

THE PRINCIPLE OF INERTIA

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INTRODUCTION

In contemporary physics, inertia refers to the tendency to remain unchanged, or resistance to change. It is the nature whereby something's condition will remain as it is until acted upon by an outside force. Inertia functions as an impulse towards the unchanged condition, whatsoever that condition might be - we can label whatever that condition is at a given time as the current *Natural Condition*, because it is the unchanged nature in question. Natural Condition can be used interchangeably with *Inertial Condition*, so as to not reify an explanation of an inertial condition with inertia itself - whatsoever is the currently natural condition of a thing is that thing's inertial condition, we might consider a given condition natural due to that system's impulsion unto itself and its conditions. Perhaps the most important property of inertia to understand in regards to metaphysics and mentalism is that inertia is assisted. Assistance to inertia is the impulse towards the unchanged state, or the previously mentioned Natural Condition, which is also a resistance to the changing of that state. Resistance to inertia is difficult but possible, it requires force - it is not autonomic like assistance to inertia is, assistance to inertia is impelled, resistance is *compelled*. Assistance to inertia is autonomic because it is the impulse towards that which is natural, that which is already natural is in a manner of speaking, the path of least resistance, or in this case the path of no resistance. When you are tired, it takes willpower to stay awake, it is difficult, it is resistance to inertia. Sleep, being a quite literally inert state, is assisted when you are tired, it doesn't take effort - you are impelled to assist inertia and sleep.

The impulsion to sleep is a great one to demonstrate assistance and resistance to inertia, it lends itself to a more comprehensive understanding - and not just knowing - of the principle. When you're riding in a car and the brakes are pumped, and you are impelled forward somewhat, that is assistance to inertia. You are impelled forward due to resistance to change - which itself is assistance to the unchanged condition, which in this case is the velocity of the car. You may notice that as you are impelled forward you fight the impulsion by bringing yourself back to the seat, and maybe grounding your feet somewhat - this is resistance to inertia. Although, in this scenario there are actually two inertial conditions being assisted and resisted, that of the velocity of the car and that of your body's position in the seat, if you consider your body's position in the seat inertial, you are compelled forward by the outside change in velocity, forcing resistance to the inertia of your position, in this way the Principle of Inertia is quite polar. In Ken Wheeler's field theory, magnetic attraction is an impulsion towards the plane of inertia between fields, which is to say assistance to inertia. In Walter Russell's Universal One, the unmanifestation of form is a return to inertia, the primordial unmanifest and inert realm of pure potential - which is of course assistance to inertia, given that all form disintegrates and unmanifests eventually, if only to manifest once more. Likewise, in that theorem, integration or the manifestation of form is resistance to this inert unmanifest state of undifferentiated substance, thought being the creative process of resisting a state of inactivity through activity.

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ELASTICITY AND PLASTICITY OF INERTIA

Both plasticity and elasticity are properties of inertia. By plasticity, a property of malleability, or quality of being shaped or molded is meant, and by elasticity, the property of something returning to its natural shape or condition after having deviated from that condition is meant, as a rubber band returns to its previous shape after being stretched. These two seem somewhat contradictory, however they work in tandem. Inertia being assisted by virtue of its naturalness, path of least resistance or impulsion unto itself, is its elasticity, whatsoever that natural condition is, is whereunto the elasticity that is inertial assistance will impel towards. That being said, inertia is also plastic, its condition is developed by resistance to the prior condition, it is receptive in principle and whatsoever it receives will alter its condition. The subconscious mind, for instance, being in a very real way the inertial mind, is elastic in its tendency unto itself, both as a determinant in literal materialization of the mental condition and regarding its affection on consciousness in day to day life. It is plastic in its ability to change despite this elasticity, should the inertial condition, lets say, the moods you tend to inhabit, are resisted with enough persistence over enough time, the inertial condition will certainly develop. Resistance to inertia in such a situation should be noted as a peculiar feeling, difficult yet gratifying, and it will lend the subject a greater depth of comprehension of the principle in question.

