

But the truth of the matter lies deeper; for it can be explained more clearly than appears at first sight. The _power of inertia_ applied to bodies which may be moved by mechanical means only, becomes _force of habit_ when applied to bodies which are moved by motives. The actions which we do out of sheer force of habit occur, as a matter of fact, without any individual separate motive exercised for the particular case; hence we do not really think of them. It was only when each action at first took place that it had a motive; after that it became a habit; the secondary after-effect of this motive is the present habit, which is sufficient to carry on the action; just as a body, set in motion by a push, does not need another push in order to enable it to continue its motion; it will continue in motion for ever if it is not obstructed in any way. The same thing applies to animals; training is a habit which is forced upon them. The horse draws a cart along contentedly without being urged to do so; this motion is still the effect of those lashes with the whip which incited him at first, but which by the law of inertia have become perpetuated as habit. There is really something more in all this than a mere parable; it is the identity of the thing in question, that is to say of the will, at very different degrees of its objectivation, by which the same law of motion takes such different forms.

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