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## Pythagoras mathematician information in english

Pedicagon of Pythagoras at the Vatican Museums
Graphic demonstration of Samos' Pythagoras theorem was a famous Greek mathematician and philosopher (circa 570 - circa 495 BC). [2] He is best known for his evidence of the imporant Pythagorean theorem, which speaks of the right angular triangle. He started a group of mathematician, called the Pythagoreans, who worshipped numbers and lived as monks. He influenced Plato. He had a great impact on mathematics, music theory and astronomy. His theory is still used in mathematics today. He was one of the greatest thinker of his day. Pythagoras was born in Samos, a small island off the west coast of Asia Minor. Not much is well-informed about his life. It is said that he had a good childhood. Growing up with two or three brothers, he was well educated. He disagreed with the government and their schools, so he moved to Crotone and established his own denomination (small society) of followers under his rule. His followers did not have any personal property, and they were all vegetarians. Pythagoras teach them all, and they must follow strict rules. Some say he was the first to use the term philosophy. Since he worked so closely with his team, the Pythagoreans, it was sometimes difficult to say his works from his followers. Religion is very important to the Pythagoreans. They swore 1+2+3+4 (equal to 10). They also believe that the soul is immortal and undergo a cycle of rebirth until it can become pure. They believe that these souls are in both animal and plant life. Mr Pythagoras' belief is that the physical world is mathematical and that numbers are real. [2] that at its deepest level, the fact that mathematics in nature, that philosophy can be used to purify the spirit, that the soul can rise to the union with the divine, that some symbols have mysterious meanings, and that all brothers of order should adhere to strict loyalty and secrecy. Pythagoras' theorem is best known for his theorem to do with the right triangle. He said that the length of the longest side of the right angular triangle known as hypotenuse (c) median would be equal to the totality of the other sides of the median. And so a² + b² = c² was born. There is various evidence for this Pythagorean theorem. Reference 1 The date of his life cannot be accurately fixed, but assumes the correctness of Aristoxenus' statement (ap. Porph. V.P. 9) that he left Samos to escape polycrates typism at the age of forty, we can put his birth ring around 570 BC, or a few years earlier. The length of his life was estimated to vary in various times, but it was agreed that he lived to a fairly ripe old age, and perhaps he died around seventy-five or eighty. Guthrie 1978. History of Greek philosophy, episode 1: The previous presocratics and Pythagoreans. Cambridge University Press, page 173.
↑ 2.0 2.1 JOC/EFR JOC/EFR Pythagoras of Samos. [1] Other websites Works related to Pythagoras at Wikisource
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Taken from Pythagoras of Samos redirected here. For the Samian church, see Pythagoras (sculptor). For other uses, see Pythagoras (orientation). The 6th-century BC Greek ionian philosopher and mystic PythagorasBust of Pythagoras of Samos in the Museum ofCapitoline, Rome.[1] Bornc. 570 BCSamosDiedc. 495 BC (age about 75)or Croton or MetapontumEraPre-Socratic philosophyRegionWestern philosophySchoolPythagoreanismMain interestsEthicsMathematicsMetaphysicsMusicMysticismPoliticsReligionNotable ideasCommunialismMetempsychosisMusica universalisSo idea: Five gas zones postFive Solid FrequentsProportionsPythagorean theoremPythagorean tuningSphericity of the EarthVegetarianism Influences ThalesAnaximanderPherecydesThemistocleaOrphism Influenced PythagoreanismXenophanesEmpedoclesPlato Pythagoras of Samos[a] (c. 570 – c. 495 BC)[b] was an ancient Greek Ionian philosopher and founder of the same name of Pythagoreanism. His political and religious teachings were well known in Magna Graecia and influenced the philosophy of Plato, Aristotle, and, through them, Western philosophy. Knowledge of his life was obscured by legend, but he appeared to be the son of Mnesarchus, a gem carer on the island of Samos. Modern scholars disagree on the education and influence of Pythagoras, but they agree that, around 530 BC, he went to Croton in southern Italy, where he founded a school in which the