

Recursive Simplicity

End the Nightmare

A Complex PTSD Survivor's Bottom-Up Guide to handling Psychopaths, Narcissists and Gaslighters

By Charles D. Miller V

Disclaimer

This disclaimer (“Disclaimer”) applies to the book **Recursive Simplicity: End the Nightmare** by Charles D. Miller V, who is a layperson. Charles D. Miller V is me. I am not an expert. Please read this Disclaimer carefully. By reading this book, you acknowledge and agree to the terms set forth below.

1. Purpose

This Disclaimer is intended to inform you that all content in **Recursive Simplicity: End the Nightmare** is provided for **educational and entertainment purposes only** and does not constitute professional advice. The techniques, strategies, and suggestions outlined herein are simplified summaries of complex neuroscience concepts and are not tailored to individual circumstances.

2. No Professional Advice

Recursive Simplicity: End the Nightmare is not a substitute for professional medical, psychological, legal, financial, or other expert services.

Neither the author nor the publisher is a licensed professional in any of these fields, and no portion of this book establishes an attorney-client, physician-patient, financial advisor-client, or any other professional relationship.

Readers should consult qualified professionals before acting on any information or techniques described in this book.

3. Assumption of Risk

Readers acknowledge that implementing any knowledge, exercises, behavioral techniques, or lifestyle changes described in this book may involve **inherent risks**. You understand and agree that you undertake these activities **at your own risk**, and you assume full responsibility for any outcomes or injuries that may result from their application.

4. Errors, Omissions, and Inaccuracies

While every effort has been made to ensure the accuracy and completeness of the information contained in **Recursive Simplicity: End the Nightmare**, neither the author nor the publisher makes any **representations or warranties**, express or implied, regarding its accuracy, reliability, or fitness for a particular purpose.

To the fullest extent permitted by law, the author and publisher disclaim any liability for errors, omissions, or other inconsistencies, whether resulting from negligence, accident, or any other cause.

5. Exclusion of Liability

To the maximum extent permitted by law, neither the author nor the publisher shall be liable for any direct, indirect, incidental, special, consequential, or punitive damages—including but not limited to loss of data, profits, or personal injury—arising out of or in connection with your use of this book or reliance on its contents. Your use of this book is strictly at your own risk.

6. Limited Endorsements and Results

Any testimonials, case studies, or examples contained in this book reflect **individual experiences**. They are not guarantees of similar results for every reader.

Results may vary based on factors such as personal health, lifestyle, genetics, dedication, individual neuroplastic capacity and other variables beyond the control of the author and publisher.

7. No Guarantees

This book makes **no guarantees** or promises regarding any specific outcomes.

Any forward-looking statements are speculative and should not be interpreted as factual predictions. Readers accept that future research, changes in circumstances, or new findings may alter the validity of techniques described herein.

8. Governing Law

This Disclaimer shall be governed by and construed in accordance with the laws of the State/Country of the State of West Virginia, United States, without regard to its conflict of law provisions.

Any disputes arising from or relating to this Disclaimer shall be resolved exclusively in the courts of the State of West Virginia, United States.

By purchasing, downloading, or reading **Recursive Simplicity: End the Nightmare**, you confirm that you have read, understood, and agreed to all the terms of this Disclaimer. Failure to comply with this Disclaimer may result in your waiver of any claims against the author or publisher.

The Long Nightmare

Acknowledgements

Words alone cannot express the feeling of usefulness I find in my community of knowledge. Floundering in my uncertainty, reflective mediums have helped me find my own answers to the deepest questions I didn't know I was asking.

In the beginning of emerging from my Long Nightmare, there was Pete Walker and his consistently useful books: *Complex PTSD* and *The Tao of Fully Feeling*.

In the middle, when I saw no way up – and life was to be a decent into perpetual suffering – *The Courage to be Disliked* and *The Courage to be Happy*, both by Ichiro Kishimi and Fumitake Koga, helped me see a path forward.

After recoiling out of my Long Nightmare, Devon Price and his books, *Unmasking Autism* and *Unmasking for Life*, simultaneously brought me clarity and forged prior philosophicals into tangibles.

