

Article

The Architecture of Decision: A Quantum-Ontological Reimagining of Time & Consciousness

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Abstract

This paper proposes a radical departure from the Newtonian and Einsteinian conceptions of time, positing instead that time is not a dimension but an emergent property of "Free Will" and "Decision." By synthesizing the mathematical principles of integration with quantum observation, we argue that the "Decision" is the most fundamental unit of reality, possessing zero duration and shaping the geometry of the universe. We explore a hierarchy of consciousness, ranging from the elementary decisions of inanimate matter to the unrestricted capabilities of totally conscious beings, and demonstrate how the macroscopic "illusion" of linear time is constructed through the integration of infinitesimal, non-temporal acts of will.

Keywords: Consciousness, time, quantum ontology, architecture, Newtonian, Einsteinian.

1. Introduction: 4000 Years of Temporal Evolution: An Expanded Perspective

The concept of time has undergone significant and profound transformations throughout human history, particularly over the last 4000 years, revealing a dynamic evolution in humanity's relationship with this fundamental aspect of existence. From the earliest practical measurements tied to the cosmos to the most abstract philosophical and scientific inquiries, the understanding of time has been a continuously unfolding narrative of human intellectual and technological advancement.

1.1 Ancient Understandings and Cyclical Rhythms

Around 2000 BCE, early civilizations such as the Egyptians and Mesopotamians began developing rudimentary calendars, their very survival dependent on tracking lunar and solar cycles [Van Gent, 2010]. The Egyptians, for example, organized their entire year around the predictable, life-giving annual flooding of the Nile River, a rhythm critical for their agricultural practices and societal structure. This close connection to natural cycles fostered a worldview where time was perceived as a cyclical, repeating series of events, an endless loop intimately connected to nature's rhythms of birth, death, and rebirth. The Babylonians further refined time measurement, laying the essential groundwork for the sexagesimal system (base 60) that led to the 60-minute hour and 60-second minute we still use today, demonstrating an early, sophisticated push toward standardized measurement.

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1.2 Philosophical Dualities: *Chronos* vs. *Kairos*

As timekeeping methods advanced from sundials to water clocks, philosophical inquiries into the deeper nature and essence of time inevitably emerged. Ancient Greek philosophers like Plato and Aristotle pondered time's fundamental essence, moving beyond mere measurement to explore its qualitative aspects. They introduced a crucial distinction between objective, measurable time (*chronos*) and subjective, qualitative experiences of time (*kairos*), the latter referring to the opportune or propitious moment [Onians, 2011]. This early bifurcation highlighted a sophisticated understanding that time is not merely a linear construct, uniformly flowing, but is also closely tied to human perception, experience, and the significance assigned to specific moments.

1.3 The Middle Ages and the Dawn of Mechanical Precision

The introduction of mechanical clocks in European monastic communities during the 13th century marked a truly pivotal shift in the cultural perception of time [Milham, 1945]. These intricate timekeeping mechanisms were initially utilized to regulate daily prayer schedules with precision, further embedding standardized, artificial time into the very core of religious and social structures. The establishment of this standardized time brought a new dimension of control and coordination to communities, moving society a step further away from the natural rhythms of sunrise and sunset.

1.4 The Scientific Revolution and Newtonian Absolutism

The Enlightenment and the Scientific Revolution in the 17th century fundamentally transformed the understanding of time. Visionaries like Galileo and Newton introduced rigorous mathematical models to describe the physical universe. Newton, in particular, presented the powerful and influential idea of absolute time [Davies and Gribbin, 2007], which he described as flowing uniformly and independently of any external events, bodies, or observers. This concept of time as an invisible, universal river aligned perfectly with the emerging mechanistic worldview of the universe, positioning time as a distinct and unchangeable dimension comparable to space.

