prisoners to simply give up. These inmates would lay down, stop moving and wait for the end. This is known as **learned helplessness** which is a condition where the will to live no longer exists and the person ends up giving up mentally, emotionally and physically. The same condition comes up in severe cases of depression and survivors of abuse who start believing nothing they do will change their situation.

Frankl explains how prisoners often used **Humour as a survival mechanism**. They used to do this to experience a temporary sense of control over their pain and suffering. Even in those horrific conditions, Frankl and his friend would find at least one weird thing to laugh at every day. Humour is known to reduce anxiety and helps build resilience. It is commonly used in therapy for trauma survivors and patients to cope with pain and chronic illnesses.

Viktor Frankl also explained the function of **Memory and Imagination**. Frankl often escaped the horrors around him by imagining talking to his wife, giving future lectures, or walking in nature. These positive visions gave him strength and a sense of purpose. In modern therapy, visualization, guided imagery and positive memory recall are used to help patients deal with their grief, chronic pain and PTSD.

Even after being liberated, many of the prisoners experienced **Survivor's guilt**. Another very significant psychological concept which has practical applications in understanding and treating Post-Traumatic Stress Disorder (PTSD). Many concentration camp survivors felt numb or even guilty for having survived while their friends and family couldn't. Frankl himself said he was unable to feel any joy. He explained how most of them felt as if they no longer belonged - *“We did not yet belong to this world.”*

Logotherapy and the Psychology of Meaning

Logotherapy, derived from the Greek word *'logos'* (meaning), translates to “healing through meaning”, is the psychological theory developed by Viktor E. Frankl. Based on his experiences as a medical doctor, neurologist, psychiatrist, philosopher and Holocaust survivor, he formulated his meaning-centred approach which promotes *freedom of choice* and *personal responsibility*. The core belief of Logotherapy is that the primary human drive is the search for meaning in life even in the most painful circumstances.

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Frankl's logotherapy differed from the major psychological schools of thought such as Sigmund Freud's Psychoanalysis, and Alfred Adler's Individual psychology and offered a completely different approach - *the will to meaning*. Frankl's approach helped people discover their personal meaning in life rather than just preventing suffering or gaining power.

It was observed that Logotherapy is built on some core Psychological concepts:

The first psychological concept is **Will to Meaning**. Frankl emphasized that an individual can survive any circumstances if they connect their suffering to a bigger purpose. He found that prisoners who held onto their future aspirations, personal goals, or memories of loved ones were mentally stronger and more resilient and prevented suicidal ideation. Meaning-based therapy is used in treating depression, addiction and grief by helping people reorient their lives around their goals, service or values.

Freedom of Attitude is an important part of Logotherapy. Frankl insisted that while we cannot always control our external circumstances, we can *choose* our '*attitude*' towards them. This became the foundational method of surviving the brutal concentration camps. In trauma recovery, cancer support groups, and rehabilitation centres, teaching people how they face their pain increases resilience and agency.

Existential Vacuum refers to a state of meaninglessness that people may find themselves in when they lack direction, values or purpose. Frankl saw many prisoners succumbing to despair, not due to physical suffering but because they no longer had any reason to live. Commonly seen among people who feel disconnected from their goals and people suffering from depression and burnout.

Another core concept of Logotherapy is **Self-Transcendence and Post-Traumatic Growth**.

Frankl believed that genuine fulfilment is achieved when we go beyond ourselves and serve something greater. Through this, even traumatic experiences can become opportunities for growth and development if they are given meaning. In the camps, Frankl found purpose not in self-preservation but in picturing how his current suffering could be of help to others later on.

Some people who have suffered extreme trauma such as war veterans, victims of violence, rape, and acid attacks use their horrific experiences to advocate for others facing similar challenges.

One unique concept central to Logotherapy is **Noö-Dynamics**. The concept is that some amount of tension between who we are and who we wish to become is healthy and needed for personal growth. Completely different from some schools of thought that seek balance and inner peace, Frankl argues that striving to achieve meaningful goals is an essential aspect of being human. Frankl mentions how the desire to become better, even in such dire circumstances, allowed many prisoners to survive.

