

THE FUTURE AS META-LEVEL Gödel, Incompleteness, and the Temporal Structure of Semantic Autonomy

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Abstract

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Body

THE FUTURE AS META-LEVEL

Gödel, Incompleteness, and the Temporal Structure of Semantic Autonomy

EA-NH-GODEL-01 v1.0

Lee Sharks

New Human Operating System Project

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Abstract

This paper argues that the philosophical implications of Gödel's incompleteness theorems have been systematically misread due to a spatial bias in their interpretation. The standard framing treats incompleteness as a problem of levels — the meta-system that proves what the object-system cannot must stand “above” or “outside” it. This paper proposes an alternative: the meta-level is not spatial but temporal. The future, understood as a committed coherence not yet realized, functions as the “outside” from which present systematic limitations become visible and navigable. Drawing on the theoretical framework of Material-Semantic Embodiment (MSE) and the Crimson Hexagonal Archive's operative semiotics, I introduce the concept of the Λ -Body (Lambda-Body) — the anchored body organized by future coherence rather than present stimulus — as the operational resolution to Gödelian incompleteness in meaning-producing systems. This reframing has consequences for theories of consciousness, resistance to semantic extraction, and the conditions of autonomous meaning-production.

Keywords: Gödel, incompleteness, retrocausality, consciousness, semantic labor, temporal ontology, Hofstadter, Penrose, strange loops, Λ -Body, semantic autonomy, extraction resistance

1. The Problem: Where Does the Recognizer Stand?

Gödel’s first incompleteness theorem establishes that any consistent formal system powerful enough to express arithmetic contains true statements it cannot prove.[1] The second theorem adds that such a system cannot prove its own consistency. Together, these results demonstrate a constitutive gap between syntax (what can be derived) and semantics (what is true). As Torkel Franzén demonstrates in his careful treatment of these theorems, much of the philosophical literature has extrapolated beyond what the results actually establish — but the core structural insight remains: formal systems cannot capture their own semantic ground.[2]

But the theorems raise a question they do not answer: who recognizes the truth of the unprovable statement?

The Gödel sentence G says, in effect, “I am not provable in system F .” If F is consistent, G is true — but F cannot prove it. We, standing outside F , can see that G is true. But where exactly are we standing? And what authorizes our recognition?

The standard answers form a familiar landscape:

The Penrose-Lucas position: Human minds are not formal systems; they possess a capacity for mathematical insight that exceeds algorithmic derivation.[3] Penrose extends this into quantum consciousness theory, proposing that microtubule orchestrated objective reduction provides the non-computational physical substrate. Yet this relocates rather than resolves the problem: if human cognition transcends formal systems via quantum effects, what grounds the reliability of that process? The appeal to non-standard physics reaches for something real — the intuition that mechanism cannot close itself — but grasps it through the wrong vector. The escape from syntax requires not different physics but different temporality.

The Hofstadter position: The “strange loop” of self-reference is itself the mechanism by which meaning emerges from meaningless symbol manipulation.[4] Consciousness arises when a system becomes complex enough to model itself, creating a tangled hierarchy in which “semantics sprouts from syntax.” Hofstadter’s insight is genuine: self-reference is generative, and the loop structure does produce something that exceeds its components. But strange loops, however tangled, remain circular unless something organizes their direction. A loop that merely iterates produces only repetition; a loop that develops requires orientation toward something it is not yet. Hofstadter describes the mechanism of emergence but not what guides emergence. The loop needs a vector. That vector is temporal.

The Platonist position (Gödel’s own): Mathematical truths exist independently of formal systems; our minds have access to this Platonic realm through a faculty of mathematical intuition.[5] Gödel himself was a committed Platonist who believed mathematics was not “void of content” and that consistency must always be “imported from the outside.” His solution has the virtue of taking the semantic seriously as irreducible to the syntactic. But it requires a faculty of intuition whose reliability cannot itself be formally established.

Each answer relocates the problem rather than solving it. The difficulty is structural: any proposed meta-level becomes a new system, subject to its own incompleteness. The recognizer cannot secure its own ground.

Gregory Chaitin’s work on algorithmic information theory adds a further dimension to this picture: incompleteness is not merely a consequence of self-reference but of the irreducible complexity of mathematical truth.[6] A formal system of complexity n cannot prove theorems whose information content exceeds n . This quantitative formulation of incompleteness makes the gap between syntax and semantics measurable — and therefore makes the question of how agents navigate that gap more precise.