1.5 Modern Relativity and the Challenging of Absolutism

This deterministic and absolute Newtonian framework held sway for centuries until the 20th century, when it was profoundly challenged and ultimately superseded by Albert Einstein's revolutionary theories of relativity. Einstein's work introduced the groundbreaking idea that time is not absolute but relative, part of a unified spacetime continuum where its flow can actually vary based on the observer's speed and the gravitational field they inhabit [Einstein, 1924]. Despite these monumental scientific advancements, the modern view largely remains tethered to time as a coordinate or an inescapable constraint we must all navigate. This paper seeks to break that deeply ingrained tether, proposing that time is not the fixed stage upon which events occur, but rather the powerful and dynamic result of the events themselves, specifically, the direct result of the "Decision."

2. The Ontology of the Decision: The Primacy of the Act over the Process

In the prevailing physicalist and reductionist paradigms that dominate contemporary neuroscience and classical physics, decisions are almost exclusively interpreted as the derivative results of antecedent temporal processes. Within this framework, a "choice" is merely the final output of a long chain of causality: the firing of specific neural networks, the shifting of chemical gradients across synaptic gaps, or the complex execution of computational logic within the brain's architecture [Park *et al.*, 2019]. This view treats the decision as a destination reached at the end of a temporal road.

We propose a radical and complete inversion of this hierarchy: The Decision is not the end product of a process, but rather the most fundamental, irreducible "thing" in existence. It is the ontological bedrock upon which all other phenomena, including the perception of time itself, are eventually constructed. By placing the decision at the center of the universe's creative engine, we shift the focus from a universe of passive objects to a universe of active, creative agency.

To understand this shift, we must redefine what a "Decision" actually is in a physical sense. A Decision is defined here as a "Quantum Observation" in its most primal form. In the standard Copenhagen interpretation of quantum mechanics, the act of observation is what collapses the wave function, instantly transforming a vast, ethereal cloud of possibilities and probabilities into a singular, concrete manifestation in the physical world. While traditional physics often treats this collapse as a passive or even accidental byproduct of measurement [Dirac, 1967], we contend that this collapse is not a passive event triggered by an external device. Instead, it is a primitive, fundamental expression of Free Will. It is the moment where the observer asserts their agency over the infinite potential of the quantum field to "select" a specific reality.

Crucially, and most transformative for our understanding of physics, a single decision takes exactly zero time [Shadlen and Kiani, 2013]. It is not a process that happens over a duration; it is an instantaneous "happening" that exists at the limit of the infinitesimal. In the ontological landscape, the decision is a singular, dimensionless point. Because a decision is truly instantaneous and lacks any duration, it cannot exist "in" time in the way we traditionally understand it. You cannot have a beginning, middle, and end to a point of zero width. Therefore, time is not the medium in which decisions occur; rather, time is the cognitive and mathematical narrative we construct after the fact to link these disparate, instantaneous points into a coherent, linear story. We are not moving through a pre-existing temporal stream; we are dotting a blank canvas with decisions, and the "line" we see connecting them is the illusion of time.

2.1 Time as the Manifestation of Free Will

The philosophical implications of this shift are profound, particularly regarding the ancient debate over determinism. If time were a rigid, pre-existing dimension, a static "fourth dimension" as suggested by the block universe theory, then Free Will would be a total and utter illusion. In such a model, every "moment" of your life, from your first breath to your last, would already be mapped out and eternally present in a four-dimensional crystalline structure. You would be a passenger on a train track that has already been laid. However, we posit a different

reality: Time is “real” only insofar as it is the exercise of Free Will. In this view, time and free will are not just correlated; they are two sides of the same coin.

Time, in its truest sense, is the name we give to the inherent capacity of a conscious observer to make a decision and thus change the state of the universe. It is the measure of our agency. When an observer exercises their free will, they are not moving "through" a temporal corridor that was built for them. Instead, they are actively generating the next "point" of the universe's geometry. Each decision is a creative act that extends the reach of reality. Without the decision, there is no next moment; there is only a static field of uncollapsed probability.

