



A glimpse of the Far-Eastern tradition

In the Chinese tradition, the Groom is defined as follow: “A transcendental man is Heaven in a human form” (Zhuang Zi). Of course, the Chinese tradition does not say explicitly “groom,” yet the transcendental man is an equivalent of the initiate who reached the Heavenly Paradise, and in the Christian tradition Christ is not only *Oriens*, but also *the Groom*. The Chinese sacred writing suggests “the Groom is Heaven in a human form.” The Chinese character for “heaven” (understood as masculine Principle, equivalent to Hindu *Purusha*), is *Tian*. Drawing this character follows a special technique, very rich in symbolical meaning. If we take away the two horizontal traits, which symbolize the supernal states, what is left represents the character *Jen* or *Ren*, meaning the man, the mankind or the human nature. This subtle connection between *Tian* and *Jen* illustrates Zhuang Zi’s adage “A transcendental man is Heaven in a human form.”

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Humankind has its roots in Heaven, like Plato’s divine man, and in total concert with the Hindu doctrine of the inverted tree. There is another character that can be derived from *Tian*: *Fu*. This one is obtained extending the vertical line upwards, above the horizontal lines. *Fu* means “husband.” In other words, the Groom, understood as an initiatory state, surpasses even Heaven, since he is beyond the universal manifestation, beyond Heaven and Earth. As such, the Groom is the Lord of the World.

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