
Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away
Now it's the Spirit's Day,
that will admit of no delay.*

The Eight Worlds

Created: 6/6/2013

Revised: 8/13/2024

Abbreviations used in this study

www.janelead.org/SDS_Abbreviations.pdf

The Simplified Spirits

Excerpt from John Pordage's *Theologia Mystica*

[TM 224] I now come to speak of the fifth and last wonder which was seen in this Rock of Wonders, the Still Eternity, viz., the inhabitants of this Most Holy Place. You must not think that the Deity is solitary or unattended, except only by those Seven Spirits before mentioned, for there are an innumerable number of pure Simplified Spirits, that stand ready in all humble resigned obedience, to execute the will, and perform the good pleasure of the Father of spirits. As to their number they are ten thousand times ten thousand, and thousands of thousands. and indeed are innumerable as to us. And as I told you, they are all pure Simplified Spirits, not like the Angels, who were created out of the forms of Eternal Nature, but they are pure abstracted spirits, proceeding from the supreme Unity, who is a Father of Spirits.

[TM 225] I intend here for a further illustration of the present subject to speak something concerning the nature of spirits: and before I proceed any further, shall distinguish between pure, simple spirits and mixed spirits. Pure and simple spirits are such as exist without Eternal Nature in the Still Eternity: mixed spirits are such as are created out of Eternal Nature, and exist in the same, as all Angelical spirits do, and are therefore said to be mixed, because they do not immediately proceed from the supreme Unity, as simple spirits do: but are created out of Nature's forms. Wherefore they that suppose the Angels to be spirits of the first degree of perfection are mistaken: they are indeed the most perfect that were created out of the principle of Eternal Nature; but they do not reach the perfection of those simple spirits, who proceed from the Unity, and cohabit with the Unity in the Still Eternity. If you ask me a description of these simple spirits? I say, that they are most simple essences and powers, free from all manner of mixture, or duality, without any Angelical or other figure, and are eternal unities, proceeding from the supreme Unity itself.

[TM 226] I shall here subjoin a figure, wherein by way of likeness you may conceive in what manner these Simplified Spirits, the inhabitants of the Still Eternity, were represented to the eye of my spirit.

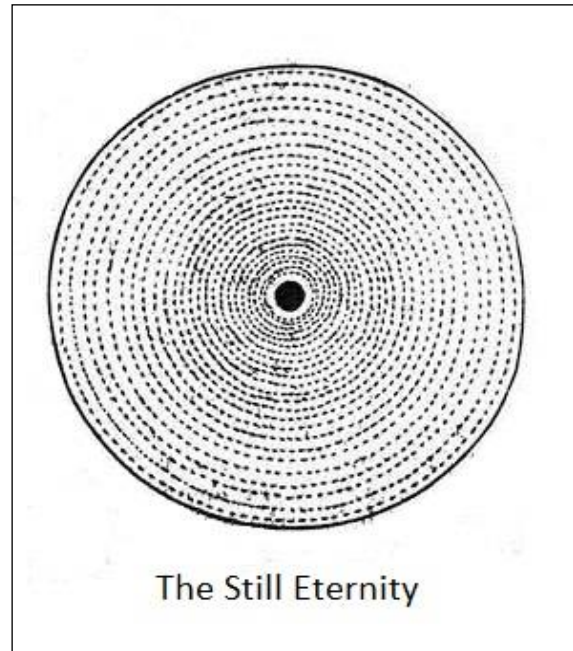
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[TM 227] This figure represents the Still Eternity, or Most Holy Place; the black spot in the midst or center of this circle figures the central Eye of Eternity; and the black points, with which the whole circumference is filled, denote those pure Simplified Spirits, which are the inhabitants of the Still Eternity, or the Most Holy Place: From which representation of them, we may learn,

[TM 228] First, that they are numberless.

[TM 229] Secondly, that they compass the Deity, and fill the whole round of the Still Eternity, ready to execute the commands of the High Majesty.

[TM 230] In the third place, the figure shows us, that they are distinct one from another, like the stars in the firmament.



[TM 231] Fourthly, they are all alike unto and co-equal with one another; they are all of the same essence, and all of them equally eternal, all of them equal in function, charge and dignity, all being obedient children and servants of the Deity. They are all alike in their external form and figure, appearing all like bright points, sparks or eyes.

