

'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. 5³. 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^o. 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^o. 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. 90². See VOWEL, here. **D.** 5112. 5620^e. 5622^e.

Yea. *Etiam.*

See under *So-ita.*

A. 202^e. 'Let your discourse be, **Yea**, yea . . .' (Matt.v.37). Ex.

Yea. *Imo.*

W. 427². 'Let your discourse be, **Yea**, yea . . .' Ex. D.5944^e.

Year. *Annus.*

Annals. *Annales.* Coro.35².

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.

—². '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^e. 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.

1382². Thousands of years do not appear to the Angels as time . . .

1825. See THREE, here.

1837². The Church (as) compared to the times of the year. Enum. 2323. 2905².

1885. My experience for many years. 1886, Pref.³. 1966.

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

2213^a. 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.

2280². 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. —², Ill.

—². '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.295⁷. 413⁶. —⁷. 612⁵.

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

—⁴. '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.

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

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

[A.2906.] 'As in ancient years' (Mal.iii.4)=the Ancient Church.

—7. That 'a year,' and 'years'=the full time of a Church. Ill.

—8. As 'a year,' and 'years,' when predicated of the . . . Church=the full time between the two limits, which are the beginning and the end, so they=what is eternal when predicated of the Lord's Kingdom in Heaven. Ill.

—10. The Angels can have no idea of a year; but as a year, in nature, is a fulness of time . . . therefore, instead of a year they have the idea of what is full in relation to the state of the Church, and of what is eternal in relation to the state of Heaven. Times, to them, are states.

3251. 'The days of the years of the life of Abraham' (Gen.xxv.7)=a state representative of the Lord as to the Divine Itself . . .

3405. 'In that year' (Gen.xxvi.12)=the entire state here treated of.

3469. 'Forty years'=states of temptation.

3814. When 'a year,' etc. is mentioned in the singular number, it=an entire state, thus the end of a preceding, and the beginning of a subsequent, state.

3824. 'I will serve thee seven years' (Gen.xxix.18)=study, and then a holy state. . . 'Years'=states.

4168. 'These twenty years have I been with thee' (Gen.xxxi.38)= . . . states of the proprium.

4670. 'A son of seventeen years' (Gen.xxxvii.2)=the state of (the Lord's Divine spiritual Human). Ex.

5194. 'At the end of two years—*bienni*—of days' (Gen.xli.1)=alter the state of conjunction.

5265. 'The seven good kine are seven years' (ver.26)=states of the multiplication of truth in the interior Natural. 5266. 5268.

5275. 'There come seven years' (ver.29)=states of Providence.

5277. 'Seven years of famine' (ver.30)=the states that follow when there is a failing of truth. 5360. 5893. 5894.

5292. 'In the seven years of plenty' (ver.34)=in those times when truths with goods were multiplied. 'Years'=states, and therefore also times. . . The reason 'years'= . . . times also, is that in the internal sense, 'years'=entire states, that is, entire periods, from the beginning of a state, to the end; and these periods cannot be expressed otherwise than by times, nor apprehended, by those who are in time, except as times. 5294. (Compare 5339. 5340.)

5335. 'Joseph was a son of thirty years' (ver.46)=a full state of remains. . . 'Years'=states.

6093. 'How many are the days of the years of thy life?' (Gen.xlvii.8)=(a perception) concerning the state of the natural life from the spiritual. 'Days,' and 'years'=states. 6095. 6097. 6098.

6129. 'In this year' (ver.18)=the period of that state; for 'a year'=an entire period from beginning to end. 6130.

6174. 'Seventeen years' (ver.28)=the state there . . . Thus the beginning of the state . . . even unto its end.

6477. For many years I have observed . . .

7828. 'A year'=a period of life from beginning to end; here . . . a period of life from the beginning to eternity.

7839. 'The son of a year' (Ex.xii.5)=a full state; for 'a year'=an entire period from beginning to end, and thus a full state. Ex.

7985. (The years of Israel in Egypt. Ex.)

8070. 'From year to year' (Ex.xiii.10)=constantly . . . For 'a year'=an entire period from beginning to end.

8537. 'Forty years' (Ex.xvi.35)=a state of all temptations.

8851. The age of men (in Jupiter) according to the years of our Earth, is for the most part thirty years. Ex.

8975. 'Six years shall he serve' (Ex.xxi.2)=a state of labour and of some combat, and of the consequent confirmation of truth. . . 'Years'=states.