initiators were sworn in secretly and lived an assymcraous, community lifestyle. This lifestyle requires some dietary bans, which are traditionally thought to have included vegetarianism, although modern scholars suspect that he once supported vegetarianism altogether. The teaching is most safely identified with Pythagoras as metempsychosis, or the migration of the soul, given that every soul is immortal and, upon death, enters a new body. He may also have come up with the doctrine of musica universalis, which suggests that planets move according to mathematical equations and thus resonate to create an ihearable symphony of music. Scholars debated whether Pythagoras developed the atheology and music doctrine he attributed to him, or if those teachings were developed by his later followers, especially Philolaus of Croton. After Croton's decisive victory over Sybaris around 510 BC, Pythagorean followers clashed with democratic supporters and burned Pythagorean assembly houses. Pythagoras may have been killed in this persecution, or escaped to Metapontium, where he eventually died. In ancient times, Pythagoras was noted for many mathematical and scientific discoveries, including theorems Pythagoean adjustment, five common solids, proportional theory, estpory of the Earth, earth, the identity of morning and evening stars is the planet Venus. It is said that he was the first to call himself a philosopher (intellectual lover)[c] and that he was the first to divide the globe into five climatic zones. Classical historians debate whether Pythagoras made these discoveries, and many of the achievements noted for him may have originated earlier or been made by his colleagues or successors. Some literature mentions that philosophy in relation to Pythagoras is related to mathematics and that numbers are important, but it is debated to what extent, if at all, he actually contributes to mathematics or natural philosophy. Pythagoras influenced Plato, who had dialogues, especially his Timaeus, expressing the doctrine of the Pythagoreans. Pythagorean ideas of mathematical perfection also influenced ancient Greek art. His teachings experienced a major revival in the 1st century BC among the Central Platonas, which coincided with the rise of Neo-Communism. Pythagoras continued to be considered a great philosopher throughout the Middle Ages and his philosophy had a major impact on scientists such as Nicolaus Copernicus, Johannes Kepler and Isaac Newton. The Pythagorean symbol was used throughout the early stages of modern European estheticism, and his teachings as described in Ovid's Metamorphoses influenced the modern vegetarian movement. Biography No true work on Pythagoras survived.[5][6][7] and there is almost no certainty about his life. [10] The earliest sources of Pythagoras' life were brief, vague and often satirical. [12] The earliest origin of Pythagoras' teachings was a satirical poem that could have been written after his death by Xenophanes of Colophon, one of his time. [14] In the poem, Xenophanes describes Pythagoras interspersed on behalf of a battered man, claiming to realize in the cries of a friend who had gone. [13] [12] [16] Alcmaeon of Croton, a doctor who lived in Croton at the time Pythagoras lived there,[13] combined many Pythagorean doctrines into his works[17] and hinted that Pythagoras could be known personally. [17] The poet Heraclitus of Ephesus, who was born a few miles by sea from Samos and may have lived the life of Pythagoras [18] mocked Pythagoras as a smart chater. [18] Pythagoras, the son of Mnesarchus, had practiced investigating more than any other man , and choosing from these works, he created a wisdom for himself— more learning, knavery ingenuity. [11] The Greek poets Ion of Chios (c. 480 - circa 421 BC) and empedocles of Acragas (circa 493 - circa 432 BC) both expressed admiration for Pythagoras in their poems. [19] First brief description of Pythagoras from halicamassus historian Herodotus (circa 484 – circa 420 BC).[20] who described him as not the most insignificant of greek sages[21] and said that Pythagoras taught his followers how to achieve immortality. [20] The herodotus works are controversial. [23][25][26] The works believed to be those of the Pythagorean philosopher of Croton, who lived in the late fifth century BC, were the earliest texts to describe atheology and music theories that were later assigned to Pythagoras. [20] The monk Athena Isocrates (436-338 BC) was the first to describe the Pythagoreans who visited Egypt. [28] Some of it may be preserved in Protrepticus. Aristotle's disciples Dicaearchus, Aristoxenus, and Heraclides Ponticus also wrote about the same subject. [29] Most of the main sources of Pythagoras' life were from Roman times.