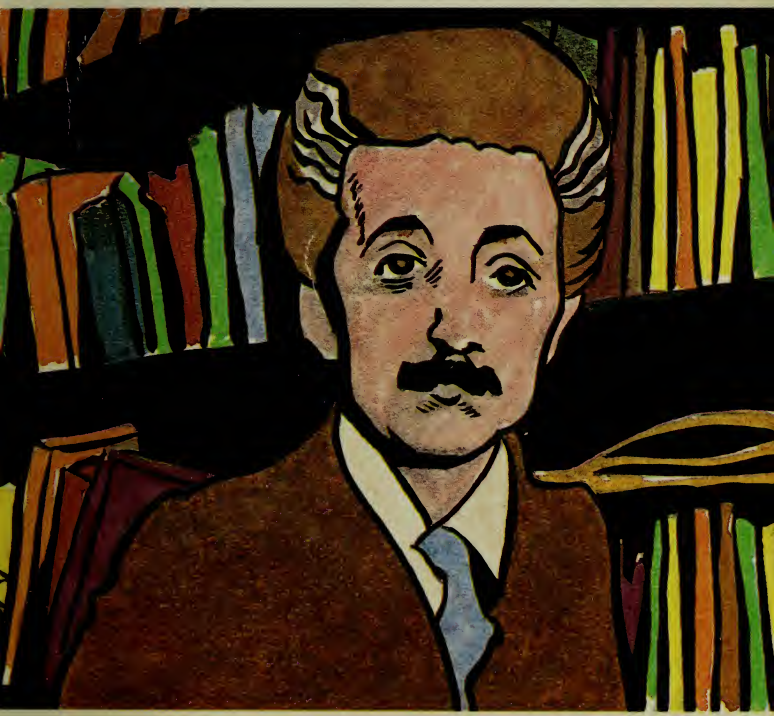
From Heaven to Earth:

EINSTEIN RETURNS

BY ROBERT R. LEICHTMAN, M.D.



The Eighteenth in a Series

EINSTEIN RETURNS:

"It has always been assumed that the scientist is limited by the restrictions of the physical plane itself. What we must realize is that it is not the physical limitations which restrict science *but the mental limitations of the scientists!*"

"The real solution to the energy crisis will come with the realization that the ultimate source of energy is a nonphysical source."

"You would be surprised, when you look at it from this side, how many inventions and discoveries have *not* been disclosed by scientists, precisely because humanity was not prepared to use them wisely."

"We need to give the scientist the perspective that he is merely in the process of discovering what God has already thought of and created. True science is the discovery of divine vision—and the understanding of how this divine vision has manifested itself in the physical plane."

"For the average person, the educational process stops right when it should be beginning. We need to rethink our philosophy and educational methodology, so that we can identify the real educational needs of the growing person."

—Albert Einstein

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ARIEL PRESS
THE PUBLISHING HOUSE OF LIGHT
COLUMBUS, OHIO

This book is made possible by gifts
to the Publications Fund of Light.

ISBN 0-89804-068-X

Library of Congress Card Catalog Number: 81-69184

A BRIEF INTRODUCTION

for the benefit of readers who are becoming acquainted with our series, From Heaven to Earth, *for the first time*

Einstein Returns is the eighteenth in a landmark series of books written by Dr. Robert Leichtman. Each book in this series is the transcript of a conversation, conducted mediumistically, between Dr. Leichtman and the spirit of a well-known leader or genius.

The interviews began in 1973. The first series of twelve, primarily with the spirits of outstanding psychics and mediums, was published during 1979 and 1980. The individuals interviewed in that series include the psychics Edgar Cayce, Arthur Ford, Eileen Garrett, and Stewart Edward White; the occultists C.W. Leadbeater, Helena P. Blavatsky, and Cheiro; the psychic investigator Sir Oliver Lodge; the psychologists Carl Jung and Sigmund Freud (in a joint interview); and William Shakespeare, Thomas Jefferson, and the electrical genius Nikola Tesla.

The popularity of the first series of interviews encouraged Dr. Leichtman to embark on a second set of twelve. This time, however, he decided to focus

more specifically on the theme of bringing heaven to earth—not just in the sense of giving the spirits of highly intelligent and dedicated individuals another chance to be heard, but even more importantly, in the sense of showcasing the elements of an enlightened consciousness and how it acts on earth.

Toward that end, Dr. Leichtman composed a list of individuals he deemed to be *priests of God*—not conventional priests who lead religious rites in churches or temples, but agents of light who practice the presence of God in everything they do. These are priests of government, priests of art, priests of literature, priests of service, priests of finance and industry, priests of science, and priests of music. Their unifying characteristic is their capacity to find God in the midst of everyday life and, by the power, inspiration, and refinement of their talent and understanding, manifest something divine in their work. They are people who brought heaven to earth—in their lives—not just to worship and reveal it, *but to use it to transform the world!*

In addition to Albert Einstein, who surely qualifies as a priest of science, Dr. Leichtman chose to interview the following spirits:

Albert Schweitzer, as an example of enlightened service.

Rembrandt van Rijn, as a priest of the paintbrush.

Sir Winston Churchill, as a priest of leadership.

Paramahansa Yogananda, who brought the spiritual teachings of India to America, as a representative of the intelligent mystic.

Mark Twain, as a priest of the pen.

Benjamin Franklin, as a representative of inspired diplomacy and brilliant philosophy.

Andrew Carnegie, who built a fortune in steel and then set a model for enlightened philanthropy.

Richard Wagner, as a priest of music.

Luther Burbank, as an example of the inspired steward of nature and God's creation.

Abraham Lincoln, who demonstrated the healing power of charity and patience during his Presidency.

The twelfth and final book in the second series will be an interview with a number of spirits: Alexander Hamilton, Thomas Jefferson, Benjamin Franklin, Franklin Delano Roosevelt, Harry Truman, Theodore Roosevelt, and George Washington. Called *The Destiny of America*, the interview will discusses the nature of the American Spirit, the loss of economic freedom in America, bureaucracy, and the future of the United States.

As the title *From Heaven to Earth* suggests, the purpose of this project is to acquaint readers with the current thinking of these outstanding individuals, even though they have left their physical bodies and now work on the inner dimensions of reality. Many new ideas about government, art, service, civilization, and spiritual growth are set forth in the conversations—as well as a new revelation of the nature of the "priest of God." The interviews are not just academic discussions of the historical accomplishments of these people; they probe new frontiers of the human mind. Each is a thoughtful, witty, and lively exchange of ideas.

It is not the intent of this series to document the existence of life after death—or the effectiveness of mediumship in contacting the spirits of those who have left their physical bodies. Nor is it necessary, for these matters have been scientifically proven many times

over in other writings—indeed, in many of the books written by the people interviewed in the first series. The doubting reader will find ample proof in the works of Sir Oliver Lodge, Stewart Edward White, Eileen Garrett, Madame Blavatsky, Arthur Ford, C.W. Leadbeater—and countless others.

Instead, the interviews in *From Heaven to Earth* are offered as a way of demonstrating that we need not be content with just an echo of great geniuses who have lived and died; their voices can literally be heard again. Their spirits and ideas can actually return to earth. Heaven is not some faraway place inaccessible to mortals. It can easily be contacted by competent psychics and mediums who have correctly trained themselves. And such contact can produce insight and new ideas of great importance.

A more complete introduction to the second series of interviews is contained in the book, Schweitzer Returns. *In it, the concept of the "priests of God" and the nature of these interviews is described in detail. A more complete introduction to the nature of intelligent mediumship and the origins of* From Heaven to Earth *can be found in the first book in the series,* Edgar Cayce Returns. *For information on ordering these books, or the entire series, please see page 109 in this volume.*

—Carl Japikse
ARIEL PRESS

ALBERT EINSTEIN RETURNS

New ideas arise, in every field of human endeavor, every year. Some are worthwhile, some are not. Most are just variations or opinions of ideas that have already been enunciated. They pile one on top of another, contributing more to the *mass* of human thought and knowledge than to its *quality*. Occasionally, however, a truly great thinker will sweep the idea heap aside with a burst of mental brilliance which not only reforms our understanding of life, but actually revolutionizes the way we think.

Such was the impact of the ideas of Albert Einstein, the greatest theoretical scientist of the twentieth century. In 1905, while serving as an examiner in a Swiss patent office, the then-unknown Einstein published not one but *four* papers which revolutionized scientific thinking. The first provided a theoretical explanation of Brownian motion. The second revised science's understanding of light and justified the photoelectric effect. The third and fourth introduced his

special theory of relativity and the mathematics supporting it.

Any one of these four papers would have been enough to establish Einstein's reputation scientifically. In fact, it was for his work with light, not his theory of relativity, that Einstein was awarded the Nobel Prize in physics in 1921. The theory of relativity was just too complicated for even most physicists to understand. Even as late as the Twenties, it was frequently remarked that only ten people in the world could understand it—let alone create experiments to validate its accuracy.

Over the past half century, this situation has changed. Physicists have responded to the challenge of these bold new ideas, and now the theory is widely understood by science. Experiments have been conducted which verify the soundness of Einstein's postulates. And relativity has been incorporated into scientific thought, if not yet into ordinary human thinking. Where not so long ago science thought in very static, solid terms, it has now been nudged, if only slightly, toward a more multidimensional comprehension of life. This is perhaps Einstein's greatest contribution of all—not just to science, but to humanity as a whole.

Indeed, Einstein's world was not confined just to atoms, molecules, and mathematics. It was as large as humanity and as broad as civilization. While his fame rests on his achievements with relativity, Einstein was actually quite active in many fields. He lent his name to many humanitarian causes and spoke out courageously on many social issues, from pacifism to the threat of Hitler to the need for more sensible systems of education. Painfully shy, he nevertheless disciplined himself

to wear the cloak of a public life, sacrificing his time and energy he might otherwise have devoted to his real love, theoretical physics. Many scientists dismiss these activities of Einstein's as an unproductive diversion from his true work, but this is not the case. Einstein, far better than most of his colleagues, knew that the role of the scientist transcended the work of experimentation and speculation. Like anyone else, a scientist is first and foremost a member of mankind and a contributor to society. He must integrate his science with his responsibilities to human evolution.

Because Albert Einstein demonstrated this ideal so magnificently during his lengthy career, he was a natural choice for inclusion in this second series of interviews, *From Heaven to Earth*. Einstein is truly a priest of God—a priest of scientific investigation. His life is proof that it *is* possible, even desirable, to be both a scientist and a mystic. In an age when many scientists felt obligated to associate themselves with agnosticism or atheism, as a demonstration of "objectivity," Einstein boldly stated that the universe was an exactly engineered system. "God is subtle but He is not malicious," he said. And he spent his lifetime proving this conviction.

This is the proper occupation of the scientist—to explore the phenomena of life and reveal the patterns and laws by which life functions. Unfortunately, not many of our modern scientists approach their work with this goal in mind. In the effort to be rigorously precise, they have needlessly restricted themselves—and their science—to the study of the obvious, the measurable, and the materialistic. They scoff at the possibility of nonphysical levels of energy. They divorce themselves

from the culture in which they live and disclaim responsibility for the consequences of their discoveries. Ironically, by adopting these attitudes toward life, these particular scientists have in essence estranged themselves from the fundamental spirit of openness and inquiry which is the heart of science.

Scientists, as a group, constitute a large portion of the creative, rational mind of humanity. To this vast group is given the responsibility to discover and harness the forces of nature for human use, to explore the universe and comprehend it, and to refine the use and applications of the human mind. The contributions science has made to civilization are enormous. Its understanding of the human physical form has led to great advancements in medicine and the eradication of the devastating plagues of yesteryear. Its development of the basic principles of mechanics has led to the invention of great time-saving machinery and whole new generations of manufacturing equipment. Its discovery of the principles of electricity has led to a transformation, in less than a century, of our lifestyle, our capacity to communicate with one another, and the scope of our activity. Without the breakthroughs of science, the interviews in this series could never have been recorded on tape, transcribed, typeset, printed, or distributed worldwide, as they are. Indeed, the life we are now accustomed to would be devastatingly primitive.

But as significant as these contributions have been, the real value of science is even more subtle yet. As the level of science and technology increases, less of our time individually has to be spent in mere survival. More attention can be given to refining our interests, growing spiritually, and enriching both our personal talents and

the culture of our society. The fruits of science and technology make possible a climate in which human consciousness can grow and the mind and the intuition can be stimulated.

Much *has* been accomplished by science through its "holy inquiry," as Einstein called it—and yet so much more waits to be accomplished! The surface of scientific understanding has barely been scratched, let alone penetrated to the core. But many of our modern scientists do not seem to understand this simple and basic point. A peculiar dullness has crept over science today like a veil, stifling the true spirit of discovery. A great many scientists seem comfortably resigned to making more and more refined measurements of less and less, having forgotten that the measurement of phenomena is the work of the *technician*. The role of the *scientist* is to know what data to search for and to make sense of it, once it is collected and measured. While technicians tinker in their laboratories, the real scientist quietly moves into new mental territory and discovers what has always been there, waiting to be recognized by those with the discernment to find it.

Naturally, the true role of the scientist is one of the most significant topics I pursue with Einstein in the interview which follows. Repeatedly, Einstein stresses that scientists need to take a broader view of the world and speculate about the purpose of their work and the consequences of their contributions. He criticizes the intense materialistic focus and self-serving expediency so often found in scientists, and calls for scientists to recognize their duty to lead the way in refining ethics, discovering the inner principles of life, and demonstrating that we do, indeed, live in a rational world, even

though popular opinion believes otherwise.

One of the solutions Einstein offers is to enrich the quality of the education and training scientists receive. He points out that the deeper nuclear physicists probe into the phenomena of the nucleus of the atom, the closer they come to touching metaphysical or mystical realities. Some training in the metaphysical aspects of life, he suggests, might help foster a train of thinking which would facilitate scientific discoveries of the inner phenomena of life, in addition to the physical phenomena.

From there, Einstein expands his comments to the education of society as a whole and makes a number of observations about the learning process which produce a great deal of food for thought. He comments as well about the scientific basis for astrology and the nature of time. But Einstein did not just restrict himself to commenting philosophically about weighty issues. He introduced us also to the laboratory of the mind.

Many scientists feel they must work in very expensive laboratories with the most sophisticated equipment. Yet Einstein produced his theory of relativity in the laboratory of his own mind. Now that he lives permanently on the inner dimensions of life, he has found that the laboratory of the mind is an even more sublime place to work than he had imagined before. Free of the dense physical body, he is able to move freely over vast distances and study the full spectrum of matter in all its states, from the very subtle to the gross and back to the subtle again.

To give us some insight into the power of the human mind to study life, Einstein devoted much of his interview to an experiment—an experiment in describing

the relationship between matter and life. In a way, it serves as an introductory statement to a new cosmology, a cosmology which is applicable both to the scientist and the esotericist.

His starting point in this experiment is the observation that modern science knows only of the densest fraction of matter, and that it is oblivious to the bulk of what happens to matter. To support this basic premise, he spends a great deal of time carefully defining the distinctions between life and matter and the various levels of matter. He describes the creation of the solar system, commenting in the process on the validity of the "big bang theory." Throughout, he emphasizes that he is not just speculating on these subjects, but actually reporting on what he can see and observe, at the level of spirit. And he makes it clear that he is not giving us just fascinating but useless facts. He presents us with a key to grasping more about the total universe in which we live and the intangible forces which influence everything around us.

Despite our probing questions, Professor Einstein would give no more than hints about how his comments could be translated by scientists into actual breakthroughs. His purpose, he says, is not to titillate us but to lay out a general statement about the transformation of matter as it affects our lives. At some level, I believe that his description of the movement of new matter into dense forms and then back into more subtle states *is* a breakthrough in its own right—if it is seized upon by the right people in physics, medicine, and chemistry and used as the basis for further speculation. Nevertheless, Einstein stops short of giving us new formulas for the solving of the problems of modern science. He in-

sists instead that everything that science needs to know in order to make these breakthroughs is perfectly obvious. We just need to learn to observe life more intelligently.