8976. 'In the seventh year' (id.)=a state of the conjunction of good and truth; here, a state of confirmed truth.

9198⁴. 'Three years and six months' (Luke iv.25)=to the full.

9256⁸. This cannot be effected, except . . . in the course of many years.

9272. 'Six years thou shalt sow the land' (Ex.xxiii.10)=the first state when the man . . . is being instructed . . .

9274. 'In the seventh year' thou shalt intermit it . . . 'In.11)=the second state, when the man . . . is in good . . .

9286. 'Three times . . . in the year' (ver.14)=permanent worship . . . 'A year'=an entire period; here, therefore, plenary and complete deliverance.

9296. 'In the going out of the year' (ver.16)=the end of the works.

9333. 'I will not drive him out . . . in one year' (ver.29)=no hasty removal of them.

10132. 'The sons of a year' (Ex.xxix.38)=the quality of infancy, in which, however, truths have been implanted.

10209. 'Once in a year' (Ex.xxx.10)=perpetually. 10211.

10225. 'From a son of twenty years and upwards' (ver.14)=a state of intelligence of truth and good . . . For when a man arrives at twenty years, he begins to think from himself.

— Man's first state is from birth to the fifth year of his age . . . His second is from the fifth to the twentieth year . . . The third is from the twentieth to the sixtieth year . . . The fourth is from the sixtieth year and upwards . . . Ill. and Ex.

10771. The year (in the Fifth Earth) contains about 200 days . . . of 15 hours each, relatively to (our time).

10834. The year (in the Sixth Earth) contains 200 days . . . of 9 hours each of our time.

H. 155^e. It is from this correspondence that . . . 'year,' in the Word, =the state of life in general.

414. After a succession of **years** (in Heaven) . . .
415. From the earliest times, some thousands of **years** have elapsed.
426. Some remain (in the World of Spirits) for many **years**, but not beyond thirty. (Compare R.866^e.)
498. The first state of man after death . . . with some lasts for a year, but rarely, with anyone, beyond a year.
- N. 269^e. As 100,000 years are nothing to eternity, what are a few years of life in the world? D.3509.
- W. 161. For the time in a year is constantly 365 $\frac{1}{4}$ days.
- R. 224⁶. Repentance is . . . to examine one's self once or twice in a year. 531⁵. M.529^e.
446. 'Prepared for . . . a year,' etc. (Rev.ix.15)=in the perpetual endeavour . . . E.571.
- 791². The Last Judgment was executed in the year 1757. 865. 886. (See under LAST JUDGMENT.)
842. 'Bound him a thousand years' (Rev.xx.2)=for some time. Ex. 844. 849. 850. 856.
- M. 29. 6000 years reckoned since the creation.
- 75⁷. We have clearly seen this here for thousands of years.
- 355³. I have lived with my wife a thousand years . . . 5.
- 444^e. When those who die as infants attain the stature of youths of eighteen years in the world, and maidens of fifteen years, they stay in it.
- 522^e. Finish your work on the Apocalypse within two years—*biennium*.
- T. 115. This Redemption commenced in the year 1757, together with the Last Judgment . . .
- Ad. 3/1261. See SWEDENBORG, here. 3/3152. D.192. 219. 461. 821. 1166. 1974². 2072. 3464². 4228. A.5. H.1⁴. U.1^e. E.1147³. C.J.35. D.Wis.vii.1. W.355². R.784^e. Doen.229. M.1. T.12⁸. 157. 281. 851. Doen.246. Inv.43.
- D. 765. Concerning the year 1657 . . . The number 57, or 1657, shown me. See 2690.
1033. Some methods of vexation, and thus of in-agination into gyres . . . persist for thousands of years.
2584. On those who lived from 1000 to 4000 years ago . . . They are just the same now as they were then.
2709. This penalty recurs . . . for many years, if not for hundreds, or thousands, of years . . .
2920. One who has been in the other life for from 3000 to 4000 years, said that he knows there are gyres or revolutions of Things . . .
3476. In the other life, they who have lived thousands of years, do not know that they have lived a minute.
- 4010^e. To investigate which was the labour of many years.
4281. A place where many Souls were flitting about, who had lived from 2000 to 4000 years ago, and had been vastated . . .