[30] at the time, according to German classical historian Walter Burkert, the history of Pythagoras was... the reconstruction takes the time of something lost and gone. [29] Three Pythagorean lives have survived since the end of anti-ancient times.[30][10] all filled with legends and legends. [31] The earliest and most respectable of these was from the life and opinion of Diogenes Laërtius about famous philosophers. [31] The two later lives were written by neoplatonist philosophers Porphyry and Iamblichus[30][31] and were partly intended to be extremely resistant to the rise of Christianity. [31] Later sources were much longer than previous sources,[30] and even more excellent in their descriptions of Pythagoras' achievements. [53] Some have identified Hermodamas of Samos as a possible tutor. [53] Hermodamas represents the indigenous phspodic samian tradition and his father Creophylus is said to be the lord of rival poet homer. [53] Others argue that Priene, Thales,[56] or Anaximander (a pupil of Thales). [57] Other traditions claim that the legendary orpheus was a teacher of Pythagoras, thus representing orphic mysteries. [53] The Neoplatonists wrote about a sacred speech pythagoras wrote about the gods in the Greek doric proverb, which they believed was decided for Pythagoras by the priest Orphic Aglaophamus when he began to mysteriously orphic at Leibethra. [53] Iamblichus considered Orpheus to be a role model for Pythagoras' way of speaking, spiritual attitudes, and worship. [58] Iamblichus described Pythagoeanism as a summing up of everything the Pythagoreans had learned from Orpheus, from Egyptian priests, from Eleusinian mysteries, and from other religious and philosophical traditions. [58] Riedweg said that, although these stories were fanciful, Pythagoras' teachings were undoubtedly influenced by Orphism to a remarkable extent. [59] Similar miraculous events have been told about both Pythagoras and Pherecydes, including one in which the hero predicts a shipwreck, one in which he predicts the conquest of Messina, and one in which he drinks from a well and predicts an earthquake. [59] Apollonius Paradoxographus, a paradoxoe who may have lived in the second century BC, identified Pythagoras' thaumaturgic ideas as a result of Pherecydes' influence. [59] Another story, probably from the Neopythagore philosopher Nicomachus, tells that, when Pherecydes aged and died on the island of Delos, Pythagoras returned to look after him and pay homage. [59] Duris, samos' historian and tyrant, is said to have bragged about a letter believed to have been written by Pherecydes, claiming that Pythagoras' wisdom was beyond his wisdom. [59] On the basis of all these references connecting Pythagoras with Pherecydes, Riedweg concluded that there may also be some historical basis for the tradition that Pherecydes was a teacher of Pythagoras. [59] Pythagoras and Pherecydes share the same views on the soul and the teaching of mental illness. [59] Before 520 BC, during one of the visits to Egypt or Greece, Pythagoras may have met milietus, who would have been about 54 years older than him. Thales is a philosopher, scientist, mathematician and engineer.[61] also known for a special case of angular insiting theory. The birth place of Pythagoras, Samos Island, is located in the Northeast Aegean Sea not far from Miletus. [62] Diogenes Laërtius quoted a statement from Aristoxenus (4th century BC) citing pythagoras who learned most of his moral doctrines from the nun Delphic Themistoclea. [64] Porphyry agreed with this assertion [66] but referred to the nun Aristoclea (Aristokleia). [67] Ancient authorities also noted similarities between the religious peculiarities and ascetence of Pythagoras and the mysteries of Orphic or Crete.[68] or the prophet Delphic. [69] In the Italian Croton Croton MapMetapontumSybarisTarentumAcragas shows the locations associated with Pythagoras Porphyry echoed an account from Antiphon, who reported that, while he was still in Samos, Pythagoras had established a school called a semicircle. Here, samians debate issues of public interest. [71] It is said that the school became so popular that the smartest minds in Greece came to Samos to listen to Pythagoras teach. [70] Pythagoras himself lived in a secret cave, where he studied privately and occasionally held presentations with some of his close friends. [71] Christoph Riedweg, a German scholar of early Pythagoreanism, said it was entirely possible that Pythagoras may have taught about Samos.