

THE PHILOSOPHY OF SUPERDETERMINISM ON SARTRE

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The philosophy of superdeterminism is based on a single scientific fact about the universe, namely that cause and effect in physics are not real. In 2020, accomplished Swedish theoretical physicist, Dr. Johan Hansson published a physics proof using Albert Einstein's Theory of Special Relativity that our universe is superdeterministic meaning a predetermined static block universe without cause and effect in physics. The philosophy of superdeterminism dismantles the philosophical teachings of Jean-Paul Sartre, who professed that humans are condemned to be free, burdened with the responsibility of creating their own essence through their choices. However, it is impossible for human beings to self-construct their own essence through their choices in the absence of cause and effect in physics. Moreover, superdeterminism strongly suggests the existence of a supremely intelligent God, who predetermined everything that happens in the universe, including the lives and thoughts of all human beings. Human essence is God given under the philosophy of superdeterminism co-existing with human existence in our static block universe.

The philosophy of superdeterminism is based on a single scientific fact about the universe, namely that we live in a predetermined static block¹ universe without cause and effect

¹ Imagine a cosmic four-dimensional block, where the three familiar dimensions of space (length, width, and height) are combined with a fourth dimension of time. Every single moment in history would occupy a specific location within this block. From this perspective, there is no special "now" moment that separates the past from the future. They all exist equally.

in physics.² In 2020, accomplished Swedish theoretical physicist, Dr. Johan Hansson proved by applying Albert Einstein's Theory of Special Relativity to what has already been scientifically verified about spin measurement correlations observed in entangled particle pairs³ that cause and effect⁴ in physics⁵ are not real. The philosophy of superdeterminism dismantles Sartism.⁶

² Hansson, Johan. "Bell's theorem and its tests: Proof that nature is superdeterministic – Not random." *Physics Essays* Vol. 33, No. 2 (2020). Dr. Johan Hansson, a professor at Luleå University of Technology in Sweden, has been awarded the "Honorable Mention Award" by the Gravity Research Foundation, a prestigious foundation aimed at advancing the understanding of gravity in fundamental physics. This recognition places him among a group of previous winners that includes Nobel laureates and world-renowned physicists. www.ltu.se/en/latest-news/news/news/2023-05-23-awarded-prestigious-prize-in-gravitational-research#:~:text=Johan%20Hansson%2C%20a%20professor%20at,of%20gravity%20in%20fundamental%20physics.

³ Dr. Hansson's version of superdeterminism proves that we live in a predetermined static block universe without cause and effect in physics. The other version of superdeterminism posits hidden causal variables responsible for the correlations observed in quantum entangled particles, and thus relies on cause and effect in physics. Indeed, Dr. Hansson's version of superdeterminism disproves any competing version of superdeterminism that relies on cause and effect in physics to posit hidden causal variables.

⁴ Dr. Hansson wrote that "[e]verything is predetermined, including the experimenters (non) free will, the 'random' orientation of the spin-analyzers at either end, and anything else you can think of. Each measurement does not create but merely uncovers what already is embedded in space-time. All events leading up to, and including, the 'act of measurement' itself are already there. . . . Bell's theorem and its many experimental tests thus are proof that nature at its fundamental level is superdeterministic – not random. A 'cause' cannot alter the 'effect.' The events in global space-time are predetermined and fixed, much like pebbles cast into a concrete block. . . . What an experimenter seemingly 'chooses' to do at either end A or B is the only thing she can do, and cannot 'cause' either the event at her own position or the event at the other end. All events in the global space-time 'block' we call the universe (past, present and future), observed or not, are superdetermined and unalterable." Hansson, Johan. "Bell's theorem and its tests: Proof that nature is superdeterministic – Not random." *Physics Essays* Vol. 33, No. 2, at 217 (2020).

⁵ Physics is the fundamental science that studies matter, energy, motion, and force. Physics explores everything from the incredibly small (subatomic particles) to the unimaginably vast (the cosmos).

⁶ "Sartism" refers to the philosophical ideas and doctrines derived from the works of Jean-Paul Sartre (1905 to 1980).

The philosophy of Jean-Paul Sartre is deeply intertwined with existentialism,⁷ but he brought his own unique perspectives to the field. Sartre's most famous dictum is "existence precedes essence."⁸ This dictum means that humans are born into the world without a predetermined purpose or nature. We first exist, and then we define ourselves through our choices and actions. Sartre believed that humans are absolutely free. This freedom is not limited by external forces; it is inherent in our very being. We are "condemned to be free,"⁹ meaning we cannot escape the responsibility of making choices. We are responsible not only for our own actions, but also for the image of humanity that we create through those actions.