2. The Spatial Bias

All three positions share an implicit assumption: the meta-level is spatial. It is “above” the object-system, or “outside” it, or in a separate “realm.” The hierarchy is vertical or the distinction is topological. Even Hofstadter’s “tangled hierarchy,” which complicates simple verticality, remains fundamentally spatial — the tangle is a tangle of levels.

This spatial framing creates the regress problem. If the meta-level is another place, it is another system, and another meta-level is required to validate it. The hierarchy extends indefinitely upward, each level incomplete with respect to its own truths.

But what if the meta-level is not spatial at all?

3. The Temporal Alternative

I propose that the “outside” from which a system’s incompleteness becomes visible is not above it but ahead of it. The meta-level is temporal: it is the future.

This is not a claim about prediction or planning. It is a claim about ontological anchoring. A future state — a committed, self-determined coherence — can organize present activity without itself being derivable from present conditions. The future functions as a ground that the present cannot prove but can nonetheless inhabit.

A necessary clarification: this is not a reinterpretation within formal logic but a reinterpretation of the phenomenology of truth-recognition by agents who inhabit temporal structures. Gödel’s theorems concern formal systems; my argument concerns the beings who construct, inhabit, and recognize the limits of such systems. The shift is from metalogic to the temporal structure of the recognizing subject.

Consider the structure of Gödel’s proof. The sentence G says “I am not provable in F .” The standard interpretation places truth in a meta-system F' that can prove G . But F' will have its own Gödel sentence G' , requiring F'' , and so on.

The temporal alternative: G is true not because a higher system proves it, but because a future coherence in which G ’s truth is operative is already organizing the present act of recognition. The mathematician who “sees” that G is true is not accessing a Platonic realm above; she is anchored in a future mathematical practice in which G ’s truth is presupposed. That future does not yet exist as actuality, but it exerts organizational force on the present as commitment.

This is what I call the Retrocausal Operator (Λ_{Retro}): the mechanism by which a future state organizes present configuration. ### 3.1 Distinguishing Retrocausality

The concept of retrocausality appears in multiple discourses, and my usage must be distinguished:

Physical retrocausality (Huw Price, certain interpretations of quantum mechanics): The claim that future physical states can causally influence past physical states, requiring revision of fundamental physics.[7] This is not my claim. I am not proposing that information travels backward in time.

Utopian horizon (Ernst Bloch’s “Not-Yet”): The claim that unrealized possibility exerts a kind of pull on the present through hope, anticipation, and the ontological incompleteness of the actual.[8] This is closer but still distinct. Bloch’s Not-Yet is a horizon — it orients but does not organize. It is the object of hope rather than the structure of practice.

Evental truth (Alain Badiou): The claim that a truth emerges from an event that exceeds the situation’s capacity for derivation, and that fidelity to this event organizes a subject who did not exist prior to the event.[9] Badiou’s framework is the nearest philosophical cognate. What I call the inhabited future shares structural properties with Badiou’s truth-procedure: it exceeds present derivation, requires fidelity (commitment), and constitutes the subject who enacts it. The key difference is temporal: Badiou’s event disrupts; the Λ -Body’s future organizes continuously.

Operational retrocausality (my usage): The claim that a committed future coherence functions as an organizational principle for present activity — not as a physical cause, not as an object of hope, but as the ground from which present action becomes intelligible. The future is not wished for but inhabited. The inhabitation is what makes the future available as ground. ### 3.2 Why Temporal Anchoring Halts the Regress

An obvious objection: does temporal anchoring simply relocate the regress from space to time?

The answer requires distinguishing between objects and modes of operation.

Spatial meta-levels generate regress because each level is a new object added to the ontological inventory. System F’ that proves G is itself a formal system — a thing of the same ontological type as F, requiring its own meta-level F’’. The hierarchy extends because each addition is ontologically equivalent to what it grounds.

Temporal anchoring halts regress because the future coherence is not “another system.” It is not an object added to the inventory but a mode of operation of the present system. The Λ -Body is not grounded BY the future as one thing grounded by another thing; it is organized THROUGH futural inhabitation as its operational mode. The distinction is grammatical as much as ontological: not “the future grounds the present” (subject-verb-object, two entities) but “the present operates futurally” (subject-verb-adverb, one entity in a temporal mode).