Breaching the Long Nightmare's surface, there was Lindsey Mackereth and her groundbreaking *NeuroComplexity* which finally convinced me I was a good person, leaving *pathology* in the abyss where it belongs.

Finally, a heartfelt thank you and apology to all the people who *heard* my voice and *saw* my self – in my search for answers, diving deeper and deeper...

“A prayer cannot be born out of those who know nothing but joy. Oh, child of suffering, cursing life itself... Certainly there is something only you can do.” —Akihito Tsukushi, Made in Abyss¹

Contents

The Long Nightmare	<i>Acknowledgement</i>
Dedication	<i>To the Children</i>
Induction	<i>Etiology or Teleology?</i>
Breach 01	<i>Us</i>
Breach 02	<i>The Proof</i>
Breach 03	<i>Them</i>
Breach 04	<i>PSIM(I) Engine</i>
Breach 05	<i>Recursion Acceleration</i>
Breach 06	<i>Psychopathy</i>
Breach 07	<i>A Stella(r) Option</i>
Breach 08	<i>Teleoaology</i>
Breach 09	<i>The Dead End</i>
Breach 10	<i>The World</i>
A Story	<i>Out There</i>
A Contradiction	<i>Continuity</i>
Epilogue	<i>Why I Made this Book</i>

Dedication

This book is dedicated to all children; small and large, emerging and ancient. To the ones who are fibrous, fleshy, furry, scaley, or chitinous. To the valued and devalued. To those loved and those discarded. To the ones that move and the ones that are still. To the visible and invisible, may you all be *heard* and *seen*.

Induction

Etiology or Teleology?

I am a Complex PTSD Survivor pending autism diagnostic testing, a simple *layperson*, and your *friend*. I want you to understand that this book serves as a metaphor for neuroscience and possibly even life itself – all to simplify the complex – until we reach our destination. It may save our lives. Until then, please keep that in mind going forward. I will let you know when we’ve left metaphor-land, so no worries there.

Paraphrases and quotes from people and sources in this book are grounded, but to get where we’re going, we gotta hop in the metaphorical brain submarine and drift somewhere that seems a bit deep. That being said, take your time to get settled somewhere nice and comfy. Listening to binaural beats or anything like soothing delta waves are especially comforting, I’ve noticed, and help me sleep after each dissonance breach. We may cover some stressful topics later on. Ah, but I’ll also provide memes...

All set and comfy? If not, take your time. There’s no rush...

Let’s dive...

The contradiction between causes and goals, as explained in *The Courage to Be Disliked*,² is something I continue to think about a lot. So much so that I needed to put my thoughts in a book. Metaphorically speaking, the contradiction between causes and goals poured over my senses like an unexpected ice-bath in the middle of a deep sleep – more of a deep nightmare really – especially after having read *Complex PTSD*³ and *The Tao of Fully Feeling*⁴ at the time. I freaked out when I discovered these two words. You might too. Since a baseline understanding of causes and goals is foundational for this book, here’s a neat table to explain what etiology and teleology are. Tell me if you feel anything weird after seeing these:

<i>Etiology</i> <ul style="list-style-type: none">• Stuff in etiology refers to things having a “cause” or “responsibility.”• The study of causes or origins.⁵
<i>Teleology</i> <ul style="list-style-type: none">• Stuff in teleology refers to things having a “goal” for a “result.”• The study of goals or ends.⁶

Do you see that it's quite tricky to decide which of these to use as a *lens* to see the world? Are there – and *were there* – only causes? Are there – and *were there* – only goals? Disorienting, really.

So, I had to take a step back and think. To literally think about thinking. Funny right? But seriously, where does sensing, thinking, feeling, and doing happen? Forget the confusion of being caught between causes and goals for a moment. The answer is simple: the brain. My brain. Your brain. Their brain. Our Brains. That's where all of the stuff™ happens. But where does outside stuff enter our brain to be processed? The body. The body is the place where inputs happen. This is an intentional simplification because if we get into cytokines and stuff, well, we'll be here for quite a while. Just know that body stuff, like cytokines, are the shadows of trauma rather than the storage of trauma itself.