More than anyone I have interviewed in this series, Einstein made it clear that the universe in which *he* lives now, as a spirit, is anything but a meaningless world of atoms and molecules, interacting randomly. On the contrary, it is a vast, multidimensional realm filled with a full spectrum of matter which faithfully serves the purpose of incarnating life. He is certain that all measurable forms of matter are only the shadow of something greater. Scientists, he claims, must now stop scoffing at the "intangible" and begin appreciating the many intangible forces and substances of life—and their power to influence us. Only then will our knowledge of the universe become complete. Only then will we become *masters* of the physical phenomena of life.

I will readily admit that the first time I read back through the transcript of this interview, I was not entirely sure it all made sense. This is always a factor when new ideas are presented. Now that I have reread the interview several times, in connection with editing it for publication, I find myself deeply impressed with the quality of thought and insight contained in the comments which follow. I hope the reader will be as equally impressed and inspired.

The medium for the interview was Paul Winters. I am joined in asking questions by my friend and colleague, Carl Japikse.

Einstein: Good afternoon, my friends. It's very nice to be here.

Leichtman: It's good to have you here.

Einstein: Indeed, it's very pleasurable. I haven't done this sort of thing for quite a while.

Leichtman: What would you like to talk about?

Einstein: Well, that's pretty much an open question. It may take me a few minutes to get my bearings.

Leichtman: Sure. *[To Carl]* Do you suppose he's ready for all the test questions we're going to spring on him?

Einstein: To make sure it's really me?

Japikse: Yes. How many hairs *did* you have on your head? *[Laughter.]*

Einstein: Would you like me to specify the dimensions of each hair as well? *[More laughter.]*

I would like my contribution to this series to explore the role of the scientist in viewing and participating in the evolution of the planet. From what I've gathered, this seems to be a key precept and basis for each of the interviews. Is that correct?

Leichtman: Yes—participating in God's work in one way or another, as a physician, a horticulturist, a writer, a scientist, or whatever.

Einstein: Well, one of the major roles of the scientist is to view, analyze, and begin to understand the laws governing the manifestation of life on the physical plane—and other planes, too, but for now I will confine my comments to the physical plane. I will try to describe how divine forces influence and govern physical matter and how the ideas of the Creator move into the worlds of manifestation.

I think I will begin there, and then we can proceed on to other topics.

Japikse: Other matters, as it were.

Einstein: That too.

Leichtman: Yes, that sounds like a good way to proceed. Of course, somewhere in this interview we want you to give a two-sentence summary of the theory of relativity. *[Laughter.]*

Einstein: Why sure—I'd be happy to. Of course, the tape recorder may have some difficulty picking it up. *[More laughter.]*

Let's begin, then, with the premise that the work of a scientist—and this was certainly true for me—is involved in *understanding* physical laws and physical manifestation. But understanding these laws requires a willingness to look at them in a fuller perspective than many scientists do. The truly successful scientists are those who take into account something more than what is occurring physically—they also take into account the divine perspective.

Not too many do this, however. In fact, very few scientists take into account the divine perspective of physical manifestation. Most of them focus only on the physical aspects and do not try to understand why there is physical existence—and what physical life means in the greater scheme of things.

Leichtman: Well, why is there physical existence?

Einstein: One of the major and all-encompassing reasons for physical existence is so that life can gain experience in manipulating and dealing in denser matter. It's akin to throwing a young child into a swimming pool so that the child can learn to swim. You watch it so it doesn't drown, but the purpose is for the child to learn to swim. In a sense, God has thrown Himself into physical matter and is attempting to learn to swim in it.

Leichtman: A beautiful analogy.

Einstein: Now, there are many imperfections in physical matter. Many of the divine ideas have not been developed *in physical matter* fully to their final form. They are evolving toward the perfect idea, but they have not reached that stage yet. When the child is first thrown into the swimming pool, after all, it is quite enough that it thrashes about and stays afloat by doing the dog paddle. But eventually, the child would want to learn something better than the dog paddle—the perfect breast stroke, or whatever.

In the same way, the life of God is thrashing about in physical matter. The concept of perfection for physical manifestation does exist in the mind of God, but what is actually being manifested through physical substance is less than perfect. It is moving toward perfection.

The role of the scientist, with this in mind, is to try to understand not just the physical perspective, not just the exact physical properties of substance, but the "cosmic Idea behind the physical manifestation." He should try to penetrate the outer appearance and reach the core of this cosmic Idea, and then become an agent assisting in the transfer of this cosmic design from the inner realms of life to the physical plane. The role of the scientist is to aid in the manifestation of the cosmic Idea. To do this, the scientist must begin by learning as much as possible about the physical manifestation of the Idea, but then he must go on, and seize his responsibility to aid in the evolution of the Idea physically toward perfection.

Japikse: Not just study evolution, but aid it.

Einstein: Yes.

Leichtman: How does the average scientist proceed

in investigating the divine patterns of these cosmic Ideas?

Einstein: I'm not finding all the words and concepts I want to use to answer that here in this subconscious [of the medium], but I will do the best I can. The scientist should work with an appreciation of the fact that the manifestation of an idea in the physical realm is the culmination of a trip through many layers of progressively denser matter. Imagine, if you will, a balloon dropping toward the earth from outer space. At the beginning of its descent, the balloon is in space, which is virtually empty of matter as we know it on earth. For the sake of this illustration, let's assume the balloon is floating downward through extremely fine, low density air. As the balloon travels toward the earth, it enters the earth's atmosphere and moves slowly down toward the surface, becoming more dense, more dense, and more dense, landing eventually on the surface. Let's say it lands in the ocean, which would be even more dense than the air, and proceeds to sink down to the bottom of the ocean, which would be the most dense.

Now, if a scientist were to look at the shape of the balloon for the first time after it has reached the bottom of the ocean, he would have a hard time recognizing it as a balloon. It would be collapsed and a great deal smaller than its original size in outer space, because of the effect of the pressure of the air and then the water on its surface. It has journeyed through a whole cycle of experiences from cold to hot, from outer space to atmosphere to water.

The average scientist, I'm afraid, would do a total analysis of the balloon as he found it on the bottom of the ocean and stop there, never once realizing that the

balloon had begun somewhere else and had traveled through a whole spectrum of experiences. To investigate the full history of the balloon, he would have to expand his mental faculties and trace the movement of the balloon back along its route of descent—up to shallow water, out of the water into the atmosphere, and back through the layers of the atmosphere to outer space, where it began. Only then would he be able to discover the true nature of the balloon, and all the transformations it has undergone.

Now, to apply this analogy to dense matter, many of the physical phenomena of this planet are but the physical manifestations of an Idea emanating from God. These Ideas emerge from a central, core Idea which could be, for want of a better term, called pure thought. As the manifesting Ideas descend to earth from their origin, they are clothed in various layers of denser and denser matter, until finally they become apparent in physical manifestation as a form or a law governing form.

To use the human being as an example of what I am describing, the central Idea is the human being's inner self. The physical body and personality are the apparent manifestations of this inner self. Certainly a full understanding of our physical manifestation is important and absolutely necessary, as a beginning step toward self-awareness. But the learning process stops *unless* we go beyond the physical and assume that there is more to life than our physical appearance. There are energy levels other than physical energy. These need to be explored, too—traced backward along the evolutionary trail.

The scientist can take a big step in learning about

these inner dimensions of energy by learning more about himself and the subtleties of his own inner being. What he learns in this way can then be transposed to the larger picture.

It is safe to say, after all, that the physical planet Earth is just the physical body of a certain Being. The physical laws and physical properties of the planet are therefore the characteristics of that Being. Just as a human being has a physical body with a circulatory system and organs and eyes and other features, the physical body of the Being which is our planet has lakes and streams and mountains and gravity and physical laws. These are all characteristics of the physical manifestation of this Being. If a scientist could appreciate this basic premise, it would go a long way toward explaining the origin and evolution of the physical manifestation of the planet.

Leichtman: That's a very good explanation.

Einstein: It may be a little too much.

Leichtman: No, it should stimulate a rich train of thought in those receptive to the kind of inquiry you describe. You are implying, then, that the enlightened scientist would study the physical phenomena of the laboratory and life, but eventually go beyond that and tap the nonphysical components of reality—and even the dynamic, unfolding life behind them.

Einstein: Yes.

Leichtman: Giving an extra dimension to the meaning of scientific inquiry and, I presume, a wholly new perspective on the application of his work.

Einstein: I would hope so. I would hope that by looking within himself, the scientist would see the human family as part of the body of a greater Being.

Then, using the laws of analogy, he would begin to explore the nature of this greater Life and the concept that the physical planet is the physical manifestation of this Being.

This kind of enlightened perspective would revolutionize science if it became more common. The results would be astounding.

Leichtman: You are suggesting, then, that today's scientists are very much like a primitive dweller in the Arctic who has never seen water in any form other than snow and big blocks of ice. Such a person would probably have a very difficult time imagining water vapor or steam or a beautiful waterfall, let alone perceive that the clouds in the sky had anything to do with the chunks of ice on the ground. I suppose modern scientists who study matter and physics have just as much difficulty imagining the antecedents of matter and physical laws as the dweller in the Arctic would have problems comprehending the many forms of water. Is that part of the practical significance of discussing matter in this way?

Einstein: In order to understand matter, you must have the wider view of why matter exists, and what its purpose is. Scientists often get involved in studying matter for its own sake, trying to analyze its various properties and deduce from the nature of matter the laws which govern it. And they make no attempt to understand the grand design or purpose of matter. Yet if they would study first the purpose and inner workings of life, the study of matter and the role it plays in life would be much easier.

Leichtman [laughing]: So tell us all about it. Don't just sit there looking smug.

Einstein: I thought you were going to ask questions.

Leichtman: Oh, all right. *[Laughter.]* Why don't we spend some time on the philosophy of the manifestation of life then. We can get to the details later on. You seem to be suggesting that the significance of matter is tied up with the phenomena of life.

Einstein: Yes. Matter is the vehicle through which life is evolving and expressing itself—the cloak, so to speak, that spirit wraps itself in so it can express itself through the various levels of being. Matter provides vehicles for expression and the evolution of life.

Leichtman: Why can't life appear all by itself? Why does it need matter?

Einstein: Life does *exist* irrespective of the existence of matter. But it cannot *manifest* without matter. The descent of spirit into matter is the means by which evolution takes place.

Of course, you probably want to know why this is all taking place.

Leichtman: I don't think we can ask fundamental questions like that in an interview of this nature.

Einstein: That's very true. At the level and perspective at which we exist, I don't think it is possible to know why spirit enters matter.

Japikse: I always thought it was so spirit could have a good time. [Laughter.]

Leichtman: Of course.

Einstein: But that begs the question: what is a good time from the perspective of God? *[More laughter.]*

Leichtman: Ah, we're back to unanswerable questions.

Einstein: Yes. All we can do at the level our minds can reach presently is to appreciate that matter is used

for the appearance of life. The Eskimo living at the North Pole can only view water in certain ways. In the same manner, we who are living and evolving in matter can only view the issue of matter and the life which inhabits it up to a certain level of understanding. After that point is achieved, the scope of comprehension required transcends the level of comprehension we are capable of achieving.

Leichtman: Well, is it possible to view the phenomena of life separate from the phenomena and movement of matter?

Einstein: Oh, of course. But science is necessarily the study of matter. Science in its pure form is the study of phenomena, not life.

Leichtman: How is it possible to study the phenomena of life itself independent of the matter it is associated with?

Einstein: Well, matter itself would be the mere *representation* and *manifestation* of life. So if we were to try to study life separate from matter, we would have to search inward and explore the subtle planes.

I think we are running into definitional problems here. I have been trying to keep the definition of matter simple, but I may not be able to keep it that way any longer. Let me try to clarify what we are talking about.

If you limit your definition of matter to *physical* matter, as the scientist who studies physical atoms and their relationships and the laws which govern them does, then the study of life *is* far more encompassing than the mere study of the reactions of matter. Life consists of many levels of matter other than physical matter. To use your terms, there is astral matter and mental matter—finer matters which are used in the ex-

pression of life *[see glossary for definitions]*. So it is abundantly clear that life can be studied apart from *physical* matter. You simply study the next level of matter—life on the astral plane. Life there is still intertwined with matter, but it is no longer physical matter.

There is a problem, however, in studying life and matter separately if you include all levels of matter in your definition of it—astral and mental matter as well as physical matter. You can separate out the different levels of matter, but not life and matter. Life is enshrouded in matter, and it is not possible to separate them out, except philosophically.

Leichtman: And yet somehow it seems worthwhile to try.

Einstein: Well, yes, but by separating them as different levels of manifested phenomena. You can say, for instance, that there is more to life than physical matter, so you separate physical matter from the rest of life. You can see that life is separate from physical matter; it's involved with it and evolving through physical matter, but can be found apart from dense physical substance. But *where* is it found when not in physical substance? Well, it is found on the next higher level of manifestation, which would be the astral plane. And then you say, but there is more to life than astral matter; this, too, is a manifestation of life. And so you separate astral matter from the rest of life, and move on to the next level of manifestation. In this fashion, you can work your way through all of the subtle planes of existence, but each time you separate the phenomena of matter from the phenomena of life, you run into the problem that the next subtle level of life is involved in the matter of that particular plane.

Are you following what I am saying?

Leichtman: Very clearly.

Einstein: So the distinction between life and matter is dependent on the level of your perspective. It can be separated out intellectually so that you are able to grasp a better understanding of the relationship between the two, but it cannot really be *studied* separately, not in the fullest sense.

Leichtman: Well, let's just take this level by level and see if I have it clear. In the physical dimension, for instance, Carl and I can look at the physical body of the medium through which you are speaking. It is obviously very tangible. We can see it. It moves. It speaks. It is an example of tangible, dense physical matter in motion. But we can also appreciate the equally obvious fact that there is a nonphysical intelligence manipulating this physical form. Would this be one way to separate intellectually the life force from matter, at the level of the physical plane?

Einstein: Sure. Were I and the medium each to remove our presence, the physical matter would still exist, but it would begin to decompose. The physical body here would be lifeless. It would die.

Leichtman: Okay. So a scientist, then, could look for evidence of the intelligence which manipulates the physical matter as a way of separating the life wave or life force from the matter through which it manifests?

Einstein: Yes.

Leichtman: Good. Now, let's suppose that you were a high-powered salesman and were radiating warmth and charm at us while attempting to sell us something. Carl and I would be able to sense this warmth and charm, but we might also begin to wonder

about your motive for expressing this affection. Is it natural affection, or just a device for selling us something we don't want? Would this search for the intelligence and motive behind the charm and warm affection be a way of separating the life force from the emotional sensation and matter?

Einstein: Yes, that would be one way of describing it, but you could also continue with the example of the medium. Were the medium and I both to move up to the mental level, permanently, the emotional body would die. The astral matter would continue to exist, but the astral or emotional body would decompose. It would eventually dissipate and return to—

Leichtman: Astral dust?

Einstein: Yes, astral dust. So in one sense now we can look at life as separate from matter, but in a second sense we must see it as inseparable, because it cannot be viewed or understood except in its relationship and interaction with matter, phenomenally speaking.

Leichtman: I understand. Let me belabor this just a little bit more, then, and take it to the mental level. We are hearing certain ideas from you; we can sense the projection of mental radiation from you and even pick up some of the thoughts around you before they are spoken by you. I understand how this happens very clearly. But sometimes, during these interviews, I begin to speculate about what is going on. I wonder why we are pursuing a particular line of thinking or if there is a special purpose in the sequence and selection of the thoughts that are coming into focus. At times, I even wonder if the ideas being presented are really true—or if they are merely a simplistic distortion of the truth, presented in this way just to get a few points

across. *[Laughter.]* Now, isn't that kind of speculation another example of separating the life force from the form and matter of thought? I'm not just dealing with the form of the thoughts, but wondering about their larger perspective, relevance, and truth. I'm trying to trace them back to their origin.

