

RAMON LLULL

MINIATURES FROM THE MANUSCRIPT CONTAINING THE *BREVICULUM*, THE WORK OF THOMAS LE MYÉSIE, A CANON AT ARRAS, KEPT AT THE BADISCHE LANDESBIBLIOTHEK IN KARLSRUHE, GERMANY, [ST PETER PERG. 92]



RAMON LLULL IS CONVERTED AND TRAVELS AS A PILGRIM TO ROCAMADOUR AND SANTIAGO DE COMPOSTELA



URGED BY THE EXAMPLE OF SAINT FRANCIS, HE RENOUNCES THE WORLD AND RECEIVES THE FRANCISCAN HABIT FROM THE BISHOP OF MALLORCA



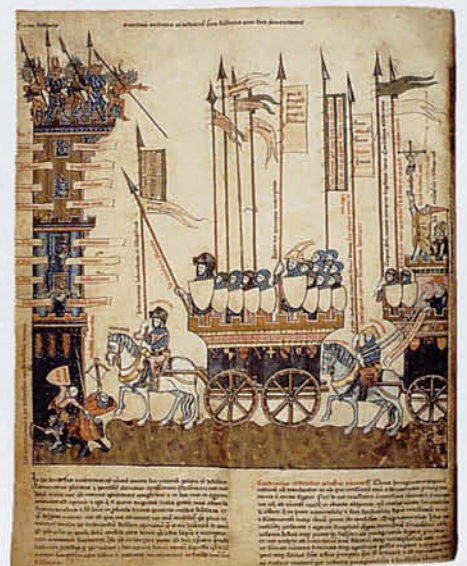
THE SARACEN SLAVE WHO TAUGHT HIM ARABIC WOUNDS MASTER RAMON AND COMMITS SUICIDE IN FEAR OF BEING PUNISHED



RAMON LLULL GIVES HIMSELF UP TO CONTEMPLATION. GOD ENLIGHTENS HIM, HE CONCEIVES OF THE GENERAL ART AND TEACHES IT AT THE SORBONNE



NINE WISE MEN EACH FORMULATE A FUNDAMENTAL QUESTION. IN THE MIDDLE, RAMON LLULL SUMMARIZES HIS DOCTRINE AND POINTS TO THE TOWER OF TRUTH



ARISTOTLE'S ARMY AND THAT OF HIS COMMENTATOR AVERROIS SET OFF TO ATTACK THE TOWER OF FALSEHOOD



RAMON LLULL'S ARMY ALSO INVEIGHS AGAINST THE TOWER OF FALSEHOOD BUT THEIR WEAPONS ARE OF ANOTHER KIND



RAMON LLULL REQUESTS PROTECTION FROM THE POPE AND THE KINGS OF ARAGON, FRANCE AND MALLORCA



LLULL'S FIRST JOURNEY TO TUNIS, WHERE HE DISPUTES WITH THE MUSLIM PRIESTS



JOURNEY TO BUGIA (1307), THE RABBLE STONE HIM AND HE IS IMPRISONED



LE MYÉSIER PROPOSES TO MASTER RAMON THAT HE WRITE A SUMMARY OF HIS DOCTRINE. LLULL DELIVERS 150 BOOKS TO HIM



RAMON LLULL AND LE MYÉSIER OFFER THE QUEEN OF FRANCE THE COMPENDIUMS OF LLULL'S DOCTRINE

TRUTH AND TOLERANCE



RAMON LLULL ACCORDING TO L'APOSTROPHE. PRINTED IN BARCELONA BY PERE POSA (1504). NATIONAL LIBRARY OF CATALUNYA

ON 14 DECEMBER 1994, AFTER THE READING OF TWO PASSAGES BY RAMON LLULL, FATHER MIQUEL BATLLORI GAVE A SPEECH AT THE CENTRE DE CULTURA CONTEMPORÀNIA IN BARCELONA, ON THE OCCASION OF THE MEETING OF REPRESENTATIVES FROM DIFFERENT LOCAL RELIGIOUS COMMUNITIES WITH PARTICIPANTS IN THE CONGRESS ON "THE CONTRIBUTION BY RELIGIONS TO THE CULTURE OF PEACE", HELD IN BARCELONA FROM 12 TO 18 DECEMBER WITH THE SUPPORT OF THE CATALAN GOVERNMENT AND THE COLLABORATION OF THE CENTRE UNESCO DE CATALUNYA.