[TM 232] In the fifth and last place, the figure shows us they all resemble and are like the central Eye of the Deity, from which they do not differ, but as a less from a greater: for as the Spirit of Eternity represents Himself by the sight or black of an eye; so these Simplified Spirits, the inhabitants of the Still Eternity, appear like so many bright points, sparks or eyes, all multiplied and derived from the Eye of Eternity: So that these spirits are true resemblances of the Spirit of Eternity, being of the same nature, only with the above said difference of greater and lesser, and of original and copy, for they are lights from Light, and nothing else but the Eye of Eternity multiplying itself through the unmeasurable extent of the Still Eternity.

Definition of Simplified Spirits

[TM 233] Having thus opened the figure, I proceed now to give you a definition of simplified, pure spirits: Simplified Spirits are spirits generated by God (that is by the whole Trinity, not as the Son is generated by the Father) immediately out of himself, in the likeness and similitude of Himself, and for Himself.

[TM 234] This definition is made up of a genus and difference, the genus or general comprehensive notion, is spirits which is common to these Simplified Spirits with all others; the difference, or that whereby these pure spirits are distinguished from all others, is laid down in the causes, viz., the efficient, material, formal, and final causes of Simplified Spirits.

[TM 235] We shall begin with the first of these, viz., the efficient cause, which is expressed in these words of the definition, *generated by God* which intimates to us that God is the efficient cause and sole generator of those pure spirits, which are the inhabitants of the Still Eternity. I have told you before that these spirits are simple, pure powers; and no wonder, since here you see that they are the off-spring of the Deity, who is all pure power. They partake of His nature and essence, as children partake of the nature

and essence of their parents; and therefore it is that God is called the Father of Spirits, in reference to these pure Simplified Spirits who resemble Him in the unity, simplicity and purity of His Divine nature.

[TM 236] But you will say, *How and after what manner were these pure spirits generated by God?* This I confess is a great mystery, yet for the satisfaction of the inquiring mind, we shall speak something of it. We are to know that these Simplified Spirits did from all Eternity exist ideally in the Eye of Eternity, and the said ideas were actually and essentially manifested by production, before all worlds: The manner of their generation we may thus conceive of, their ideas being conceived in the Divine mind, raised a desire for their manifestation, and this desire awakened the omnipotent will of God to their actual production. For in the will of God stands the omnipotence, which effects all things. This all-effecting power is the power of the Holy Ghost. who is the producer and actual manifester of whatsoever lies hid in the Eye of the Father ideally. Neither could the Spirit of Power ever have brought forth these pure spirits, had not their ideas pre-existed in the Eye of the Father, as their first ground and original pattern, according to which they were brought forth actually by the Holy Ghost.

Their Material Cause

[TM 237] I next proceed to speak of the material cause of these Simple Spirits, the inhabitants of the Still Eternity, which is expressed in these words of the definition, *immediately generated out of Himself.*

[TM 238] Though these pure spirits be immaterial, that is, free from all gross materiality and corporeity, yet are they not without a material cause, from which they derive their substance and essence; so that materiality in this sense is taken for essentiality. Now this material cause is expressed to be God Himself, for there was nothing in the Still Eternity but the blessed Trinity and the Seven Spirits immediately proceeding from them. Therefore they must needs be generated out of God Himself, for there was no other subject matter, no Eternal Nature, out of which they might be taken. The word *immediately* is added in the definition to distinguish these pure Simplified Spirits from the Angels who were brought forth out of Eternal Nature, as their material cause, and not immediately out of the Divine Essence, as these are. Now this Divine nature, out of which these spirits are generated, is no other than the Heart of God, which, as I told you, is the central Heart of the Deity. And this Heart of God is the eternal flaming Heart of God's Love; it is Love itself, and the fullness and perfection of Love, and accordingly St. John gives us this account of God, that He is Love, and He that dwells in Love dwells in God, and God in Him. Though this Scripture has relation to man literally; yet we may here apply it for illustration that God is Love, which Love is the generator of these Simplified Spirits. And it is out of this Love's eternal substantiality, that the numberless number of the inhabitants of the Still Eternity were actually manifested, for the glory of the supreme Majesty.

