

THE FOUNDATION OF THE GENERAL THEORY OF RELATIVITY

BY

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A. FUNDAMENTAL CONSIDERATIONS ON THE POSTULATE OF RELATIVITY

§ 1. Observations on the Special Theory of Relativity

THE special theory of relativity is based on the following postulate, which is also satisfied by the mechanics of Galileo and Newton.

If a system of co-ordinates K is chosen so that, in relation to it, physical laws hold good in their simplest form, the *same* laws also hold good in relation to any other system of co-ordinates K' moving in uniform translation relatively to K . This postulate we call the "special principle of relativity." The word "special" is meant to intimate that the principle is restricted to the case when K' has a motion of uniform translation relatively to K , but that the equivalence of K' and K does not extend to the case of non-uniform motion of K' relatively to K .

Thus the special theory of relativity does not depart from classical mechanics through the postulate of relativity, but through the postulate of the constancy of the velocity of light *in vacuo*, from which, in combination with the special principle of relativity, there follow, in the well-known way, the relativity of simultaneity, the Lorentzian transformation, and the related laws for the behaviour of moving bodies and clocks.

The modification to which the special theory of relativity has subjected the theory of space and time is indeed far-reaching, but one important point has remained unaffected.

For the laws of geometry, even according to the special theory of relativity, are to be interpreted directly as laws relating to the possible relative positions of solid bodies at rest; and, in a more general way, the laws of kinematics are to be interpreted as laws which describe the relations of measuring bodies and clocks. To two selected material points of a stationary rigid body there always corresponds a distance of quite definite length, which is independent of the locality and orientation of the body, and is also independent of the time. To two selected positions of the hands of a clock at rest relatively to the privileged system of reference there always corresponds an interval of time of a definite length, which is independent of place and time. We shall soon see that the general theory of relativity cannot adhere to this simple physical interpretation of space and time.

§ 2. The Need for an Extension of the Postulate of Relativity

In classical mechanics, and no less in the special theory of relativity, there is an inherent epistemological defect which was, perhaps for the first time, clearly pointed out by Ernst Mach. We will elucidate it by the following example:—Two fluid bodies of the same size and nature hover freely in space at so great a distance from each other and from all other masses that only those gravitational forces need be taken into account which arise from the interaction of different parts of the same body. Let the distance between the two bodies be invariable, and in neither of the bodies let there be any relative movements of the parts with respect to one another. But let either mass, as judged by an observer at rest relatively to the other mass, rotate with constant angular velocity about the line joining the masses. This is a verifiable relative motion of the two bodies. Now let us imagine that each of the bodies has been surveyed by means of measuring instruments at rest relatively to itself, and let the surface of S_1 prove to be a sphere, and that of S_2 an ellipsoid of revolution. Thereupon we put the question—What is the reason for this difference in the two bodies? No answer can

be admitted as epistemologically satisfactory,* unless the reason given is an *observable fact of experience*. The law of causality has not the significance of a statement as to the world of experience, except when *observable facts* ultimately appear as causes and effects.

Newtonian mechanics does not give a satisfactory answer to this question. It pronounces as follows — The laws of mechanics apply to the space R_1 , in respect to which the body S_1 is at rest, but not to the space R_2 , in respect to which the body S_2 is at rest. But the privileged space R_1 of Galileo, thus introduced, is a merely *factitious* cause, and not a thing that can be observed. It is therefore clear that Newton's mechanics does not really satisfy the requirement of causality in the case under consideration, but only apparently does so, since it makes the factitious cause R_1 responsible for the observable difference in the bodies S_1 and S_2 .

The only satisfactory answer must be that the physical system consisting of S_1 and S_2 reveals within itself no imaginable cause to which the differing behaviour of S_1 and S_2 can be referred. The cause must therefore lie *outside* this system. We have to take it that the general laws of motion, which in particular determine the shapes of S_1 and S_2 , must be such that the mechanical behaviour of S_1 and S_2 is partly conditioned, in quite essential respects, by distant masses which we have not included in the system under consideration. These distant masses and their motions relative to S_1 and S_2 must then be regarded as the seat of the causes (which must be susceptible to observation) of the different behaviour of our two bodies S_1 and S_2 . They take over the rôle of the factitious cause R_1 . Of all imaginable spaces R_1 , R_2 , etc., in any kind of motion relatively to one another, there is none which we may look upon as privileged *a priori* without reviving the above-mentioned epistemological objection. *The laws of physics must be of such a nature that they apply to systems of reference in any kind of motion.* Along this road we arrive at an extension of the postulate of relativity.

In addition to this weighty argument from the theory of

* Of course an answer may be satisfactory from the point of view of epistemology, and yet be unsound physically, if it is in conflict with other experi-