

Meditation on “Yom”

In the beginning (at first in Principle) God created the likeness of all circular elements (subtle spheres, Heavens) and of all lineal elements (gross spheres, the Earth). In the beginning, before there was Time, He created them. If He created them before there was time, outside of time, surely He did not create them in seven days. So Fabre d’Olivet derives the definition of “Yom,” not as a day, but as a luminous manifestation, a universal luminous manifestation. Why not as a day of Brahm?

The letter Yod manifests in potentiality the principles laid down by the letter Aleph. With the letter Vau we have IO (Yod-Vau), which means a luminous manifestation, everything intelligible. With the letter Hem, we have IM (Yod-Hem) which means vast expanse, a sea. Combining these two ideas we have a luminous sea in potentiality. Let us meditate on this sea.

It is a wondrous sea, a sea of light. It differs from other seas. It has no beginning, it has no end. It is everywhere. Meditate on it and you are in it, yet it is in you. It differs from other seas. It has no waves, it moves not, neither do you move in it. Everything is in it. It is in everything. It cannot be heard; its very nature is Silence, a silence so profound, yet all within seems Harmony. It is a sea of crystal, without a flaw, without a boundary. All is light. It is here. It is now. It is. It is God.

Reconsider the word Yom. The Yod represents the Aleph, it is A. The Vau is U. The Hem is M. The Yom is the Aum. Yet is not the Aum the Sound and the Soundless, the Light and the Vibrationless, the Love which cannot be expressed save in words inconceivable in their meanings? All we can say is “We know.”

“God is Light and in Him there is no darkness.”