CATALÒNIA CULTURE IS PLEASED TO OFFER READERS THESE PASSAGES AND FATHER MIQUEL BATLLORI'S SPEECH.

... It happened that while the Pagan was walking along this road, three wise men met at the gate of a city. One was a Jew, the other a Christian and the other a Saracen. When they were outside the city and saw each other, they greeted each other in friendly fashion and they accompanied each other, each inquiring about the others' origin and health and their plans; and all three agreed to enjoy themselves together and gladden their spirits overtaken by studying.

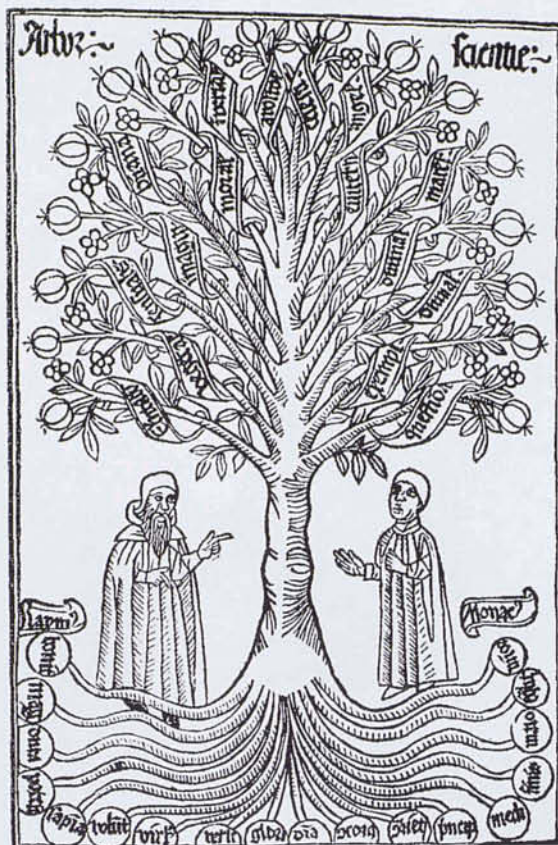
The three wise men went on so long talking about their respective beliefs and about the things they taught their students, that eventually they came to that same forest in which the Pagan was wandering; and they came to a lovely meadow with a lovely spring watering five trees, the same five trees depicted at the beginning of this book. By the spring there was a very beautiful maiden, very

nobly dressed, astride a handsome palfrey, which was drinking from the spring. The wise men, upon seeing the five trees, which were most pleasing to the eye, and upon seeing the woman, who was of agreeable countenance, went up to the spring and greeted the woman most humbly and devoutly, and she most politely returned their greetings. The wise men asked her name, to which she replied that she was Intelligence; and the wise men asked her to explain to them the nature and properties of the five trees, and what was the meaning of the writing on each of their flowers.

...

When the woman had spoken these words to the wise men, she took leave of them and went on her way; and the three wise men remained by the spring,

beneath the five trees; and one of the wise men began to sigh and say, "Ah! What a great good fortune it would be if, by means of these trees, we could all—every man on Earth—be under one religion and belief, so that there would be no more rancour or ill will among men, who hate each other because of diversity and contrariness of beliefs and of sects! And just as there is only one God, Father, Creator, and Lord of everything that exists, so all peoples could unite and become one people, and that people be on the path to salvation, under one faith and one religion, giving glory and praise to our Lord God. Think, gentlemen, of the harm that comes from men not belonging to a single sect, and of the good that would come from everyone being beneath one faith and one religion. This being the case, why do we not sit beneath these trees, beside this



WOOD-ENGRAVING FROM THE LATIN EDITION OF THE ARBRE DE SCIÈNCIA, MADE IN BARCELONA BY PERE POSA IN 1505

lovely fountain, and discuss what we believe, according to what the flowers and conditions of these trees signify, and then if we cannot reach agreement through authorities, try to come to an understanding through demonstrable and necessary reasons?"