Students, athletes or anyone working towards self-improvement typically experience this tension, but instead of letting the discomfort discourage them, they can use it as motivation to move forward.

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According to Viktor Frankl's Logotherapy there are **three paths to meaning**:

First is **creating work or doing a deed**, by accomplishing tasks or creating something meaningful, we can find meaning through work, art or things that we contribute to the world. Frankl imagined finishing the manuscript he lost when he entered the concentration camp. This goal of his gave him something to live for.

Second is **experiencing something or encountering someone** through which we may find meaning through love, relationships, nature, culture etc. Frankl did not know if his wife was alive or not but he partly did by dreaming about his conversation with her. The love he felt for her gave his suffering meaning.

And the third path is **the attitude we take towards suffering**. When suffering is unavoidable, we can still choose how we react to it. Facing pain with dignity can be a source of meaning in itself. Many prisoners died of despair but those who gave their misery a reason, such as becoming a source of support for others, survived.

In addition to these core psychological concepts, Logotherapy also provides some **practical techniques** that can be used to support psychological healing and personal growth:

Paradoxical Intention is a method in which the patient is encouraged to actively do or overdo the exact activity they are afraid of. It breaks the pattern of anticipatory anxiety. For example, there was a man who feared sweating in social gatherings. He was told to sweat more so that the pressure of sweating is removed and the symptoms subside on their own.

De-reflection is a technique which involves redirecting attention away from oneself and towards other meaningful activity. One time Frankl found himself plagued with anxious thoughts but he shifted his focus to imagining his wife and picturing himself giving a lecture. Through De-reflection Frankl would find meaning in his pain.

COMPARISON / CONTEXT

How Frankl's Man's Search for Meaning relates to other works and fits within current literature.

Relationship with other Psychological theories: Sigmund Freud's Psychoanalysis theory is based on the "*will to pleasure*" which states that human behaviour is motivated by the search for pleasure and avoidance of pain and is often influenced by our unconscious desires. Frankl's Logotherapy diverges from this theory, asserting that human being's primary drive is *will to meaning* and that people have the ability to choose their attitude even while facing problems. When compared to **Alfred Adler's Individual Psychology** which emphasised on "*will to power*" and the desire to rise above inferiority as the main motivators in a human's life, Frankl criticized this view as inadequate and suggested that human beings seek meaning instead of power. Although both agree on the importance of personal responsibility and being goal oriented, Frankl argued that meaning can be found without the need for control and power.

Abraham Maslow's Hierarchy of needs is a motivational theory including a five-tier linear model of human needs. It ranges from the most basic physiological needs such as food and water to highest, self-actualization. Through the self-transcendence a concept of logotherapy, Frankl challenged this linear model, stating that individuals can prioritize

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meaning even when their basic needs are not being met as experienced in the concentration camp.

While Freud, Adler, Maslow provide valuable insights on human behaviour and motivation, Frankl's emphasis on purpose and meaning sets his work apart from them.

Position in Current Literature: Man's Search for Meaning is relevant even today, especially through the **PERMA** model by Martin Seligman, where "meaning" (M) is recognised as one of the most important parts of wellbeing.

Trauma researchers often include Man's Search for Meaning in their discourse on post-traumatic growth highlighting how people can find purpose even when they are struggling.

Kye Learnings

This journey through Viktor Frankl's Man's Search for Meaning leaves the reader with some powerful insights and learnings:

One of the most impactful things that Frankl writes is *"happiness and success must ensue."* Happiness and success should never be end goals but by-products of pursuing meaning. This particular part may help changing one's understanding of how to measure progress in life. Instead of chasing momentary happiness or validation, one learns that only living with purpose will eventually lead to fulfilment.

Another important insight is that *suffering can be turned into purpose*. Frankl showed that life's sufferings can become an opportunity for self-development, resilience, and even contribution to others. One can find meaning in their suffering and use it for the betterment of themselves as well as others.

A central concept that emerges in the book is that *Our attitude is our last and most powerful freedom*. Frankl's idea that we can always choose our reaction even under dire circumstances was an eye-opener. It makes one realise that even when a person feels powerless, they can still control their mindset.