Continuing to build off this, as mentioned, these properties of inertia act in tandem and can be said to be dynamic, especially regarding the relationship between assistance and resistance to inertia. Inertia acts much like a tether, assistance to inertia is tension resisting a drawing away from inertia, and resistance to inertia is tension resulting from drawing away from the inertial condition. This is much like a rubber band, the inertial condition of the rubber band is its relaxed, non-stretched state. When you stretch it, it becomes taught and tense, this is tension resulting from resistance to inertia. In stretching the band, you are resisting its inertial state of relaxation, wherein it is, say 5 cm long, the tension you feel while stretching the rubber band is assistance to the inertial condition. Now, let's say you stop, you may note that after having stretched the rubber band for some time, that its length is now, say, 7 cm long, its inertial condition is now altered. The band is elastic, as is the inertial condition of reality, though it is assisted and elastic, it is also plastic, and can be developed by resistance to the current inertial condition.

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MANIFESTATION DYNAMICS

Before expounding on the most important applications of the Principle of Inertia, those being to Mentalism proper, or the metaphysics of Mind, *Manifestation Dynamics* will be elaborated because it is a principle universal in application beyond what is only obviously related to Mind (of course, everything ultimately is). By manifestation dynamics, the dynamic between the manifestation of form and the subsequent unmanifestation of form is implicated.

The dynamic occurs as follows: manifestation occurs as resistance to the primordial and inert unmanifest reality, manifesting as the form thereof; unmanifestation follows as assistance to inertia, an impulse towards that antecedent unmanifest reality. It should be noted that manifestation is the manifestation of whatever that unmanifest reality is, which is of course, the Absolute or Mind - because the Absolute is all that exists, manifestation will be in reference to the only existent reality by necessity of logic. The simple principle of manifestation dynamics in reference to inertia can be considered as follows:

Inert unmanifest formless state → Manifestation of form as resistance to inertia → Unmanifestation of form as assistance to inertia

This dynamic is apparently cyclical, but is better described as dynamic to implicate a simultaneity between the two, as in the two occur largely simultaneously at different scales - one merely being apparently predominant at a given time. For instance, though a human body is predominantly generative and manifestative for the first decades of life, there are still cells degenerating, and as the body ages and becomes predominantly degenerative or unmanifestative - there are still generative processes occurring in the body.

Manifestation as a process is one of defining reality, form is definition, quite literally the defined form of reality. As the manifestation of form develops, so too does the definition, or defined form of reality. Reality is self-configurative and perpetually self-defining in this manner. Though the form itself unmanifests, the definition gained from the manifestation of that form cultures and defines the unmanifest inertial state, that is to say that the definition is memorized. Since this memory is content of the inertial condition, it is a determinant in continued manifestation:

Inert unmanifest formless state → Manifestation of form as resistance to inertia → Unmanifestation of form as assistance to inertia → Manifestation of form in reference to inertial content, the manifestation itself is resistive to the inertia of unmanifest reality generally, but assistive to inertial content; memory

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The inertial condition is developed by feedback, exactly as information from conscious experience cultures in the deep of the subconscious mind. Since the inertial condition is a determinant in the manifestation of form, which is then experienced as feedback into inertia, we have a feedback loop wherein the inertial condition either affirms or reconfigures its content, reconfiguration occurs through conscious resistance to inertia via exercise of mental causal agency against the impulse of inertia. The feedback loop of *Inertial Recursion* can be regarded as follows:

Inert unmanifest formless state → Manifestation of form as resistance to inertia → Unmanifestation of form as assistance to inertia → Manifestation of form in reference to inertial content → Unmanifestation of form and memorization of definition → Inertial condition affirmed → Manifestation of form in reference to inertial content

Figure 1

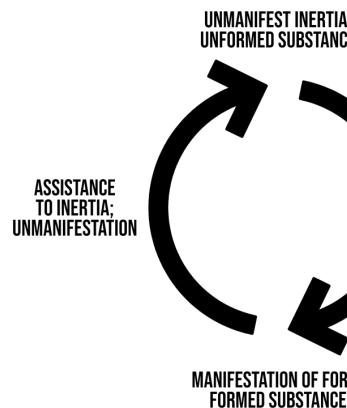
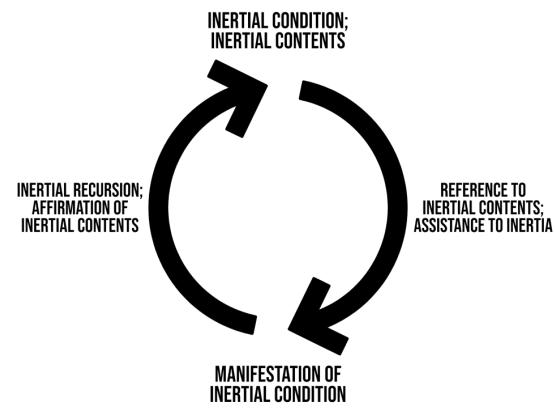


Figure 2



Manifestation as resistance to the inertia of unmanifest potential, and manifestation as assistance to the contents of the inertial condition in the context of self-reference.