5200. A Hell where they lie . . . for 10, 50, 100, 1000, 2000 years . . .

5361. These are such as have arrived from the world within the last 10 to 20 years, who minister to men.

5529. With those who come from the world this (changing of the love) lasts, with some . . . years, up to 50. 5693. 5694.

5762. From the beginning of the year 1757 . . .

D. Min. 4692^e. The Lord sees . . . what is the next sequent thing, after 100, or 1000, years.

4792. Their nature lasts for many years, before it suffers itself to be mastered.

E. 431¹⁰. 'The years of generation and generation' (Deut.xxxii.7)=the Ancient Church.

481². 'He shall not be anxious in the year of drought' (Jer.xvii.8)=that in a state in which there is no truth and good he shall not be in fear of the loss of them.

532^e. 'Within three years' (Is.xvi.14)=what is complete and consummated.

768¹. 'Thy years shall have no end' (Ps.cii.27)=the states of Divine truth.

919³. 'A year above a year shall ye be troubled' (Is.xxxii.10)=that with such, truths are successively diminished, and in every state.

Yearn. See DESIRE—*desiderare*.

Yellow. *Flavus*.

Yellowish. *Flavescens*.

Yellow, The. *Flavido*.

A. 186. A white light of a beautiful yellow tinge—*flavescens*=the first life (there) as being celestial together with spiritual.

1624. Another light with **yellowish** points, like stars, seen. D.3636.

2125². A chamber where there was a **yellow** luminosity, as from coals, seen.

4416. When they remove themselves from the light of Heaven, there succeeds a **yellow** light as from sulphur . . .

7483. The upper part of his face was **yellowish**, like the faces of those inhabitants of our Earth that are not quite white.

8458². Good is presented there . . . as blue, yellow, and red.

M. 294. The roses of a golden yellow colour formed the next circle . . .

T. 136. The second gymnasium was surrounded by a **yellowish** light, like that of the morning after sunrise.

D. 1311. The love of the world (in such an infant) is as it were **yellow**.

3017. The virgin . . . was clad in a whitish yellowish garment.

3116. His delight was represented by a colour as it were **yellow**.

[D.] 3191². The quality (of Gustavus Adolphus) was shown by a little dog of a **yellowish** colour . . .

3344. A golden **yellow** atmosphere . . .

3452. A house was shown, of a **yellow** colour . . .

3487. A grate of teeth, **yellowish**, like teeth, seen.

3853². The flame was **yellowish**, like that from wood. Ex.

3854. A woman clad in a short cloak of a bilious **yellowish** colour.

3924^e. The other (horrible woman) was represented as a **yellow** ball (of foul intestines).

3993. A **yellow** dog, seen.

4011. The quality of his life was represented by an animal seen in a dim light as **yellow** . . .

4027. Above the forehead there opened a kind of beautiful **yellowish** lucidity . . .

4202^e. A luminous something, **yellowish** (appeared) round about that—a sphere of good, or of truth, which could not as yet penetrate . . .

5065^e. A sulphureous **yellow** appears there, from the fire of hatreds . . .

D. Min. 4627. Coarse spikes of salt, of a **yellow** colour, came out of the animal's head.

E. 283⁴. 'Feathers covered with the **yellow** of gold' (Ps.lxviii.13)=spiritual good, from which are these truths.

Yesterday. *Heri.*

Yesterday's. *Hesternus.*

A. 3998. 'Yesterday,' in the supreme sense, =from eternity. 9939.

4067. 'Not as yesterday and the day before' (Gen. xxxi.2)=the state quite changed.

6983. 'Even from yesterday, even from the day before yesterday—*nudius tertius*' (Ex.iv.10)=not from eternity. Ex.

7114. 'As yesterday and the day before yesterday' (Ex.v.7)=not as in the former state. *7139.

7140. 'Both yesterday and to-day' (ver.14) = a derivative future state; for 'yesterday'=a prior state; and 'to-day,' what is perpetual.

9070. 'From yesterday the day before' (Ex.xxi.29)=a precedent state and time. 9095.

T. 30^e. 'A thousand years in Thy sight are as yesterday—*dies hesternus*' (Ps.xc.4).

73. From yesterday's discourse.

Yet. *Attamen.* M.191. E.1059.

