



A glimpse of the Far-Eastern tradition (III)

And let us note that the divine Wedding is, in different traditions, the union of the Sun and the Moon, a union that symbolizes the absolute and intellectual Light. For this reason, in Chinese, the character *ji*, “sun,” together with the character *yue*, “moon,” generate the ideogram *ming*, “light.” René Guénon wrote: “the initiatory process and the hermetic Great Work are, in fact, one and the same thing: the conquest of the divine Light that is the sole essence of any spirituality” (Guénon, **Aperç. sur l’init.**, p. 177). At the same time, Guénon stated that in the Far-Eastern tradition the Center of the World is represented by *Ming-tang*, “The Temple of Light.” “The character *ming* is composed by two characters representing the Sun and the Moon; it expresses the light in its total manifestation, at the same time as direct light and reflected light, since, even though the light is *yang* in its essence, it has to appear, in order to manifest itself, like everything else, as two complementary aspects, as *yang* and *yin*” (Guénon, **La Grand Triade**, Gallimard, 1980, p. 140).

日 月 明
ji yue ming

MAT