

'the understanding of doctrine.' They said, In like manner by 'I,' but they are then in a higher thought . . .

**D. Love** xv. A man is in external thought . . . when writing.

**D. Wis.** vii. 5<sup>3</sup>. Although the writing (of the Angels), as to its letters, is like the writing of the men of this world, no man . . . could understand it. Every consonant is a complete meaning, and every vowel is an affection. The vowels are not written, but pointed.

**Inv.** 51. The sayings of Scripture, by which Truths are confirmed, ascend into Heaven. They are like smoke from a censer.

**Xavier.** *Xaverius.*

**C. J.** 65. I spoke with one who was said to be Xavier. (His lot.)

**D. Min.** 457<sup>o</sup>. Francis Xavier, the second father of the Jesuits, appeared deep under the buttocks. He was a still more subtle magician (than Anthony), operating profanely through conjugal love and innocence . . . Perhaps it is another. 4603<sup>o</sup>. J.(Post.) 66.

**Xenophon.** *Xenophon.*

**M.** 151a. In and around (the Athens there) dwell the ancient wise ones of Greece, as Xenophon, etc.

**Xiphoid.** *Xiphoiden.*

**A.** 9236. The inhabitants of the moon . . . relate to the scutiform or Xiphoid cartilage, to which the ribs are joined in front . . .

**Y.** (The letter.)

**S.** 90<sup>2</sup>. See VOWEL, here. **D.** 5112. 5620<sup>e</sup>. 5622<sup>e</sup>.

**Yea.** *Etiam.*

See under *So-ita.*

**A.** 202<sup>e</sup>. 'Let your discourse be, **Yea**, yea . . .' (Matt.v.37). Ex.

**Yea.** *Imo.*

**W.** 427<sup>2</sup>. 'Let your discourse be, **Yea**, yea . . .' Ex. D.5944<sup>e</sup>.

**Year.** *Annus.*

**Annals.** *Annales.* Coro.35<sup>2</sup>.

**A.** 37. 'The luminaries shall be . . . for days, and for years' (Gen.i.14). . . There are alternations of spiritual and celestial things, in the universal, and in the singulars, that are compared to the alternations of days and years . . . those of years are from spring to summer, then to autumn, and through winter to spring . . .

432. The 'years,' and numbers of 'years,' that occur in (Gen.v.). Ex.

—<sup>2</sup>. 'The midst of the years' (Hab.iii.2)=the advent of the Lord . . .

—'. 'Years'=states. 2636.

486. 'Years' (Gen.v.4)=times and states in special. 487.

488. That 'days'=states in general; and 'years,' states in special. Ill. 493.

515<sup>e</sup>. The number of 'years' does not=the period of the life of any man; but the times and states of the Church.

893. Any whole period is designated in the Word by 'a day,' 'week,' 'month,' or 'year,' even though it be a hundred or a thousand years . . . for, in the internal sense, 'a day,' and 'a year'=nothing but time; and, from time, state; and therefore 'a year,' in the Word, is used for time and state. Ill.

1329. 'A hundred years' (Gen.xi.10)=the state of that Church at the beginning. (=in general. 1332.)

1335. 'Two years after the flood' (id.)=the second post-diluvian Church; for 'a year,' in the Word . . . =an entire period, less or greater, of fewer or of more years.

1336. 'Years'=duration and state. 1341. 1344. 1346. 1347. 1348. 1350. 1352. 1354. 1375.

1382<sup>2</sup>. Thousands of years do not appear to the Angels as time . . .

1825. See THREE, here.

1837<sup>2</sup>. The Church (as) compared to the times of the year. Enum. 2323. 2905<sup>2</sup>.

1885. My experience for many years. 1886, Pref.<sup>3</sup>. 1966.

2106. 'Ninety-nine years' (Gen.xvii.24)=the time before the Lord fully conjoined the internal man with the rational.

2213<sup>a</sup>. A year then intervened, because by 'a year,' in the Word, is not signified a year, but an entire time, thus a whole period, whether of a thousand years, or of a hundred, or ten, or one of hours. Refs.

2280<sup>2</sup>. Goods of infancy are up to the tenth year; goods of ignorance, to the twentieth year; and from this year man begins to be rational.

2595. Gentiles can be initiated into choirs in one night; while most Christians scarcely can in thirty years. D.3494.

2636. See HUNDRED, here. 2905.

2906. 'The years of the lives of Sarah' (Gen.xiii.1) =while any truth Divine remained; for 'a year'=an entire period of the Church from beginning to end; thus 'years'=periods. —<sup>2</sup>, Ill.

—<sup>2</sup>. 'The year of the good pleasure of Jehovah' (Is.lxi.2); 'the year of My redeemed' (lxiii.4); and 'the year of visitation' (Jer.xi.23)=the time of a new Church, (and the Lord's advent.) E.295<sup>7</sup>. 413<sup>6</sup>. —<sup>7</sup>. 612<sup>5</sup>.

—<sup>3</sup>. 'In the posterity of years' (Ezek.xxxviii.8)=the last time of the Church, which then becomes no Church.

—<sup>4</sup>. 'Thou art come unto thy years' (Ezek.xxii.4) =to the end, when the Lord withdraws from the Church.

—'. 'Within three years' (Is.xvi.14)=the end of the former Church.

—<sup>5</sup>. 'Seventy years' (Is.xxiii.15)=the entire period, from the time when the Church began, until it expires.

—<sup>6</sup>. That 'a year,' and also 'years'=the entire period of a Church, or the time of its duration. Ill.