Llibre del gentil e los tres savis

Ramon Llull

...
The Cardinal who served the office of "In terra pax hominibus bonae voluntatis" sent his spies throughout the city of Rome to spy out if any man was in strife with any other; and the same thing did he throughout divers countries; and daily did he treat concerning peace even so much as he could. It came to pass one day that a spy whom he had sent through the city of Rome told him that in that city

were a Christian and a Jew who disputed daily concerning their laws, and that they had great strife the one with the other while they disputed, and that each bore the other ill will because of it. The Cardinal went to the place where they disputed, and reasoned with them, saying these words:

"It is the nature of understanding that it comprehends more clearly when a man is joyful and glad than when he is angered, for anger disturbs the understanding, wherefore the understanding may not comprehend that which it would have comprehended if the man had not been angered. Another property has understanding in its comprehension, to wit, that a man affirms to be possible anything which the will desires that the understanding shall comprehend; for if, before the understanding comprehend it, he affirm that possibility is therein, the

understanding will not be prepared to comprehend the possibility or impossibility which is to be understood therein. Another property yet has the understanding when it soars aloft in comprehension of any matter, namely, that the will may love equally that which it affirms or denies before the understanding comprehend it; for when the will is inclined to the one side before the understanding has comprehension thereof, the understanding is impeded from comprehension. All these manners and many more are needful to the understanding that it may comprehend; and if it may not comprehend through all of them, it behoves a man to have recourse to the *Brief Art of finding Truth*, which is an art whereby the understanding may soar aloft in comprehension, even as the voice, through the art of music, soars aloft in song." After this manner the Cardinal gave in-



FROM *LLULL-TÀPIES* (1973-1985). PUBLISHED BY DANIEL LE LONG (PARIS) AND CARLES TACHÉ (BARCELONA)

struction to the two wise men who were disputing together, and through the humility which he caused to come to them, they became friends the one of the other, disputing and agreeing with each other in love and conceding to each other the truth. The Cardinal left them, and gave them his benediction, and said to them that they should send each other gifts, that there might be occasion of friendship between them, through which friendship they would have understanding the more easily the one of the other. *Llibre de Evast e de Aloma e de Blanquerna*