Yield. *Cedere.*

A. 1951^e. It is the nature of such truth not to yield . . . 7298².

8321^e. Charity with faith is **yielding** and soft.

M. 218. The intelligence of women is . . . **yielding**, etc.

D. 2470. Man is only required to be a **yielding** vessel. Ex.

Yield. *Succumbere.*

A. 711^e. If truths and goods are not present . . . the man **yields** (or **succumbs**).

761^e. In temptations, the Angels defend the man's falsities and evils, otherwise he would **yield**. Ex.

1937⁵. They who, in temptations, do not resist in freedom, **yield**.

2273. (**Yielding** in temptations. See TEMPTATION, here.) 2689³. 3488⁷. 3652⁶. 3927³. 4274². 5044². 5246⁴. 5280⁴. 7854^e. 8159^e. 8165^e. 8169. 8172. 8179³. 8358. 8588. T.597².

2708⁶. How, of itself (the Church militant) **yields**, but conquers from the Lord. Tr. 2714⁴.

4274². (Such) would **yield** at once; and they who **yield** come into the confirmation of evil and the persuasion of falsity. Ex. 5280⁴.

7090^e. If (in combats) the man breaks (the bonds of conscience), he **yields**; and, if he **yields** in this way, it is all over with his salvation.

7854^e. Those who have **yielded** in temptations. Sig.

8165^e. They who **yield** in temptations come into a state of condemnation. Ex.

8172. He who believes . . . that he can resist from his own forces, **yields**.

8555. That they **yield** when they look downwards (represented by) the sons of Israel **yielding** when Moses let down his hands.

8593². These Genii . . . only attack . . . when it appears that the man is falling so as to **yield**: they are then suddenly present, and impel him to fall altogether. 8594^e.

8606. The reason the faith that looks . . . to self and the world, **yields**, is that the man then fights from himself.

8964. (Such a one) is not admitted into any combat, because he **yields**; and if a man **yields**, his state after temptation is worse than that before it; because evil has then acquired power over good, and falsity over truth. 8975.

N. 158^e. That they who place merit in works, **yield** in temptations. Refs.

R. 106. That these will not afterwards **yield** to evils and falsities from Hell. Sig. (by 'not being hurt by the second death.') E.128.

890. That those who . . . do not **yield** when tempted by the Babylonians and dragonists, will come into Heaven . . . Sig. and Ex.

T. 123⁶. At this day . . . Hell assaults all such with diabolical fury, so that unless the Lord resisted . . . the man could not but **yield**.

597². Since the Council of Nice, if anyone had been admitted (into spiritual temptation) he would have at once **yielded**, and would thus have precipitated himself more deeply into Hell.

E. 736. That (the dragonists) **yielded**. Sig. and Ex.

Yoke. *Jugum.*

A. 905². When the Lord is delivering man from

the yoke and dominion (of evil Spirits) there arises a combat; and, when he has been delivered . . . he is led so gently . . . that it is anything but yoke and dominion . . . as the Lord teaches in . . . 'My yoke is easy . . .' (Matt. x. 30).

1327⁵. 'That will not put their neck under the yoke of the king of Babylon' (Jer. xxvii. 8). Ex. (=not to be desolated as to truth, and vastated as to good. 3542⁴.)

3603. 'Thou shalt break his yoke from off thy neck' (Gen. xxvii. 40)=that the conjunction would then be by good . . . (thus there would be) deliverance . . . for 'a yoke upon the neck'=restraint and interception (of the influx); and when there is not (this,) good inflows . . .

8902⁶. See CALF, here. 9262⁴.

9262⁶. For 'to draw, in the yoke'=to serve.

H. 359⁹. That it is not so difficult (to enter the way of Heaven) as is believed, is meant by . . . 'My yoke is easy . . .' The reason the Lord's yoke is 'easy' . . . is that in proportion as a man resists the evils that spring from the love of self and of the world, in the same proportion he is led by the Lord, and not by himself; and the Lord then resists them in the man, and removes them.

533². When a man has made a beginning, the Lord operates all goods in him, and causes him not only to see evils, but also not to will them, and at last to feel aversion for them. This is meant by . . . 'My yoke is easy . . .' But . . . the difficulty . . . increases in proportion as the man does evils from the will . . .

P. 42. Believe they are not under the yoke of the law. 101. (See 258⁴.) 265. 340³. R. 578².

E. 365²⁷. 'The bonds of the yoke' (Ezek. xxxiv. 27)=the delights of evil from the love of self and of the world which keep them bound.