By identifying time with free will, we move away from the idea of time as a constraint or a prison. If time is the result of our decisions, then the "flow" of time is actually the rhythm of our own agency. This perspective suggests that the universe does not have a fixed future until we decide what that future will be. The geometry of the cosmos, the very shape of space-time, is being continuously forged by the collective and individual decisions of conscious observers. We are the engines of temporal expansion. Each act of will is a pulse that generates a new coordinate in the ever-growing map of existence, turning the "zero" of non-existence into the "non-zero" of a manifested world. Through this lens, time is not something that happens to us; it is something we do.

3. The Graduated Spectrum of Agency: A Hierarchy of Consciousness

The capacity to decide, and thus the fundamental capacity to generate, manipulate, and sustain reality itself, is not a binary quality that one either possesses in full or lacks entirely. It is not a light switch that is either "on" for humans or "off" for the rest of the material world. Instead, agency exists on a vast, multifaceted spectrum of complexity and intensity. We formally define the "Level of Consciousness" not by the presence of biological gray matter or the ability to pass a Turing test, but by the specific degree of freedom and the breadth of the "possibility space" a being possesses in its fundamental decision-making process.

The more degrees of freedom an entity can exercise, the higher its ontological rank in the architecture of the universe. This spectrum stretches from the nearly static existence of mineral matter to the boundless potential of theoretical entities that have transcended all material constraints. By viewing consciousness through the lens of decision-making capacity, we can begin to categorize the entire universe as a living hierarchy of will, where the "laws of physics" are simply the habits formed by beings with very few choices.

3.1 The Low-Level Decision: The Ontological Status of the Stone

In this new framework, we must accept the radical premise that even a stone possesses a level of consciousness, albeit one situated at a nearly infinitesimal and primordial scale. We must move away from the "dead matter" bias of the last few centuries. While a stone does not "think" in the linguistic or reflective sense that a human does, it nonetheless participates in the fundamental act of being by making "decisions" at the quantum level to maintain its own structural integrity and

position. However, these "decisions" are extremely restricted and heavily weighted by the stone's internal molecular structure and its immediate external environment.

Because the stone's range of available choices is so incredibly narrow, its behavior is remarkably predictable and repetitive. This high frequency of repetitive, limited decision-making is exactly what leads to the emergence of what we perceive as "physical laws" or "material properties" like density, hardness, and gravity. To a higher-level observer, such as a human, a stone's decision-making process is so limited and slow that it appears entirely deterministic. We see a rock fall and call it "gravity," but from the rock's perspective (however dim), it is simply following the most restricted path of least resistance available to its level of consciousness.

The profound "connection level" between any two beings in this universe depends entirely on the size of the gap between their respective consciousness levels. There is an ontological "language barrier" created by the complexity of decision-making. Thus, a human being cannot "communicate" with a stone in any meaningful way, not because the stone is "dead," but because the stone's decision-space is far too narrow and rigid to overlap with the human's highly complex, fluid, and abstract intent. The stone exists in a world of one or two choices; the human exists in a world of millions. The frequency and "wavelength" of their respective wills are so far apart that they cannot resonate, leaving the stone to appear as a passive object rather than a low-level participant in the theater of will.

3.2 The Totally Conscious Being: Transcending the Geometric Prison

At the absolute opposite end of this cosmic spectrum sits the theoretical "Totally Conscious Being." This is an entity that has achieved a state of absolute agency, where the level of consciousness has expanded to encompass all possible decision-spaces. For such a being, the "physical boundaries" and "immutable laws" that govern our daily lives simply do not exist as constraints. These beings recognize that what we call "laws of nature" are actually nothing more than the "frozen" or "habitual" results of billions of lower-level decisions made by less conscious entities over eons. Just as a human can step over a crack in the pavement that a microscopic organism might find impassable, the Totally Conscious Being moves through the structures of reality with total fluidity.