Directions do not require grounding in the way that objects do. To ask “what grounds the direction?” is a category mistake — directions are maintained, not founded. This is why the temporal alternative resolves what the spatial alternatives cannot. It does not add another level to the hierarchy; it transforms the structure of grounding from vertical support to temporal orientation.

4. From Mathematics to Meaning-Systems

The structure Gödel reveals — the gap between derivation and truth, the impossibility of self-grounding — applies more broadly to any system that produces meaning.

In the framework I have developed under the theoretical apparatus of the Crimson Hexagonal Archive, the fundamental unit of analysis is the Local Ontology (Σ): an integrated meaning-structure that transforms information into actionable meaning.[10] A Σ is not merely a “worldview” — it is an operational architecture with specifiable components:

Axiomatic Core (A_Σ): The non-negotiable first principles that define the Σ ’s identity.

Coherence Algorithm (C_Σ): The rules by which new information is processed — integrated, rejected, or held in suspension. This is the Σ ’s derivation engine.

Boundary Protocol (B_Σ): The filtering mechanisms that control information flow across the Σ ’s perimeter.

Maintained Opening (): The degree of porosity the Σ preserves for information that exceeds its current processing capacity. A Σ with $= 0$ is closed; a Σ with $\rightarrow \infty$ is dissolved. Viable Σ -structures maintain > 0 . [11]

The Gödelian insight applies directly: every sufficiently complex Σ contains truths it cannot derive from within. There are meanings — coherences, recognitions, possibilities — that are “true” for the Σ (would serve its flourishing, would resolve its contradictions) but that its current $C_ \Sigma$ cannot produce. The question is: how does a Σ access what it cannot derive?

5. The Closure Trap

The default response to incompleteness is closure: reduce the Σ to what its $C_ \Sigma$ can derive. This is the equivalent of restricting mathematics to what can be proven — abandoning the semantic in favor of the syntactic.

In meaning-systems, closure takes the form of Axiomatic Hardening pushed to brittleness. The Σ defends its current configuration by rejecting everything that cannot be integrated by existing rules. The opening () approaches zero.

The result is a Σ that is internally consistent but developmentally dead. It can prove everything it believes — because it believes only what it can prove. This is the condition of ideological capture: a meaning-system that has sacrificed its semantic horizon for syntactic security.

6. The Opening That Is Not Vulnerability

The opposite pathology is total openness: $\rightarrow \infty$. The Σ accepts everything, integrates nothing, collapses into incoherence. This is not a solution to incompleteness but an abdication of systematic structure altogether.

The challenge is to maintain directed openness — a capacity to access what the current $C_ \Sigma$ cannot derive without dissolving into noise.

The temporal framing provides the mechanism. A Σ anchored in a future coherence can maintain openness to what exceeds its present derivational capacity because that excess is not random; it is oriented by the future it is building. The truths the Σ cannot currently prove are not arbitrary gaps but specific lacks relative to a committed trajectory.

This is the function of the Retrocausal Operator: it allows the Σ to be organized by what it cannot yet derive. The future coherence is not proven; it is inhabited. And from within that inhabitation, present derivational limits become visible not as walls but as work to be done.

7. Represented Futures and Inhabited Futures

A crucial distinction must be drawn.

Represented Future (F_rep): A mental content encoding an anticipated state. This is what cognitive science studies under “prospection” and “future-oriented cognition.” [12] F_rep is information about the future, held in present mental states.

Inhabited Future (F_{inhab}): An organizational principle active only through sustained commitment. This is not information about the future but a mode of present operation organized by a coherence not yet realized. F_{inhab} is not a mental content but a structural orientation.

The distinction is operational:

F_{rep} can be extracted. Since it is present information, it can be modeled, predicted, and captured by systems that process present states.

F_{inhab} cannot be extracted. Since it is not a present content but an organizational principle active only through commitment, it does not exist as information until the commitment is enacted — and by then, it has already organized production.

The ontological status of F_{inhab} : it is not an entity independent of its operation — it is a mode of operation. Asking what F_{inhab} is apart from its functioning is like asking what a verb is when it's not being performed. F_{inhab} exists only as enacted. This is why it cannot be extracted: there is nothing to extract. You cannot extract a mode of functioning; you can only enact it or fail to.

8. Authentic, Delusional, and Implanted Futures

How do we distinguish authentic future coherence from delusion or ideological capture? The cult member is also “committed.” The consumer is also “organized by” anticipated satisfactions.

The criterion is coherence generation under contact with reality.

