

Questioning Existence

A Philosophy of Connection and Dissolution

Parthasarathy M

Copyright © 2025

All rights reserved.

This is a work of personal philosophy.
These questions emerged from genuine contemplation
and represent one individual's search for understanding.

Dedication

*To those who feel the weight of questions
more than the comfort of answers,
and who understand that dissociation
might be a window, not just a wall.*

Epigraph

*"Why do people don't have the questions like
'what is anything?' why do they what they do?"*

*"I don't know who is the person I see in the mirror—
I don't know who is that 'I' in this sentence."*

— From the author's journals

Contents

Contents	vii
Preface	ix
1 The Innate Desire for Connection	1
1.1 The Chemistry of Connection	1
1.2 The Imagination of Love	2
2 The Philosophy of Procreation and Suffering	3
2.1 The Ethics of Creating Consciousness	3
2.2 Death as the Ultimate End	3
3 The Cycle of Life and Society's Template	5
3.1 The Unspoken Rules	5
3.2 The Other Problem	5
4 The Nature of Desire	7
4.1 The Paradox of Wanting	7
4.2 Fatigue and Ethics	7
5 Dissociation as Philosophical Method	9
5.1 The Mirror of Non-Recognition	9
5.2 The First Question	9
6 The Question of Questions	11
6.1 The Eternal Return to Uncertainty	11
6.2 The Philosophy of Enough	11
Conclusion: Living the Questions	13

Preface

THESE PAGES emerged from moments of profound questioning—times when the ordinary explanations for existence felt insufficient, when the standard narratives about love, happiness, and purpose began to unravel. What you'll find here are not answers but rather an honest exploration of the questions that haunt many of us in our quiet moments.

I write not as someone who has found truth, but as someone who cannot stop searching for it. The questions herein arose during periods of dissociation, depression, and deep contemplation about the nature of consciousness, connection, and suffering. They represent my attempt to understand why we do what we do, why we seek what we seek, and whether any of it has meaning beyond the chemical reactions in our brains.

This is not a systematic philosophy but rather a collection of interconnected wonderings about the human condition. If you've ever felt disconnected from yourself, questioned the point of relationships, or wondered why people don't ask "what is anything?"—then perhaps these reflections will resonate with you.

The central themes that emerge repeatedly are: the paradox of seeking connection while knowing its impermanence, the illusion of the self revealed through dissociation, the trap of desire and the philosophy of "enough," and the question of whether morality and meaning exist objectively or are merely constructs we've created to cope with existence.

I offer these thoughts not as wisdom but as companionship for those who also find themselves asking uncomfortable questions about the nature of being human.

CHAPTER !1

The Innate Desire for Connection

Why there is innate desire to contact other person. What will one get by talking alone.

—From personal notes

1.1 The Chemistry of Connection

Why does this innate desire to communicate with others persist within us? What does one truly gain from talking alone? These questions consume me as I observe the human need for connection—a need so fundamental that isolation can literally kill us, yet so paradoxical when examined closely.

How and why does talking to others create happiness? If happiness is merely a chemical state in the brain—dopamine, serotonin, oxytocin firing in particular patterns—then what meaning does this connection truly hold? We are, in essence, biological machines seeking chemical rewards through social interaction.

What is happiness? If everything is chemical in the brain, then what meaning our life has? Are we simply complex arrangements of atoms fooling ourselves into believing our interactions matter?

This strong urge to reach out to others, particularly the magnetic pull between individuals—be it romantic, platonic, or familial—suggests something beyond mere biological programming. Yet when I examine the products of human connection—songs, movies, stories of love—they all focus on the initial resonance, the honeymoon phase. They fail to address the aftermath, the daily reality of maintaining connection once the chemical high subsides.

1.2 The Imagination of Love

Speaking of songs and movies, all these things feel profound in the moment, but they don't reveal the truth about the aftermath of life beyond that initial resonance phase. Everything—love, married life—exists in perfection only within the imagination. The reality invariably falls short.

I can't find a couple who is genuinely happy. Maybe I will find one in the future, but this leads to a fundamental question: How can two people be happy without someone in the relationship constantly adjusting to the other person, tolerating their behavior?