Einstein: Yes. And, if you remove the life force, the thinker, from the thinker's collection of thought, the thoughts would begin to dissolve. They would continue to exist temporarily until their vitality was gone, but they would die. It's like pulling the plug out.

Leichtman: Yes. In some cases, it is almost like shutting off the light in a slide projector. Once the light disappears, the image on the screen disappears. It's not quite that instantaneous when you disconnect the thinker from his thought, but in some cases it would be.

Japikse: Sometimes the television set glows for a little while in the dark, after you turn it off.

Leichtman: Yes, the deterioration is slower. My point in pursuing these examples, I guess, is that if a scientist is looking for the evidence of the life force, he should be looking for intelligent purpose, for motive, for the seed thought inherent in phenomena, shouldn't he? He should be looking for purpose as opposed to—

Einstein: Viewing the phenomena.

Leichtman: And sensation.

Einstein: Yes. He should be looking for the driving force behind and the reason for all the phenomena.

Leichtman: So, in the study of the phenomena of matter, the scientist ought to take into account what is going on and why; what intelligence is directing the evolution of this matter? Indeed, is there such a thing

as intelligence within matter? Does an atom have a consciousness?

Einstein: I agree wholeheartedly. These are the kind of fundamental questions I tried to pursue myself.

Leichtman: Brilliantly, too.

Einstein: Thank you. Yes, it is time for more scientists to tackle such questions, and realize that the atom does have a consciousness, and is directed by a life force, a being. This is not a high level of being, but it is there. It is analogous to a cell in your body. The cell has a consciousness, so to speak, but it is obviously a very low level of consciousness. You can talk to me, but I can't talk to your cells. And yet they have their intelligent functions and perform them.

Leichtman: Right. My millions of highly organized, very special cells are doing a good job in terms of manifesting me.

Einstein: Sure. They all have their purposes and functions and know precisely what they are supposed to do. And they do it.

Leichtman: Is there an analogy in this idea that applies also to atoms of dense physical matter—atoms of iron and carbon and phosphorous and oxygen?

Einstein: They all have their purposes and functions. And they all are the manifestation of an indwelling life force which is using the atom as a vehicle to evolve.

Leichtman: Suppose we took the atoms in a leaf of cabbage. What intelligence is directing this matter?

Einstein: The atoms in a leaf of cabbage? The spirit of the cabbage, I suppose.

Leichtman: Well, what if the leaf was plucked from the cabbage head a week ago?

Japikse: Then you have the spirit of slaw.

[Laughter.]

Einstein: You mostly have the momentum of the consciousness which was evolving through the cabbage.

Leichtman: Well, suppose the leaf has been dead for a year.

Japikse: Good God! Don't eat it! *[Guffawing.]*

Leichtman: Is there still intelligence in those atoms?

Einstein: There is the primitive intelligence of the atoms themselves. In a sense, they are evolving for their own sake now, even though they have lost the connection with the greater whole.

Leichtman: So matter is innately alive?

Einstein: Yes. Matter has an innate life of its own.

Leichtman: If I should eat the cabbage leaf, then some of the chemicals in that leaf would become involved in my body. The significance of the cabbage matter would be enormously enhanced, because it has entered a human life field.

Einstein: Right.

Leichtman: But even all by itself, the cabbage matter has a livingness and primitive intelligence. Matter is never truly dead.

Einstein: No. It moves from vehicle to vehicle.

Leichtman: Well, what state is it in when it is in between vehicles?

Einstein: It always exists in some form or another. It's never really "in between" vehicles.

Leichtman: Are you suggesting that the planet itself can be considered a vehicle?

Einstein: Sure. But don't jump to too many conclusions here. If an atom of cabbage is discarded by the

cabbage, or the cabbage dies, it will become part of a different vehicle—maybe a new cabbage or a rock or a human being. But there are restrictions. The best analogy I can use would be to compare the single atom to a tool used in a large shop. Let's say it's a wrench which is used to turn bolts. It would exist in the toolbox as a wrench and would have all the potential of wrenchness, even when it was not being used, but it would only become vital to the work at hand as a worker picked it up and used it. Once the worker was done, the wrench would go back to the tool box and wait for someone else to come and use it.

Matter is something like this. It is used by one particular vehicle over here. When that experience is finished, the matter still exists, but is put back in the tool box, so to speak, to wait for another round of usage. It may be part of a human vehicle at one point and a cabbage at another.

Leichtman: That's all very clear.

Einstein: But there is some specialization. There isn't as much crossing or mixing of different kinds of matter as you might think. There is specialty matter which exists primarily in human vehicles. It "volunteers" to help the human family manifest. And as humans pass from the earth scene, this matter will then be sucked up into the Eternal Void. *[Laughter.]*

Japikse: The "EV," eh? *[More laughter.]*

Leichtman: Yes, we know all about the EV. Well, who keeps this all straight? Who's running the show? It sounds awfully complex.

Japikse: It's all programmed into an Apple computer. *[Laughter.]*

Leichtman: A *big* Apple computer.

Einstein: I guess you could say God—if you wanted a simplistic answer to a simplistic question.

[Laughter.]

Japikse: Let's assume it wasn't a simplistic question.

Einstein: Ah, you mean it was just a *dumb* question! *[More laughter.]*

Well, perhaps if I talked a bit more about the solar system and the universe as a whole, I will actually be able to give you the kind of answer you are looking for there. I'm not sure I will be able to communicate my thinking on these subjects fully to you; it will be very difficult, patching it through a medium, as it were. But let's give it a try.

Leichtman: I understand the difficulty. We will try to help with the right questions, if the comments don't come through clearly.

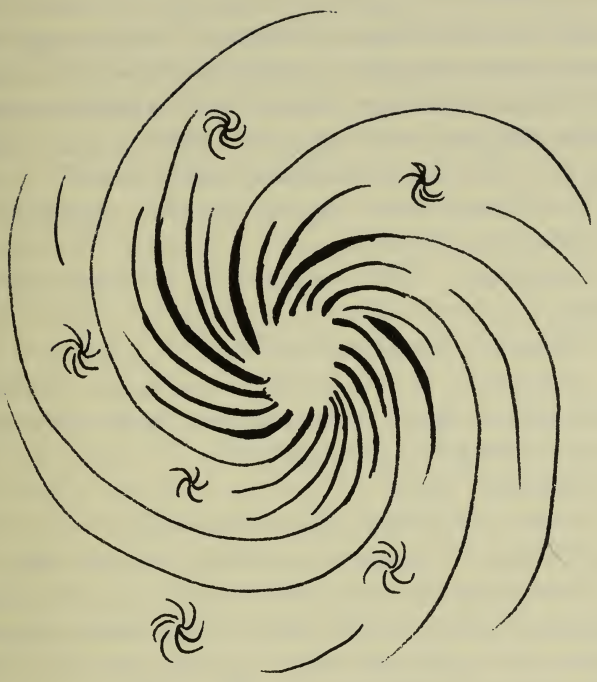
Einstein: Thank you. Let me begin by restating my original premise that the transformation of matter occurs as the result of being used by an indwelling life. All phenomena of matter must be seen in this context, if they are to make sense. Now, the best way to explain what I mean by the term "indwelling life" is to say that it is an entity or being which is ensouling itself in matter and evolving through association with matter. It makes no difference whether this entity is a human being, a planet, a solar system, or a galaxy; the principle is the same in each case. Of course, it is very difficult for a human being to comprehend the nature of a being who is ensouling a galaxy, but we can simply state that such a being would be comprised of all the individual units of the galaxy—the planets and solar systems and so on.

Leichtman: I understand.

Einstein: On the human level, the inner being uses physical, emotional, and mental matter to express its inner life. On the planetary level, the inner being of the planet uses physical, emotional, and mental matter for its evolution and manifestation. This planetary inner being exists as a vortex in subtle matter. You can think of this vortex as the intersection of the indwelling life and subtle matter existing in its primal state. As primal matter intersects with and accepts the indwelling life, or cosmic Idea, the indwelling life moves into manifestation as a Being, through the vortex. This is how It becomes a planet.

We can, therefore, discuss creation as the process of this Idea moving through various subtle planes of matter, intersecting them, and accumulating substance from each of the levels, pushing ultimately through to what we call physical existence. On a planetary level, this way of approaching creation would, in effect, rule out the "big bang theory" of creation and sustain the theory in which individual units are formed out of a central molten mass, subsequently separating into various bodies which collectively become the solar system, with its central sun and several planets.

Now let me explain this in more detail. The Idea, which could also be called the cosmic plan of God, sounds forth the creative impulse and proceeds into matter, intercepting with it at various levels, accumulating it at a central core or vortex, and appearing in its initial form as a swirling mass of matter. As the swirling mass of matter expands and grows and solidifies, various secondary vortexes begin to appear and start to attract matter in a similar way. These secondary vor-



THE VORTEX

texes eventually become the individual planets.

I am describing the birth of a solar system—at least, it is one way to describe it. The center or heart of the solar system, of course, is the sun. The planetary vortexes can be thought of as children of the sun or separated parts of the sun. Each of them would contain an indwelling and evolving entity which is part of the greater life of the sun. Is this making sense?

Leichtman: Sure. Can we ask some questions?

Einstein: Of course.

Leichtman: What comes first, the matter or the Idea?

Einstein: The Idea comes first.

Leichtman: But the matter must be there for the Idea to manifest, right? Are you suggesting that the matter is preexisting but unorganized?

Einstein: Yes.

Leichtman: Where did it come from?

Einstein: The matter came from a separate Idea.

Leichtman: Some people have said that the various grades of matter in the solar system, from subtle to gross, are really the corpse of the previous solar system—its dead body, in effect. This matter has already been partly vivified, but with each succeeding incarnation of the solar system, there is additional vivification and transformation. Is that theory anywhere near the truth?

Einstein: No. Matter existed previous to the birth of the solar system, and it will exist after it is used by the indwelling beings. That is true at every level of being. But the question was: where does this physical matter come from? It was created long ago through a separate act of creation, and left.

Leichtman: It's just used over and over again, without change?

Einstein: No, matter does change, even though it does not evolve. I'm making a distinction here between *change* and *evolution.* It is the indwelling essence in matter which evolves. As this evolution occurs, matter itself is changed. Its quality is transmuted. It is assimilated, transmuted, and left.

Leichtman: Would this be something like the principle of regeneration which can be seen in the cycle of planting wheat, nurturing its growth, harvesting its grain, making it into flour, baking the flour into bread, and then eating the bread? Is it this sort of transformation?

Einstein: Yes, it is very similar to that in principle. A better analogy would be the use of farm land which is continually replanted to grow produce. You would plant one crop for a season, then a different crop the next season, and so on, year after year. It is the same land from year to year, but the quality of the soil changes somewhat from year to year, as different crops are planted. If the crop rotation is managed properly, the soil is enriched. If not, it is depleted. The soil changes in quality, depending on its use. It has been borrowed, so to speak, for the growth or evolution of the crops, but it changes to a certain degree, even though its essential nature remains the same.

Leichtman: I presume that over a long period of time, matter is changed for the better by this association with evolving life.

Einstein: Yes. It becomes more refined in quality, which allows it to be utilized by more evolved beings.

Leichtman: So it mysteriously becomes more re-

sponsive to life.

Einstein: Not *more* responsive, but responsive to a different note, a higher note.

Leichtman: Oh, I see what you mean. It becomes responsive to a higher level of consciousness and can therefore be used to produce a more refined self-expression.

Now, according to esoteric literature, matter in the past millions of years has become more responsive to the principle we recognize as magnetism or cohesiveness. It has become more organizable and more responsive to what we call natural or physical law than it once was.

Einstein: This is true. The entities or beings who are ensouling matter become more organized themselves and more able to organize matter and transmute it into something greater.

Leichtman: These same esoteric sources suggest that the matter of the astral or emotional plane is more highly evolved and responsive than either mental or physical matter, for peculiar reasons.

Einstein: Well, I would not say that. I would say that physical matter would be more evolved because the evolutionary focus in our system is on the inhaled breath rather than the exhaled breath.

Leichtman: What do you mean by inhaled and exhaled "breath"?

Einstein: I would repeat that matter changes as the inner entity or being travels through progressively denser levels of matter and then returns. To go back to our analogy of the balloon, the balloon moves from the rarest or least dense matter into the densest, which would be the bottom of the ocean. But then, to con-

tinue the analogy, it would begin to transmute the matter. It would not just stay at the bottom, but begin rising up again, back toward the subtler levels of existence.

The use of the term "breath" is poetic. It is a reference to the breath of God—the act of breathing life into matter. The exhalation of this breath is the cosmic Idea being sent forth into matter. It is the ensouling life force moving into matter. As this wave of life touches the densest levels of matter, it begins a path of return—the so-called "inhaled breath." The ensouling entity is now moving back toward its source and through progressively less dense matter.

Leichtman: I see.

Einstein: So we might say that an entity such as a planetary being begins its evolutionary process by moving from mental matter into astral matter and then into etheric matter and finally into physical matter. In this way, it becomes grounded in physical matter and begins to transmute and vivify the dense matter of that level. As progress is made, it then begins to work its way back through the subtler planes of matter toward its original level of being, having been enriched by the experience of transmuting matter.

Leichtman: You make it sound as if there were two separate streams of evolution. One is the life force of the ensouling entity, and the other is the evolution of matter itself.

Einstein: Yes, except that matter itself is not evolving. It is merely being used. When matter becomes part of the body of a living entity, then it may change somewhat and become enriched, but this change is secondary to the evolution of the ensouling consciousness.

Leichtman: So then, genuine evolution is always in the consciousness of the indwelling life.

Einstein: Rather than the actual matter used, yes.

Leichtman: This seems to imply that the matter we will use to make bodies five million years from now will be more enriched, and that we will be able to do a better job of being humans because our bodies of thoughts, feelings, and physical activity will somehow be more responsive to our soul. Is this correct?

Einstein: Yes. Even on a short-term basis, we are doing a better job now as opposed to even a couple thousand years ago.

Leichtman: Well, let me ask some questions about the transformation of matter. If I am hearing you correctly, matter is changing in various ways. One change is that the subtle varieties of matter are moving into denser levels, as if there were a continuous precipitation of matter.

Einstein: Yes, there *is* continuous movement toward the denser levels. And as matter is pushed into denser levels, the denser matter of the physical plane is then transmuted into less dense states. There is continuous movement of this nature.

Leichtman: Is this a cyclic movement? Is the matter just changing back into what it once was? Is it just turning around and coming back, from the subtle to the gross and back to the subtle again?

Einstein: No, it is not being recycled.

Leichtman: You mean there is a continuous creation of matter?

Einstein: Absolutely. It is something like a matter machine which is continuously in operation.

Leichtman: Central headquarters is making matter

again. *[Laughter.]* Okay, let me retrace what you are saying. If mental matter becomes emotional matter, and emotional matter becomes etheric, and etheric becomes dense physical matter, what is the next phase? Is it the phenomena of radioactivity?

Einstein: No.

Leichtman: Well, then what is the next phase?

Einstein: The dense physical matter becomes a different type of etheric matter.

Leichtman: Well, this is where I am getting lost. It sounds as if it is simply reversing itself, and yet you said that's not the case.

Einstein: In the literal sense of *direction,* it is reversing itself. Having come from the subtle planes, it is now returning to the subtle planes. However, as this dense physical matter is being transformed into etheric matter once again, it goes through a refining process. It is able to be used in much different ways than the last time it was etheric matter.

It becomes *mature* etheric matter rather than *young* etheric matter.

