

Questioning Existence

A Philosophy of Connection and Dissolution

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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 people do what they do?"*

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

— From the author's journals

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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 Compulsion to Connect

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

—From the author's original notes

1.1 The Paradox of Communication

Why does this innate desire to communicate with others persist so strongly within us? What does one truly gain from talking alone? I find myself questioning how and why talking to others generates happiness, if happiness itself is merely a chemical state in the brain.

If everything reduces to neurochemistry—love, joy, connection—then what meaning does our life truly possess? This strong urge to reach out to others, particularly the magnetic pull between individuals, suggests something beyond mere biological programming. Yet when I examine songs, movies, and all those things that initially feel profound, they fail to address the aftermath of life beyond that initial resonance phase.

Everything—love, married life—exists as perfection only in the imagination. I cannot find a couple who is genuinely happy. Perhaps I may find one in the future, but the fundamental question remains: how can two people achieve happiness without someone in the relationship perpetually adjusting to the other person?

1.2 The Irrationality of Love

Why does love manifest as such an overwhelming force? Why does everyone crave being loved? How can a rational person fall into love when it represents such fundamental irrationality? Is this merely evidence of our brain's failure to evolve beyond ancient programming?

Am I overthinking? Perhaps. But these questions demand examination. How and why do some people believe that procreation is morally wrong, that bringing a child into existence constitutes an unethical act? Does it truly matter if a child experiences ninety-nine happy years but one profoundly sad day? Will that single day of sorrow outweigh decades of joy?

Why are people sad and depressed? I return again to my proposition: ego dissolution represents the only genuine cure for any existential ailment. Why should I care about someone or something when nothing is permanent and "we are all going to die someday"? Death stands as the ultimate end for everything—the great equalizer that renders all our struggles meaningless.

CHAPTER !2

The Architecture of Selfishness

What makes human selfish? Is that again related to the ego?

—From the author's original notes

2.1 The Will to Live and Die

What makes humans fundamentally selfish? Does this too trace back to the ego? Why do people, even when everything appears favorable, still want to die? Is feeling "I want to die" a disease, or can it represent an actual, legitimate desire?

Why would anyone want to die in the first place? Would the person still wish for death if all their problems were suddenly resolved? Or would the desire persist regardless? What is the actual purpose of life—is there any? Should we find meaning or create it? Why should we assign meaning to something that may inherently possess none?

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

2.2 The Other Problem

Why don't people ask questions? Are we not supposed to question? What if all these inquiries amount to nothing? What is language itself?

Language represents the primary barrier to rational communication—I constantly feel unable to express what I'm actually experiencing. People don't

ask these questions because they're preoccupied with other concerns, stuck in loops of daily existence. Very few people remain aware that none of their matters will significance at the end.

CHAPTER !3

The Philosophy of Desire

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

—From the author's original
notes

3.1 The Trap of Wanting

Why do we have desire at all? Desire is wanting something and not having it, but the moment we acquire the object of desire, something fades—the excitement, the novelty. Perhaps it's all about the novelty. Why does desire arise within us? Why do hunger, desire, and fatigue function as philosophical states?

Hunger represents one of the most profound negative states in the animal kingdom. Imagine being starved, having nothing to eat—that thought makes me uncomfortable. I accept, perhaps idealistically, that no animal or plant should be starved. Desire spoils the party; as long as you remain happy with whatever you have, there will be no problem.

3.2 The State of Fatigue

But when you start wanting something, your ability to control your happiness is taken away from you. Fatigue, this state tells you need to rest physically and mentally—it's the body's philosophical reminder of limitation.

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'd have to

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

CHAPTER !4

Dissociation and 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.

—From the author's original notes

4.1 The Window into Non-Being

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.

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.

4.2 The First Question

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

When dissociation occurs, it reveals the constructed nature of identity. The self we cling to so desperately dissolves, leaving only raw consciousness observing itself. This mini-death teaches us what we truly are—or perhaps what we are not.

This state of disconnection, while distressing, offers profound philosophical insight. It strips away the layers of conditioning, ego, and assumed identity,

revealing the bare scaffolding of consciousness itself. In these moments, we glimpse the truth that mystics and philosophers have long proclaimed: the self is an illusion, a convenient fiction we tell ourselves to navigate existence.

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.

