

Commissioning Religious Heritage Value, Through Tourism: Route of the Holy Grail in Valencia

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Abstract

The reality of the events that happen in Europe in the late to the Holy Grail, his quest and the enhancement of the religious heritage resources -both paintings, and churches and relics -show that, increasingly a more numerous group of non-believers want to know that other heritage reality. It is a fact that the Holy Grail admits different readings. This text aims to situate ourselves in the classical Greece and the dawn of the first century of Rome to discover those texts that already named kraters and sacred vessels. Where the metaphor was, to see them as the true force that has to guide human beings towards improved continuously. We only proposed this reflection as a starting point to a phase of the PhD who discover how from a relic guarded in the 21st century, we can go back up to thousands of years before Christ to find his own essence.

Index terms— guide human beings towards improved continuously.

1 Introduction

In Valencia, capital of the Western Mediterranean, there is a truly unique religious relic for its content. It is the Cup used by Jesus in the celebration of his last Passover and which has been guarded since the dawn of Christianity in the Iberian Peninsula. We are referring to the Holy Grail, that, supported by the Vatican has been declared a "Eucharistic year of the Holy Chalice".

In the Catholic tradition, the Jubilee is a major religious event. It is the year of remission of sins and punishments for sins, is the year of reconciliation between adversaries, the year of conversion and of sacramental penance, and, consequently, of solidarity, of hope, of Justice, of the desire to serve God in joy and peace with the brothers. The Jubilee year is, first and foremost the year of Christ, the bearer of life and grace to humanity.

The Eucharistic year of the Holy Chalice was requested to the Apostolic penitentiary by Monsignor Carlos Osoro, It was asked that every five years, it was declared jubilee year of the Holy Chalice, with the annexed prerogatives, to venerate a relic of such a high memory and value, and thus, promote the Eucharistic cult, first in the Diocese of Valencia and also in how many people come to see him and venerate him in that year, and each five-year in the future.

For this reason, we wanted to create a backbone in Valencia, a road of pilgrimage, culture and legend that dignifies the history of those men who in medieval Europe followed an ideal of love, honor and defense of the weak, through the search for the Grail.

The historical route goes from the medieval city of Jaca to the Cathedral of Valencia following the ancient Kingdom of Aragon and Kingdom of Valencia.

In this scope, we wanted to introduce part of the literary sources of the Grail researched, focusing in ancient texts that use the term "vessel" in different meanings to connect it with intelligence and human transcendence.

We believe that to delve into the story of the Grail, there are necessary at least 3000 years of history, which cannot be covered in depth from a single text. This is a brief research methodology and the point of departure from the most remote antiquity until the first century of our era. Sharing three texts that show different values and attitudes that could serve as inspiration for the original text of Chrétien de Troyes.

We are part of a research team that is doing the work of dissemination and knowledge around the Holy Grail with the sole intention of consolidating a tourist route that leads to understanding, the light and the change of paradigm towards a more solidarity and peaceful society.

2 Approach to our Research

The Iconography as a method of study within the discipline of the History of Art, is a way of articulating the mind from a whole to the object of study in question, following moreover an approach diachronic (dealing with an event, phenomenon or event from the point of view of its evolution in time) and synchronous (knowing which is same fact occurs or becomes at the same time that another fact) phenomenon or circumstance, in perfect temporary correspondence with him, which are also studied).

Therefore, we are going to explain that delve into the Holy Chalice involves on one hand the religious study of the item "Grail". Why a Cup is used to bless, what elements there are setting up that story, etc. and on the other, the so-called legend of the "Grail", which has a rich iconography to analyze, from no doubt of the collective past in the West.

3 III. Stories and Items Related to the Grail

Poet Chrétien de Troyes named the Grail in his work for the first time between 1181-1191, *Le roman de Preceval* or *Li contes del graal*. It is attached to the County of Champagne, located 121 km from Paris, in the North of France.

They appear in the novel: Perceval as a gentleman, the Court of King Arthur, a lady Blancaflor, the Fisher King, a spear, and the Grail.