Leichtman: Ah, I see. It is said that in very ancient times certain subplanes of etheric matter were used only by plant life, while humans would use a more refined element of etheric matter in making their bodies. In recent times, things apparently have become more mixed. Is this what you are referring to?

Einstein: In a limited sense. I'm referring to the broad spectrum. Keep in mind the distinction between the ensouling entity and the matter it ensouls. In order to provide a broad cross section of matter suitable for ensoulment, matter itself goes through many changes. There is more refined matter and less refined matter on

THE ODYSSEY OF MATTER

each of the subplanes.

I have a picture in my mind of a V-shaped diagram. Matter moves down one side of the V and hits the bottom—which is the physical plane—and then it moves up the other side. And on the downward slope it is young matter, and on the upward slope it is old matter. All matter goes through this refining process, moving down through the subtle planes to the point of the V and then back up. Now, all along this spectrum are different types of matter; these differences depend on age and the various qualities it has vibrated in harmony with over its period of existence.

An ensouling entity would use various particles of this matter for the purpose of manifesting its self-expression. Depending upon its evolutionary state, it would pick matter from one level or another. It doesn't necessarily use just one type of matter, however. It may pick some old matter and some new matter and some in-between matter, and put them all together for its own particular purposes.

Leichtman: Would a frog select younger matter for its bodies than, let's say a saint or an angel? I assume a saint or an angel would take the older, more refined, more subtle matter.

Einstein: Of course. You earn the right to use the older matter.

Leichtman: Then the matter which would go into the physical, etheric, and astral bodies of a frog would be much less responsive to the life force than the matter in the bodies of a saint.

Einstein: That's right. Some matter is moved around very freely to accommodate the various needs of the different grades of ensouling life, but some of it is

reserved for special life forms.

Leichtman: Something like matter banks?

Einstein: Yes—you call ahead and reserve matter. *[Laughter.]*

Leichtman: Like a restaurant reservation. *[More laughter.]*

Einstein: Some of it is removed to other areas. Sometimes particular areas of the universe are producing more refined matter than others, and it is transferred to other places, where it is needed.

Leichtman: So at any one point in time on the physical plane, you would have matter in different stages of development. You would have old and young physical matter. Can you give us an example of what you refer to as younger, undeveloped dense physical matter? For instance, is the carbon in a diamond more evolved than the carbon of wood ashes, both in terms of age and refinement?

Einstein: The best way to detect this refinement is in the way or form the matter is used. Yes, jewels and precious minerals would be examples of the higher quality, more developed matter.

Leichtman: Is the matter which appears in crystallized forms more likely to be more refined than the matter in amorphous forms?

Einstein: Yes. And similar observations can be made about the matter being used by human beings, the more evolved animals, and the more evolved plants. The more evolved the being is who is using the matter, the more refined the matter is likely to be. We cannot measure the actual age or refinement of matter, but we can measure the quality or expression it is associated with. We can measure the functions and uses of

the bodies the matter is a part of.

Leichtman: What about the contention made by some people that artificially-made jewels do not have the same properties as the ones made by nature?

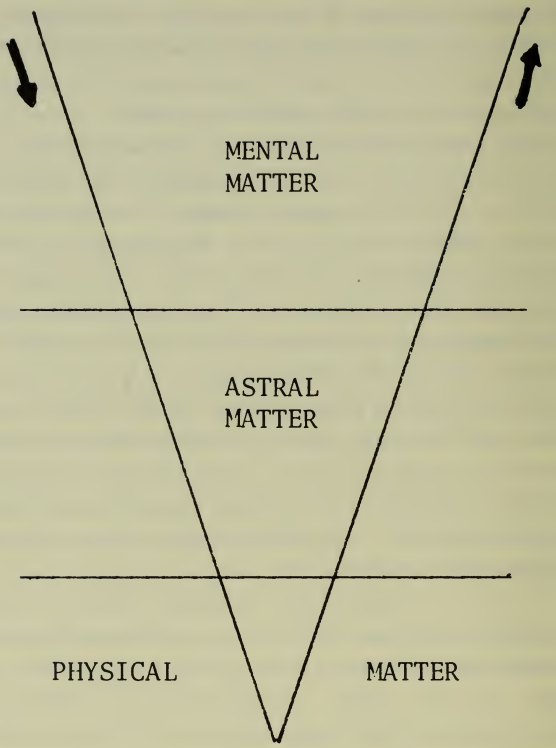
Einstein: That's not necessarily a result of the use of old or new matter. And do keep in mind that it is very common to use both in producing bodies.

Also keep in mind that the difference between old and new *physical* matter is not as great as the difference between old and new *mental* matter. The time interval is quite different. If we were to illustrate this spectrum of matter in the shape of a five-inch V, for example, we could then draw a line one inch up from the bottom of the V and say that all matter below this line is physical matter. Now, if the transformation of matter is represented by moving down one side of the V and up the other, and the aging process parallels that movement, then if you were to take new matter from one half inch up one side of the V and old matter from one half inch up the other side, it would be hard to detect too much difference between the two samples.

Yet if we complete this diagram and place astral matter between one and three inches from the base and mental matter between three and five inches from the base, we can readily visualize that the difference between old and new mental matter is far greater than the difference between old and new physical matter. Old mental matter would have traveled through all the various subplanes down to the bottom of the V and then back up the other side.

I suppose the next question is, "So what?"

Leichtman: Well, I *am* wondering about the practical significance of this transformation of matter. If it



THE TRANSFORMATION OF MATTER

is connected with our individual evolution and the evolution of the life of the planet and the solar system, as you say it is, then I presume there are facts we need to understand about matter itself. Is there something we can do consciously with matter to accelerate evolution?

Einstein: It will be easier to answer that question in terms of emotional and mental matter, rather than physical matter. A knowledge of the relationship between the different types of matter and the different qualities of emotion and thought could aid in improving the quality of our emotional and mental bodies.

Leichtman: So as you improve the quality of consciousness, you create a corresponding change—

Einstein: Of course.

Leichtman: So again, it is the indwelling consciousness which must initiate the fundamental work of improving the quality of life—meaning us.

Einstein: Yes. The emphasis should be to improve our consciousness, rather than get so involved in matter. At least, this is true in a strictly theoretical sense.

You know, there are many implications to these ideas which will be helpful not just to scientists but to others as well. There are many discoveries which psychologists and physicians need to make, for example, concerning the subtle matter associated with emotions and thoughts. Some of these discoveries will make it easier to discern the difference between the phenomena of consciousness and the phenomena of subtle mental or emotional matter—the difference between the thinker and his thoughts or emotions, to put it in philosophical terms.

Leichtman: There are professional people who do this now—not many of them, but some do talk in these terms. I doubt if very many of them bother pursuing the esoteric details about the subtle matter of emotions or thoughts, however.

Einstein: And it might be a distraction for many of them to do so. I recognize that. But it is also useful to see where this kind of investigation can lead us. One of the discoveries that researchers in psychology and medicine will eventually make some day is that nonferrous matter also has the magnetic properties which ferrous matter does. This includes the matter which goes into the substance of human thought and feeling. It is not the type of magnetism which attracts iron filings, of course, but it is most definitely a species of magnetism. It attracts other substances in harmony with it, as well as repelling matter which is not in harmony with it.

Indeed, there is a whole science of magnetism waiting to be discovered and applied to physical and psychological health. Of course, it will be awhile before it is discovered—science has a lot of homework to do first in comprehending the phenomena of magnetism in its fullness. As long as scientists insist on staying focused in the densest levels of physical matter—dead matter, really—they will miss what I am talking about. The magnetic properties I am referring to here are more likely to be found in the bodies of the higher plants, animals, and humans.

Leichtman: Where should an interested scientist begin in trying to study these possibilities?

Einstein: There are hints here and there in the writings of some occultists and others. Of course, orthodox scientists tend to reject such writings without

even considering them.

Japikse: Yes, there will probably even be a few who will reject the comments you are making here, because we are using a *medium!*

Einstein: Imagine that. Well, those scientists usually aren't the ones who make breakthrough discoveries anyway, are they? But that would be one place to look. They might also look up the subject of radiesthesia and consider some of the cures achieved by herbal and homeopathic methods. Medicine is really at the stage where it needs to take a closer look at some of the remarkable results which have come from these unorthodox methods. Certain types of subtle physical or etheric matter seem to attract specific illnesses to the physical body. The right type of magnetism administered as an herbal or homeopathic treatment would be able to dispel or disperse the "bad" matter, leading to a cure.

A parallel situation can be found in psychology. Experimenters will eventually find that emotions must be dealt with both as highly magnetic nonphysical matter and as an aspect of consciousness. The difficulty in treating many emotional illnesses stems, in part, from the fact that the emotions which cause these problems tend to be magnetically responsive to a kind of astral matter which easily "glues" itself both to our own feelings and to more of its own kind. This magnetic action makes it very difficult to get rid of the "bad" astral matter—and the emotional problem.

Leichtman: So where do enlightened physicians and psychologists go from here? How can they investigate these possibilities?

Einstein: This is really out of my field. I can only

drop a few suggestions and hints for others to follow up.

A surprising amount has been written on these subjects. These writings are not always easy to find, but the right people are somehow able to find them anyway. Reading these books would help them fill in the gaps in their own thinking and observations. For example, they ought to read about the hidden side of life—the so-called invisible realms and the subtle planes and grades of matter. There is a wealth of material about these subjects which can be investigated scientifically. I'm not talking about probing well-kept esoteric secrets here—just finding out simple facts which have been ignored by science, such as the fact that small amounts of vegetable or mineral matter—the essences of flowers or homeopathic remedies—can have a powerful effect in treating human illness.

Frankly, it is amazing that any physician or psychologist can fail to appreciate that there is an ensouling consciousness which uses the matter of thought, emotion, and dense substance to create the various bodies of manifestation. The very performance of their duties should lead them to try to discern the Idea and inner purpose which is ensouling the forms they treat, so that they can better help this Idea manifest. To put this in pragmatic terms, the physical or emotional body of a person might be sick, but the inner being and inner Idea is quite healthy and seeking to heal the substance, pattern, and function of these sick bodies. That should be a basic premise of medical science. It is a *fundamental* law of life and its manifestation.

Leichtman: It is a rather common concept in many schools of thought.

Einstein: Yes, but it often just remains a theory without much practical significance. There are few medical or psychological techniques which actually incorporate or implement it—or even test it.

I suspect that some of these ideas about the magnetic aspects of physical and emotional sickness will be the focus for some real breakthroughs in medicine, and perhaps inspire similar breakthroughs in other scientific disciplines. In many ways, it is medicine and psychology which will have to lead the rest of the scientific community to a discovery of the ensouling consciousness and its relationship to matter, because they deal more directly with the subtle levels of matter. Of course, the whole field is ripe for many more breakthroughs than have occurred, and some of them potentially could be dangerous. I imagine they will come as the result of trial and error, without a full grasp of why it all works—much as electricity was discovered without knowing much about why it works.

Leichtman: Well, this is fascinating; you've given us some very tantalizing ideas for relating your theoretical comments about the relationship between matter and consciousness to practical applications. I can accept these ideas for several good reasons—not just because they are coming from you, but also because they are consistent with some of my own observations, as well as the observations of others who have written and spoken on these topics. But I would like to go back once more to our discussion of the transformation of matter, from subtle to gross and back to subtle. I am wondering if there isn't some kind of meticulous study of physical matter which will give at least a hint of proof about what you've been describing. Aren't there any

sophisticated gadgets or devices which can detect some of the actual changes in dense matter which occur during this transformation?

Einstein: Oh, no. Definitely not.

Leichtman: The changes are too subtle to observe?

Einstein: Too subtle to be observed from a physical perspective. In other words, a truly profound understanding of what is happening in physical matter can only be achieved by viewing it from the next higher level of matter.

Leichtman: So phenomena such as radioactive decay are not part of the evidence which would support this transformation? This is not part of the "maturing" of matter?

Einstein: That's a different phenomenon.

Leichtman: Is there something in the rapidly evolving study of subnuclear particles which would reflect the changes we've been talking about? Would a new look at these tiny particles lead to discoveries which would support your idea of a life force which is sweeping matter from a subtle plane to a denser plane and then back to a more subtle plane? I'm talking about the mesons and that type of particle.

Einstein: All the little guys. *[Laughter.]*

Leichtman: Yes. Would it help the scientists who are studying these phenomena to consider what we've been discussing?

Einstein: In general, I believe not. Let me say this. Being able to prove the transformation of matter through physical experimentation would not really help science achieve what I think should be its basic goal, which is to begin viewing physical phenomena and physical matter as part of a much larger phenomenon.

It would essentially just keep scientists trapped in the physical, validating and verifying their physical observations. It is necessary to run experiments which validate one's observations, but it is extremely limiting to view physical matter only from the physical plane. To understand matter, the physicist must study it from the level of subtle, nonphysical energies.

Leichtman: Well, other than draw analogies from medicine and psychology, how does the physicist do that?

Einstein: He sets up an apparatus to view etheric matter.

Leichtman: Of course. *[Laughter.]*

Japikse: Deus ex machina. *[More laughter.]*

Leichtman: Can you describe this apparatus?

Einstein: Well, he would take a wire from over here and a wire from up there *[motioning with his hands]* and combine them with a power supply. And poof! Out would come the indwelling life. *[Laughter.]*

Leichtman: Is it practical, all kidding aside, for modern electronic engineers or physicists to build devices to study etheric matter?

Einstein: We're getting there.

Leichtman: It's achievable?

Einstein: Of course. It's all a part of the evolution of scientific thinking. It's just that up until now, scientists have basically been limited to studying physical matter. Now they must study the underlying currents and energies which influence physical matter.

Leichtman: Right. Well, this leads to my next question. It seems that the study of matter and subatomic particles has reached a practical limit. In many ways, scientists have gone to the very edge of the phys-

ical plane. They are now at a kind of interface between the etheric and the dense physical planes, and they don't quite know what they are looking at. Is there something of the phenomena of the interface itself which could be studied now, leading them on to the further implications we've been discussing?

An analogy would be the study of the interface between water vapor and liquid water. Obviously, there are certain phenomena which occur at the interface, as the water moves back and forth between its liquid and its gaseous forms.

Einstein: And so, to extend the analogy, you are asking if this can be done at the interface between etheric and dense physical matter. Yes, it can, and I'm sure it is being done. But we are in need of a breakthrough.

Japikse: Is it being done with an awareness that an interface is being studied, or is it being done in the belief that it is part of the known physical level of matter?

Einstein: Oh, I don't think the people working on this suspect that they are at an interface. It's more a case of discovering certain levels of matter which clearly exist but are not observable in any way from the physical level of existence. And the implications of what this means are beginning to creep into the thinking of the people involved.

Leichtman: What line of direction would you suggest for their further exploration? Looking at the phenomena of bevatrons, cyclotrons, and Wilson cloud chambers? Or should they study electricity or magnetic phenomena?

Einstein: Well, I'm not in a position to give you

the breakthrough itself, here in this interview.

Japikse: It would sell more books. *[Laughter.]*

Einstein: At least to the handful of people who are actually working on such projects. It wouldn't make much sense to anyone else.

You could go in almost any of the directions you just mentioned and find the interface. The key is studying the qualities and characteristics *behind* the physical movement of atoms. This would reveal that there are subtler particles interacting with the atoms of physical matter.

Leichtman: Are you saying they should speculate on the electromagnetic phenomena within the nucleus of the atom—that some of this is really extremely subtle matter rather than force?

Einstein: Yes.

Leichtman: And that this subtle force somehow turns into matter and that matter turns back into this force?

Einstein: Folds back on itself, so to speak. I couldn't have said it better myself. But keep in mind that it's very easy for us to sit here and say you ought to study this instead of that. In practical terms, it's more a matter of trial and error until we achieve the breakthrough. The work is being done and it is in competent hands.