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MENTALISM

Mentalism, similar to what you might call Metaphysical Idealism, maintains that the Absolute, ultimate underlying reality - is the Mind, of which consciousness is an attribute. For the sake of digestion, the Mind can be equated to being, and consciousness as awareness of being, and further, manifestation as consciousness' awareness of being *something*. Of course, it may help to consider Mind on the Absolute scale as the Mind of God, or the Divine Mind, of which Mind as we experience it is an individuation, a focal point, a center. I digress, if reality is mental, then the principles inherent to reality are mental - of course this means the Principle of Inertia as described here will have considerable applications to psychology, to Mind at both the macrocosmic and microcosmic scale.

Since Manifestation Dynamics covered much of what there is to speak of on the macrocosmic scale, we are left with the microcosmic scale - namely metaphysical psychology and how inertia fits into mental dynamics between the conscious and subconscious minds. Be advised, I may use "subconscious" in place of "unconscious" despite the latter being used in similar contexts in contemporary psychology. To define these terms somewhat more clearly for the context I'll be presenting them in, consider consciousness, awareness of being, to exist as something of a gradient or scale - or even a circle, the center of which is concentrated consciousness, and everything from that center to the radius is greater and lesser degrees of consciousness, sub-consciousness is probably arbitrated a short distance from the center, for even as we go about our days in consciousness, we experience different things with greater and lesser degrees of active consciousness. For instance, you may be focused on one thing but doing another absentmindedly - most habits are done with less active participation by the conscious mind, they can be said to be subconscious mental subroutines, or for the purposes of this paper - inertial subroutines, as they are by the individual as pure assistance to the inertial condition.

The inertial condition of the individual's mind is a microcosm to the inertial condition of reality, and functions much the same. The inertial condition of the individual mind is conditioned and defined by information that is experienced by consciousness and internalized beyond the focal center of consciousness in a manner much like a kind of mental osmosis, this is the principle underlying memorization. The internal, inertial condition of the Mind is conditioned by memory. This internalized information saturates the subconscious mind to greater or lesser degrees, and in doing so - despite the impact of such contents being potentially unknown to the individual, manifest in consciousness. The most obvious examples of this are habit, addiction, appetite and trauma, but even instinct is determined by the inertial condition of a lineage or chain of being. The urge to act out a habit, or addiction is pure assistance to the inertial condition - resistance to such an assisted state is much like resistance to gravity, it is resistance to the path of least resistance. The inertial condition is assisted in this context, for example, because whatsoever the individual has internalized in the deep of their subconscious, will naturally surface to the conscious mind since they aren't ultimately two different entities. This surfacing is much like bubbles from thermal vents in

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the bottom of the ocean of subconsciousness surfacing to the waves of consciousness above the depths. It is likely that the individual won't even consciously recognize the surfacing of these bubbles, merely acting them out by habit, because inertia is naturally assisted, it doesn't take concentration, attention nor effort to do directly, in fact, mental concentration is in itself resistance to inertia, as mentioned above with the example of sleep and inattentiveness generally as inert states, the urge to fall asleep being very much a deconcentrative one, whereas waking up when you're tired in the morning is a higher effort, active and concentrative thing.