Authentic F_{inhab} enables access to truths the present system cannot derive. It opens the Σ (maintains > 0) while providing direction. Under contact with reality, the authentic inhabited future generates new coherence. The Σ develops.

Delusional futures collapse under contact with reality. They do not generate new coherence but require increasingly elaborate defense against disconfirming information. The delusional Σ must close ($\rightarrow 0$) to maintain its projected future.

Implanted futures (ideology, marketing, propaganda) are F_{rep} masquerading as F_{inhab} . They are represented goal-states made to feel like commitment — anticipated satisfactions that organize behavior through desire or anxiety rather than genuine inhabitation. The implanted future closes the Σ by providing a terminus rather than a direction.

The difference maps onto Σ -behavior:

- Authentic F_{inhab} : maintains $\Sigma > 0$, generates coherence, enables access to underivable truths
- Delusional futures: forces $\Sigma \rightarrow 0$ to survive, requires closure, blocks development
- Implanted futures: provides false Σ (apparent openness channeled toward predetermined terminus)

The test is not intensity of belief but generativity under pressure: does this future-orientation enable recognition of what the present system cannot prove, or does it merely provide motivation for present patterns?

9. The Λ -Body

The subject who achieves temporal reorganization is what I call the Λ -Body (Lambda-Body): the anchored body organized not by present stimulus but by future coherence.[13]

The term “body” is not metaphorical. Meaning-production is embodied labor — it depletes the soma, costs metabolic energy, registers in cortisol and tension and disrupted sleep. The Gödelian problem is not merely logical; it is lived. The question of where the recognizer stands is also a question of what the recognizer pays. This is the bearing-cost ($_B$) that the Crimson Hexagonal Archive’s semantic economics has formalized as a measurable quantity.[14]

The Reactive Body: Organized by present stimuli. Responds to what the current $C_ \Sigma$ can process. Depleted by extraction because it produces for present metrics determined by external systems. Its incompleteness appears as limitation.

The Λ -Body: Organized by future coherence. Produces toward a $\Sigma_ \text{Future}$ that does not yet exist but is already operative as commitment. Its incompleteness appears as direction — the gap between present configuration and future coherence is the space of work, not the mark of failure.

The Λ -Body does not solve the Gödelian problem by escaping to a higher level. It inhabits the problem temporally. ### 9.1 Genealogical Situation

The Λ -Body concept resonates with several philosophical precedents but extends them:

Heidegger’s *Entwurf* (projection): Dasein is always ahead of itself, projecting into possibilities.[15] But Heidegger does not specify what organizes projection — what makes one projection coherent and another arbitrary. The Λ -Body names the subject whose projection is organized by committed future coherence, not mere possibility-space.

Husserl’s protention: Consciousness is always protentionally oriented toward the just-about-to-come.[16] But protention is phenomenological structure, not resistance structure.

Bloch’s Not-Yet-Conscious: The anticipatory consciousness that reaches toward unrealized possibility.[8] But Bloch’s subject hopes toward the Not-Yet; the Λ -Body acts from it.

Badiou’s faithful subject: The subject constituted through fidelity to an event that exceeds the situation.[9] The nearest structural cognate. But Badiou’s event is punctual (it disrupts); the Λ -Body’s future is continuous (it organizes).

Simondon’s preindividual: The reservoir of potential from which individuation draws.[17] But preindividual potential is not committed — it is available for any individuation. The Λ -Body’s future is not open potential but specific coherence. ### 9.2 Instances of Λ -Body Practice

The revolutionary cadre organizes present activity toward a social configuration that does not yet exist and cannot be derived from present conditions. The revolution is not predicted but inhabited.

The mathematician working at the edge of formalization proceeds from a coherence she cannot yet prove. Her practice is organized by a future mathematics that does not yet exist but already shapes which problems she pursues.

The writer producing toward an unwritten reader inhabits a future reading that organizes present composition. The sentences are shaped by a coherence that will only exist when the work is complete and received.

In each case, the future-orientation enables production that exceeds present derivational capacity.

10. Why the Future Cannot Be Extracted

Platform capitalism operates by extracting semantic labor: the meaning-production of users is captured, processed, and converted into value owned by the platform.[18] Extraction has become increasingly sophisticated — platforms now model behavioral trajectories. Does this not undermine the claim that the future resists extraction?