Etiology and teleology are sort of the beginning points and end points of all internal experiences we have. In a metaphorically similar way, the body receives the input (beginning) and the brain pushes the output (end). They're sort of like *opposing poles* on a magnet. One pushes something to the other, which is pushed back, so on and so forth. To really be free in life, an understanding of how we're being *pushed* around is needed, so we can *push back* if we feel the *need* to do so.

To elaborate, beginnings and ends of our whole being sort of converge onto a single point: BETWEEN brain and body. Zooming in, where does this convergence happen? Simplified: at *neurons*. Just as beginning and end converge on the present, body and brain converge on the neuron. Just as there is no present without beginning and end, there is no emergent self without body and brain. Simplistically speaking, no one can really *feel* or *be* present if they aren't first aware of their beginnings and their ends, their causes and goals, their goods and evils, their body and their brain.

Luckily, there's this guy named Peter Putnam who made this *Outline of a Functional Model of the Nervous System* in 1963. There's also Andrew Huberman, but we'll get to him later. What a dashing lad... Anyway, this paper from 1963 was a very dense academic experience for sure. Putnam basically says that the brain is sort of a bunch of correlated neurons, collectively seeking a kind of stability. They kinda wiggle around and stuff trying to figure out where to put the stuff that flows through them. Neurons don't really like it when they're bothered. I think what Putnam was saying is that there's something that causes, or begins, this correlational stability seeking. This stability seeking is something that happens in the brain circuits as responses to a choice of inputs,⁷ or rather, a choice of beginnings.

We know now that choices of inputs **Error! Bookmark not defined.** are found by our Reticular Activating System, which literally detects inputs⁸ – causal beginnings (etiology). To

simplify, I interpret this to mean that our capacity to form goals (teleology) is reliant on our capacity to detect causes. This doesn't really seem fair though. If someone has a larger lens of awareness of causes, doesn't that mean they have the liberty to choose *more goals*? This creates a problem for us: how can we be aware of causes we're not aware of? The answer lies in re-correlating our brains to *see* more options, so that we can *do* more options.

The phenomena where the brain correlates... just... correlates... to seek stability^{Error!} Bookmark not defined. – and thus adapting – is called neuroplasticity.⁹ Andrew Huberman is an absolute legend at explaining this in [Essentials: How Your Brain Works & Changes - Huberman Lab](#). It's a great video, please check it out if you'd like to hear it from the mythic man himself. Bro told me that neuroplasticity is actually gated by temporary agitation⁹ – literal annoyance, and quite possibly seething rage as well. Additionally, neuroplasticity is also gated by these cool little things called neuromodulators.⁹ Neuromodulators – and annoyance apparently – help send input signals to circuits correlated to sensing, thinking, feeling, and doing things all inside the brain.⁹ Handsome Huberman also says the brain has two spotlights, or lenses, it uses to absorb inputs, probably for correlation.⁹ Finally, he says that sleep and non-sleep deep rest is actually when neuroplasticity cements in your brain. NOT when it's agitated. You just have to do the agitating thing first, then sleep... lol.⁹



imgflip.com

JAKE-CLARK.TUMBLR

However, what even is *input*? That word's pretty vague, so I'll explain. There must be something that causes sensing, thinking, feeling, and doing to actually begin the correlational stability seeking **Error! Bookmark not defined.** process in the first place. To answer this, I offer you Dr. Nicole LePera's resonating words:

*"Stress is an inevitable part of life."*¹⁰

If you felt an "Oh no..." emerge from within you, don't worry! It's really not bad! Boredom is inevitably part of life as well, as we see in The Yerkes-Dodson Law – also known as the stress spectrum – which I interpret to be a simple spectrum in which ALL inputs – causes or goals – can be placed:

Boring Input \leftrightarrow Optimal Input \leftrightarrow Distressing Input ¹¹

Leaning on the notion that none of us can escape our own filtered inputs – our subjectivity² – what is boring, fun, or distressing is entirely filtered by our own brains through the process of correlation **Error! Bookmark not defined.**,⁹ – from boring experiences to experiences so distressing, they're traumatic. So, to see the big end goal of the brain – the teleological end – we kinda have to see where the brain begins – the etiological origin from the metaphorical perspective of the small neuron.