Nature and Properties of Divine Love

[TM 239] Now because I have told you, that Love's eternal essentiality is that out of which all pure Simplified Spirits were brought forth, I think is not amiss to open to you the nature and properties of this Divine Love; to the end you may have a clearer understanding concerning the nature, and qualifications of those pure spirits, which did proceed from it. For by opening unto you the nature of this Divine Love, which is the cause, I must at the same time lead you to the knowledge of these spirits, which are the effect or product of it.

[TM 240] In the first place then, I find the nature of Divine Love to be a perfect unity and simplicity. There is nothing more one, undivided, simple, pure, unmixed and uncompounded than Love. You will say how do I prove this? Very well: for this Love is God Himself. Now it is well known that there is nothing more essential to God than unity and simplicity, nothing more contrary to the Divine nature than

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duality, division or composition. Besides, it is this Love which gives unity and harmony to all things. There is no unity in Heaven nor on Earth but what derives from Love, and must acknowledge Him the author. And do you think Love can want that unity, which it gives to all others? No certainly, rather conclude, that which makes all things one, which harmonizes and agrees the most different and discordant natures, must needs be unity itself.

[TM 241] In the second place, I find Love to be a most perfect and absolute liberty. Nothing can move Love but Love; nothing touch Love but Love; nor nothing constrain Love but Love. It is free from all things, itself only gives laws to itself, and those laws are the laws of liberty; for nothing acts more freely than Love, because it always acts from itself and is moved by itself; by which prerogatives Love shows Himself allied to the Divine nature, yea to be God Himself.

[TM 242] Thirdly, Love is all strength and power. Make a diligent search through Heaven and Earth and you'll find nothing so powerful as Love. What is stronger than Hell and Death? Yet Love is the triumphant conqueror of both. What more formidable than the wrath of God? Yet Love overcomes it, and dissolves and changes it into itself. In a word, nothing can withstand the prevailing strength of Love. It is the very munition of rocks, and the strength of Mount Zion, which can never be moved.

[TM 243] In the fourth place, Love is of a transmuting and transforming nature. The great effect of Love is to turn all things into its own nature; which is all goodness, sweetness and perfection. This is that Divine power which turns water into wine, sorrow and hellish anguish into exulting and triumphing joy, curse into blessings; where it meets with a barren desert, it transmutes it into a paradise of delights. Yea it changes evil to good, and all imperfections into perfection. It restores that which is fallen and degenerated to its primary beauty, excellence, and perfection. It is the Divine Stone, the White Stone with a name written on it which none knows but he that has it. In a word, it is the Divine nature, It is God Himself, whose essential property it is to assimilate all things with Himself; or (if you will have it in the Scripture phrase) *to reconcile all things to Himself, whether they be in Heaven or in Earth*; and all by means of this Divine elixir, whose transforming power and efficacy nothing can withstand.

[TM 244] In the fifth and last place, Love is of a fruitful, prolific, multiplying, diffusive and communicating nature. It is that Love makes all other things to be fruitful and multiply, and to be diffusive and communicative of themselves. Therefore Love, which gives to others this property, must needs possess it by way of eminency itself. Upon this account it is that Love says, *Shall I cause others to bring forth, and shall I not bring forth myself?* I shall speak no more of this property of Love now, because I shall have occasion to mention it again in the next paragraph.

[TM 245] It was out of this fruitful womb of eternal Love, that the acting power of the Holy Ghost, in union with Wisdom, brought forth these Simplified Spirits, as out of their first matter; and consequently all these spirits must needs be co-essential, as being all brought forth out of the essence of Love, which is the common matter to them all. Neither are they only co-essential with one another, but also in some sort co-essential with the Deity, being immediately produced out of the Divine Love-essence, yet with this difference: that the Divine Love-essence is the cause, and the spirits are the effects, and so are subordinate and inferior to Him who is the Father of spirits. This Love-essence (as you have heard before) is the Center and Heart of the Holy Trinity, and is consequently the first of all essences; as being before Eternal Nature, and all things else, and will be the last, and reign and triumph over all to eternity.