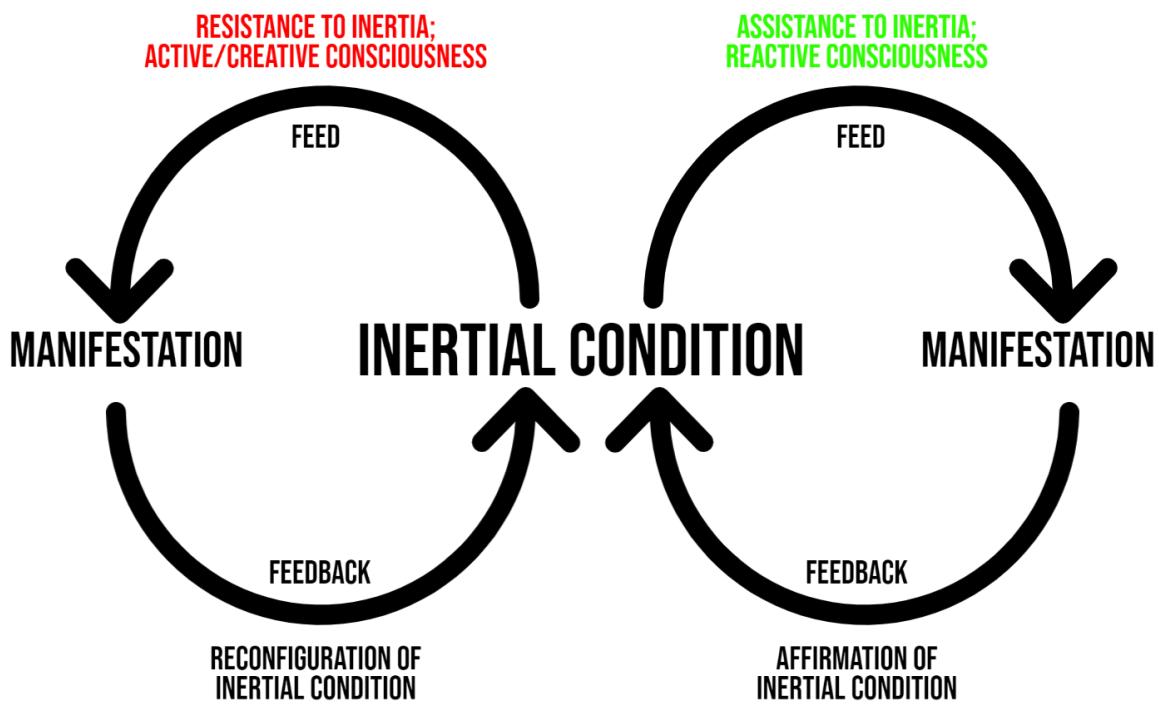
Moreover, the manifestation of external reality being an effect of the agency of the Mind, consciousness, we should wonder what the role of inertia is in such mental causal agency more clearly. The unfolding of reality is catalyzed by consciousness, but subconsciousness and consciousness are principally similar, the subconsciousness being much like the plastic memory of consciousness - it should also be noted that though consciousness memorizes unto its plastic subconscious receptive principle, it also remembers, as reality is self referential - remembrance is self-reference. The surfacing of bubbles as described above is this remembering and self-reference, regardless as to whether or not the individual is metacognizant as to what is exactly happening when this surfacing; remembrance occurs - it is the nature of the Mind to reference itself so metacognizance, as in awareness that self-reference is occurring as it occurs, is not necessary. This remembrance, is assistance to inertia, remember, the contents and information being remembered and referenced by the Mind to begin with is the inertial and internal conditions. So, what happens when the internal condition is externalized; made manifest in external reality, then re-experienced by consciousness and thereafter re-internalized? Given that the internalization of information is what defines and molds the inertial condition, this re-experience, which happens all the time, is a repetitive feedback loop. This is why routines can be difficult to change, though not impossible as the inertial condition is plastic after all. Breaking routines is even colloquially called breaking molds, it is resistance to inertia, whereas acting out routine in your experience of external reality is assistance to inertia.

The feed of experience being the manifestation of the inertial condition is experienced by the experiential agent, which is the only agent proper, consciousness. Consciousness experiences itself, which is to say it experiences its own definition, which is to say it experiences its own inertial condition, externalized and objectified subjective condition. Inertial contents are the contents within the subject, objectifying themselves as happenstance, affairs, experience and bridges of incidence. Consciousness is both reactive and active, it is both transformative and conservative. When it is reactive, it is reacting to the externalization of the antecedent internal and inertial condition, this often assists inertia in that it affirms the inertial condition by, in a sense, verifying and validating its reality after being experienced in consciousness post-manifestation. Consciousness is active when it is not merely reactive to the world around it but consciously shaping it, consciously changing its reaction to externalized contents (which is active) and thereby altering the feedback into the inertial condition - in doing so, the inertial condition is developed because the feedback into inertia is altered, and thereafter the manifestation of reality adheres to the new inertial condition. Reactivity assists inertia, it is re-active because it is reaffirming

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and re-experiencing something already active. Activity resists inertia, this is why all activity is difficult and all inactivity is base and easy.