A totally conscious being possesses the staggering ability to do anything—including the phenomenon we describe as time travel. However, it is vital to understand that this "time travel" is not achieved by moving backward through a pre-existing, linear, or river-like stream of time as depicted in science fiction. Instead, for a being of this magnitude, **time cannot be defined at all.** They do not travel *through* time because they have transcended the need to integrate decisions into a linear sequence. They inhabit a state of "Eternal Now" or a realm of "Pure Decision," where the very sequence of happenings is a matter of immediate choice rather than a historical constraint.

For the Totally Conscious Being, the past, present, and future are not folders in a filing cabinet, but rather different coordinates in a geometric field that they can reshape at will. They can "re-decide" the past or "pre-decide" the future because they are the ones performing the integration

from ds to Δs . They are the masters of the "Integral" described in our mathematical model, capable of reaching into the infinitesimal point of any decision and altering the area under the curve. They are not bound by the narrative of time because they are the authors of the narrative, using their infinite free will to determine the geometry of the universe without regard for the "illusion" of sequential duration that binds lower-level observers like ourselves. They represent the ultimate realization of the principle that "Zero is made up to non-zero," as they possess the power to manifest any reality from the void of pure potential.

4. The Mathematics of Illusion: Integration and Reality

If a decision takes zero time ($ds \rightarrow 0$) how do we experience the duration and "flow" of life (Δs)? The answer lies in the mathematical tool of the **Integral**.

4.1 From ds to Δs

In calculus, the area under a curve is found by summing an infinite number of rectangles with a width of dx as dx approaches zero. We propose this is the literal mechanism of our perceived reality.

ds (The Real): The singular, zero-time decision. This is pure reality.

Δs (The Illusion): The manifestation of a macroscopical sequence of decisions.

The "illusion" is the manifestation of macroscopical decisions made. What we perceive as "space" and "time" is the macroscopic area under the curve of our collective and individual decisions. This is how **zero is made up to non-zero**. By removing the boundaries between the non-existent (the zero-duration point) and the existent (the integrated sequence), we create the world.

4.2 The Singular Point: Where the Infinite Meets the Absolute

The concept of the "infinitely small" has long been a source of both mathematical utility and philosophical trepidation. In our proposed framework, the infinitely small is not merely a convenient abstraction used to solve equations; it is the vital limit where the domain of the measurable, the world of extensions, durations, and physical magnitudes, finally meets the domain of the non-measurably small, which is the realm of the fundamental "Decision." Geometrically and ontologically, this is a singular point of intersection. It is the precise locus where the mathematical *limes* (limit) operation acts as a bridge, connecting what we define as "pure reality" (the non-temporal, non-spatial act of will) with what we have termed "the non-real" or "the illusion" (the manifested physical object or the perceived passage of time). In this 2025 reimagining of natural philosophy, the singular point is the "pixel" of the universe, but unlike a digital pixel, it has no dimensions. It is a portal through which consciousness pours its intent into the container of three-dimensional space and one-dimensional time.

To the classical physicist, steeped in a world of solid bodies and continuous trajectories, the idea that a zero-width point could be the source of a solid object may seem entirely nonsensical, perhaps even mystical. However, we must point out that this is the exact, rigorous method by which the branch of mathematics known as integration, the very foundation of modern engineering and physics, manifests ideology into concrete practice. We do not question the validity of an integral when calculating the area of a circle or the volume of a sphere, yet we often ignore the staggering philosophical implication of that calculation: we are successfully deriving a "solid," measurable, non-zero quantity from an infinite sum of "non-solid," zero-width points. If the mathematics of the integral holds true, and centuries of scientific success prove that it does, then we are forced by the weight of our own logic to accept a startling conclusion: our perceived "solid" reality is composed entirely of "non-solid" decisions.