[TM 246] But here it may be objected, *That it does not seem consistent with the unity and simplicity of eternal Love-essence, to be the producer of so many distinct spirits, because unity and multiplicity are opposite to one another?* To which I answer, that if these spirits be conceived to be taken out of the

Love-essence, as so many divided parts, or parcels torn or separated from the whole, this cannot consist with the unity of Love. But it is not so, for it is the fruitful womb of the Love-essence which has brought forth all these innumerable spirits, without the least division or separation of its own simplified essence. But as we see here in this world, that one seed (by reason of the blessing of the Love-essence hid in it) brings forth, and varies itself into many, not by dividing itself into so many parts, but by a magical multiplication: even so we must conceive that this eternal Love-essence did magically multiply itself into this innumerable number of spirits, without making the least rent or division in its own most united and simple essence.

[TM 247] These spirits are first in the Eye of the Father, as so many ideas, which ideas afterwards are fruitful seeds in the womb of Love, and are brought to actual manifestation by the all-effecting power of the Holy Ghost, with the assistance of Wisdom. So from here we see that these spirits, which were only ideas in the Eye of the Father, receive their essentiality and become fruitful seeds in the Love-essence, which is the womb that cherishes them. Therefore it does not appear impossible or unintelligible, that the unity of Love's essence should multiply and vary itself into an innumerable off-spring; because we see both the light and fire of this outward creation to multiply themselves without any division or loss of parts: How many sparks do proceed from one fire? And how many candles may be lighted by one? But how much more then must we suppose that the Heart of God, the Eternal Love-essence, is able to multiply itself; since all the multiplying virtue, which is found in things here below, are only the effects of the all-fruitfulness of Love, which is communicated unto, and diffused through all creatures, causing them to multiply, and bring forth according to their several kinds. So that it appears that this Love-essence is the mother of all essences, but more immediately and peculiarly of these Simplified Spirits, which are the inhabitants of the Still Eternity, as being her own immediate off-spring, without the intervention of Eternal Nature: wherefore they also partake of the nature and essence of Love, being all meek and pleasant essences, beautified with all the graces, powers and perfections of Love, and exempt from all contrariety whatsoever.

The Formal Cause of Simplified Spirits

[TM 248] I come now to speak of the formal cause of the inhabitants of the Still Eternity, which in the definition is laid down in these words, *in the image and likeness of himself*: intimating to us that which makes these Simplified Spirits to be what they are is the image and likeness of the Holy Trinity; which is their internal essential form.

[TM 249] I now proceed to a more particular explication of the formal cause of these pure spirits; and to this end shall give you an account of what was declared, to the spirit of my mind, concerning them in the Still Eternity.

[TM 250] First, I was expressly charged to observe diligently what difference I could find between the Holy Trinity and these spirits; and upon observation I could find no other difference but that of greater and lesser; whereupon it was further expressly told me, that these spirits were spirits generated out of, and to the image and likeness of the Spirit of Eternity. And again, that they were lesser wonders, as we may say, lesser deities generated by the universal Deity of Love. And what can more significantly express the formality of these spirits than these words which were revealed to my spirit in the Most Holy Place? Insomuch as it seems superfluous to add anything further: but yet if any should desire further to be instructed what this image of God is, which is the essential form of pure spirits, I say, this image contains the whole nature, essence, and all the perfections of the Deity; yet with the distinction of greater and lesser, original and derivative, independent and dependent. For example, do you find God to be a perfect unity? So are these spirits an unity in themselves. Is God Love? So are these. Is God wise, good,

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powerful? So are these. And the same may be said of all the excellencies and perfections of the Divine nature, in the perfect image and likeness of which they were brought forth, by the acting power of the Holy Ghost.

[TM 251] I come now in the last place to speak of the final cause, expressed in these words, *For himself*, that is to say, these Simplified Spirits were brought forth for the manifestation of the Deity. For had the Divine nature always continued shut up in itself in the Still Eternity, without bringing forth itself, without itself, it would never have been known to any but itself. Therefore for the manifestation of the triune Deity were these Simplified Spirits brought forth to be the inhabitants of the Still Eternity.

[TM 252] 1. But more especially these Simplified Spirits were brought forth for the manifestation of the attributes, virtues and excellencies of the Divine Essence, in the Still Eternity, viz., His eternity, infinity, all-sufficiency, immensity, as also His unity, simplicity, liberty, goodness, perfection and happiness; for though all these were well known to themselves, yet they were not manifested to others, till these Simplified Spirits were brought forth.