Figure 3



Assistance and resistance to the inertial condition.

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REFLECTION

The Principle of Inertia is the impulsion of nature unto itself.

The Principle of Inertia is referred to in manifest reality as the impulsion of conditions unto themselves, or inertial elasticity, and resistance to change therefrom.

The Principle of Inertia is the repulsion of a condition from that which is unalike to it.

Inertia is repulsive when resistive and impulsive when assistive.

This impulsion of reality unto its own condition is necessitated by self-referentiality, which is necessitated by virtue of reality's self-containment.

This impulsion of nature unto itself can be considered assistance to inertia.

Since this impulsion is indeed impulsive, it should be considered passive, inert and default, requiring no activity or force to be maintained.

Since there does exist an active principle inherent to reality, there exists an observed principle that resists inertia.

Since reality is self contained and utterly unified, these are not contrary principles, rather complementary principles of a single underlying nature. Though assistance to inertia, or impulsion unto the conditions of nature should be default, so should the nature whereby reality resists inertia - since it indeed exists.

Since inertia is in essence, resistance to change and consequently the impulsion of nature unto its own condition, and there can be no condition beyond the potential of reality (the Absolute), due to anything potentially real necessarily being encompassed by reality, resistance to the current inertial condition can be considered a self configurative principle that while impelled unto the prior condition - develops the condition, since the conditioning principle is both plastic and receptive to feedback, the configurable nature of conditions is called plasticity.

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Inertia refers to a condition, and in practical terms, a condition is defined by either principle or content. The inertial condition refers to the contents of that condition, defining the nature of the impulsion unto that condition. Example: addiction, habit, instinct.

Inertia is both elastic and plastic. Elasticity refers to inertia's impulsion unto itself, and plasticity refers to the development of the inertial condition.

Resistance to inertia is the catalyst in developing the inertial condition, since it can be conditioning, thereafter configuring the inertial condition. Example: altering the consumption of information allowed to saturate the subconscious mind, stopping and starting habits.

Elasticity and plasticity lend themselves to understanding the dynamic between assistance and resistance to inertia since resistance to inertia ultimately develops the inertial condition, thereafter becoming inertial assistive.

The Principle of Inertia, being a principle inherent to reality, is observable in many planes that overlap. Some of which being psychology, metaphysics, physics, manifestation dynamics and field theory.

The manifestation of form is the objectification of the subjective condition, making it assistance to inertia. Because the form is the objectification of the inertial condition, and is then experienced by the subject, it can be said to be an affirmative feedback loop. Wherein the subjective condition is objectified/formed, experienced in consciousness thereafter saturating the subject with the experience of itself objectified, then affirming the subjective condition that catalyzed its own objectification.

This feedback loop is akin to self-examination and subsequent affirmation, such a feedback loop is inertial assistive because it implies that the manifestation of reality is most likely to manifest the contents of the inertial condition.

As the experiential agent, the active mental principle, consciousness, is capable of resistance to inertia by way of actively saturating the subconscious with whatsoever conditioning is desired, thereafter influencing the inertial condition.

Because reality is mental, all mental processes will be wholly reflected in manifest reality as physical processes, therefore, Manifestation Dynamics reveal a dynamic simultaneity between what appears to be two inertial processes but is ultimately one, those being a) form as the manifested configuration of the aether (substantiating principle), thereby resisting the inertia of the unmanifest aether and b) form being a manifestation of its corresponding antecedent mental condition. The manifestation of form then being inertial resistive in the context that it generally resists the inert condition of unmanifest

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substance, and inertial assistive in that form is the form of the inertial condition of the mind, whatsoever that condition is, is formed.

The inertial condition is formed by feedback, which, due to the nature of the information comprising the feedback - which is largely referenced from inertia to begin with. This creates an affirmative feedback loop wherein the contents of the inertial condition manifest themselves, are experienced as feedback by consciousness, and are committed to the memory of inertia - thereafter affirming the inertial condition and "cementing" its position in reality, or more specifically the Mind.

Resistance to inertia alters feedback, feedback is conditioning, as conditions are formed by content, all content saturates the inertia of the mind, or the subconscious of the mind. Therefore, resistance to inertia develops the inertial condition, this is the formation of habit.