As Chrétien de Troyes leaves their unfinished work after his death and this work is so good. Oral tradition makes you very quickly arrive at other places and there are recasts with local elements making it an increasingly improved history in its symbolic elements and mystery.

However, Robert de Boron in England and Wolfram von Eschenbach in Bavaria, would be who developed it in the way that he met the medieval Europe. Robert de Boron, in his *Estoire de el San Graal* and *Joseph d'Arimathe*, introduces a new "Joseph of Arimathea" character and is who transforms the 'Grail' Chrétien in 'The Holy Grail'. It becomes the cup of the last supper, which, as legends say, José de Arimatea later used to collect blood from wounds during the crucifixion of Christ. Boron is also the first to assert that Joseph and his family took the Grail to unspecified parts of Britain.

Wolfram von Eschebech was a German poet born in Bavaria during the 12th century. Some have seen magical visions and esoteric-mystic ties in his work. It is said that Parzival reveals great intellectual control, a trend of cognitive, alchemical and magical. Eschenbach is a born Warrior, a warrior minnesänger of the esoteric war. Eschenbach talks about the Grail as a source of power that exudes wealth and abundance without limits, an object so solemn, that in paradise there is nothing more beautiful, quite perfect where nothing is missing and that was at the same time cluster and flower.

Richard Wagner was inspired by the works and characters created by von Eschenbach to create his operas *Tannhäuser* and *Parsifal*.

But this part of the research, we will be revealed at the second Conference, where we can see the literary maxim:

"Covers of mystery that interests you.. The name, differentiates the matter of Britain of other materials: the mythological themes taken from classical antiquity are the matter of Rome; and the stories of the Paladins of Charlemagne and their wars against the Moors and Saracens are the matter of France. Cod. Bodmer 40, fin XIIIe s.) 2 Hellenistic period. Koine became the lingua franca far beyond Greece itself, and the Greek culture interacted with the cultures of Persia, Central Asia, India and Egypt. Besides the development of speculative thought (Hellenistic philosophy, particularly with the followers of Aristotle -Liceo, Peripatetic school, aristotelismo-, the -Academia-Plato, Stoic and Epicurean schools, and institutions -Museion and Alexandrian Library of Alexandria), significant advances were made in science and technology (geography and astronomy -Eratóstenes-, mathematics and physics -Arquímedes-, etc.) Our mission, then will focus on trying to reveal the extent of our possibilities (I cannot read Greek or Latin, therefore I have studied different translated texts and collating this information) genesis of where some were inspired and others to build a symbol from a sign, coming to the myth.

4 V.

Sign, Symbol and Myth VI. First "Powerful" Drinks of Antiquity

The process of research carried out with the proposed trilogy consists mainly of such items that denote a special power within the literature of the Grail.

Undoubtedly the most striking element responds to the own chalice. A word of Greek origin *Kylix*, Bowl shaped Cup with two handles on the sides, typical of Greek pottery used for drinking and classic wine.

The search for vessels that serve this purpose to contain wine, represents a major challenge for our research. There is as well a pictorial testimony of Egyptian banquets, for instance collected in the tomb of Nebamun, in where listed pitchers of beer. And there are physical and chemical analysis carried out by researchers specialized

in waste from vessels from Hierakonpolis (high Egypt) showing the use of the technique of fermentation large scale of the malts of cereals between 3500-3400 B.C. 4 3 See sign, symbol and myth: <http://dle.rae.es/> (01/04/2016) It seems that the wine 4 We will analyze three words to understand the multiple readings that have an element. According to the RAE 3 , we have: Sign: Object, phenomenon or action material, by nature or a Convention, represents or replaces another. It is also a signal that is made by way of blessing; as that are made in the mass. Symbol: Element or material object which, by the Convention or association, is considered to be representative of an entity, an idea, a certain condition. The symbol of the faith, Christian or also called the symbol of the Apostles is the "credo". Myth: 1. m. Wonderful narration located outside the historic time and starring characters from divine or heroic character. 2 m. Fictional story or literary or artistic character that embodies universal aspects of the human condition. 3 m. Person or thing surrounded by extraordinary admiration and esteem.