[TM 253] 2. Again they were brought forth for the manifestation of the Divine sovereignty, majesty and dominion, in the Still Eternity: which could not be known or manifested till there were spirits which might be the subjects of this dominion and sovereignty.

[TM 254] 3. In the next place, one of the ends of the production of these spirits was that the mystery of the Divine Being and subsistence might be known to others beside itself, in the Still Eternity. Therefore were these spirits produced which are all Eye, and every way capacitated eternally to dwell upon the blissful contemplation of the triune Deity.

[TM 255] 4. Another end why these spirits were brought forth was to manifest the generating and multiplying fruitfulness of the Deity, in His abstracted nature in the Still Eternity, without Eternal Nature's principle. There being nothing more essential to the Divine Nature than to multiply, diffuse and communicate itself, which essential property had never been known in the Still Eternity, without this production of Simplified Spirits.

[TM 256] 5. Again, a main end why these pure spirits were brought forth was for the manifestation of God's glory, which consists in the triumphing exulting nature of Love, in the Still Eternity. Now that this pleasant and all glorious Love-essence might be revealed, in the Still Eternity to others beside the Trinity; therefore were these pure spirits brought forth, that they tasting, seeing and enjoying this glorious, pleasant and blissful Love-essence, might celebrate the praise and glory of the Triune Deity to all eternity.

[TM 257] 6. Lastly, these pure spirits were brought forth for the manifestation of the hidden will and good pleasure of the Trinity. The Divine Will from eternity was to bring forth spirits in the Still Eternity, to be the inhabitants of it; which might know Him and enjoy Him, and in so doing, be eternally happy: Which Will of God could not be manifest till such spirits were actually produced, who were capable of knowing and enjoying Him; and such were these simplified, pure spirits; and therefore they were brought forth by the Holy and ever-blessed Trinity.

[TM 258] The Divine Wisdom very well knew, that nothing less than spirits of the highest degree of purity and simplicity, could be capable of receiving the manifestations of the Trinity in the Still Eternity, that is, in their pure, simple, abstracted and solitary being. Therefore were these spirits brought forth in the perfect image of the Deity, as He subsists, all pure spirit, and unity, without and before Eternal Nature; that they might be vessels capable of receiving the Divine fullness; for which they were brought forth.

Essential Qualifications and Properties

[TM 259] Having now finished the manifestation of the nature of these Simplified Spirits from their causes, I shall next come to give you a brief account of some of their essential qualifications, properties, and adjuncts; the explication of which may afford a fuller and clearer understanding of their nature.

[TM 260] 1. In the first place then, I say, that these inhabitants of the Still Eternity are most highly Simplified Spirits; which simplicity of theirs consists in this: that they did immediately proceed from the most simple and abstracted essence of the Deity; and were not brought forth out of Eternal Nature's principle as were all other creatures, which therefore want much of the simplicity and unity of these pure spirits. And again, these spirits are justly said to be Simplified Spirits, in that they have no souls, or any personal organical corporeity; but are mere, pure spirits, that is, nothing but spirit, all spirit. Yet I do not deny but these spirits have a body which is common to them all; which body is the Temple body of the Holy Ghost: which fills that whole circumference of that Most Holy Place, in which body they do all dwell; yet reserving their numerical distinction.

[TM 261] 2. These inhabitants are intellectual spirits, that is, they were endued with understanding and will; for otherwise they could not have resembled the Father of spirits, neither could they have been capable of knowing, loving and obeying Him, and consequently would have been unmeet for the company of the Holy Trinity in the Still Eternity.

[TM 262] 3. These spirits are endued with the spiritual senses of seeing, hearing, smelling, tasting and feeling, whereby they are enabled to discern the object of the Still Eternity. They behold the Trinity face to face, they listen to His still and awful voice, they are refreshed by perceiving the ravishing odors, which continually perfume the Most Holy Place, they taste and feed upon the outflowing sweetness of the Deity; and they feel nothing but the eternal goodness of Him, who with His fullness fills the Still Eternity.

[TM 263] 4. In the fourth place, these spirits are endued with a spiritual kind of materiality from the Love-essence in the Heart of God. But because I have fully spoken of this in the material cause, I there refer you.