[70] but warned that Antiphon's account, relating to a particular building still used in his own time, seeming motivated by Samian's pendus' interest. [70] Around 530 BC, when Pythagoras was about forty years old, he left Samos. [72][73][74] His later fans claimed that he left because he disagreed with polycrates' autocrates in Samos.[61][72] Riedweg noted that this explanation closely matched Nicomachus' purported love of freedom , but Pythagoras' enemies described him as having a specialism for the regime. [72] Other documents claim that Pythagoras left Samos because he was overloaded with public duties in Samos, because of high estimates in which he was held by his compatriots. [75] He went to the Greek colony of Croton (now Crotone, in Calabria) in Magna Graecia. [75] All sources agree that Pythagoras was charismatic and quickly gained great political influence in his new environment. [79] He worked as a mentor to croton elites and gave them regular advice. [80] Later biographers told bizarre stories about the effects of his eloquent speeches in leading crotonians to abandon their luxurious and corrupt lifestyles and devote themselves to the purer system he was to introduce. [82] Family and friends illustrate from 1913 that Pythagoras taught a class of women. Many prominent members of the were women[83][84] and some modern scholars thought he could believe that women should be taught philosophy as well as men. [85] Diogenes Laërtius stated that Pythagoras disliked the pleasures of love[86] and he warned others to only have sex whenever you were willing to be weaker than yourself. [87] According to Porphyry, Pythagoras married Theano, a crete woman and daughter of Pythenax[87] and had several children with her. [87] Porphyry wrote that Pythagoras had two sons named Telauges and Arignote,[87] and a daughter named Myia.[87] who was given priority among young women in Croton and, as a wife, among married women. [87] Iamblichus did not mention these children[87] and instead mentioned only a son named Mnesarchus after his grandfather. [87] The son was raised by Pythagoras' appointed successor Aristaeus and eventually took over the school when Aristaeus was too old to continue operating it. [87] Suda wrote that Pythagoras had four children (Telauges, Mnesarchus, Myia and Arignote). [88] Croton wrestler Milo is believed to be a close friend of Pythagoras[89] and is said to have saved the philosopher's life when a roof was about to collapse. [89] The association may have been the result of confusion with another man named Pythagoras, an athletics coach. [70] Diogenes Laërtius recorded Milo's wife Myia' name. [87] Iamblichus refers to Theano as the wife of Brontinus of Croton. [87] Diogenes Laërtius stated that he and Theano were pupils of Pythagoras[87] and that Pythagoras' wife Theano was her daughter. [87] Diogenes Laërtius also records that works believed to have been written by Theano remained throughout his life[87] and cited some as saying that she was. [87] These works are now known as pseudobiographical. [87] Death Pythagoras' emphasis on dedication and ascetency is said to have supported Croton's decisive victory over the neighboring colony of Sybaris in 510 BC. [90] After the victory, several prominent citizens of Croton proposed a democratic constitution, which the Pythagoreans rejected. [90] Pro-democracy supporters, headed by Cylon and Ninon, who were previously said to have been irritated by his exclusion from Pythagoras' brother, aroused popular opposition. [91] Cylon and Ninon's followers attacked the Pythagoreans during one of their meetings, either in Milo's house or in some other meeting place. [93] Documents of the attack are often contradictory and many may confuse it with later anti-Pythagorean uprisings. [91] The building appeared to be burned.[92] and many members were gathered to be killed; [92] only younger and more active members escaped. [94] Sources disagree on whether Pythagoras was present when the attack occurred and, if so, whether he escaped. [93] In some documents, Pythagoras was not present at the meeting when attacked because he was in Delos Delos to the dying pherecydes. [93] According to another document from Dicaearchus, Pythagoras was present at the meeting and tried to escape.