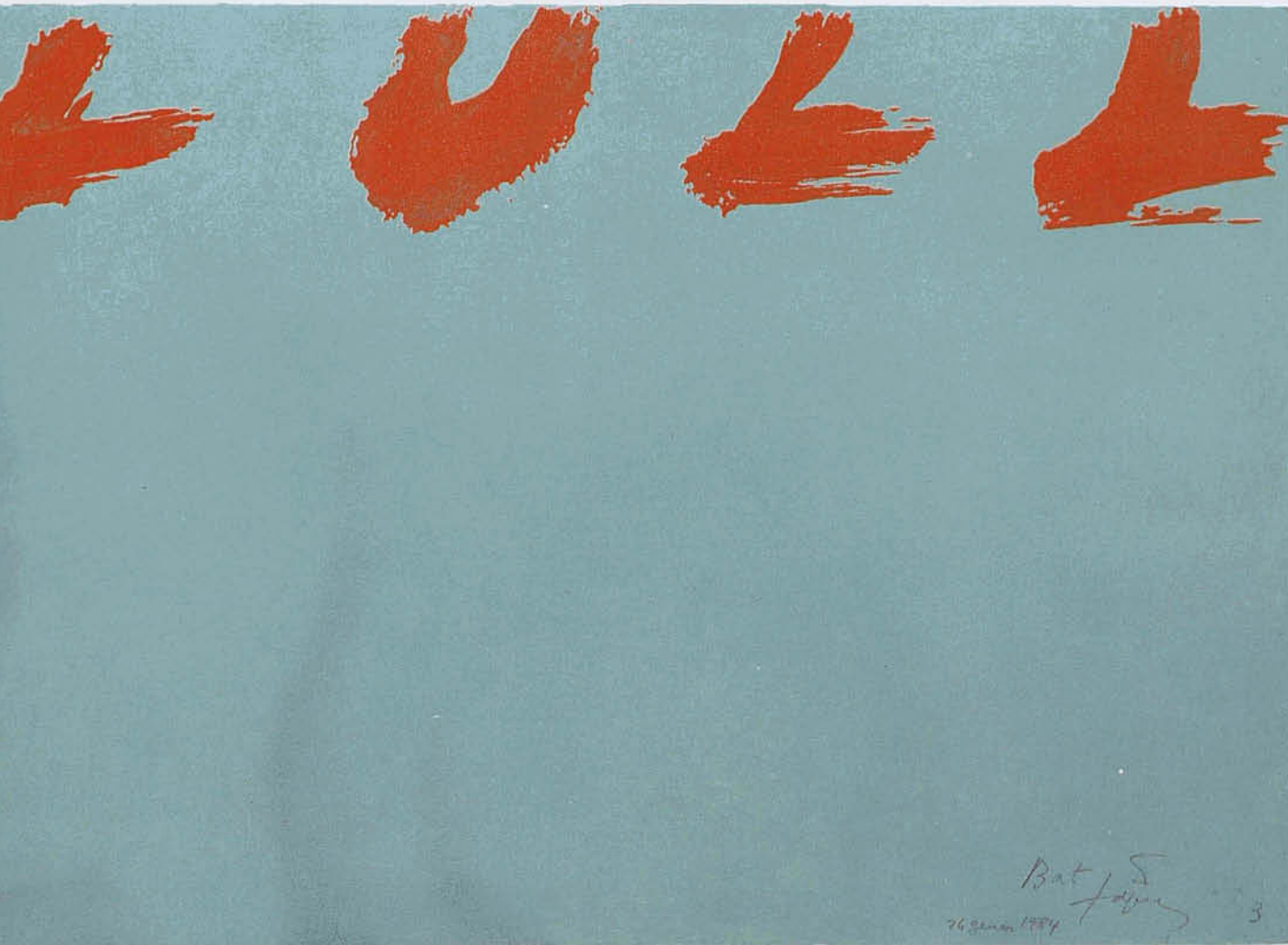
Ramon Llull

Father Miquel Batllori. Historian
"Mr President, Ladies and Gentlemen,
The two passages by Ramon Llull cho-

sen for this occasion come from two different works of his. One of them, called *El llibre del gentil e los tres savis*, was probably written in about 1269 on the island of Mallorca, where he was born, a few years after his conversion from a life of sin to one at the service of God. The other is the moralistic and utopian novel *Llibre de Evast e Blanquerna*, the book about the couple Evast and Aloma and their son Blanquerna. *The Llibre del gentil* was enlarged by Llull himself with other dialogues; one of the best known is the "Dispute of the five wise men", in which to the three original wise men—a Christian, a Jew and a Muslim—Llull added two more, an Arian and a Monophysite.

In Llull's terminology, dispute does not mean polemic, in its etymological sense of a war or battle (*polemos*), but has the

sense merely of a friendly discussion on each person's divine law so as to clarify one's own faith. Llull's disputes in life and in his writings were always peaceful discussions directed at a better understanding of other people's beliefs. All discussion leads us to a dialectic solution. If this new standpoint can be accepted by the other interlocutors without much difficulty—this is what happens in the dialectic discussion in the *Llibre del gentil*—, a basic agreement can be reached in their respective points of view. Failing this, the other members of theological discussions will only accept part of the conclusions, which can enrich the other participants, at least in some aspect of their knowledge and beliefs. Whatever the case, the end and the conclusion of each proper dispute will be more of an enriching discussion that will enlarge the



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intelligence of the participants. Though unquestionable, I think this is a further fruit of Llull's disputes or discussions with Christian or non-Christian wise men.

The other passage by Llull we are presenting here comes from the great and subtle novel *Blanquerna*, whose very title is a sign of ecumenism.

According to the best and oldest manuscript, the real name of the protagonist is Blaquerna, the name of a spring and a monastery beside the imperial palace at Constantinople, on the Bosphorous. The crusaders made this cult popular in France under the name of Our Lady of Blanquerns or Blanquernes, and we must not forget that Llull's novel was written in Montpellier in about 1283.

I cannot mention Blaquerna or Blanquerna here and now without a profound

feeling of nostalgia as I remember the Greek Christians who visited this spring to drink from its holy waters in the summer of 1972, when I was travelling in Greece as a member of the International Committee of Historical Sciences to prepare the forthcoming International Congress in San Francisco, California, and at the same time to see the medieval Catalan duchy of Athens and Neopàtria. Ramon Muntaner's *Crònica* and the *Guide bleu* were my guides on an unforgettable journey.

In Ramon Llull's utopian novel, when Blaquerna or Blanquerna is elected pope and tries to reform the Church in keeping with the Franciscan ideas of his time, he organises the College of Cardinals following the verses of the hymn "Gloria in excelsis Deo". The first cardinal had to aspire to increasing and ex-

tending the glory of God; the second to promoting "in terra pax hominibus bonae voluntatis", peace on earth to men of good will.

In the mythical and mystical ordination of the Church, immediately after the glorification of God comes the promotion of peace. A complete peace, embracing men of all cities, nations and the whole world, especially peace between peoples and kings to submit all their questions to the arbitration of the cardinal with the title "Peace on earth to all men of good will" and his council. For some, this is the original idea behind the Society of Nations and the United Nations Organisation. For us and for everyone, a sign that the aim of the Catholic Church and of all religions must be to guarantee a global and eternal Peace in the name of God. ■