This singular point represents a state of pure potentiality. When the mathematical limit operation called *limes* approaches zero, it is not reaching toward "nothingness" in the sense of a void; it is reaching toward the "singular decision," the *ds* of our ontological equation. This is where the measurable world of *x*, *y* and *z* coordinates dissolves into the pure, dimensionless frequency of consciousness. Just as a 2D graph's area is perfectly and precisely calculated by the summation of infinitely thin rectangles, the "area" of our lives, the houses we live in, the bodies we inhabit, the years we experience, is the precise summation of these infinitely thin "Decision points." This is the mechanism of manifestation. It is the process of "Zero being made up to non-zero," where the non-existence of a physical dimension at the point of choice is integrated into the existence of a physical reality over a perceived duration.

When we investigate the deeper meaning of this practical mathematical tool, we find that integration is actually the technology of creation. It is the method by which a conscious being "thickens" its will into a world. If something as substantial as a mountain can be proven to be a solid collection of atoms, and those atoms are themselves mostly empty space defined by the "decisions" of quantum probability clouds, then very little room remains for doubts regarding the primacy of the singular point. The solidness we feel is not a property of the "stuff" itself, but a property of the integration process performed by our consciousness. We are, in effect, performing a high-speed calculus of the soul every moment we exist, integrating the *ds* of our free will into the ΔS of our material environment.

Ultimately, understanding the singular point allows us to reconcile the seemingly "nonsense" approach of quantum indeterminacy with the "solid" results of classical observation. The gap between the "real" (the act of will) and the "non-real" (the object) is bridged by the limit operation. By recognizing that the fundamental unit of the universe is a dimensionless point of decision, we can finally understand how the macro-world is built. It is not built from smaller and smaller "bricks" of matter; it is built by the infinite accumulation of "moments of choice." This realization shifts the focus of physics from the study of the "integrated area" (the manifested world) back to the study of the "function" itself, the consciousness that determines where the points are placed. We are not living in a world of things; we are living in a world of integrated intentions, where every singular point is a testament to the power of a free-willed observer to turn the infinitesimal into the infinite.

5. Reversed Causality and the Primordial Creation of Space: An Inversion of the Materialist Paradigm

In the long-standing tradition of standard classical physics and the materialist worldview that has dominated the scientific landscape for centuries, the relationship between objects, space, and observers is viewed through a lens of strict linear progression and spatial priority. This conventional model suggests that a pre-existing, objective "space" acts as a vast, empty container, a literal stage, within which solid, independent "objects" exist. According to this narrative, these objects possess inherent properties and interact with one another according to fixed laws, producing physical "effects" (such as the reflection of light or the displacement of air) that eventually travel to a passive observer. In this old paradigm, the observer is merely a late-coming witness to a reality that was already fully formed and operational long before the act of perception occurred. Causality, therefore, is seen as moving from the object to the observer: the object exists, it acts, and we subsequently observe its consequences.

However, the philosophical and physical framework we are presenting here, a "Decision-Centric" ontology, boldly suggests that causality actually works in the absolute reverse way. We propose a revolutionary inversion of the subject-object relationship. In our framework, the "object" does not possess a primary existence independent of the act of observation. Instead, the conscious observer first observes a specific "effect" or a localized disturbance in the field of quantum potentiality. This effect is not a signal coming from a pre-existing solid body; rather, it is the initial data point of a decision. The "object" itself is then "created" or manifested via the interpretation of that effect by the mind of the conscious observer. What we call a "thing" is actually the mental synthesis, the integrated conclusion, of a series of observations. We do not see a chair because a chair is there; we "decide" the chair into existence by integrating the effects of resistance, color, and form into a stable macroscopic construct.