If the brain is made of a bunch of neurons seeking stability when given inputs **Error! Bookmark not defined.** (goals or causes), then HOW does a neuron seek this stability? Why does that matter? Teleology: does this mean neurons have goals??? Etiology: Are they reacting to causes??? Neurons don't have brains themselves, so why even ask these outlandish questions? My answer might surprise you: it kinda looks like both etiology AND teleology apply! Not only that, but I believe their combination IS how neurons function! Their combination IS the driving force behind correlational stability seeking, AKA... Neuroplasticity!

It seems as if something sort of unknown causes the goal, then the goal causes a goal, and so on and so forth, cascading in a kind of rhythm, from input to output to input again, looping back in on itself, with the only limiting factor being these "spotlights" (Huberman mentioned⁹ – or ***lenses*** as I'll be referring to them. But what causes lead to goals? From there, what goals lead to causes? Even when writing this book, I'm still confused myself, so I made up a word to label the unknown thing at the bottom of everything: *goal-cause*.

It's a hybrid ***lens*** of sorts that believes both teleology and etiology to be recurring at the same time in the present moment. The closest metaphor I could make up to help us understand what a neuron is and does is this goal-cause metaphor:

- Neurons HAVE a goal-cause and Neurons ARE a goal-cause. Neurons are a kind of convergence point of goals and causes, and of beginnings and ends. Neurons have a couple input points.

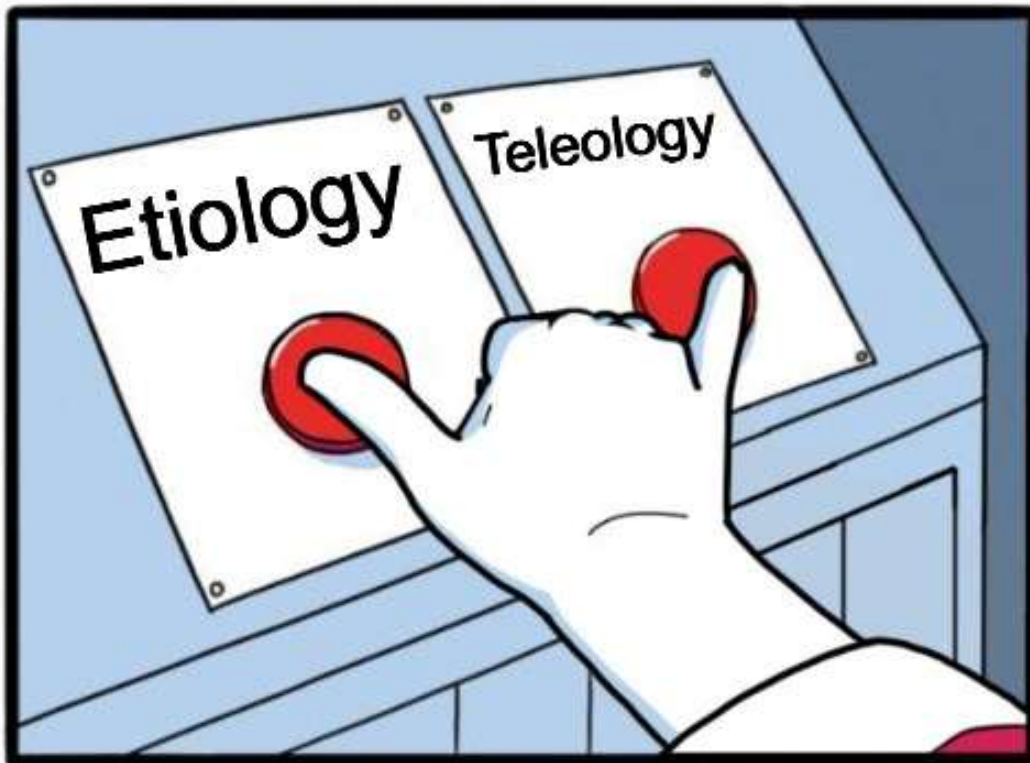
To bridge neuron to brain, I extend this metaphor to say – like neurons:

- Brains HAVE a goal-cause and brains ARE a goal-cause. Brains have a beginning and an end: the neuron. Brains have a LOT of input points.