Sartre believed that the awareness of our freedom and responsibility can lead to anguish, a feeling of anxiety or dread. This is the recognition of the weight of our choices and the lack of any external justification for them. Sartre described "bad faith" (*mauvaise foi*) as a form of self-deception, where individuals deny their freedom and responsibility.¹⁰ This can involve conforming to social expectations, pretending to be determined by external forces, or denying the consequences of one's actions. Sartre distinguished between "being-in-itself" (the being of objects, which are fixed and determined) and "being-for-itself" (the being of consciousness, which is free and undetermined). Humans, as conscious beings, are "being-for-itself." Sartre believed that philosophy should not be an abstract exercise but should be actively engaged with the world. He emphasized the importance of social and political action. Sartre rejected the idea of philosophy as being confined to academic circles. He saw it as a powerful tool for understanding and transforming the world. His existentialism, with its emphasis on freedom and

⁷ Existentialism is a philosophical movement that emphasizes individual existence, freedom, and choice.

⁸ Sartre, *Being and Nothingness* (1943).

⁹ Sartre. *Existentialism Is a Humanism* (1946).

¹⁰ Sartre, *Being and Nothingness* (1943).

responsibility, naturally led to a call for action. If we are truly free, then we have a duty to use that freedom to create a better world.

Amazing, every word of what Sartre said above is wrong. First, the notion that “existence precedes essence” is factually incorrect. Under the philosophy of superdeterminism, we live in a predetermined static block universe without cause and effect in physics. We cannot give meaning to our existence without the ability to cause such meaning in the absence of cause and effect in physics. Meaning is fundamentally tied to the idea of purpose and value. In existentialist terms, it is about creating an "essence" through our choices and actions. In a predetermined static block universe, all events are fixed, and there are no genuine choices. Therefore, there is no agency. Without agency, there is no way to enact or "cause" meaning. In a static block universe, all actions and their "consequences" are already set. Thus, the feeling of causing meaning is an illusion.

Contrary to what Sartre said, human beings are born into a world with a predetermined purpose or nature. Dr. Hansson proved that the whole universe is predetermined. The philosophy of superdeterminism strongly supports the existence of God. One might wonder why our universe even exists in the first place? The universe cannot cause itself to exist, because cause and effect in physics are not real. The laws of physics cannot cause the universe to exist, because cause and effect in physics are not real. However, under the zero energy universe theory, physicists tell us that the universe comes from nothing.¹¹ But, nothing cannot cause the universe to exist, because cause and effect in physics are not real. However, our universe is

¹¹ The zero-energy universe theory proposes that the total energy of the cosmos is precisely zero, achieved by a perfect balance between positive energy from matter and radiation and negative energy from gravity. A perfect cancellation of both positive and negative energies implies a universe from nothing.

contingent on nothing, which means that our universe must have been created outside of spacetime.

Only a supremely intelligent Creator outside of spacetime could know of and understand everything in our universe in order to predetermine its existence. This Creator also predetermined Christianity to be the predominant world religion. It is reasonable to believe that God would predetermine the predominant world religion to present the truth about God. From this, we can reasonably infer the truth of the Christian claim of the existence of an afterlife in Heaven or Hell. The purpose of life then is to seek eternal salvation in Heaven.

Moreover, your meaning in life is whatever you are predetermined to do in life. It literally cannot be anything else, because that is all you are capable of doing in life which must by necessity encompass your meaning in life. Because your actions are predetermined, then any sense of "meaning" associated with those actions is also predetermined. There is no room for subjective interpretation or creation of meaning. The "meaning" is simply a component of the fixed static block reality. In essence, in a predetermined universe, the concept of "meaning" shifts from a subjective, created value to an objective, fixed attribute of existence.

Sartre was also grossly mistaken that humans are condemned to be absolutely free. Human beings cannot make free choices, because everything we choose to do is already predetermined. Present events cannot cause future events in the absence of cause and effect in physics. But, future events arrive nonetheless. Therefore, these future events must exist somewhere in order to arrive. Future events must already exist in the dimension of time of our static block universe. Because all our choices already exist in the future dimension of time, we cannot change them in the present because we cannot cause a change to our predetermined choices in the absence of cause and effect in physics.