It is somewhat simplistic to say, yes, you ought to take the nucleus of an atom and examine its subtle matter. Saying that still leaves the practical question of how you do it, of how you develop devices to measure it, and so on. That is what is taking time.

There are many of us here that are pushing the investigators in the right direction. They have not yet

made the major breakthrough, but it is coming. It will be a confirmation of the existence of realms of life which are not measurable in physical terms, beginning with the etheric plane.

Leichtman: Okay. I want to ask you about a few physicists who are busy exploring the relationship between certain Eastern philosophies and nuclear physics. There is a man I know, Fritjof Capra, who wrote a relatively popular book called *The Tao of Physics*, in which he speculates on some of these possibilities. The same can be said about another book, *The Dancing Wu Li Masters*, by Gary Zukav.

Einstein: Excellent books. They should be read by everyone with an interest in science. There's a need for more of this kind of speculation.

The melding of East and West is, of course, proceeding on schedule. Physicists need to discover the link between the mind and what the mind perceives in physical matter. It has always been assumed, up through the last several years, that the scientist is limited by the restrictions of the physical plane itself. What we must realize is that it is not the physical limitations which restrict science *but the mental limitations of the scientists!* Until this is understood, the major breakthroughs will not be forthcoming.

Leichtman: I would presume, then, that the laboratory the scientist will use to explore these interfaces will not be some monumentally expensive laboratory costing tens of millions of dollars, but simply the imaginative minds of brilliant physicists and their grasp of esoteric mathematics. The language of mathematics, after all, lets you speculate about nonphysical states, fourth-dimensional forms of movement, and all that

exciting stuff.

Einstein: That's right. It's particularly important for the scientist now to examine the limitations of his thinking about the physical realm, rather than try to devise more and more complex physical devices.

Leichtman: They can put that cyclotron away and go back to the drawing board. *[Laughter.]* Would it be helpful to study some of the works of the great mystery school founded by Pythagoras?

Einstein: Ah, I see the point you are bringing up, and I will expand on it a little. In ancient times, there was a much greater understanding of the relationship between the mind and physcial matter.

Leichtman: You're talking about the ancient antecedents of our present civilization?

Einstein: Yes.

Leichtman: The ancient Greeks and Egyptians?

Einstein: Yes. Although they were not necessarily as sophisticated as we are in dealing with physical matter and machines, they were much more enlightened and efficient in what they did use. Their science was quite sophisticated. An example which is frequently cited is the astonishing achievement of the pyramids. I would love to have some construction company bid on building a pyramid today and see if it would be economically feasible. *[Laughter.]* I'm sure it would not be.

My point is that humanity is not really better off today in our intellectual understanding of matter, in spite of our technology and scientific advances, than we were thousands of years ago.

Leichtman: In fact, many people think our technical advances have made us worse off. Some say, for in-

stance, that all of our excessive mining and drilling for oil is akin to sticking needles and knives into the skin of a dear friend and wounding him.

Einstein: Well, in a sense that is true, but you have to keep the scale of things in mind. On a rational scale, it's something like getting a pin prick in your pinky. It would be annoying but not really harmful.

Leichtman: They use this analogy especially in reference to mining radioactive materials, some of which can become ferocious health hazards in time. Mother Nature dispersed and buried these materials very deep to keep them out of the way of humans, but now we seem to be working contrary to common sense and natural order, by digging them up, refining them, and distributing them all over the place.

Einstein: I don't think these critics should take their analogy so literally. We live in a closed and regenerating life scheme. The recuperative and recycling powers of the Being which is this planet are far greater than the alarmists lead us to believe. I might just cite an example of what I mean. An eruption of a volcano creates a multitude more air pollution in one day than Los Angeles could probably create in 1,000 years, and yet the planet has survived the eruptions of volcanoes many, many times.

This is not to condone in any way the creation of pollutants, but merely to point out that air pollution is as much a natural phenomenon as it is a manmade phenomenon. And an understanding of nature's ability to cleanse the air would lead to a much greater understanding of how man can cleanse the air.

Keep in mind that the scientific answers to all of the problems of the day are there for the looking. They are

not hidden; they are out in the open. It is merely the lack of understanding and science's inability to grasp the obvious which keeps these problems from being solved. I don't mean to sound simplistic, but the air pollution problem is a good example. The planet obviously has the capacity to recycle its air. The challenge to science is to understand this obvious and very apparent capacity. It would then be able to solve the problem of air pollution. The answers are all there for us to find.

Japikse: This strikes me as a very important point. Can the same be said about solving the energy crisis?

Einstein: Why, of course. The energy problem is simply a lack of oil. *[Laughter.]* Well, I'm serious. If you look at the problem in its most simple terms, it's that we don't have enough oil. But the planet as a whole obviously doesn't have an energy shortage; it's just us humans. The planet has existed for billions of years without burning oil and will continue to do so. There are other means and infinitely better ways to harness energy. The planet has other ways of generating energy, and science can discover those ways.

We are in a transition period right at the moment. We have been relying so much on one source of energy production that we are overreacting to the discovery that we won't be able to use that one source of energy indefinitely.

Leichtman: Of course, some people are going to read this evaluation of the situation and complain that you've just given us the energy equivalent of, "Let them eat cake." *[Laughter.]*

Japikse: Let them drink oil. *[More laughter.]*

Leichtman: Let them burn wood. Of course, you

are absolultely right; we have had an obsessive concentration on oil as an irreplaceable resource, and that's rather foolish.

Japikse: Would you talk a bit more about ways of approaching the energy problem more constructively?

Einstein: Well, most of the approaches scientists are taking are basically correct. The problem lies more in the public and political perception of the shortage, and the tendency to limit the solution to current methods of generating energy. There are many ways to harness energy. There are many civilizations which have existed prior to our present one—or which exist now in other realms—and their means of generating energy have often been quite different from what you are used to now.

Leichtman: Were these technical civilizations?

Einstein: Sure.

Leichtman: Is there a good probability that eventually scientists will be able to efficiently harness the power of the earth's magnetic field as a source of energy?

Einstein: For limited applications, yes. There are several ways to approach this problem of energy. One is to look at the physical realm and realize that there are various options for harnessing the physical sources of energy already known to mankind, be it oil—

Leichtman: Wind, rainfall, tides—

Einstein: The sun, magnetics, coal, gas, motion—

Leichtman: Hot air. *[Laughter.]*

Einstein: Yes, there will never be a shortage of that, will there? *[More laughter.]*

The other way to look at the problem is to realize that the ultimate energy source does not occur in the

physical plane! Until this realization is commonly accepted, humanity will be limited merely to making the best use of what it has, physically.

Leichtman: Then nuclear fusion or fission—

Einstein: Are not the answer.

Leichtman: Right.

Einstein: Nuclear energy is still a physical form of energy. It is generated by doing something physical to matter. It uses physical matter to produce physical energy. In that sense, it is the equivalent to burning coal. It has its efficiencies and its inefficiencies; it has its specific applications, but is not suitable for other applications.

We're smart enough right now to know the limitations of the physical varieties of energy and how each type of energy should be used. But the real solution to the energy crisis will come with the realization that the ultimate source of energy is a nonphysical source.

This realization is many years off.

Leichtman: I take it that when this insight arrives it will not just be a philosophical realization but a practical development which we can use to operate our refrigerators and automobiles. It will be a tangible force.

Einstein: Oh, of course. There are some scientists who are working in the right direction even now. They have had a glimpse of the possibility. But as with most major breakthroughs, it's going to take many, many years to achieve.

Japikse: When you say "many, many years," are we talking several generations, or thousands of years?

Einstein: It will be several generations until it is an efficient and usable source. This doesn't mean that there aren't some people who have the right idea, be-

cause there are. They are going in the right directions. But it will be many years until this nonphysical source of energy is harnessed practically.

I might add that this form of energy has already been harnessed previously in the history of humanity. So the challenge to science is a problem of recollection, rather than a problem of making a new discovery.

Leichtman: Atlantean science returns! *[Laughter.]*

Japikse: The future lies in the past. *[More laughter.]*

Leichtman: I presume this breakthrough will be coordinated to occur in harmony with the evolution of humanity and civilization.

Einstein: That is a major problem. If the answer were to arrive prematurely, it could be very harmful to civilization.

Japikse: It was certainly harmful to Atlantis.

Leichtman: I suppose the situation is similar to the one Tesla faced, with some of his inventions [Nikola Tesla, the electrical genius, who was interviewed in the first series of *From Heaven to Earth.]* If they had fallen into the hands of international terrorists, the consequences to civilization would have been disastrous.

Einstein: It would be like giving a gun to a three-year-old. Well, this is a valid point. Certain technological breakthroughs only become possible when we have a satisfactory technological base and the ability of humanity to accept them and use them wisely. When this nonphysical energy source is tapped, it will become extremely easy for virtually anyone to generate enough energy to blow up the planet. That would be very dangerous, until humanity has grown up a bit more than it has.

Leichtman: Of course, we are almost at that point now. Our stockpile of atomic and hydrogen bombs is large enough to kill everyone on the planet 20 times over, I think.

Einstein: This is true.

Leichtman: Talk about a wretched excess! Who needs enough power to kill everyone 20 times?

Einstein: Well, I spoke out about this danger many times. I don't think it is necessary to spend much time here reiterating what I have said in the past.

Leichtman: No.

Japikse: But it is relevant for people to be reminded of the potential dangers of scientific breakthroughs. As we look for more and more powerful answers to our problems, we have a responsibility to grow up and become more civilized.

Leichtman: Yes, I think these comments certainly apply to the theme of this project—the work of the priest of civilization, the priest of God, whether it is a writer, author, doctor, or scientist. The priest of God certainly has a responsibility to civilization to make sure his work is helpful, not harmful. Can we talk some about the scientist as a humanitarian, and the responsibilities of the scientist in terms of his training, his outer work, and his relationship to people outside the field of science?

Einstein: Of course. It should be clear that many times, for good reasons and bad reasons, scientists as well as others get caught up in the mere physical phenomena of life—in finding solutions to problems and making major breakthroughs just for the sake of discovery, rather than because the discovery advances a basic human purpose. Scientific work sometimes

becomes a goal in itself, justified in the holy name of "pure" science. The classic example of this is what we've just been talking about—the scientist who harnesses a new kind of energy, thereby unleashing forces which should not be given to those who lack the enlightenment to use them wisely.

There's much science fiction written about this particular problem.

Leichtman: Yes.

Einstein: I know the pressures that can be involved. The atomic and hydrogen bombs were all developed in the spirit of so-called pure science and given to a world which was not prepared to use this science wisely. These breakthroughs probably should never have been disclosed.

A lot of pure science is done in the name of hate and warlike attitudes between nations. The arms build up today among the major countries is one of the great incentives for new technological advances, and yet the ultimate goal is mere military advantage and a greater capacity to destroy. As with any endeavor, science can be perverted to the ends of those who wish to do harm or evil to the world, rather than make the world a better place. So it's a harmful illusion for the scientist to become wrapped up in the "science for the sake of science" argument.

The reasoning goes something like this: "I am the brilliant scientist who can make these major breakthroughs. What the world does with them is not my problem." Well, what the world does with them *is* his problem. But it is easy to rationalize the problem away, because the pressures can be great.

Japikse: Exactly what are the pressures?

Einstein: One of them is the loss of scientific prestige by withholding or not disclosing a breakthrough. There is an intense desire among scientists to be well-respected and well-known in the scientific field. It is very difficult not to publish new information in the name of humanity.

Of course, scientists aren't the only ones who seek respect and fame in their worlds. Most creative people do. And certainly politicians do. But the scientist has a unique problem in that many of the fruits of scientific labor can be used for physical destruction, which is not true in other fields of creativity. I guess politicians are good at using the fruits of scientific labor to cause damage, but that is precisely why the scientist has a special responsibility.

Leichtman: Who's holding the gun to the heads of scientists forcing them to create inventions which destroy life and property?

Einstein: That's my point: the pressures are far more subtle. Usually, there is the hope or promise of some kind of gain. It's not always just prestige, however; sometimes a scientist is caught up in political rhetoric. He begins to believe that there are good reasons for his country to develop an advantage in destructive capability.

Leichtman: And of course we have in this country an enormous military industrial complex which seems to pay scientists very well, in addition to supporting their line of research and invention. Well, what are the solutions to these problems? Better education for scientists? Some kind of humanitarian alliance among scientists?

Einstein: That's an interesting question. I suppose

everyone who has participated in these interviews has grappled with this basic question in terms of their field of enterprise. When you discuss the problems of society and try to come up with solutions, the all-encompassing answer always is that humanity as a whole must become more aware and must learn more about the purposes and principles of human living. Mankind needs to learn to put principles above personal gain, individually and collectively. Of course, this is a very starry-eyed statement, but until people start taking it seriously, none of the other possibilities will stand much of a chance of succeeding.

Both of the possibilities you mentioned are good ones. The scientific community should become more compassionate, more protective of humanity, and more concerned about the impact of its discoveries. It should realize that there is more to life than scientific prestige, and if releasing a discovery or invention will lead to increased destruction, it is better that it be suppressed. But it is not just enough for scientists to endorse these principles, even though it would be a good beginning. The whole issue revolves around the wisdom and intelligence and compassion of the world in general. And these qualities are conspicuously lacking in a few pockets here and there.

Leichtman: Are there specific recommendations you can make for improving the education and training of scientists, so that it emphasizes these humanitarian principles more?

Einstein: My specific recommendations would pretty much follow the ideas we've been talking about this afternoon. There ought to be instruction which would help scientists appreciate that the full scope of

their inquiry must embrace a larger perspective than just physical observation and study. But the problem with trying to teach this very fundamental principle is that it gets tinged with religion and all the preconceptions associated with it. It's very difficult in our modern world to teach a proper evolutionary and metaphysical background for science. Using nonscientific terms such as "God" and "creation" is very difficult; the dicussion soon becomes warped and politicized.

Japikse: Yes, you were well known to have strong mystical tendencies in your approach to science, but I find very few scientists who are comfortable talking about that aspect of your life.

Einstein: The ideal would be to give scientists some background in the subtle forces of life, a knowledge of how they behave, and an appreciation for the different levels and planes of existence. If this could be taught without associating these concepts with religious assumptions and creeds, it would be very beneficial.

In addition, I would like to see scientists trained in the ethics of working on behalf of humanity. They need to be given a framework whereby judgments can be made ethically regarding the propriety of disclosing potentially dangerous information.

Leichtman: You seem to be presuming that every scientist would always know exactly when he is about to open a Pandora's box. Is that always possible?

Einstein: No, you are absolutely right. It is often a very difficult thing to know.

Leichtman: A good example of this difficulty, it would seem to me, is the genetic manipulation currently being done. It is not exactly clear how harmful this could potentially be. The hope is that it will be highly

beneficial—but horrible things could come from it, too.

Einstein: I'm not advocating that scientists shy away from pursuing new discoveries, simply because they may be harmful. What I am saying is that better judgments must be made, once a discovery occurs, as to whether humanity is prepared to use it—and its implications—in an enlightened way.

You would be surprised, when you look at it from this side, how many inventions and discoveries have *not* been disclosed by scientists, precisely because humanity was not prepared to use them wisely.

Leichtman: I was about to ask you about that. It does seem that some scientists do make these judgments.

Einstein: Absolutely. There have been some wonderful inventions and discoveries which would have been quite an advancement for the planet as a whole but also had so much power for destruction, if misused, that the scientists involved decided, with a lot of prodding from the inner side, that it would be better not to make them known.

Leichtman: Yes, I've run into people who have made that kind of decision. They were all individual, personal decisions, though. This was never a case of someone being hounded by others into suppressing his discovery.

Einstein: Right. It's a little more difficult to make that kind of decision if the scientist is working in a government sponsored program, however. A bureaucrat is bound to run in, grab it, and steal it.