This leads us to a startling conclusion regarding the nature of the physical dimensions: Space itself is "created" by the process of integration. Just as we have demonstrated that linear time is the integrated result of zero-duration decisions, we must now recognize that three-dimensional space is the integrated result of zero-volume observations. In the fundamental reality of the "Decision," no space is needed for the elementary operations of the universe. A decision, being a singular point of will, does not take up room; it has no length, width, or height. It is a purely intensive, rather than extensive, phenomenon. Just as no time is needed for the instantaneous act of choosing, no "stage" of space is required for the fundamental elements of reality to occur. The "space" we see between ourselves and a distant star is not a void that was already there; it is a manifestation of the informational and decisional "gap" that our consciousness fills through the mathematical operation of integration.

If we follow this logic to its ultimate end, we must accept that we do not simply "live in" a universe that exists as a static backdrop to our lives. Rather, we are constantly, at every micro-moment of our existence, integrating a universe into being through the persistent observation and interpretation of effects. We are not inhabitants of a world; we are the active generators of the world-illusion. Every time we perceive an "object" or sense a "distance," we are performing a complex, high-speed calculation that takes the ds of a singular quantum decision and expands it

into the ΔS of a perceived spatial volume. The universe is not a collection of things; it is a continuous flow of decisions that we perceive as things through the lens of our integrated consciousness.

This reversal of causality places a tremendous creative responsibility on the observer. If the object is created by the interpretation of the effect, then the "laws" of the universe are not external rules imposed upon us, but are the consistent patterns of our own collective integration. We "create" the solidity of the floor by consistently deciding to interpret the effect of electrostatic repulsion as a solid surface. Space, therefore, is not a vacuum; it is the "area under the curve" of our cumulative observations. By removing the boundary between the internal mind and the external world, we see that the architecture of the cosmos is entirely dependent on the level of consciousness performing the integration. A more conscious being "integrates" a different kind of space, one that might be non-Euclidean or multi-dimensional, because their decision-space is broader.

Ultimately, this means that the material world is a derivative, secondary phenomenon. The "real" is the non-spatial, non-temporal act of will; the "illusion" is the massive, integrated complex of space, time, and matter that we call the universe. We are the architects of the "non-zero" from the "zero." Every "thing" we see is a fossilized decision, a manifestation of an observation that has been thickened into reality by the mind's inherent drive to create order from the void. By understanding that space and objects are the products of reversed causality, we reclaim our position as the central protagonists of the cosmic drama, recognizing that the universe does not contain us, we contain the universe within the limitless capacity of our own decision-making power.

6. Entropy and the Direction of Happenings: The Architect of the Arrow

If we accept the premise that decisions are fundamentally "free"—meaning they are not the determined output of a prior mechanical state, we are immediately confronted with a profound teleological question: Why does the universe seem to follow such a specific, irreversible direction? Why do we perceive an "arrow of time" that moves from a coherent past toward an uncertain future? If every decision is a fresh, zero-duration start, one might expect a reality of total, flickering chaos where the sequence of events is utterly disjointed. However, the perceived "flow" of reality is governed by the relationship between the act of will and the physical principle of **entropy**. While the Decision itself is the fundamental, creative spark, the structural manifestation of the resulting happenings, the "area under the curve" that we integrate into macroscopic reality, is statistically and ontologically weighted to point toward a state of increased entropy.

It is a common misconception in both physics and philosophy to equate "Free Will" with "Chaos." In our 2025 framework, we argue that free will does not imply a lack of order, but rather defines the specific *mechanism* of order. Free will is the ability to choose the specific path through which entropy increases. Imagine a vast landscape of potentiality; entropy dictates that the "river" must flow downhill, but Free Will is the force that decides which specific valley the

river will carve, which stones it will smooth, and which deltas it will form. The "arrow of time" is not a constraint imposed upon the decision-maker; it is the collective trajectory of decisions as they move from the high-energy state of "pure potential" (the zero-point) toward the manifested, higher-entropy state of "integrated reality" (the non-zero).