727¹⁷. 'Thou hast broken the yoke of his burden' (Is. ix. 4)= . . . to destroy the evil by which they were oppressed.

548⁵. 'Five yoke of oxen' (Luke xiv. 19)=all those affections, or cupidities, that lead away from Heaven.

700²². 'Milch kine on which no yoke had come' (1 Sam. vi. 7)=natural good not yet defiled by falsities; for 'to bear a yoke'=to serve; here, to serve falsities that defile good.

774⁷. That . . . by the imputation (of the Lord's righteousness) . . . man is loosed from the yoke of the law. (Refuted.)

Young (man). *Juvenis.*

Young, To grow. *Juvenesce.*

See under ADOLESCENCE, and YOUTH.

A. 2348². 'Young men' (Jer. vi. 11)=falsities that are nature.

2762³. Those who are resuscitated . . . see a young man sitting on a horse, and then alighting from it, by which is signified that they are to be instructed . . . D. 1118.

3081⁵. 'Young men' (Amos viii. 13)=truths, or, what

is the same, those in them. (=those in affections of truth. 8568.)

3183. When man grows still older, he comes into a state of the affection of truth, which is signified by 'young men.'

4335². 'The young men were led away to grind' (Lam. v. 13)=to hatch falsities by applying truths, and thus persuading.

4682². 'Your young men shall see visions' (Joel ii. 28) . . . 'Young men'=those who are intelligent. E. 624⁸.

5037³. 'All the young men are hidden in prison houses' (Is. xlii. 22)=that the truths of faith are no longer acknowledged.

5497². But when he becomes a young man, if, as he then matures, he cultivates his Rational, he thus forms reasons from the things in the interior Natural, which reasons are truths still higher, and as it were drawn out from the things in the interior Natural . . .

6369. 'A young lion'=one who is in power through truth from good; and 'an old lion,' one who is in power through good.

7102⁸. 'Your young men have I slain with the sword' (Amos iv. 10)=the vastation of truth. 'Young men'=truths. 7505². (=the truths of the Church. 10458².)

7668. 'Go now, ye young men, and serve Jehovah' (Ex. x. 11)=that those will be left who are in confirmed truths, so that they may worship the Lord. 'Young men'=confirmed truths. Ex. 8902⁵.

—². By 'young men,' in the Word, are meant those who are intelligent; or, according to abstract angelic ideas, intelligence; and (therefore) by 'young men' is meant also truth confirmed, for this is of intelligence.

— The word in the Original Language by which 'young men' is here expressed, is derived from 'strength' and 'power,' which is in truth from good, thus in confirmed truth; and therefore this term is applied to the Lord. III.

—³. 'Young men,' expressed in the Original Language by another word, =intelligence, thus the truth of it. III.

10837. (How the young men choose a wife in the Sixth Earth.)

H. 368⁶. This is why by 'a young man,' and 'a man-vir,' in the Word, is meant the understanding of truth. Refs.

414⁶. To grow old, in Heaven, is to grow young.

R. 620³. Where 'young men,' and 'virgins,' are mentioned together, 'young men'=truths; and 'virgins,' the affections of truths.

M. 44². In Heaven . . . the young men . . . may be called moralities in form; and the beauties of the virgins, and the moralities of the young men, correspond to each other . . .

—⁵. Within the enclosure of the heart . . . the morality of a young man is deliciated with the beauty of a virgin, with the deliciousnesses of the chaste love of the sex . . .

—⁶. The love of one of the sex arises when a young man sees a virgin who is provided by the Lord, and a

virgin a young man; both feel what is conjugal . . . and perceive, he, that she is his; and she, that he is hers . . . 229, Ex. 316³.

[M.] 187². There then comes the conjugal inclination, which is that of a virgin to a young man, and of a young man to a virgin; and, as the virgins in Heaven (also) conceal their inclinations to marriage, the young men there know no otherwise than that they affect the virgins with love, and this appears to them also from their masculine incitation; but this also they have from the influx of love from the fair sex.

199. That in this way . . . a young man is formed into a husband. Ex.

315. I saw boys, young men, and old men, entering a house . . . where young men are initiated into various matters of wisdom.

—². The chair was for the young men, who were to give answers . . .