Leichtman: Could you give us an example of some of the discoveries and inventions which have been suppressed?

Einstein: Well, because of the energy crisis, there have been numerous discoveries in the last several years for harnessing energy. Some amazing prototypes have been developed. The original motivation for working on these devices has usually been to light our cities and power our automobiles more efficiently. But when the prototype has actually been developed and the scientist put his "evil hat" on, he has begun to think about what would happen if the president of a banana republic somewhere would start to use these devices. So he has decided that humanity would be better off without his invention at this time.

Leichtman: Yes, I know someone who scrapped some electronic devices which could manipulate consciousness to a surprising extent. Well, it sounds as though the project of getting scientists to think in these terms is basically one of moral and philosophical ethics.

Einstein: I might add that it applies not just to the work of the physicists and the chemists, but also to the work of such scientists as psychologists and sociologists. They have exactly the same responsibility to make sure that the ideas and projects they develop truly serve the public, and not harm them.

Leichtman: What kind of potential harm could the ideas of a psychologist or sociologist do?

Einstein: It's often quite subtle, and not everyone has the capacity to recognize it. There are certain brainwashing tactics, for example, which are now being incorporated into psychological practices. Of course, the psychologists get very annoyed when someone accuses them of brainwashing, but the use of the term is valid.

Like physicists and engineers, the psychologists tend only to see the positive side of their theories and how

they help people, but some of these practices are very dangerous. There is one new application of hypnosis in particular which is rapidly becoming popular in America that is a veritable time bomb threatening the unsuspecting public. There are also the bizarre theories and new techniques for managing "sexual problems" which are now being used by some unorthodox schools of psychology. The potential harm of these new developments in psychology—psychological technology, if you will—is going to be difficult to assess, but some of it will be quite detrimental. It will also be hard to reverse the damage, once it is done.

The influence of new discoveries in sociology is more indirect. Sociologists usually don't have much direct contact with the public, but they do influence politicians, political scientists, and other social planners. Some of their discoveries about the reasons why certain groups exhibit antisocial behavior are valid, but superficial. Just like other scientists, they often are looking only at physical phenomena, and do not embrace the larger perspective. They do not look at the physical plane from the next higher level. And the solutions they frequently propose, as a result of their research, often actually deepen the real problem. In particular, there are a lot of strange ideas coming out of the sociologists who study the so-called "disadvantaged" or the "victims" of society. They are not seeing the whole picture, and if society accepts their conclusions, the damage done could be very serious.

I don't pretend to be an expert in these fields. But I do think it is important for people to understand that it is not just the hard sciences which need to improve their ethics and be aware of their potential for harm. Anyone

who would serve humanity must struggle with the possibility that he or she might unwittingly harm humanity instead—and take action to make sure this does not occur. It is part of the responsibility which falls to those who would serve.

Japikse: You mean it's not easy being a priest of God? *[Laughter.]*

Einstein: It's certainly no role for anyone who blithely assumes that we live in the best of all possible worlds. *[More laughter.]*

Leichtman: I should think your comments would also apply to the more militant religious groups. Some of the theories and techniques they embrace are certainly dangerous.

Einstein: And militant political groups, too. Yes, but they aren't often confused for scientists.

[Laughter.]

Keep in mind that *wherever* there is power to be wielded by a group, there is also the risk of misusing that power. My basic point is that even though the discoveries of researchers in all scientific disciplines may be valid and useful in a limited way, not all of them will be useful to society in the long run. Some may be positively harmful—and this should be a concern for all researchers.

We are moving into a period when it will be more and more important to make these decisions. We are going to have to examine philosophically the *purposes* of psychology, sociology, and the hard sciences to determine how well they are being served. Do our sciences serve humanity and civilization? This is a fundamental question. For years, we have been dissecting the mind and the atoms and gazing at the stars

and amassing an amazing amount of information. Now it is time to stand back a bit and look at *why* we are gathering all this scientific information. I'm not saying it is wrong to gather data—not at all. I'm simply suggesting that we need to better understand why we are doing it—and the benefit humanity will receive from proceeding along any particular scientific line of inquiry.

There are many advances we can make in this regard.

Leichtman: For a start, it would help just to get scientists to appreciate the full significance of the fact that we all live on the same planet, are all part of the same race, and all share the same problems.

Einstein: Yes.

Leichtman: Is there other advice you can give on the education of scientists?

Einstein: I have to say it is a mistake to divorce the spiritual side of human life from the scientific side. We do not integrate these two sides of life very well. The mode of the day seems to be to go worship God, and when God is done with us—or we are done with God, which is closer to the truth—then we go do our scientific work. There is very little bridging or understanding between the two. In fact, there is almost a kind of elitist attitude on the part of scientists; their religion, in a sense, becomes either their inventions and discoveries or the scientific methodology they follow.

So I want to stress the usefulness of educating the scientist about the spiritual side of life—or, as our friend over here [C.W. Leadbeater, who participated in the first series of interviews *From Heaven to Earth*] calls it, the hidden side of things. We need to give the scientist the perspective that he *is merely in the process of*

discovering what God has already thought of and created. True science is the discovery of divine vision—and the understanding of how this divine vision has manifested itself in the physical plane. It is not and never should be the simple discovery of some isolated little phenomenon.

The scientist's education should include the concept that there is order in the universe and that an intelligent force has, in fact, thought through and given life to the phenomena science observes. This needs to be a part of science. It would be an important leap forward.

Leichtman: Of course, you realize that many scientists, particularly the ones who control the education of scientists, would look askance at such an idea. Many of them automatically—and I might even say unthinkingly—consider religion as something which only undermines and pollutes the pragmatic basis of scientific endeavor.

Einstein: And that's precisely the difficulty, as I mentioned earlier—that the teaching of the value of the hidden side of life becomes warped by religion. I'm not really advocating a religious approach to the hidden side of life, but rather a scientific or metaphysical approach. You can't teach a scientist devotion. It is sort of a contradiction in terms.

Leichtman: Well, they can develop a respect for the truth, and that would be a reasonable equivalent of devotion.

Einstein: Exactly. The scientist needs to include God in his scheme of things, but he must approach God on his own terms, in his own way—through the path of inquiry and respect for truth, not through religious devotion.

Leichtman: The path which leads to the wisdom aspect of God rather than the love aspect. Yes, I think that concept could be incorporated into the scientific method.

Einstein: It could be done, and ought to be done. But it would be very difficult, precisely because of the people who staff the universities and control the education of scientists. But it isn't impossible.

Leichtman: That begs the question—

Einstein: We've begged a lot of questions today. *[Laughter.]*

Leichtman: Well, I'm just thinking that while science needs a greater measure of spirituality, it is also true that religion needs a greater measure of scientific pragmatism.

Einstein: That would be for someone else to discuss, though. Why don't you go ahead. I'll give you five minutes. *[Laughter.]*

Leichtman: It is an interesting corollary, don't you think?

Japikse: Something like East meets West, but in this case Science meets Religion.

Leichtman: It certainly would be an enrichment of religion to get rid of some of its wool and bombast and replace it with intelligent thinking.

Einstein: Unfortunately, the people who control religious education are just as rigid and skeptical of this blending as the people who control scientific education.

Leichtman: I suppose in the case of science, a few enlightened members of the scientific community here and there will start to set an example and articulate the ethics and philosophy you've just been describing, to

their peers, and it will slowly take root and evolve. I assume there is substantial interest "upstairs" among you spooks to promote the spiritualization of science—or at least a new definition of humanitarian ethics among scientists.

Einstein: Absolutely. There's quite a push on, because we are getting to a very critical period in the development of technology and science. As you know, the last time we reached this level of ability, we did end up blowing ourselves up.

Leichtman: Yes.

Japikse: Should there be an explanation of what that's a reference to, for the benefit of those readers who missed it in history class? *[Laughter.]*

Leichtman: Yes, go ahead.

Einstein: Why don't one of you explain it?

Leichtman: Well, it's a reference to the final days of Atlantis, approximately 14,000 years ago. Atlantis was a civilization centered on a large island in the middle of what is now the Atlantic Ocean. The history of this civilization has been lost except for a few lingering myths, but it is said to have been quite sophisticated and technically advanced. The scientists of that era invented extremely powerful sources of energy and fantastic devices which transmuted matter and manipulated consciousness. In the end, the power sources were misused in such a way that it led directly and indirectly to the disappearance of the whole continent, plunging the Atlantean civilization to its death. Humanity then forgot about all this vast technology and scientific achievement and proceeded to slide into a very long dark age.

Einstein: We certainly don't want anything such as

that to happen again. None of us is expecting it, at least. And I think there are signs that the more concerned members of humanity are taking steps to nudge civilization and science—as well as government—toward safer and more humane levels of operation.

Leichtman: Yes, I know what you're talking about. Beyond some of the bombast and strident rhetoric of a few of the environmentalists, there are many good people who are truly concerned about protecting our environment. These people certainly have a humanitarian motive and interest. And there is also a group of physicians who speak out very articulately about the possible dangers of radioactive poisoning and nuclear holocausts. I assume these would be examples of the point you've been making.

Einstein: Yes.

Leichtman: To change the topic to something far from the mainstream of orthodox science, it seems to me that you are hinting that the new frontiers of science are moving toward magic. If science is to take up the study of the subtle planes of matter and the forces and phenomena of those levels, isn't this really the study of true magic? I know this label offends many scientists, who consider it scientific heresy even to mention the subject, but what about it?

Einstein: In a sense, it is magic, yes. We are coming up to the exhaustion, so to speak, of the possibilities for analyzing physical phenomena. Science has been taking a magnifying glass and magnifying everything in the physical level of life to such an extent that there isn't that much left to look at anymore. So it will have to begin to appreciate the causes underlying the phenomena it has been viewing and analyzing—and

attempt to manipulate these causes rather than just monitor the phenomena. Yes, that could be called magic—not sleight of hand, of course, but real magic.

The training of the scientist in the 21st century will therefore be quite different than now.

Leichtman: Will this transition to real magic begin to occur in the foreseeable future?

Einstein: No. We are still at a point where we are far too selfish and greedy. The value of science for most people is in using it to get ahead of their neighbors, to build the best weapons of destruction, or to grab the power which will make them king of the world. We have too much of this kind of thinking. The consciousness of humanity is no where ready for the type of exploration you are suggesting. But it is a nice ideal to think about and strive toward. It will be possible one day.

If I may, I'd like to add a few more comments about education—not the education of the scientist, but education in general.

Leichtman: Of course.

Einstein: I would like more people to realize that education should not just be limited to academic study. If an in-depth analysis is ever made of education, it will become clear that there is a time and a place for academic study but also a time and a place to concentrate on other important aspects of our human skills and talents.

Let me ask you to think of formal human education as a process which should last from childhood to age thirty. In that span of time, there are various stages of development that the human child passes through, as he grows and learns. Each of these stages should be taken

care of at the appropriate age. I will discuss each of these stages briefly, and then come back and make some comments about the meaning of education itself.

Obviously, one of the first stages in the development of the human being is learning the lessons of physical coordination. I would say that up to the age of ten years, learning physical coordination is the most important task to concentrate on.

From ages ten to twenty, the main thrust of development should be in the emotional area, learning the lessons of emotional stability and maturity. This may seem like an oversimplification to some, but it is interesting to speculate on.

From twenty to thirty, mental perception and intellectual discernment would be the major emphasis of development. Again, I am simplifying the analysis in order to make my point.

Now, it is interesting that what conventional education does is lump all of these together, from the time the child enters school until he or she is eighteen—or twenty-two if he goes to college and maybe thirty if he goes to graduate school and beyond. I don't think this is sensible. It has always been my conviction that we do not concentrate on the critical areas of development in the right years. In fact, we leave out the whole issue of emotional development and concentrate on physical and intellectual development—and even this is done in the wrong years!

Three facts are essential in developing a sensible format for education. First, mature emotions are a prerequisite for correct and intelligent thinking. If we do not have mature emotions, then our feelings will tend to interfere quite substantially with our thinking and

our intellectual pursuits.

Second, the growth of the intellect occurs in the latter part of our development; certainly, we are in the late teens before this intellectual ability really begins to flower. And yet, this is precisely the point where most general education usually stops!

Third, most of the emotional development which occurs between the ages of ten and twenty goes relatively uninstructed. There are virtually no courses and no instruction in right emotional development and behavior. And so, for the average person, the educational process stops right when it should be beginning. We need to rethink our philosophy and educational methodology, so that we can identify the real educational needs of the growing person and tailor those needs to the developmental cycles of the human being as a whole.

This is not to say that certain basic educational tools cannot be taught at an early age. Nor do I think that nothing should be taught between the ages of zero and ten except athletic abilities. Certainly, all of the basic lessons of mathematics and reading need to be taught in these early stages, but the primary emphasis should be on the lessons of physical coordination, skills, and health.

Japikse: Language is a good example of what you are saying. If a young child is taught a foreign language, he can pick up the pronounciation very quickly and very accurately. But a teenager has a much harder time, because the physical patterns of manipulating the mouth have become set. Yet a young child has no capacity to comprehend the logic of grammar, and even a teenager has difficulty doing so. It is in the

twenties when mature understanding of any subject becomes possible.

Einstein: Exactly. I hope people will see that the stages I have described are not rigid divisions, but focal points of development.

Leichtman: Is this program feasible, though? Many people would want to marry and start their family before age thirty. Yet you would have them still in school learning their professions and not being free to launch their careers or even their personal lives.

Einstein: I'm not sure that's the case. Much of the intense emotional development which goes on in the teenage years is left untouched by our educational system. It's very interesting to me how it is totally ignored educationally.

Leichtman: I think it's been getting more attention in the last twenty years—certainly in America, at least.

Einstein: In my case, I had virtually no interest at all in facts during my teen years. I was more interested in what was going on around me emotionally. I had very little incentive to study facts, even in the sciences. And when I did, because I had to, I plodded through it.

Of course, when I reached the point where I became interested in the intellectual elements of life, I was ready and capable and genuinely interested in learning about facts, and I threw myself right into the study of them. But the educational process didn't help me discover this interest. It grew from within me. And I think it is sad that our educational systems do not recognize these natural stages in development.

To answer your question, not everyone would have the interest to pursue intense intellectual development that I did—or the two of you did. They would go off

and start their families and careers. It would be expecting too much to demand that they stay in school through the age of thirty.

Leichtman: Well, I know many who would not want to pursue mature emotional development, either.

Einstein: Well, they should be forced. *[Laughter.]*

Japikse: If not for their own sake, then for ours. *[More laughter.]*

Leichtman: I agree, but this statement will drive certain psychologists right up the wall.

Einstein: Good. That's where they belong. *[Laughter.]*

Well, as I said, I kept my original statements about the stages of human development deliberately simplistic, so they would be easier to comprehend. It might very well be intelligent to offer two educational roads. One would be the general education for the person who did not want to go on to intense intellectual pursuits. The other would be a specialized education involving a far more intense training, first of the emotions and then intellectually.

Leichtman: Of course, many parents are very ambitious for their children. They know their little five-year-old is destined to be a doctor or a scientist, and they will push the intellectual development almost irrationally.

Einstein: Which is one reason why we need to better understand the cycles of human development.

Leichtman: Well, how about the children who demonstrate precocious talents at a very young age. Shouldn't those talents be honored at that time?

Einstein: Sure, but what if they weren't? What if they spent their time becoming emotionally mature?

Wouldn't that be a satisfactory outcome?

Leichtman: It certainly would be different than the norm. *[Laughter.]*

Einstein: I make no excuses for myself in this regard. I suffered emotionally for many years, and it affected my ability to think and my desire to pursue intellectual studies. It would have been a great advantage to me to have received training in an educational setting which would have helped me deal with my emotions in a more disciplined fashion.

Leichtman: Who would make the decision as to whether a child would pursue the intense intellectual education or the more general education?