We see that it has three main meanings, the first fit perfectly what we understand as the Grail stories or literature of the Grail. In the second show all the characters that give life to the stories of the Grail: Perceval the Welshman, Fisher King, King Arthur, Merlin... The third meaning we find again the religious concerning, through the figure of Jesus Christ.

True love that holds the Grail, resides precisely in that "Cup" has changed in the mere sign of being a utensil to drink for became in a mythical object. comes later to Egypt almost a Millennium later, from Asia minor, or at least has been deducted through the archaeological study of used containers properly said to contain wine, in this case we know the amphorae of wine storage, but not so proper "cups," which research would correspond to the second millennium before Christ.

This Egyptian amphora presents a long and narrow format. Sealed with pitch was deposited at the tombs of the deceased as offerings. Tried to get translations of texts which comment on the functionality of the "cups" used to dispense the wine, but there is only pictorial evidence. It should take into account that the wine was an element of luxury to the ancient Egypt, only used by Pharaohs, nobles, and priests, although during festive periods also could access the same classes whit less affluent residents.

Looking for containers of antiquity who used expressions to deposit the wine, we reach the Greek "krater".

We are going to imagine the text of Trismegistro, Corpus Hermeticum of Hermes. Texts that source was translated by J. Sanguinetti is the texts attributed to Hermes Trimegistro, the three times larger, father of hermetic philosophy. The source of these texts is manuscripts from the end of the middle ages and the 14th and 15th centuries. It is believed that the manuscripts are copies of others that have been lost in the course of the story of the man. The translated texts come from its version in Greek with the exception of the Asclepius whose manuscript is in Latin. It is believed that the Greek version is a translation of the Egyptian original.

Parts of these passages are considered one of the most significant among the literature of religions of the world.

You have to know that when the text named the "krater" word refers to a large, wide pot where the Greeks mixed wine and water of their treats.

5 "3. Of the reason, o Tat! God did participate to all men, but not intelligence: and has not done so because cele (wary) of man, because mistrust (and jealousy) does not come from the top, are born here below in the souls of men who have no intelligence.

? And why, therefore, oh father, God has not given all the intelligence? Therefore, all those who accepted the message and bathed in the intelligence, all became part of the knowledge and became perfect, inviting men of intelligence. Instead, all who refused the message, these are the "rational", which sought not intelligence, which ignore why were born and who they come from. 5. The feelings of these men are similar to the irrational animal, and his temperament is passion and anger, are unable to admire the sight of seeing, formerly dedicated to the pleasures and bodily appetites, and think that men born for that.

On the contrary, they were made partakers of the don de Dios, o Tat!, this, by comparison of behaviors, are immortal in opposition to those, (the) mortals: include all the things, which are in the Earth, which are in heaven, and what can be found beyond the sky on its own intelligence."

Plato (428 B.C. -347B.C.) a follower Greek philosopher Socrates and teacher of Aristotle. Plato, The banquet. "Socrates sat and said: -would be good, loved, that wisdom was a thing of such a nature that put us in contact with each other, it flowed from the fuller to the emptier of us, as the water flows in the treetops, through a thread of wool, the fuller to the more empty. And if the wisdom behaves also as well, I appreciate highly to be reclining next to you, because I think that I would be your lot and beautiful wisdom." Plato, Timaeus. Talks about the formation of the universe and man.

"On the bones, meat and other things of this nature, he here I must say. All have their beginning with the formation of bone marrow. By being linked to the bone marrow, is why the bonds of life, through which the soul is United to the body, are like the roots of the deadly species; in regard to the same bone marrow, comes from various elements. God took, between the triangles, who, being early, regular, and smooth, were capable of producing the most exactly the fire, water, air and Earth; separated them from the genera to which they

belonged; mixed in proper proportion with the other; and thus preparing the universal seed of the deadly species, formed the bone marrow.