—³. Then the young men who had been chosen that day to mount the chair . . . arose. There were five, who . . . had been found to excel in sagacity. (They state their opinions on the nature and quality of the soul.)

316. I saw a grove, in the midst of which was . . . a small palace, with virgins and young men . . . entering . . .

—². At the right side . . . I saw a company of young men . . . who were conversing about conjugal love . . .

322. The marriage of a young man with a virgin (as compared with that) of a young man with a widow. Ex.

355². All the husbands (there) are mature young men—*adolescentes juvenes*.

444⁸. Infants grow up in Heaven; and when they attain the stature common in the world to young men of eighteen, and to virgins of fifteen, they stay in it; and then marriages are provided for them . . .

E. 131¹⁰. 'Young men' = those in truths; abstractedly, truths themselves. Ill. 275⁴. 315⁶. 326⁶. 357¹⁷. 555⁶.

242¹⁶. 'Young men' (Is. xiii. 18) = those who are intelligent from truths. 315⁷. 652⁸. (=the intelligence of truth. 710²⁴.)

270⁹. 'Young men' = intelligence. —⁴. 863⁹.

406¹¹. 'Young men' = affections of truth; 'virgins,' affections of good.

555². 'Young man and virgin' (Jer. li. 22) = the intelligence of truth and the affection of good. (Compare 863⁸.)

573¹¹. 'Young men' (ver. 3) = confirmed falsities.

652²⁷. 'Young men' (Jer. ix. 21) = truths acquired, from which is intelligence.

721³. 'Young men' = the truths of the Church.

734²¹. 'Young men' = the understanding of truth. 863¹. —⁶. 922². 1182².

811³. 'Young men' = the understanding of truth and intelligence.

863¹⁶. 'Corn maketh the young men to grow' (Zech. ix. 17) = that the understanding of truth . . . is formed through good . . . from Him.

Young. *Pullus*.

A. 870². The young of pigeons. 1823.

1782. The turtle-dove and young pigeon (Gen. xv. 9) are representative of the spiritual things of the Church. 1821.

1827. 'A turtle-dove' = those things which are representative of exterior spiritual things; and 'a young pigeon,' those which are representative of interior spiritual things.

2781⁸. 'To ride upon a foal the son of an ass' (Matt. xxi. 5) = that the Rational was subordinated.

4264. 'Twenty she-asses and ten foals' (Gen. xxxii. 15) = those things which are of the natural man, and which are for service.

10210⁶. By 'turtle-doves,' and by 'the young of pigeons,' is signified the good of innocence.

W. 351². In eggs; that in them there lies hidden a chick . . .

M. 20². The young of an eagle.

T. 405⁶. Like the young of a panther.

D. 2766. Chickens know their mother . . .

3038. Even chickens will resist . . .

3340⁶. All animals have a sphere . . . of bringing up their young . . .

E. 281⁶. The fluttering of an eagle over its young.

314². 'Two of the young pigeons' (Lev. xii. 8) = innocence.

329¹⁹. 'His ass's foal' (Gen. xlix. 10).

D. Wis. ii². From the rudiments of chickens in the egg . . .

Inv. 50⁶. Hence a chicken of one day knows more of the order of its life than a little child.

Young woman. Under ADOLESCENCE.

Younger. *Junior*.

E. 9⁴. 'When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldst' (John xxi. 18) = that in the first time of the Church, men would imitate truths from the good of charity, and would act from freedom. 820⁷.

Younger. *Minor*.

A. 3296. 'The elder shall serve the younger' (Gen. xxv. 23) = that the good of truth shall be lower for a time . . . than truth.

3494. The affection of truth, and the derivative doctrine of truth, is what is called the younger son.

3843. 'Not to give the younger (daughter) before the first-born' (Gen. xxix. 26) = that the affection of interior truth should (not) precede the affection of external truth. Ex.

4254. 'I am less than all the mercies . . . Thou hast done to Thy servant' (Gen. xxxii. 10) = humiliation in that state . . .

6270. 'He was the younger' (Gen.xlviii.14)=(truth, 'Ephraim') which is in the second place.

7834. 'If the house be too little for one of the flock' (Ex.xii.4)=if the particular good is not sufficient for innocence.