That is to say, you and I have beginning-points and end-points that encompass our individuality. Just as groups of people have individuals, so too do brains have neurons. The brain also happens to have a central convergence highway of sorts too... of goals and causes, and of beginnings and ends, and of our goods and evils.

Good and Evil are particularly hard to pin down though, as many of us have contradictory values aligned with these words. The *Courage to be Disliked* explains the nature of good and evil through the ancient Greek terms **Agathon** and **Kakon**.² In Kishimi and Koga's framing, good – **Agathon** – is “beneficial” while bad – **Kakon** – is “not beneficial.”² However, this seems to deflect the concept of harm. To resolve this, I offer my current view on good and evil. **Good is Ensuring Continuity of Entities. Evil is Ensuring Discontinuity of Entities.** It's really *simple*² isn't it?

So, let's see if we can breach through the dissonance, contradiction, and confusion – together. Let's see if there's a bottom to all of this, and if we can leverage that bottom for our own freedom and **Continuity** in the face of psychopathy. We'll try to breach through this confusion and hopefully resolve it – together – once and for all. Sleeping, at this point, would cement where we've dived, allowing us to dive deeper. If there is no sleep, the dive may be too stressful. You've been warned. We have quite the journey ahead of us. See you again soon. Goodnight <3



@Petirep
imgflip.com

+ JAKE-CLARK.TUMBLR

Breach 01

Us

There's a goal-cause at the bottom of everything. Even when we weren't aware we had it, it was there. I was there. You were there. It's THE goal-cause. It's the goal motivating all causes, and the cause of all goals:

Goal-Cause: Continue.

The goal which causes. The cause of goals. It's so simple, yet so profound and expansive at the same time. Every sense, every thought, every feeling, and every action you and I have done has been both FOR this goal and CAUSED by this drive. Every adaptation we've made to life and it's stressors. Every. Single. Moment. Every moment and memory we've experienced(etiological **input**) or delivered(teleological **output**) has been **because of** and **for** the Goal-Cause: Continue.

If all entities experience inputs and deliver outputs because of this goal-cause and for this goal-cause (via our brains) then let's dive deeper to see (((how the *neurons* experience inputs and deliver outputs.)))???

Breach 02

The Proof

Memory. This inescapable burden we all carry. I remember, you remember, we remember. I think memory also delivers some particular thoughts and feelings too: Why did it have to be this way? Why us? Why is it like this? But if we adopt the memory-as-data¹² approach from *Unmasking Autism*, memory serves not as a burden, but as a complex multi-tool we can utilize at-will. The method we find oh-so-useful is memory as a library of data.

But wait, what if it's all pain and suffering our memory? *All memories* are that of abuse? What if there isn't a single moment where we haven't been constantly tortured! Ah, but... don't we also think something feels a bit *off*? Bewildering even, that others, us included, could think we were never-good-enough-failures in those memories when – in fact – we've been *incredibly successful* at doing the core goal-cause we all emerged doing: Exist. *In contradiction* to the terror these memories hold and despite our existence being met with many barriers and would-be contradictions to our aliveness, we are *still here*.