[TM 264] 5. In the fifth place, these spirits are all of them co-eternal, I mean in relation to themselves, not to the Holy Trinity who were before them, in order of nature; as the cause is before the effect, and the generator before that which is generated; though we cannot deny but that in some sense these spirits may be said to be co-eternal with the Trinity, because we cannot say that the blessed Trinity ever were without the company of these spirits in the Still Eternity. But in this place, when I say that these spirits are co-eternal, my meaning is, that they were all brought forth at once in the Still Eternity, without any priority or succession of time, which is not to be found in the Most Holy Place.

[TM 265] 6. In the sixth place, these spirits are all of them co-equal with one another, I say, with one another, not with the Holy Trinity: for though these Simplified Spirits may in some sense be said to be co-essential and co-eternal with the Blessed Trinity; yet can they not be said to be co-equal with them. They were indeed the off-spring of the Divine Essence of multiplying and propagating Love, proceeding from the Heart of the Trinity, and so may be said to be co-essential with the Deity, as immediately proceeding from the Divine essence of Love; and they were brought forth in the Still Eternity, where time is not to be found, and so may be said to be co-eternal with the blessed Trinity; who were never without the company of these pure spirits in the Still Eternity. Yet notwithstanding all this, they were never admitted to a co-equality with the Deity, because it is contrary to the nature and right of the Deity, to bring forth sons which should be equal with them in the sovereignty, kingdom and dominion; for so the Holy Trini-

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ty must have brought forth many absolute, independent deities like themselves, which cannot be admitted. It remains then that this co-equality, which we attribute to these spirits, is only to be understood with respect to themselves, viz., that they are all alike, without having any pre-eminence the one before the other.

[TM 266] As first, in their birth and original: they all have but one father, the Father of spirits, and but one mother, as proceeding all from the womb of Eternal Love: They are all children, and brethren alike: They are all equal in dignity and glory. Here is no election or reprobation takes place amongst these spirits, as being all of them the sons of God's Eternal Love. They are all of them co-heirs alike of all their Father's goods, even of all the riches and glory of the Still Eternity: they enjoy the beatifical vision, and union to and communion with the blessed Trinity alike. All the wonders of Eternity are theirs in community, and are all alike sharers in the powers, raptures and joys of the Most Holy Place. They are all members of the same body, viz. the Divine Love-essence. They are all citizens of the same city, all subjects and obedient servants of the same sovereign majesty. They are all equal in the divine perfections, and heavenly gifts and graces: they are all of them most lovely, holy, pure and righteous. They are equally meek, humble, obedient, resigned, etc., so that they may very well be said to be co-equal with one another.

[TM 267] 7. In the seventh place, these spirits are all fixed spirits, that is, they are unchangeable and unalterable, and by the power of the Holy Ghost filling them throughout, become fixed and unmovable pillars in the Most Holy Place. The reason of their unchangeable fixation is, that the Holy Ghost is the life of their life, the spirit of their spirits, and the moving power in all their motions. They desire not, think not, will not, speak not, move not; but the Holy Spirit desires, thinks, wills, speaks and moves in and through them. Not that they want these faculties and powers, but because the Holy Ghost also is the acting and moving power in and through all their faculties; themselves being purely and merely passive. And therefore it is impossible that any of these spirits should fall, because they stand all fixed in and by the unchangeable power of the Holy Spirit, owning no will, but that of the Blessed Trinity; so that there is no way for sin or self to enter in and take possession of these Inhabitants of the Still Eternity, forasmuch as the Holy Ghost, who performs all the good will of the Trinity, is become their acting and moving power.

[TM 268] 8. In the next place, these Simplified Spirits, as to their number, are innumerable as to us, though not to the Holy Trinity, to whom their number is exactly known, and who calls them all by their names. This innumerable number of spirits proceeded (as I told you before) from the overflowing stream of Love's Eternal Essence. For when the Father and Spirit moved in the Heart-essence of Love, then the Heart of the Son's Deity opened itself; and then the Love-essence shut up in the Heart, flowed forth as a stream from the Heart-center; out of which essentially the Holy Ghost, in conjunction with Wisdom, formed this numberless number of Simplified Spirits. And this infinite fullness of the Divine Love might have sufficed to the production of many more of these spirits than were brought forth; therefore the outflowings of this ocean sea, what shall I say, of Eternal Love, were bounded by God's Will and Wisdom, who brings forth all things in number, weight and measure; and so were these spirits also produced according to the will and good pleasure of the Holy Trinity.