Youth. *Ephēbatus.*

Youth, A. *Ephēbus.*

A. 5497. A boy who is still in his youth-*ephebis*.

M. 405². They love their children . . . even to youth, and beyond it.

459⁵. While a boy is a youth . . .

T. 106. Even to puberty, adolescence, and early manhood-*juventutem*.

525. All youths learn this from parents and teachers.

Youth. *Juventus.**

Youthful. *Juvenilis.*

A. 187. When anyone first comes into the eternal life, he is among the Angels, and therefore seems to himself as if it were in the flower of youth.

553. (These women) come more and more into the flower of womanhood and of youth-*adolescētia*.

1854⁹. The Angels are constantly advancing to a life of young manhood and youth.

3701⁹. The state of adolescence and youth (as to the new life) is that regard is no longer had to any person as he appears . . . but to his quality as to good . . .

4676. Those in Heaven are continually brought by the Lord into a more perfect life, and at length into the flower of youth . . .

5126⁶. This (opening of the Rational) takes place especially in the youthful age even to the adult, and progressively . . .

8851. (In Jupiter) they marry in the first flower of youth.

10225. The third state is from the twentieth to the sixtieth year, which is a state of intelligence, and is called adolescence, youth, and manhood-*virilitas*.

H. 295. Other Spirits are with man in adolescence and youth, and others in old age.

340². Infants in Heaven do not grow up beyond the first manhood . . . (Compare M.444⁸.)

352². If, in youth, when they think from their own understanding . . .

P. 105. From infancy to the youthful age, man is in the external of thought from the affection of knowing, which then makes its internal . . .

324⁴. All who have lived well, when they come into Heaven, come into the age that in the world is their youthful age, and remain in it to eternity . . .

R. 839². They had learned in their youth to confirm faith alone . . .

M. 42³. The (angelic) husband appeared in the middle age between youth and manhood-*adolescētiā et juventutem*.

44¹⁰. All who come into Heaven return into their vernal manhood . . .

49⁹. Who from their youth have loved . . . a lawful companionship with one woman . . .

250². In the Heavens, all are in the flower of youth, and remain in it to eternity.

T. 106. See YOUTH-*ephebus*, here.

D. 1227. Women are ignorant of this up to the youthful age . . .

2486. Those not arrived at the youthful age . . .

2623. In their first youth . . .

E. 730³⁸. 'I remembered thy youth' (Jer.ii.2)=the state of man's reformation.

1000⁴. Those in love truly conjugal . . . return to their manhood and youth-*juventutem et adolescētiā*; the males . . . become young men-*juvenes*; and the wives . . . young women-*adolescētiā*. . . As such continue to grow young-*juvenescent*-more interiorly, it follows that love truly conjugal continually increases . . . The reason man thus grows young-*juvenescent*-in Heaven, is that he then enters into the marriage of good and truth . . .

Zabuah. *Zabua.*

E. 650⁵³. 'The bird Zabuah' (Jer.xii.9)=reasonings from falsities.

Zachar. *Zachar.*

E. 376¹⁹. 'The wool of Zachar' (Ezek.xxvii.18)=natural good.

Zachariah. *Sacharia.*

E. 320²⁹. 'The blood of Zachariah the son of Barachiah' (Matt.xxiii.35). . . 'Zachariah' = those in truths of doctrine; abstractedly, the truth of doctrine itself; and 'blood'=the extinction of it.

391¹⁹. 'From the blood of Abel unto the blood of Zachariah' (Luke xi.51)=the adulteration of all good.

Zarah. *Serach.*

A. 4812. 'Zarah' (Gen.xxxviii.30)=love.

4928. 'His brother came out afterwards' (id.)=good actually prior; for 'Zarah,' who is here 'the brother,' =good; for he it was who opened the womb, and therefore was the firstborn. 4930.

4930². 'Zarah,' in the Original Language, means 'the rising,' and is attributed to the sun and the first appearance of its light. This is why he was named 'Zarah,' for such is the case with good in the man who is being regenerated—it rises first and gives light, by which the things in the natural man are enlightened, so that they can be seen, acknowledged, and finally believed . . .

Zeal. *Zelus.*

Zealous. *Zelotes.*

Zealous, To be. *Zelare.*

See JEALOUSY.

A. 1321². Such may speak truth with apparent . . . zeal . . . 2689¹. 3895². 4314⁵. T.518.

* *Juventus* is the age from the twentieth to the fortieth year.