*Why is love such a strong feeling, and why does everyone want to be loved?
How can a rational person fall in love when it is so inherently irrational?*

Is this irrationality simply evidence of our brain's failure to evolve beyond its primitive programming? Are we overthinking by questioning these ancient drives, or are we finally thinking clearly for the first time?

CHAPTER !2

The Philosophy of Procreation and Suffering

How and why some people believe that procreation morally wrong and it's unethical to have a child.

—From personal notes

2.1 The Ethics of Creating Consciousness

How and why do some people believe that procreation is morally wrong and that it's unethical to have a child? This question has haunted philosophy for centuries, but it takes on new urgency in our age of environmental collapse and existential awareness.

Does it really matter if a child has ninety-nine happy years but one profoundly sad day? Will that sad day outweigh the ninety-nine happy years? The antinatalists argue that any amount of suffering, when weighed against non-existence, tips the scales toward not creating new consciousness.

Why are people sad and depressed? I once again propose that ego dissolution is the only cure for any existential issue. Why will I care about someone or something when nothing is permanent and "we are all going to die someday"?

2.2 Death as the Ultimate End

Death is the ultimate end for everything. This isn't pessimism—it's simply fact. Every joy, every sorrow, every achievement, every failure, all terminate at the same point. Given this reality, what makes human beings so fundamentally

CHAPTER 2. THE PHILOSOPHY OF PROCREATION AND SUFFERING

selfish? Is selfishness again related to the ego, that persistent illusion of a separate self that must be protected and promoted?

Why do people, even when everything is favorable, still want to die? Is feeling "I want to die" a disease, or can it be an actual, legitimate desire arising from clear perception of reality?

Feeling like "I want to die" is classified as a disease or disorder, but why would anyone want to die in the first place? Will the person still want to live if all the things they want are fixed in their life, or will they still want to die?

What is the actual purpose of life? Is there any? Should we find meaning or give it meaning? Why should we assign meaning to something when it doesn't inherently have one?

CHAPTER !3

The Cycle of Life and Society's Template

What's with the cycle of life -
birth and growth and age
continue the cycle of the life.

—From personal notes

3.1 The Unspoken Rules

What's with the cycle of life—birth, growth, aging, death—continuing endlessly? The template of going to school, college, getting married, and having kids feels like the unspoken rules of society. If an individual doesn't follow this template, then they are considered to be a failure.

This standardized life path assumes that everyone derives meaning from the same sources, that happiness follows a predictable formula. But what if this template is itself the source of suffering? What if forcing diverse consciousness into a single mold creates the very dissatisfaction we seek to escape?

3.2 The Other Problem

Why don't people ask questions? Are we not supposed to ask questions? What if all these inquiries lead nowhere? What is anything?

What is language? Language is the only barrier/issue in rational commu-

nication—feeling unable to express what I am exactly feeling. How can we communicate truth when the very medium of communication is flawed?

People don't ask these questions because they have so many other things to think about. They are stuck in a loop, but very few people are aware that none of their matters will have significance at the end. The daily concerns—bills, relationships, career advancement—create a fog that obscures the fundamental questions of existence.

CHAPTER !4

The Nature of Desire

Why do we have desire at all?
Desire is wanting something and
not having it.

—From personal notes

4.1 The Paradox of Wanting

Why do we have desire at all? Desire is wanting something and not having it, but the moment we have the thing, something will fade—the excitement, maybe it's all about the novelty. Why does desire arise within us?

Hunger, desire, fatigue function as philosophical states. Hunger is at the core of the most profound negative states in the animal kingdom. Imagine being starved, not having anything to eat—that makes me uncomfortable. I except, maybe in the ideal, I wish no animal or plant should be starved.

Desire spoils the party. As long as you are happy with whatever you have, there will be no problem. But when you start wanting something, your ability to control your happiness is taken away from you.

4.2 Fatigue and Ethics

Fatigue, this state tells you need to get rest physically and mentally. It's the body's philosophical reminder of our limitations, our finitude.