Einstein: The individual would.

Leichtman: Do you think kids would be allowed to make that decision? Do you see ambitious parents saying, "Okay, son, it's all up to you. Go ahead and be a janitor. We'll support you all the way." *[Laughter.]*

Einstein: I don't think you're getting my point. Ambitious parents will distort *any* educational system, no matter how enlightened. My point is that our present educational system is not geared to take advantage of the natural cycles of human development—and it ought to be.

I am not proposing that all intellectual studies should be eliminated during the teenage years. I am merely stating that the teen years are the natural time when a child is focusing intensely on emotional development, and the primary emphasis of education at the time should be to help children become emotionally mature—to learn the principles of right human relationships, for example, and techniques for disciplining the emotions effectively. After all, these are lessons

the two of you find you have to teach adults—precisely because they didn't learn them when they were children.

Leichtman: Do we have the psychological theories and techniques—and the teachers—to teach emotional maturity on a large scale in our high schools?

Einstein: Of course not.

Leichtman: I don't think we have the proper role models, let alone the teachers and techniques.

Japikse: Yes, there is the danger that we could end up with instruction on how to be a better con artist or manipulator.

Leichtman: If you look at the heroes of the high school set, they are usually rock and roll stars, athletes, and people who become well-known because of the glamour and flair of their life—not because of their maturity or competence or contribution to society.

Einstein: Which is precisely why we need to rethink our educational priorities. The current system is doing a terrible job of guiding our young people toward emotional maturity.

Leichtman: Yes, I think you've hit on something important here. There would be immense value in the kind of program you are proposing. I see many people whose brilliant mental capacities are dissipated in excessive attention to their frustrations, a bad self-image, and their fears. It is a tragedy to see this magnificent potential being so grossly under-utilized because of basic emotional immaturity. I suppose this is another issue where civilization must evolve a bit more before these good ideas can be adequately implemented.

Einstein: It may be that *civilization* will not evolve that much more until this type of philosophy and

practice revolutionizes our educational system. It is the basic selfishness and materialistic greed of humanity which limits mankind's capacity to achieve major scientific breakthroughs. Making training in emotional and ethical maturity a major focus of our educational system would go a long way to answering a basic need of humanity. I think it would help a great deal. In fact, I *know* it would help.

I am not saying there would not be enormous problems in establishing this kind of educational system. I'm just suggesting that certain people ought to start thinking about pursuing the educational objectives I have outlined.

Leichtman: I think you are absolutely right.

Japikse: Amen.

Einstein: That should be enough to get the right people thinking. If I may, I would like to talk some more about nonplanetary issues.

Leichtman: You mean intergalactic Zionism or something like that? *[Laughter.]*

Einstein: No, no.

Leichtman: I've heard of the wandering Jew, but this would be too much. *[More laughter.]*

Einstein: I want to comment a bit more on the essential unity of the entire solar system. Contrary to popular belief, the space between the planets in the solar system is not empty. Subtle streams of matter firmly connect all the planets and, in fact, there is a constant interchange of matter on the subtle planes between the various planets.

Leichtman: That interchange is virtually absent on the dense physical level, though?

Einstein: Well, there are gravity pools and so on

which make it apparent on the physical level, too. But the interplay on the subtler levels is much different from what we can find on the dense physical plane. It is much more extensive.

Understanding this basic concept opens up many possibilities. The best way to communicate with other planets, for example, would be on this subtler level. And travel, too—it would be much easier to travel to Venus on this subtler level. The vehicle you would travel in would be much simpler to produce, too.

Leichtman: You mean interplanetary travel is practical only when you can do it on the astral level?

Einstein: So it seems. Or preferably on an even more subtle level.

Leichtman: But that makes it impractical for those of us with dense physical bodies!

Einstein: That's your problem. *[Laughter.]*

Remember the vortex we talked about—the vortex which is created as a planetary being interacts with matter? On the subtler levels of matter, there isn't as great a demarcation between the vortex of one planet and the vortex of another as there is on the physical plane. It is more a vortex of subtle matter which is moving continuously throughout the solar system and, in fact, throughout the universe as a whole. The particles of matter tend to be more spread apart the further you move away from the center of the vortex, but they are still responsive to the center. This makes it easier to travel between and have interplay between the astral vortexes or astral bodies of planets than between the physical forms of the planets. Let's take astral matter, to focus on just one of the subtle levels for awhile, and picture the sun as the center, with each of the planets

being a vortex of astral matter. Each vortex could be visualized as a whirlpool. This matter not only swirls around the vortex, but as it gains momentum, some of it is thrust away from the gravitational force of the vortex and out into space. It would then travel through space, attaching itself eventually to another vortex, where it would swirl around for awhile, as it did before.

Leichtman: Are you describing a combination of centrifugal and centripetal forces cycling back and forth?

Einstein: In a sense, but this is happening on a subtle level, so it wouldn't appear in exactly those ways.

Japikse: Are these vortexes directly associated one to one with the planetary beings?

Einstein: Yes.

Japikse: Does the matter formed as a vortex exist before the planetary entity or Idea is born?

Einstein: No. The vortex is formed at the time the planetary being comes into manifestation in matter.

Japikse: Then it is after this point that there is this interaction of matter from one vortex to another.

Einstein: Yes. For instance, if you were to pick one particle of matter and follow it for a period of millions of years, you would probably follow it from vortex to vortex. Sometimes, this particle of astral matter might be traveling between vortexes hundreds of thousands or even millions of years; at other times, it might be in a vortex for a similar length of time. But all of this matter is constantly moving. And this movement has an effect on the nature of the matter, too. In one vortex, the matter might become more dense, and then when it has matured and become less dense, it would move on to

another vortex. Do keep in mind, however, that matter is only a mechanism which provides the vehicle for the movement of consciousness, whether it is the vast consciousness of a planetary being or just the consciousness of an individual human being.

Japikse: Is this movement random, or is it under the control of the ensouling consciousness?

Einstein: It is generally random.

Also keep in mind that we have been talking about astral matter, just one type of matter, for the purposes of our discussion here.

Leichtman: Do you mean that this movement of astral matter is random regardless of it being in the body of an elephant or the body of a whole planet?

Einstein: Oh, I see what you mean. There is a distinction between the astral matter which makes up the emotional body of an entity and the matter which makes up the remainder of the astral plane. The astral matter which is attracted to an individual entity is relatively fixed. The rest is in a far more random motion, and this random motion is particularly obvious in the space between vortexes—that is, between planets.

Leichtman: Is there some correlation here with the phenomena of astrology? Or is this explanation you have given us the scientific basis for astrology?

Einstein: Oh, there is a distinct correlation, yes. It is a bit difficult for me to discuss this whole subject thoroughly, because the interplay takes place on a subtle dimension with laws and activities which are quite different from the laws and activities of the dense physical plane. Motion is different, for instance. It is not always in a nice, neat straight or curved line. You

can have matter expanding and contracting at the same time. Matter also has "enhanced" magnetic properties at these subtle levels. I can see it all very clearly now, and understand it quite well, but it takes time to communicate it fully to people who must necessarily use physical terms and concepts to understand it.

Leichtman: I appreciate what you are saying. I didn't mean to imply that we expect neat and simple answers.

Einstein: Well, let me try to explain it as best as I can. Subtle matter, especially astral matter, is very magnetic. Movement at this level is relatively fluid, compared to the dense physical plane. There are forms, but they are mercurial. They tend to pulsate, and movement can be in more than one direction at the same time. It is, after all, another dimension of existence and must be understood on its own terms.

Now, if you consider that matter is the substance an ensouling consciousness uses for self-expression and that matter has magnetic properties, you begin to establish the basis for astrology. Since this subtle matter fills the space between the planets or vortexes, it means that our astral bodies can rather easily be influenced by the magnetic matter of other planets.

Leichtman: Do you mean that our astral bodies pick up signals from the other planets—something like picking up radio waves?

Einstein: No, it's not quite that way. It's more like having a container filled with a solution of iron sulfate. Such a solution would contain billions of iron ions which would respond to magnetic influences in near proximity.

The outer planets act somewhat like giant magnets

affecting the magnetic properties of our astral bodies. Of course, the type of magnetism is different, but the analogy may help you understand how astrological forces influence us.

Leichtman: What accounts for the apparent changes in astrological conditions and influences throughout the year? And why aren't they the same for everyone?

Einstein: I'm not sure I can give you an adequate explanation. I understand it, but again we run into the difficulty of explaining phenomena which do not have a good correspondence on the physical plane. For instance, how do you explain something which is both fixed and fluid at the same time? Things like this do happen on the subtle planes where astrological forces have their impact.

Japikse: Can we at least say that astrological forces are the total influence of planets and other heavenly bodies—that is, the spiritual, mental, and emotional influences of these vast beings? When I try to explain the real meaning of astrology, I find people are stuck on thinking of the planets in only their dense physical forms, which does make the whole concept of astrology sound ridiculous. It's preposterous to think of psychological influences emanating from dense physical balls of dirt. But it's not preposterous at all to think of these influences emanating from astral, mental, and spiritual vortexes.

Leichtman: And at the other end of the scale, there are the "true believers" who think they don't need any explanation at all about how these forces work—and wonder why we bother.

Einstein: These are useful points. I am not an expert on astrology, and I really cannot give anything

other than some general ideas and explanations on the subject. But I do want to make it clear that planets, like human beings, have an indwelling life essence or soul, and that they use several types of matter for their manifestation in the various levels of life. We all know that individual humans radiate their thoughts and attitudes to a greater or lesser extent—and planetary beings do the same on a much grander and more powerful scale. *This* is the basis for astrological forces. So you are right, Carl—they are the mental and emotional influences of vast beings, planetary and solar.

What I would like to stress here is that these influences travel from vortex to vortex through the medium of subtle matter, much as electricity moves through a copper wire. Except for this continuous magnetic link in subtle matter, much of the astrological influences would not reach our personalities which, after all, are made up of subtle matter, too.

Leichtman: How would you explain the fact that the same planetary positions affect people differently?

Einstein: I'll try to answer that question, but please remember that I am neither an astrologer nor an expert on the anatomy of your subtle bodies.

At the time of your birth, the relationship of all the major subtle magnetic influences is imprinted on your newly-created astral body. This fixes your receptivity to the magnetic forces of the planets and other astrological sources. It is somewhat analogous to creating an orthodox magnet out of a bar of steel. You fix the two poles of the magnet; one end will always be the north pole and the other end will always be the south pole, for as long as the steel bar is a magnet. For humans, the situation is vastly more complex. You are dealing with

a moderately fluid body instead of a neat bar of steel, and you are creating more than a dozen "magnets" instead of just one. To make matters even more complex, each of these dozen or so magnets is located in a different part of the entire body of the emotions. And each is responsive to only one vortex or planetary entity, depending on the astrological conditions at the time of birth.

The magnetic responsiveness of your astral body is therefore relatively fixed. But the sources of these magnetic influences—the vortexes—are not fixed. They move about. As a result, their influences vary greatly throughout long cycles of time, for humanity in general and for each individual in particular. As the vortexes move throughout the solar system, it produces a direct effect on the astral matter of the individual here on earth, causing its configuration to change.

Leichtman: That sounds very complicated.

Einstein: Complicated, yes—but hocus pocus, no. The effect of a particular planet is conveyed through a stream of subtle matter between itself and the individual it is affecting. It is the subtle matter which provides the vehicle for astrological influences. This is a fact which is very clear to me.

I suppose I have just proposed a set of ideas which will be considered scientific heresy in some circles, but many people have a lot to learn about matter and the solar system.

Is that enough on astrology?

Leichtman: Yes. I'm eager to ask something about the transmutation of physical matter. I'm referring to the process of turning one element into another, like transmuting lead into gold or garbage into gasoline. Is

this feasible on a commercial scale?

Einstein: To transmute matter from one element to another?

Leichtman: Yes.

Einstein: Of course it's possible. It is not feasible today, given our current technology and the limited scope of scientific thinking. The modern scientific perspective on matter limits the activities of science to a level where the practical transmutation of matter is not possible.

Leichtman: Would this process, when developed, take enormous amounts of energy to operate?

Einstein: It would take huge amounts of energy, but the energy needed will be available by the time science is ready to discover practical ways of transmuting matter.

Leichtman: There are a number of people who are working with little devices they claim will transmute matter—the Del a Warr box and the Hieronymous device. Not all of the people working with these devices make this claim, but some do.

Einstein: I am not aware of this, but it is certainly possible to a very limited and crude degree.

Leichtman: There are other people who claim that by making friends with hordes of elves, fairies, gnomes, and angels, they can intrigue them to transmute matter.

Einstein: Well, that's not true.

Leichtman: I didn't think so. It seemed to me they were producing an acceleration in the natural processes of decay, rather than the transmutation of matter.

Darn, I thought we had the solutions to the pollution problem here! *[Laughter.]*

Einstein: Perhaps you do have a clue or two in what you just said.

Leichtman: Ahh. I'll have to think about that.

I would like to go back and ask a few more questions about the etheric plane and the scientific investigation of it. Since this is really the subtle aspect of the physical plane, it seems ripe for investigation at this time. In fact, there are some who predict that the etheric plane will be accepted as a legitimate area of research and that much will be understood about it in the next one hundred years. What can you say about this?

Einstein: You must remember that one of the first modes used in investigating the dense physical plane was to examine it with a magnifying glass. Some of the investigations into the etheric level of matter will begin in about as crude a manner. The first problem science will confront is how to view the phenomena of the etheric plane, which is invisible.

There is no question that there is much to be learned from studying the etheric plane. It will take science nearer to the cause of dense physical phenomena. The danger will come when someone decides, "Since we can see energy going from point A to point B, let's try to magnify it and change its quality, and then point it at someone and see what happens. Of course, the time when these dangers will be a real problem is in the future.

Leichtman: Meaning how long?

Einstein: It's closer than you think. I would say it would be close to the middle of next century.

Leichtman: Is it possible to explore etheric matter in terms of the human body, and wouldn't that be safer? There are a number of systems of diagnosis and healing

which are based on working with the etheric body, even if they are not recognized as such.

Einstein: Oh, in medical terms, yes. There could be research done to monitor the effect of changes in the etheric body and how these changes affect the health of the dense physcial body connected with the etheric body. But then you will have some guy come along who will decide to develop an etheric ray gun for the purpose of disrupting the etheric body and thereby killing the dense physical.

Japikse: Which would lead to a whole new cliche: "Etheric ray guns don't kill people; people kill people." *[Laughter.]*

Leichtman: Perhaps the more relevant idea for medicine would be to become more aware of the relationship between our individual consciousness and the matter which constitutes our subtle bodies. If we understand this relationship, we will comprehend why we can't just take five seconds to think saintly thoughts and expect it to lead to much of a change in ourselves. There is a certain inertia which overwhelms us once we take on an incarnation and have physical and etheric bodies. Once we are encased in matter, the range of our emotions and ability to think is limited, at least until the substance of our subtle bodies is purified, disciplined, and transformed.

Einstein: Yes, consciousness is limited by the quality of the matter it has to use for manifestation. Of course, matter is affected by the quality of consciousness, too. This makes for a complex situation of mutable and variable influences.

Leichtman: Will exploring these possibilities eventually help us to understand how the healing of the

emotions can lead sometimes to a healing of the dense physical body?

Einstein: True emotional healing would involve, to some extent, the transfer of emotional matter out of a body and then replacing it with better matter. Once you change matter in one body, you can expect changes in corresponding bodies of the same system as well. This statement is a bit of an oversimplification, but as a generality, it is valid.

Leichtman: It sounds as though knowing more about this would help us better understand the very real phenomenon of spiritual healing through prayer. The invocation of invisible forces does bring about physical healing in some cases; you seem to be suggesting that physicists ought to go back to being alchemists, at least to a degree.