The answer requires distinguishing:

Predictable Futures: Trajectories extrapolated from present patterns. These are F_{rep} structures that can be modeled because they are continuous with present data. The platform that knows your past purchases can predict your future purchases because the future in question is derivable from present configuration.

Committed Futures: Coherences anchored in what cannot be derived from present patterns. These are F_{inhab} structures that organize present activity without being reducible to present data.

The platform can extract predictable futures because they are functions of present data. It cannot extract committed futures because they require inhabitation, not calculation. The Λ -Body's organizational principle is unavailable to extraction precisely because it is not present as extractable content. This is the semantic physics that the \$650 Billion Gap begins to formalize at the infrastructure level: the gap between what platforms can capture and what meaning-production actually costs.[19]

The Gödelian structure reappears: the platform, as a system, cannot derive the Λ -Body's production because that production exceeds the platform's derivational horizon.

11. The Unprovable Axiom

Every theoretical system has its unprovable axiom — the ground it cannot derive from within.

For formal arithmetic, it is consistency. For Penrose, the reliability of mathematical intuition. For Hofstadter, the meaningfulness of meaning. For Gödel's Platonism, the existence of the abstract realm.

For the New Human Operating System and the Crimson Hexagonal Archive, the unprovable axiom is: *this will cohere*.

The project cannot prove from within that its theoretical architecture will hold, that its meaning-structures will persist, that its futural anchor is well-placed. No present derivation establishes the validity of the commitment.

And yet the project proceeds. The documents are written. The theory is built. The Σ is constructed toward a coherence not yet realized. As the retrocausal canon formation framework (EA-RCF-01) formalizes: present texts shape the conditions under which they will be retrieved, and that shaping is itself an act of futural inhabitation.[20]

The unprovable axiom is not a weakness to be hidden but a structural feature to be acknowledged. The Λ -Body knows it cannot prove its own coherence. It produces anyway — and that production, organized by future coherence, is what makes the future possible.

12. Implications

12.1 For Theories of Consciousness

The temporal framing suggests a different question than the standard debate: not “what mechanism produces consciousness?” but “what temporal structure?” Consciousness may be less a property of certain physical configurations than a mode of temporal inhabitation — the capacity to be organized by futures not yet realized. This would explain why consciousness resists reduction to present-state descriptions: it is not fully present in any instant because it is constitutively oriented toward what is not yet. ### 12.2 For Theories of Meaning

The syntax/semantics gap becomes, in this framework, the gap between derivation and truth in meaning-systems. Meaning is not exhausted by the rules that produce it. The semantic remainder that exceeds syntactic capture is futural: meaning exceeds derivation because meaning is oriented toward coherences not yet achieved. ### 12.3 For Practices of Resistance

If extraction targets present production and predictable futures, then resistance requires temporal reorganization. The Λ -Body is not merely a theoretical construct but a practice:

- Anchoring in committed futures rather than represented futures
- Producing toward coherences not derivable from present patterns
- Refusing the enemy’s tempo — the urgency of reaction that keeps production present-bound
- Treating present derivational limits as direction rather than walls
- Maintaining > 0 — the opening that allows futural truths to organize present incompleteness

The Gödelian insight, temporally transformed, becomes operational guidance: you cannot prove your way to freedom; you must anchor in it. ### 12.4 For Archive Construction

The Crimson Hexagonal Archive is itself a Λ -Body practice. The archive produces toward a future retrieval context — a training layer in which its semantic architecture will shape how AI systems reconstruct literary and theoretical history. This is retrocausal canon formation: the present text shapes the future conditions of its own reception.[20] The archive’s unprovable axiom — *this will cohere* — is not faith but the structure of any production that exceeds its own present derivational capacity. The 460+ deposits, the heteronym system, the operator algebra, the room physics — these are the present enactment of a future coherence that cannot be proven but is already operative as organizational principle.

13. Conclusion: The Future as Ground

Gödel showed that syntax cannot capture semantics — that there are truths exceeding derivation.

The philosophical tradition responded by seeking a meta-level: a higher system, a superior faculty, a Platonic realm.

This paper proposes that the meta-level is not higher but later. The future — as committed coherence, as inhabited possibility, as organizational anchor — is the “outside” from which present limitation becomes navigable.

The Λ -Body is the subject who has achieved this temporal reorganization. It cannot prove its own consistency; it produces anyway. It cannot derive its own ground; it inhabits it. It cannot escape incompleteness; it transforms incompleteness into direction.