Then he planted in the bone marrow and she joined to all genres of souls, and as should receive different forms and different shapes, divided it from this first operation, in this same form.

A party was, as a fertile field, enclose the divine seed; he rounded it all over, and this portion of the cord, called a brain; because, serious head, in the full animal, as the vessel that would contain it.

The other part of the marrow, intended to serve as a seat of the mortal soul, was divided into round and wide forms, and retained the name of bone marrow in its whole extension. God linked to it, a way of anchors, ties of life, building throughout the body in the same winch, after having been sheltered by a bone carver. (?)

Let's here stop to our discourse about the universe. This has been formed this world that understands the deadly animals immortal e, given that it is full; visible animal where are all visible animals; sense God, the image of the intelligible God; single word of one nature, which is very large, very good, very beautiful and absolutely perfect." Petronius 5 5 PETRONIUS ARBITER (S. I A.C). THE SATYRICON. Translated by William Burnaby. http://pdfbooks.co.za/library/PETRONIUS_ARBITER-THE_SATYRICON.pdf (12/04/2016).

, The Satyricon (L) "There was a copper-smith that made glass vessels of that pliant harness, that they were no more to be broken than gold and silver ones: It so happened, that having made a drinking-pot, with a wide mouth of that kind, but the finest glass, fit for no man, as he thought, less than Caesar himself; he went with his present to Caesar, and had admittance: The kind of the gift was praised, the hand of the workman commended, and the design of the giver accepted.

He again, that he might turn the admiration of the beholders into astonishment, and work himself the more into the Emperor's favor, pray's the glass out of the Emperor's hand; and having received it, threw it with such a force against the paved floor, that the most solid and firmest metal could not but have received some hurt thereby.

Caesar also was no less amazed at it, than concerned for it; but the other took up the pot from the ground, not broken, but bulged a little; as if the substance of metal had put on the likeness of a glass; and therewith taking a hammer out of his pocket, he hammered it as it had been a brass kettle, and beat out the bruise: And now the fellow thought himself in Heaven, in having, as he fancied, gotten the acquaintance of Caesar, and the admiration of all: But it fell out quite contrary: Caesar asking him if anyone knew how to make this malleable glass but himself? And he answering, there was not, the Emperor commanded his head to be struck off: 'For,' said he, 'if this art were once known, gold and silver will be of no more esteem than dirt.' VII.

6 Conclusions

There are several conclusions that we obtain immediately. First, the classical literature was well known in Medieval Europe. The interpretations that are given to the vessels, chalices and craters are always related to intelligence. This intelligence is what leads to the immortality of the human being, the highest aspiration of the knights of the time, where immortality was associated with a state of perfect health, rather to the possibility of passing from generation to generation through the heroic witness of life.

Therefore, the fact that they have found examples of pottery, shows that there really was a natural partner knowledge about these objects. Uniting these beliefs to the object of the Holy Grail, it was what finally established history of Chretien de Troyes to immortality. Hence, hundreds of years after its writing, there are still people in Europe seeking to reach that perfect knowledge through the Grail legend, what exactly is in the Cathedral of Valencia and you can visit today. The reflections on these words believe that it should make them each one of us, their intimacy of human being because we are all one under the same Sun and there are so many ways to get to the truth as human beings willing to plunge into the krater of wisdom.

From the study of the heritage, it is ours to offer tourism specialists, enforcement products, well documented stories with the intention of recreating legends and history that provide real experiences of knowledge and internal growth. Tourism deserves to be equipped with knowledge, tradition and legend, well informed and always open to a constant reflection.

From Valencia, in constant study with literary sources from the past, we are building the basis of the route of the Holy Grail, which will generate a new spirit of well-being and relationships between those wishing to undertake this route which covers the legend, history and religion. All contemplated from the broadest respect.

The path of the Holy Grail is a European route with the aim of bringing people under a same theme: the search for the human essence through personal reflection. ^{1 2 3 4}

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⁴Commissioning Religious Heritage Value, Through Tourism: Route of the Holy Grail in Valencia



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Figure 1: Figure 1 :

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