Ethics/Morality: I believe that intention matters most. We must do good according to Kantian ethics with very few exceptions. Logically speaking, if everyone followed Kantian ethics, there wouldn't be situations where we have

to not obey the categorical imperative. There is one truth, and only one truth, which cannot be changed—so does morality. Morality is objective!

But how can morality be objective when consciousness itself seems so subjective, so dependent on the chemical states of our brains?

CHAPTER !5

Dissociation as Philosophical Method

Dissociation as a window into the illusion of self - I don't know who is the person I see in the mirror.

—From personal notes

5.1 The Mirror of Non-Recognition

Dissociation functions as a window into the illusion of self. I don't know who is the person I see in the mirror—I don't know who is that "I" in this sentence. It may be a disorder, disease, or condition where my brain tries to save itself by removing myself from me.

But what if dissociation reveals truth rather than obscuring it? What if the normal state of feeling like a unified self is the actual delusion?

I miss the person who everyone calls as "Parthasarathy"—I miss the person/thing I miss the most is "me." But when I get dissociated, nothing makes me happy, nor makes me sad. I'm always said to try while then through me a lot.

5.2 The First Question

"Who am I?" It's the first question everyone is supposed to ask themselves. Only then does the actual life start.

When dissociation strips away the assumed self, what remains? Is it pure consciousness observing itself, or is it nothing at all? The terror and liberation of not recognizing oneself might be the most honest moment a human can experience.

This state of disconnection, while clinically classified as pathological, offers profound philosophical insight. It reveals the constructed nature of identity, the arbitrary boundaries we draw around certain thoughts and experiences and call them "self."

CHAPTER !6

The Question of Questions

What if even philosophy is all about - bunch of unanswerable questions.

—From personal notes

6.1 The Eternal Return to Uncertainty

After all these reflections, I return to the fundamental question: Why don't more people have questions like "what is anything?" Why do they do what they do without examining the nature of their actions?

Perhaps the answer is that questioning leads to a kind of paralysis. When you truly examine why you do anything—why you seek happiness, avoid sadness, pursue relationships, fear death—the arbitrary nature of these drives becomes apparent. And then what? How does one live with such awareness?

6.2 The Philosophy of Enough

I have arrived at what I call the philosophy of enough. Enough questioning, enough wanting, enough trying to be something other than what we are in this moment. Not because the questions have been answered, but because the questioning itself has revealed the futility of seeking permanent answers to impermanent beings.

We are born, we can't die instantly, so we live. Perhaps this tautological truth is all the meaning we need. Everything else—our desires, our connections, our sufferings—are just ways of passing the time between birth

and death.

And yet, even knowing this, the questions persist. They arise unbidden in moments of solitude, in the gap between sleep and waking, in the midst of dissociative episodes. They are, perhaps, what makes us human—not the ability to answer them, but the compulsion to ask.

Conclusion: Living the Questions

These pages have been an attempt to articulate the questions that haunt me, not to answer them. If you've read this far, perhaps you too are someone who cannot stop asking why—why we connect, why we suffer, why we exist at all.

I have no wisdom to offer, only the companionship of shared uncertainty. We are all fumbling in the dark, seeking connection while knowing it's impermanent, creating meaning while suspecting it's arbitrary, living fully while aware we're dying.

Perhaps the best we can do is to hold these paradoxes lightly, to question without expecting answers, to connect without grasping, to live without demanding that life justify itself.

The questions remain:

- Why do we seek connection when it inevitably brings suffering?
- What constitutes the "self" that we're so desperate to protect and promote?
- Is consciousness a gift or a curse?
- Can meaning exist without objective foundation?
- Why do we do what we do?

I don't know. But perhaps not knowing—and continuing to ask despite not knowing—is the most honest response to the mystery of existence.

In the end, we are left where we began: questioning. And maybe that's enough.

About the Author

The author is a questioner who finds more truth in uncertainty than in answers. Through experiences of dissociation, depression, and philosophical contemplation, they have developed an approach to existence that embraces paradox and rejects easy consolations. They believe that the most profound philosophical insights often emerge from states of disconnection and dis-ease with conventional reality.