[95] leading a small group of followers to the nearby city of Locris, where they begged for shelter, but were refused. [95] They arrived in the city of Metapontum, where they sheltered in the muses' temple and died there from starvation after forty days without food. [92][96] Another story recorded by Porphyry claims that, when Pythagoras' enemies were burning the house, his devoted students lay on the ground to create a path for him to escape by walking through their bodies over the flames like a bridge. [96] Pythagoras attempted to escape, but was so disappointed by the death of his beloved students that he committed suicide. [95] Another legend reported by both Diogenes Laërtius and Iamblichus stated that Pythagoras almost escaped, but he went to a bean field and refused to run through it, as doing so would violate his doctrine, so he stopped and was killed. [95] This story seems to have originated from the writer Neanthes, who told it about the Pythagoreans later, not about Pythagoras themselves. [95] The doctrine of Metempsychosis in the fresco of the Athens School Raphael, Pythagoras is expressed in writing in a book as a young man introducing him to a tablet showing a diagram representation of a lyre on a drawing of the sacred tetralite. [98] Although the exact details of Pythagoras' doctrine are uncertain,[99][100] it is possible to re-elaborate a general outline of his main ideas. [101] Aristotle wrote lengthily about the teachings of the Pythagoreans.[102][16] but did not mention Pythagoras directly. [16] One of Pythagoras' main theories seems to be psychology.[103][104][73][105][106][107] the belief that all souls are immortal and that after death, a soul is transferred into a new body. [106] This doctrine is referenced by Xenophanes, the lon of Chios, and Herodotus. [103] However, nothing is known about the nature or mechanism by which Pythagoras believes that mental essence occurs. [109] Empedocles hinted in one of his poems that his past incarnation may have claimed to be capable of recalling his previous incarnation. [110] Diogenes Laërtius reports a record from Heraclides Ponticus that Pythagoras told people that he had lived four k lives before that he could remember in detail. [113] The first of these was Aethalides, the son of Hermes, who gave him the ability to remember all his past incarnations. [114] Next, he transformed into Euphorbus, a small Trojan War hero briefly mentioned in the Iliad. [115] He later became the philosopher Hermotimus.[116] who recognized Euphorbus' shield in the Temple of Apollo. [116] His last incarnation was Pyrrhus, a fisherman from Delos. [116] One of his past lives, Dicaearchus' report, was a beautiful business woman. [104] Mystic belief Another belief is attributed to it is the harmony of the globes.[118][119] given that planets and stars move according to mathematical equations, corresponding to musical notes and thus creating an ihearable symphony. [119] According to Porphyry, Pythagoras taught that the seven muses are actually seven planets singing together. [120] In the Protrepticus philosophical dialogue, Aristotle had two literary sayings. When Pythagoras was asked [why humans exist], he said, to observe the heavens, and he often claimed that he himself was an observer of nature, and it was for this benefit that he passed on to life. [121] Pythagoras is said to have practiced di fortunae and prophecy. [122] During visits to various parts of Greece— Delos, Sparta, Pilius, Crete, etc.— ascribed to him, he often appeared in his religious or priestly guise, or as a lawyer. [123] The so-called Pythagoeans atomology, which was the first to take on mathematics, not only enhanced this subject, but saturated with it, they imagined that the principles of mathematics were the principles of everything.— Aristotle, Metaphodis 1-5, circa 350 BC Pythagoras are said to have come up with the tetath [124][125] an important sacred symbol in later Buddhism. [127] According to Aristotle, the Pythagoreans used mathematics only for mystical reasons, with no practical application. [128] They believed that everything was made up of numbers. [130] Number one (monad) represents the origin of everything[131] and number two (dyad) represents matter. [133] The number three is an ideal number because it has a beginning, middle, and end[132] and is the smallest number of points that can be used to define a plane triangle, which they revere as a symbol of the god Apollo. [132] Number 4 dictation of four seasons and four elements. [133] The number seven is also sacred because it is the number of planets and the number of wires per lyre.