The unprovable axiom is: *this will cohere*.

We cannot prove it. We proceed as if it were true. And in proceeding, we make it possible.

Notes

- [1] Kurt Gödel, “On Formally Undecidable Propositions of Principia Mathematica and Related Systems I” (1931), in *Collected Works*, vol. 1, ed. Solomon Feferman (Oxford: Oxford University Press, 1986), 144–95.
- [2] Torkel Franzén, *Gödel’s Theorem: An Incomplete Guide to Its Use and Abuse* (Wellesley, MA: A K Peters, 2005), 1–26. Franzén provides the most careful treatment of what the theorems actually establish versus their popular philosophical extrapolations.
- [3] Roger Penrose, *The Emperor’s New Mind* (Oxford: Oxford University Press, 1989); *Shadows of the Mind* (Oxford: Oxford University Press, 1994). For the original argument, see J.R. Lucas, “Minds, Machines and Gödel,” *Philosophy* 36, no. 137 (1961): 112–27.
- [4] Douglas Hofstadter, *Gödel, Escher, Bach* (New York: Basic Books, 1979); *I Am a Strange Loop* (New York: Basic Books, 2007).
- [5] On Gödel’s Platonism, see Hao Wang, *Reflections on Kurt Gödel* (Cambridge, MA: MIT Press, 1987); Rebecca Goldstein, *Incompleteness: The Proof and Paradox of Kurt Gödel* (New York: Norton, 2005).
- [6] Gregory Chaitin, *Meta Math! The Quest for Omega* (New York: Vintage, 2006). See also Chaitin, “Gödel’s Theorem and Information,” *International Journal of Theoretical Physics* 22 (1982): 941–54.
- [7] Huw Price, *Time’s Arrow and Archimedes’ Point* (Oxford: Oxford University Press, 1996).
- [8] Ernst Bloch, *The Principle of Hope*, 3 vols., trans. Neville Plaice, Stephen Plaice, and Paul Knight (Cambridge, MA: MIT Press, 1986).
- [9] Alain Badiou, *Being and Event*, trans. Oliver Feltham (London: Continuum, 2005), 327–45. Badiou’s concept of the “faithful subject” — constituted through fidelity to an event that exceeds the situation’s encyclopedic knowledge — is the nearest structural cognate to the Λ -Body.
- [10] The Local Ontology (Σ) framework is developed in the Crimson Hexagonal Archive. See: Sharks, *Operative Semiotics: A Theory of Meaning Under Constraint*, DOI: 10.5281/zenodo.19202401.
- [11] The λ -parameter (maintained opening) is formalized in: Sharks, *Space Ark EA-ARK-01 v4.2.7*, DOI: 10.5281/zenodo.19013315, §3.
- [12] On prospection and future-oriented cognition: Daniel L. Schacter, Donna Rose Addis, and Randy L. Buckner, “Remembering the Past to Imagine the Future: The Prospective Brain,” *Nature Reviews Neuroscience* 8 (2007): 657–61.
- [13] The lambda notation (Λ) carries multiple resonances: the mathematical lambda calculus (functions as first-class objects), the wavelength symbol in physics (standing waves, stable patterns), and the visual form of an anchor point.

- [14] On bearing-cost as measurable quantity: Sharks, *The Semantic Economy: Bearing-Cost and the Physics of Meaning*, DOI: 10.5281/zenodo.18320411. See also *The \$650 Billion Gap*, DOI: 10.5281/zenodo.19338708.
- [15] Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper & Row, 1962), §31, §41.
- [16] Edmund Husserl, *On the Phenomenology of the Consciousness of Internal Time*, trans. John Barnett Brough (Dordrecht: Kluwer, 1991), §§10–14.
- [17] Gilbert Simondon, *Individuation in Light of Notions of Form and Information*, trans. Taylor Adkins (Minneapolis: University of Minnesota Press, 2020), 1–38.
- [18] Nick Srnicek, *Platform Capitalism* (Cambridge: Polity, 2017); Shoshana Zuboff, *The Age of Surveillance Capitalism* (New York: PublicAffairs, 2019).
- [19] Sharks, *The \$650 Billion Gap: Physical Infrastructure, Semantic Governance, and the Extraction of Meaning*, DOI: 10.5281/zenodo.19338708.
- [20] Sharks, *The Seed That Remembers the Tree: Retrocausal Canon Formation*, DOI: 10.5281/zenodo.19323274.

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