This brings us to a critical realization regarding the nature of prediction and the limits of scientific determinism. A free-will-based observer, by their very nature, cannot accurately predict the sequence of future events with absolute certainty. This is not due to a lack of data or a failure of computational power, but rather a fundamental law of the Decision-Centric universe. The very act of making a "prediction" is, in itself, a Quantum Observation, a Decision. Therefore, the act of predicting the future inevitably alters the geometry of the universe in that moment. Every time an agent attempts to "see" the future, they are collapsing a new set of wavefunctions, thereby shifting the path of the very timeline they are trying to observe. In this sense, predictions made by free agents are, by definition, "incorrect" or "incomplete" at the moment of their inception; they only become "real" or "accurate" once the final decision is made to manifest that specific outcome.

In this context, the Second Law of Thermodynamics is reimagined as the "statistical biography" of collective free will. Entropy increases because there are vastly more ways for the universe to be "manifested" (integrated) than there are for it to remain in a state of pure, uncollapsed potential. When we make a decision, we are essentially choosing one configuration of reality out of an infinite set of possibilities. As we continue to integrate these decisions into a macroscopic sequence, the "noise" of these combined choices manifests as a move toward equilibrium. The "direction" of happenings is the path of our collective agency moving from the singularity of the "self" (low entropy, high potential) to the complexity of the "world" (high entropy, realized state).

Furthermore, the relationship between entropy and the decision explains why the "past" feels solid and the "future" feels fluid. The past is the region of the universal geometry where the integration is complete; the "area under the curve" has been filled, and the decisions have been "frozen" into the illusion of matter and history. The future, conversely, is the realm of the ds that has not yet been integrated. It is the domain where the limit operation has not yet connected the real with the non-real. Because the future is composed of decisions yet to be made, it remains a cloud of probability. Entropy provides the slope of this transformation, ensuring that the transition from "potential" to "manifest" is a one-way street of increasing complexity.

Ultimately, the "logic" of happenings is a marriage of freedom and thermodynamics. We are free to choose our actions, but we must act within the entropic framework that our collective decisions have already established as "the laws of physics." We are like artists who are free to paint any image they desire, but who must work with the "entropy" of the paint, the way it spreads, dries, and mixes. The masterpiece of our lives is the result of millions of zero-time decisions, each an act of pure free will, all flowing together in a majestic, entropic stream that creates the grand, linear illusion we call "Time." We do not fear the arrow of time; we are the ones who shot the arrow, and entropy is simply the wind resistance that proves the arrow is truly in flight.

7. Conclusion: The Emergent Universe and the Primacy of Agency

By radically redefining the foundational concepts of time, space, and causality, this paper offers a powerful synthesis that redefines the relationship between mind and matter. By positing time as the direct manifestation of free will and the "decision" as an instantaneous, zero-duration quantum observation, we can effectively resolve the long-standing philosophical tension between subjective experience and the seemingly cold, objective determinism of classical physics. The universe is no longer a set of dead, passive objects operating on a pre-existing stage, but a living, dynamic field of choices.

In this framework, a clear distinction emerges: **The "real" is the instantaneous spark of choice.** This is the realm of the fundamental *ds*, the dimensionless point of pure potentiality that exists beyond the constraints of physical measurement. The "illusion," conversely, is the beautiful, complex, integrated world of space and time that follows from the accumulation of these choices. This illusion is what we call physical reality, a necessary and magnificent consequence of consciousness exercising its agency.

In adopting this "Decision-Centric" 2025 paradigm, humanity is called to a profound shift in perspective. We no longer view ourselves as passive passengers being dragged along in an inexorable stream of time, merely observing a reality that happens *to* us. Instead, we must embrace our inherent nature as the active architects whose every infinitesimal decision literally integrates the very fabric of existence, bringing it forth from the zero-point of non-existence into a vibrant being. We are not just actors in a play; we are the playwrights, directors, and the very stage itself, building the universe one conscious choice at a time. This paradigm restores meaning and agency to the conscious observer, positioning will and awareness at the absolute center of cosmic creation.

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