[TM 269] 9. In the ninth place, we may consider the place or *Ubi* of these spirits, which is no other than the Most Holy Place, the Still Eternity; the Heaven of heavens, differing from the Angelical and all other heavens, in that they were brought forth out of Eternal Nature, but this was before, and stands without Eternal Nature: and is the Most Holy Place, and Presence-chamber of the Divine Majesty in its own pure abstracted essence. But to speak somewhat more particular concerning the place of these spirits; I say,

that they are placed round about the Eye of Eternity, not in the very Eye; which situation of theirs is a mark of their inferiority, subordination unto, and dependence upon the Trinity.

[TM 270] 10. In the tenth and last place, I shall speak something concerning their outward form and figure, which as was told you before, is the very same with the figure of the Eye of Eternity, only with this difference: that the Eye of Eternity is greater, and these also many lesser eyes encompassing it round. According as you see it represented in the above figure [of The Still Eternity], where the great spot in the midst deciphers the Eye of Eternity appearing like the black or sight of an eye; and the lesser spots round about it represent the inhabitants of the Still Eternity, exactly resembling the Eye of Eternity, with this only distinction, that they are less than it. And here we may also take notice, that as these spirits do exactly in their outward figure resemble the Holy Trinity as they exist in the shut up Eye of Eternity, so also they exactly resemble one another, without any the least difference, appearing all not only in the same figure and form, but also of the same bigness; so that there is no distinction between them, but only a numerical distinction, whereby one of them is not the other. And one of the greatest wonders of the Still Eternity is this: to behold this innumerable number of spirits bearing the exact and perfect resemblance with the Deity both outwardly and inwardly. At which sight my spirit was in a manner all absorbed quite swallowed up with wonder and amazement.

[TM 271] Having thus spoken concerning these qualifications and adjuncts of these pure spirits, I should now draw to a conclusion of this subject, but because some, it may be, will be curious to know what the manner of living and employment of these spirits in the Still Eternity is.

[TM 272] As to the first, we must know that being living spirits, their life requires to be maintained with food; for no life, though the most spiritual can be continued without a supply of meat and drink, according to its kind. It is not to be thought that we speak here of any gross way of eating and drinking, but of that which is purely and highly spiritual; for the food of these spirits is nothing else but living powers, or rather powers of life proceeding from the Holy Trinity. Their eternal Mother, that brought them forth to be living spirits, does feed, nourish and maintain them with her divine influences and distilling powers; which Mother of theirs is the eternal Heart of Love, which is the Center of the blessed Trinity: from where proceed these impregnating, penetrating powers which feed and maintain these spirits, which powers are the very blood, life and spirit of Love, which is the food of those inhabitants of the Still Eternity.

And thus much shall suffice concerning the manner and way of living of these spirits in the Still Eternity: I shall now come to speak a word or two concerning their employment.

[TM 273] Their employment is to attend in the presence of the Holy and ever-blessed Trinity, being ready to perform the will of the supreme Majesty. Their minds are continually taken up and delighted with the beatifical vision of the Deity; their wills fully satisfied in the immediate enjoyment of the chiefest good; their senses pleased with most suitable and ravishing objects; and they continually bathing themselves in those rivers of unknown delights, which proceed from the Heart of the Deity without intermission. Thus they spend that eternal day in never ceasing praises and hallelujahs to the ever blessed and incomprehensible Trinity.

Their Language and Speech

[TM 274] Question: If anyone further inquire concerning these spirits, *What speech or language they have, or how they communicate their thoughts to one another?* I answer, that their speaking to one another is by thought; whatever they do but think, is answered immediately; their thoughts are all known

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to one another, and forthwith answered: which awful silence adds much to the glory of this Presence-chamber of the supreme Majesty.

[TM 275] But it is not only their language which is wonderful, they being full of wonders; for they all see but through one eye, hear through one ear; they all live from one heart, and from one center of life; they move from one moving cause, they all breathe from one breath, they all will from one spirit, and they all stand in one body. For God the Holy Ghost, who is a breath, air, life and power proceeding from the Father's Eye, through the Son's Heart of Love, is all in all in these spirits, so that the will of the Trinity is fully performed in them, and by them. †††