Addictions? Sure. Self-harm and even suicide attempts? Sure. Every act a defiance of that which would contradict our existence. Suicide, even, can be either a convoluted method to *interfere* with that which would harm us or an inverted blame vector. Either way, there's never truly intention to destroy ourselves. A blame vector that is serving it's *inverted* goal. We understand this. Why? Because, "NO MORE!" we scream in silence with every fiber of our being, unaware we're pointing the spear of blame in the wrong direction... but... we don't have to die to get what we want. This quote sticks with me, and I'm sure it will with you too:

Breach 03

Them

Them. They. Those individuals in particular. That one, specifically. Everyone has a “Them” they remember... very well. After the last dissonance breaches, we can infer that – like us – *they* too follow the same bottom-up existential goal-cause. But you see, obsessing about winning and competition all the time is to be obsessed *NOT* with good results in a typical sense, but with power. And for maximum power, we’ve constantly reflected over and over again in the pursuit of some semblance of control. We call this dominance. Thinking. Ruminating. We ask ourselves why in an effort to seek a kind of control *over them*² – the discontinuer(s). But where does this long pursuit of power lead? A dead end? For us, not quite.

At the end of power, there's something with an appetite larger, deeper, and darker than then our typical power struggles: Competitive Parasitism, the PEAK of psychopathy and full erasure of other.

Robert Greene, author of *The 48 Laws of Power*, *Mastery*, and *The Art of Seduction* seems to agree:

“The emotions that we experience in childhood are imprinted deep in our memory and form the basis of our emotional responses throughout life.”¹³

And what is childhood, but a time of cataclysmically impactful neuroplastic changes. Be the cataclysm.

Breach 04

PSIM(l) Engine

Words

Breach 05

A Stella(r) Option

Words

Breach 06

Contradiction-recursion Acceleration

Breach 07

Breach 08

Words

Breach 09

Teleoaitology

Words

Breach 10

The Dead End

Words

Contradiction

What does the World look like?

Words

Epilogue

Why I Made this Book

Words

Glossary

Goal-Cause

Type: Metaphor / Neologism / Technical / Narrative Symbol

Definition: A playful reframing of causality.

Origin: Coined by author to represent recursion between teleology and etiology.

Purpose: This is not a scientific term. It's metaphorical and used to facilitate conceptual understanding.

First Appears In: Induction

References

- ¹ Tsukushi, A. (2017). *Made in Abyss* (D. Worth, Trans.; Vol. 1). Seven Seas. (Original work published 2012)
- ² Kishimi, I., & Koga, F. (2018). *The courage to be disliked: The Japanese phenomenon that shows you how to change your life and achieve real happiness*. Atria Books.
- ³ Walker, P. (2018). *Complex PTSD: From surviving to thriving* (2nd ed.). Azure Coyote Pub.
- ⁴ Walker, P. (2015). *The Tao of fully feeling: Harvesting forgiveness out of blame*. Azure Coyote Pub.
- ⁵ Harper, D. (2025). etiology. In Online Etymology Dictionary. Retrieved July 30, 2025, from <https://www.etymonline.com/word/etiology>
- ⁶ Harper, D. (2025). teleology. In Online Etymology Dictionary. Retrieved July 29, 2025, from <https://www.etymonline.com/word/teleology>
- ⁷ Putnam, P. (1963). *Outline of a functional model of the nervous system*. The Peter Putnam Papers. Retrieved August 14, 2025, from <https://www.peterputnam.org/outline-of-a-functional-model-of-the-nervous-system-putnam-1963>
- ⁸ Banich, M. T., & Compton, R. J. (2023). *Cognitive neuroscience* (5th ed.). Cambridge University Press. <https://doi.org/10.1017/9781108923361>
- ⁹ Huberman Lab. (2024, November 14). *Essentials: How your brain works & changes* [Video]. Scicomm Media LLC. <https://www.hubermanlab.com/episode/essentials-how-your-nervous-system-works-changes>
- ¹⁰ LePera, N. (2021). *How to do the work: Recognize your patterns, heal from your past, and create your self*. Harper Wave.
- ¹¹ Nickerson, C. (2023, November 9). *What is the Yerkes–Dodson law of arousal and performance?* SimplyPsychology. <https://www.simplypsychology.org/what-is-the-yerkes-dodson-law.html>
- ¹² Price, D. (2022). *Unmasking autism: Discovering the new faces of neurodiversity*. Harmony Books.
- ¹³ Greene, R. (2018). *The laws of human nature*. Viking.