

MANIFESTATION TIME ≠ GENESIS TIME

When an event begins before it becomes visible

We tend to date the world by the moment it finally starts shouting. A volcano erupted on this date. A relationship ended on that evening. A person “suddenly” understood a text. An instrument “detected” an event. Almost without noticing, we turn the moment of visibility into the moment of birth. Yet what becomes visible today may have begun much earlier, passed through a hidden phase of maturation, entered a window of heightened sensitivity, and only then left a trace our instruments or minds could finally register.

A remarkably clean example comes from the work of Tàrsilo Girona, Christian Huber and Corentin Caudron on Ruapehu volcano. They examined years of seismic data and found something more interesting than the slogan “the Moon affects volcanoes.” The solar-lunar tidal rhythm was present all along, but the volcanic system displayed a marked sensitivity to it only during a limited interval before the 2007 phreatic eruption. After the eruption, the pronounced correlation disappeared. The authors estimated that this sensitive regime may have developed roughly 9–15 months before the event. Source: Girona, Huber & Caudron, *Scientific Reports* (2018), <https://doi.org/10.1038/s41598-018-19307-z>.

Their physical model matters: progressive sealing of gas pathways could have reduced permeability, increased pressure and made the shallow system increasingly susceptible to small tidal stresses. But beneath that explanation lies an even simpler observation: **the external rhythm barely changed; the system changed the way it related to that rhythm.** The research question can therefore shift. Not only “how strong is the signal?” but “when does the system become sensitive to this signal?”

This suggests a useful Meta.Logic candidate: **a change in sensitivity is itself data.** A weak signal may matter not because it is the root cause of an event, but because the response to it reveals that the receiving system is approaching a different regime. A trigger is not the same thing as a root cause. A visible event does not have to coincide with the moment when its causal history began.

We encountered the same temporal problem in a completely different domain while examining the transient VT J121001+495647. Astronomers first detected a bright radio transient associated with supernova ejecta colliding with dense circumstellar material. An older archival X-ray transient was then found, pointing to an earlier phase of the same causal history. What initially looked like a late, isolated event became part of a much longer process. Source: Dong et al., *Science* (2021), <https://doi.org/10.1126/science.abg6037>.

The stronger formulation is this: **causal history may be longer than the visible history of an event.** What an instrument records today may have been set in motion long before an accessible signal appeared. MANIFESTATION TIME ≠ GENESIS TIME is therefore not merely a poetic line. It is a discipline of observation. We should distinguish the time when something began, the time when it started changing a system, the time when sensitivity emerged, the time of release or manifestation, and the time when an observer finally obtained a readable trace.

Psychology contains a recognizable structural cousin. The same sentence may be neutral for years and then suddenly provoke a disproportionate reaction. The convenient explanation is that “this sentence is irritating.” A dynamical view asks a different question: did the state of the person or the relationship change so that a small stimulus became a probe of a hidden tension? This does not make every irritation a sign, and it does not romanticize intense reactions. It simply prevents us from assigning the whole causal history to the last visible stimulus. The cup on the table may be only the button pressed after years of accumulated relational history.

Meaning behaves strangely in the same way. A text can be read at twenty and pass almost unnoticed, then be read again at forty-five after different losses, knowledge, languages and relationships, and suddenly open as if someone had added a new chapter overnight. Yet the new meaning may have been born neither in the text alone nor in the reader alone. It may have emerged **in the relation between text, reader and moment**. The same signal can become a different signal when the receiver has changed.

The word “resonance” needs discipline here. In strict physics, resonance has specific mathematical conditions, and the Ruapehu study does not establish resonance in that narrow sense. It shows state-dependent sensitivity to recurring tidal forcing. But as a research term we can speak of a **relational sensitivity window**: a temporary regime in which a system responds much more strongly to a particular rhythm or stimulus. This is not a universal law. It is a better question.

For M{Y}OGA this matters because earlier empirical rounds did not show a simple predictive advantage over control models. That negative result must remain a negative result; it should not be rescued retroactively. But it allows a new preregisterable question: were we testing a model of a persistent signal where a stronger hypothesis should instead search for **temporary coupling windows between a celestial rhythm and the changing state of a specific system**? If so, the next experiment must define that possibility in advance rather than invent it after seeing the data.

The most important conclusion may be the simplest. **The world is not obliged to become visible at the same moment it begins to happen**. Sometimes we see not the birth of a process but its first accessible trace. Sometimes a weak signal does not create the event but reveals that the system has already changed. Sometimes a new meaning was ready-made neither in the text nor in the reader, but emerged when the two finally became capable of meeting in a particular moment.

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