Moreover, we are not responsible for our actions, because our actions are predetermined, already existing in the dimension of time in the future, and it is impossible for us to change our predetermined actions without cause and effect in physics. Because we are not responsible for our actions, then we cannot be responsible for the image of humanity we create through our actions. The only sense in which we can be responsible for our own actions is if we believe God predetermined our universe to exhibit what God already knew our freely willed actions to be under “cinematism.”¹² But, such responsibility for our actions being premised on the existence of the Christian God is still subject to the fact that the Christian God predetermined everything that happens in our universe and is ultimately responsible for His own plan.

There is no need to feel angst for making choices in life under the false belief that our choices are without external justification. All our choices are predetermined and cannot be undone by us. The external justification is that our choices are exhibited by our static block universe and cannot be changed in the absence of cause and effect in physics. Moreover, all our choices have been predetermined by God who created our static block universe. Because God predetermined all our choices and God is supremely intelligent, then all our choices are justified coming from a supreme being. While our choices may be good or bad, all our choices are part of God’s justified plan for the universe.

¹² Although free will on Earth is an illusion of our static block universe without cause and effect in physics, one can infer that God predetermined our universe to exhibit what God already knew through His omniscience our freely willed decisions to be under a theory called “cinematism.” One can infer that God used “cinematism” when creating predetermined human history, because God has the omniscience that allows Him to know all our freely willed decisions in all possible situations and in all possible universes without the need to actually create any of those possible situations or possible universes. God could be charged with the wrongful condemnation of people to Hell, if they were not responsible for their predetermined evil behavior through “cinematism”.

Sartre accused others of “bad faith” (*mauvaise foi*), where individuals deny their freedom and responsibility by conforming to social expectations, pretending to be determined by external forces, or denying the consequences of one's actions. Sartre’s “bad faith” is an outrageously misinformed critique of the behavior of others, because all human behavior is predetermined by the external reality of our static block universe and no human can change any of his or her predetermined behavior in the absence of cause and effect in physics. Human beings have no actual freedom on Earth – just the illusion of freedom. God also predetermined Christianity to be the predominant world religion, which justifies a reasonable inference that Christianity presents the truth about God. People would be wise to conform their behavior to objective Christian morality as a leading indicator of eternal salvation in Heaven.

For Sartre, "being-in-itself" refers to the mode of being of inanimate objects, things that simply are. A rock, a table, a tree—these exist in a fixed, determined way. They are what they are, and they have no capacity to be otherwise. They lack consciousness, self-awareness, and the ability to change their fundamental nature. “Being-for-itself” describes the mode of being of human consciousness. We are not simply "things" that exist; we are aware of our own existence. Consciousness, for Sartre, is characterized by "nothingness." This does not mean it is empty, but rather that it is not fixed or determined. It is a lack, a gap, a freedom. We are constantly in the process of becoming, of defining ourselves through our choices. We "are what we are not, and are not what we are."¹³ This paradoxical statement highlights the dynamic and fluid nature of consciousness. Humans are always projecting themselves towards the future. We are always aware of what we are not, and what we could be. Essentially it is the being of consciousness.

¹³ Sartre, *Being and Nothingness* (1943).

However, humans are not “being-for-itself,” because humans have no power or control whatsoever over everything they are predetermined to think or do in our static block universe. Human consciousness must be an aspect of predetermined physical reality under the philosophy of superdeterminism. For example, if you decide to lift your finger, then your finger being a physical object must be predetermined by our static block universe to move. But, this also means that your thought to lift your finger must also have been predetermined in order for your finger lift to occur. Consequently, your conscious thoughts, decisions and actions must also be an aspect of our predetermined static block universe. Human consciousness is not an indeterminate state of nothingness, but rather a predetermined already existing state we experience as our brain changes in appearance on static hyperplanes of spacetime in the dimension of time.

Finally, Sartre believed that we have a duty to change the world for the better with the use of our freedom. However, no human being can actually change the world in the absence of cause and effect in physics. Our static block universe and the human history it exhibits in the future cannot be changed for the better. Of course, because human beings cannot generally know the predetermined future, then we should behave in ways that would be leading indicators of a predetermined future we consider better. But, our ideas of better should conform to Christian morality first as a leading indicator of eternal salvation in Heaven and not eternal punishment in Hell. In our predetermined universe, it is also better to seek good experiences we would want endlessly repeated in our static block universe and avoid bad experiences we would not want endlessly repeated. If we act albeit under the illusion that our behaviors actually create the future, then these behaviors as leading indicators of a better tomorrow may turn out to be true indicators of a better predetermined tomorrow.