Einstein: It is more likely that medicine will take a different course, when it is well understood that many of the problems associated with the physical body can be linked to changes in subtle matter.

Leichtman: Maybe we will be able to get a Ph.D. in magic several generations from now.

Einstein: It won't be called "magic." It will be called "matter transformation."

There is one other point I would like to bring up and tantalize you with. We don't have enough time to talk about it much, but the subject is time itself. In effect, time is the movement of consciousness through matter. Since time involves matter, if there were no matter, there would be no time. Where consciousness is in its pure state, not existing in matter, there is no time. It does not exist.

Leichtman: Hmm.

Einstein: Time is a phenomenon which occurs only at the intersection of consciousness and matter. As consciousness moves through and transforms matter, it gives us the perception that there is a beginning and an ending.

Leichtman: When you use the term "consciousness," you are referring to the ensouling consciousness or spiritual essence, aren't you? Some people use the word "consciousness" to refer to any state without a physical body, such as the dream state or the life after death of the physical body.

Einstein: Yes, I was referring to the pure state of consciousness, the cosmic Idea not associated with any matter of any type.

Leichtman: I presume the phenomenon of time has a different meaning and different points of reference, depending on the type of matter involved—that is, the plane on which the events are occurring.

Einstein: This is perfectly true. We know that we can plan events in our thoughts but not perform them until later. In this case, some aspect of the event has already occurred in the plane of subtle thought matter. In fact, many of the dreams which contain images of future events come from this type of interception of a phenomenon which is already in progress or has already happened on a subtle level of matter.

On the other hand, not all images encountered in dream states are related to time. The human imagination is quite capable of conjuring up worries and fears which never come to pass. This is an entirely different issue, since most of the conjurations of the imagination are never intended to be grounded in the physical plane.

Leichtman: How do you tell the difference between

simple imagination and events already in progress at a subtle level? I am sure there are a great many people who would enjoy a simple and neat answer to that question. *[Laughter.]*

Einstein: You seem to relish posing questions that have no "neat and simple" answers. *[More laughter.]* There is no simple way of separating out idle fantasy and daydreams from the shadow of real events to come. I can only make the theoretical statement that the phenomena of time are dependent on consciousness moving through matter. It will necessarily be a different phenomenon depending on where you view it—that is, the level of matter at which you are perceiving time.

I might also add that the activity of consciousness in matter is an essential ingredient of time. This could be the activity of large groups of people, such as a whole nation, or a single person. The problem is that fragments of thought can break off from the individuality of the thinker. These thoughtforms are then capable of influencing the dreams and reveries of many people, but they do not contain the real power of the originating consciousness, so they usually do not manifest in the physical plane—for the secondary people perceiving them. They do not "come to pass." Perhaps that will help answer your question.

Leichtman: I'm not sure what the practical significance of this last observation is. I'm a bit lost.

Einstein: There may be no significance at all to many people. What I am saying is that time is relative to the plane of matter you use for viewing phenomena and the level on which the events you are viewing occur. As you penetrate into progressively more subtle matter, the phenomena of time are speeded up until,

theoretically, they become infinite. Of course, this is another way of saying that the phenomena of time become zero when time is proceeding at an infinite speed, because the beginning and the ending are the same—in which case there would be no time. It's that simple.

Leichtman: I guess that means that our inner being has knowledge of how we are going to complete the rest of our life and what will happen to us. Are you slowly talking me into a case for predestination? I really don't accept that concept.

Einstein: Don't worry. For predestination to occur, you would have to assume that your whole personality would behave like a robot and that your whole private world was totally orderly and in harmony with divine plans. You would also have to assume that no human being ever had free will choices to make and that no goof ups, accidents, or disagreements ever occurred. Fortunately, this is not the case. Life would be so dull if predestination actually were the case that even God would get bored. I suspect He would pull out the plug.

[Laughter.]

Japikse: That bad, huh?

Einstein: Well, I'm being a bit facetious in assuming what God would do, of course. But in any case, it doesn't work that way.

Leichtman: Yes, my observations have always indicated that the inner being does have plans for the major events of a lifetime, but those plans often must be modified by the actual conditions the personality finds itself in, as well as daily interaction with others and life in general. Many plans never get implemented and many unscheduled events occur.

Einstein: That's part of the mystery of life. I think you are approximately correct in your interpretation of what happens to the intentions of the inner being. The same can be said, of course, for the intentions of large groups of humanity—whole nations, races, and the institutions of society.

Leichtman: Are we to infer that consciousness somehow benefits from its interaction with matter? You seem to imply, from these comments on time, that consciousness in its pure state is eternal. But that doesn't mean it is perfect or changeless, does it?

Einstein: You infer correctly.

Leichtman: I'm just thinking that if no real change or enrichment occurs in pure consciousness as it transits through matter, then creation is finished before it gets started.

Einstein: Well, I said earlier that it is consciousness that evolves, not matter. This is what I was referring to—the enrichment of consciousness through its involvement in matter.

Japikse: So even if we are not ending before we got started, we are at least ending on the same note as we started. *[Laughter.]*

Einstein: Coming full circle, as it were.

Leichtman: Well, do you have any final statement you would like to make?

Einstein: I would merely reemphasize that we need to modify the way we look at the phenomena of the physical plane. I would appeal to those trying to study aspects of physical matter to look within themselves as well as the subtler realms. We never will grasp the great design of nature from merely examining the physical shell. If the scientist will understand this basic

idea, he will contribute greatly to the increase of real creativity in the scientific world.

Leichtman: You are almost suggesting that just as the proper way to examine a watch is to study the watchmaker, the proper way to study physical phenomena is to study the Creator and His designs and methods.

Einstein: I like that. Write it down.

Leichtman: And if physicists would view the phenomena of matter from this standpoint, they might learn more.

Einstein: Exactly. I hope I haven't spent too much time speculating on matter.

Japikse: Well, we will subtitle this interview, "What's the matter with matter?" *[Laughter.]*

Einstein: There you go.

Leichtman: Or, "Who's the matter with matter?"

Japikse: Or, "Why does matter matter?"

Einstein: Very good. It's been a pleasure being here and chatting about these ideas. I thank you for the opportunity.

Leichtman: And we thank you for coming.

Japikse: Yes, thank you.

GLOSSARY

ALCHEMIST: One who practices alchemy, the art of transmuting a substance into a more precious one. As applied to the physical plane, alchemy is the precursor of modern chemistry. In its more esoteric applications, however, alchemy is a practical system of magic and a symbol of the transmutation of the impurities of the personality under the guidance of the soul.

ANGEL: An entity belonging to the angelic or devic kingdom. Angels are not discarnate humans and have never been humans—they are part of a separate kingdom of life and have their own function and evolution. Still, their work and interests do bring them in touch with humans quite frequently—although humans are often unaware of this contact, as angels are invisible to ordinary sight. The angelic kingdom includes nature spirits, angels, and archangels.

ASTRAL MATTER: The substance or "stuff" of the astral plane.

ASTRAL PLANE: The plane of the emotions and

desires. The astral plane is an inner world made of matter that is more subtle than physical substance, yet interpenetrates all physical substance. It is teeming with life of its own. The phenomena of the astral plane differ from physical phenomena in that they occur fourth dimensionally.

ASTROLOGY: The science of the interplay of cosmic energies. Astronomy is the science of the interrelationship of physical bodies and energies in the universe; astrology is the science of the interrelationship of *all* bodies and energies in the cosmos—astral, mental, and even more rarefied ones, as well as physical.

ATLANTEAN: A long stage in human development and civilization which ended catastrophically, through the misuse of its technological achievements. While the focus of growth for the average Atlantean was the nurturing and expression of the emotions, the science of that time reached heights which have not yet been attained in our modern civilization. The period is called "Atlantean" because it was primarily centered on a now-submerged continent in the Atlantic Ocean and was referred to by this name by Plato. The heyday of Atlantean culture lasted from 100,000 to 12,000 B.C., but included many stages.

CONSCIOUSNESS: The capacity to know and be aware. It must be distinguished from *sensation,* which is the perception of objects, feelings, events, or ideas through the five physical senses or their emotional and mental counterparts. *Consciousness* is the ability of a unit of intelligence to reason on, reflect about, and draw conclusions regarding the nature of any other unit of intelligence or manifestation—and also itself. Esoterically, consciousness is the mechanism used by the

soul to perceive life and interact with it, whereas sensation is the mechanism used by the personality.

DEL A WARR BOX: An experimental physical machine designed to detect and broadcast subtle energies—for example, for the purpose of healing. It employs principles of psionics.

DIMENSION: A measurement of size, space, movement, or consciousness. There can be dimensions of thought and feeling as well as physical dimensions.

ELVES: A type of nature sprite or elemental, typically associated with wooded areas. Elves are usually invisible, but can be seen clairvoyantly.

ENERGY: Conventionally, the capacity of a physical system for doing mechanical work. Occultly, however, energy is not considered to be a capacity originating in any physical system. Energy is an impulse of life which exists independently of physical matter. There are many different levels of quality and dimension among energies. The types of energy which have been observed and catalogued by science to date are only a tiny fraction of the energies of life, and science's comprehension of the principles, behavior, and potentials of energy is as yet greatly limited.

ENLIGHTENMENT: Focused in the light of the inner life of spirit. An enlightened mind is one that is capable of directly contacting this inner life and using its light to perceive, comprehend, and apply the spirit's wisdom. An enlightened personality is one that is governed and directed by an enlightened mind, in tune with the wisdom and love of the spirit.

ESOTERIC: An adjective which refers to knowledge of the inner worlds and inner life. In this book, it is used to refer to the knowledge of the ensouling life.

ETHERIC MATTER: The substance or "stuff" of the etheric plane.

ETHERIC PLANE: The most subtle realm of the physical plane. It is composed of the finest grades of physical matter, exceeding even the "fineness" of gases. In physics, the term "plasma" would be used for this grade of matter.

EVOLUTION: The growth of any life form to its destined perfection. It is the response of consciousness to the divine impulse to grow.

FAIRIES: A type of nature sprite or elemental. Fairies are usually invisible, but can be seen clairvoyantly. Their function is the manipulation of forces to help the growth of all plant life. An excellent description of these beings is contained in the book *The Real World of Fairies* by Dora van Gelder.

FOURTH DIMENSION: A realm of existence in which there can be four different planes of movement from a single point, each of these planes being separated by ninety degrees. All physical solids are part of this larger, fourth-dimensional realm. The movement of a fourth-dimensional solid through the physical plane would be recognized as a change in the apparent three-dimensional shape of that object, such as in the growth of a tree. We act in fourth-dimensional ways every day—by associating relevant memories to current experience, by speculating about our future, and by perceiving underlying motives and attitudes of other people. Loosely speaking, the astral plane could be considered the fourth dimension.

FREE WILL: The human individual's capacity to determine his own destiny within the context of universal order, purpose, and law. It is the soul, not the

personality, which has the opportunity to use free will in its fullest sense.

GNOMES: A type of nature sprite or elemental. Gnomes are usually invisible, but can be seen clairvoyantly. Their function is the manipulation of forces to aid in the development of the mineral kingdom.

GOD: The Creator of all that exists, visible and invisible; the life principle and creative intelligence underlying all life forms and phenomena. In spiritual practices, it is common to think of God in two ways—as God Transcendent, referring to the universal presence of *all* divine forces, and as God Immanent, referring to the indwelling divine elements in a particular life form. In the West, the spiritual aspirant needs to seek the immanent aspect of God as the starting point of the spiritual path.

HIERONYMOUS DEVICE: An experimental physical machine, similar to a Del a Warr box, designed to detect and broadcast subtle energies.

HUMANITARIAN: That which promotes the growth and well-being of humanity as a whole.

HYPNOSIS: A psychological technique for communicating more directly (and sometimes more forcefully) with the subconscious of an individual. It is an artificial technique which does not make contact with the inner self of the individual.

INCARNATION: The period of time in which a human spirit is expressing itself through a personality.

INNER SELF: The essence of the human consciousness which is the guiding intelligence of the personality. It is associated with the immortal aspect of the human mind.

MAGIC: In its original sense, the acts of a Magus

or wise person with conscious awareness of the inner life of spirit. Pure magic, therefore, is the focusing of creative energies for the transformation of forms. It brings heaven to earth and enriches the earth. Ordinary forms of "magic" are distortions of this original meaning.

MATERIALISM: The belief or attitude that the physical plane is the only plane of existence, or at least the most powerful and important. Materialism denies the central importance of the soul, the existence of universal intelligence, and the invisible realms of life. It is the basis of black magic and leads the person who believes in it to become "earthbound"—a state in which all values, decisions, and acts are formulated in selfish and temporal terms.

MATTER: The substance of life—energy in manifestation. There is mental and astral matter as well as physical matter.

MEDIUM: A person who practices mediumship, the phenomenon of a nonphysical intelligence, usually a discarnate human, assuming some degree of control of a physical body in order to communicate something meaningful and useful.

MENTAL MATTER: The substance or "stuff" of the mental plane.

MENTAL PLANE: The dimension of intellectual thought. One of the inner planes of existence, it also interpenetrates the dense physical plane. It teems with active life of its own, in addition to providing the substance for the minds of all humanity.

METAPHYSICS: The philosophical and intellectual inquiry into the spiritual nature of all things.

OCCULT: The hidden secrets of nature. The

study of the occult deals not just with the esoteric aspects of man's being, but also the entire universe. It includes the study of the function, operation, purpose, origin, and destiny of nature and man. The word "occult" literally means "that which is hidden."

PERSONALITY: The part of the human being that is used for manifestation in the earth plane. It is composed of a mind, a set of emotions, and a physical body, each containing conscious and subconscious functions. It is the child of the inner life and its experiences on earth.

PLANE: An octave in consciousness. All planes of consciousness interpenetrate the same space; they differ from one another in the quality of their substance. The three planes in which the human personality exists are the physical, astral, and mental planes.

RADIETHESIA: The practice of diagnosing physical disease by psychically detecting radiations from affected organs and cells.

SOUL: The individualized principle of consciousness and creativity within the human being. It is the soul that evolves and acts; it is the soul that creates the potential of the personality, vivifies it, and guides it through certain life experiences designed to increase competence in living. The soul is a pure expression of love, wisdom, and courage; its destiny is not damaged by changes or tumults in the life of the personality.

SPIRIT: In this book, a word used primarily to describe the highest immortal, divine essence within the human being. Both incarnate and discarnate humans alike possess this spirit within them. In popular usage, however, the word is used to refer to the portion of the human being which survives death. In

this sense, a spirit would be as individualistic as his or her personality was during physical life, retaining both good and bad characteristics.

SPIRITUAL HEALING: The healing of physical, emotional, and mental disorders through invocation of the power of the human spirit. There are many varieties of spiritual healing and many levels of competence among those who claim to heal spiritually. This form of healing differs from the usual varieties of "faith healing" in that it taps the light of spirit and uses it as a source of health. "Faith healing" taps only the emotional wish to be well.

SPOOK: An affectionate term for a discarnate.

SUBTLE MATTER: The substance or "stuff" of the subtle planes of life—the etheric, the astral, and the mental levels of manifestation.

SUBTLE PLANES: The inner levels of manifestation, so named because all perceptions at these levels are a good deal more subtle than perceptions at the physical level.

THOUGHTFORM: Literally, the form a thought takes on the plane on which it is created, usually the astral or mental. Visible only to clairvoyants, thoughtforms are nonetheless created by every human being during the ordinary processes of thinking and feeling. Each person is influenced by thoughtforms and influences others with the ones he creates. A thoughtform embodies the quality, strength, and definition of the astral or thought matter of which it was shaped.

VEHICLES: An occult term for the various bodies of the human personality.

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The illustration on the front cover is a portrait of Einstein drawn by D. Kendrick Johnson.

ARIEL PRESS ISBN 0-89804-068-X