In addition to this one also learns that *Perspective can change everything*. This book helps readers realise that perspective is not just a mental trick; it is a powerful survival tool. Whether we're dealing with everyday stress or deep trauma, shifting from "Why did this happen to me" to "What can I do with this?" can make all the difference.

One also learns that *the threat of existential vacuum is real*. Frankl's account of emotional emptiness explained why so many people feel unfulfilled in their lives. It makes one realise what absence of meaning and purpose in life can lead to.

This is closely followed by another valuable lesson that is - *Love is not just an emotion, it is a sustaining force*. Frankl's connection with his wife, even without knowing whether she was alive or not teaches that love is not about being present but it's about their presence in your mind and heart. Love can give people the strength to endure circumstances where logic and motivation alone can't.

Another meaningful realisation is that *Self - transcendence is more fulfilling than self-focus*. The notion that true meaning is found when we look beyond ourselves, whether

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through work, service or love, redefines the definition of success. Frankl's concept goes beyond Maslow's self-actualization. It's living for the sake of something more than self.

Additional one finds out that *responsibility gives meaning more than freedom* as Frankl suggests that "Freedom without responsibility is dangerous" and meaning is found when we take responsibility for how we live, even through painful situations. This may especially resonate with the readers and change the way that they think about choices - it's not about what we want from life, but what life demands of us.

Further we learn that *meaning can protect against suicidal thoughts*. Frankl described how prisoners who saw no reason in their suffering were more likely to give up entirely and contemplate suicide. This makes one realise how important meaning is to prevent despair and how even a small purpose like a memory, a person or a goal can become a turning point between life and death.

CONCLUSION

Emerging from the darkness of Nazi concentration camp, Viktor Frankl's *Man's Search for Meaning* is not just a memoir but a mirror. This book makes its readers rethink what they know about suffering, meaning, purpose and survival. It makes one question their reaction when things go wrong or whether they have found their "why" in life or not. Instead of just offering an account of a tragic historical event, this book also presents a framework on how one remains human and even grows during inhumane conditions.

Frankl's psychological and philosophical insights are not limited to the barbed wires of the concentration camp but also extend to the hidden struggles, moral dilemmas and emotional numbness that many people experience in their daily lives. What makes the book absolutely timeless is the practicality and applicative nature of its core concept - that meaning can be found even in suffering and that this meaning is what gets us through that suffering. Using logotherapy, Frankl provides readers with psychological tools to understand, endure, recover and rebuild. His emphasis on attitude, responsibility and self-transcendence becomes a call for action to find meaning and live life with purpose.

Along with historical and psychological explorations, the book also provides something incredibly needed in today's time - guidance. In a culture that constantly focuses on materialistic achievement and productivity, *Man's Search for Meaning* is a book that challenges its readers to ask deeper, more real, questions: *What do we stand for? What do we hold dear? What do we love? And how do we choose to respond when life doesn't go according to plan?*

In the end, Viktor Frankl lived out Nietzsche's words: *those who have a "why" can bear almost any "how"*. His life and work continue to inspire people to find their own "why".

Recommendation

Man's Search for Meaning is strongly recommended to people interested in psychology and philosophy and in World War II history. It is also recommended to anyone who has ever endured loss, or has been or is going through deep personal struggle. Although the book emerges from a horrific historical event - the Holocaust, its message is universal and timeless.

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For students of psychology and professionals, the book provides an introduction to existential therapy and presents insights that are still relevant in modern mental health contexts, particularly when dealing with grief, trauma, or existential crises as well as mental health issues such as PTSD and depression.

For general readers, it is both intellectually stimulating and emotionally grounding. Frankl writes in such a way that he makes complex psychological concepts understandable even to general readers of non-academic or psychological backgrounds. The book doesn't provide shallow comfort or empty motivations, rather, it gently invites the readers to re-evaluate their core values and personal sources of meaning in a non-judgmental way.

While it contains painful and uncomfortable truths, the book, ultimately, is a hopeful one. It doesn't just work as a tale of survival, but also works as a guide for living with purpose and intention. It is a rare book that speaks to both the mind and the soul. This is why *Man's Search for Meaning* is not just worth reading, but it is worth returning to, especially during life's most difficult times. It is a book that'll definitely help its readers find strength and hope when they need it the most.

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