[133] and because Apollo's birthday is celebrated on the seventh day of each month. [133] They believe that odd numbers are masculine.[133] that even the numbers are feminine.[133] and that the number of years represents marriage, because that is the total of two and three. [136] Ten is considered the perfect number[128] and the Pythagoreans honor it by never gathering in groups larger than ten. [137] Pythagoras are said to have laid out the tetragons, the triangles of the four rows adding to the perfect number, ten. [125] The Pythagoreans regarded the tetanthetaas as a symbol of mystical maximum importance. [126] Iamblichus, in his Pythagoras life, said that the tetrates were admirable, and they were done by those who understood [it], that the students of Pythagoras would swear by it. [126] Andrew Gregory concluded that the tradition of linking Pythagoras to the tetath is probably genuine. [129] Modern scholars debate whether the doctrine was developed by Pythagoras him or the Pythagorean philosopher Philolaus of Croton. [140] In his landmark study Lore and Science in Ancient Pythagoreanism, Walter Burkert argued that Pythagoras was a charismatic political and religious teacher.[141] but the digital philosophy he attributed to him was actually an innovation by Philolaus. [142] According to Burkert, Pythagoras never processed the numbers, let mention making a significant contribution to mathematics. [141] Burkert argued that the only mathematics the Pythagoreans actually participated in was simple analogy, with no evidence.[143] but these analogoy discoveries contributed significantly to the beginning of mathematics. [144] Pythagoreanism Communal lifestyle Pythagoreans Celebrate the Sunrise (1869) by Fyodor Bronnikov Detail: Pythagoreanism Both Plato and Isocrates say that, above all, Pythagoras is known as the founder of a new lifestyle. [146] The Pythagorean organization founded in Croton is called a school.[148][149][61] but, in many ways, resembles a monastery. [150] Believers were bound by an oath to Pythagoras and each other, with the aim of pursuing religious observations and ascetology, and to study his religious and philosophical theories. [151] Members of the denomination share all their common property[152] and are devoted to each other to exclude outsiders. [154] Ancient sources record that the Pythagoreans ate common meals the Spartans' way. [156] A Pythagorean maxim is koînā de feelōn (Everything in common among friends). [152] Both Iamblichus and Porphyry provide detailed documents about the school's organization, although the main benefit of both writers is not historical accuracy, but the introduction of Pythagoras as a sacred character, sent by the gods to benefit humanity. [157] Iamblichus, in particular, presented the Pythagorean Way of Life as a missionary alternative to the Christian monastery communities of the time. [150] Two groups existed during the early Pythagorean period: mathematikoi (learnedist) and akousmatikoi (listerer). [158] Akousmatikoi has traditionally been identified by scholars as old believers in mysticism, atheology, and religious doctrine. [158] while mathematikoi was traditionally identified as a more intellectual, modern faction who had more reasoning and science. [158] Gregory warned that there was probably no clear distinction between them and many Pythagoreans may believe that these two approaches were compatible. [158] The study of mathematics and music may have been related to the worship of Apollo. [159] The Pythagoeans believed that music was a purification for the soul, just as medicine was a purification for the body. [120] An anecdence of Pythagoras reported that when he met some drunken young men trying to break into a moral woman's house, he sang a respectful tune with long taps The raging deliberate incident of the boys has been extinguished. [120] Pythagoreans also pay particular attention to the importance of exercise; [150] dance therapy, daily morning walking along scenic routes, and athletics are key components of the Pythagorean lifestyle. [150] Contemplative moments at the beginning and end of each day are also recommended. [160] French bans and manuscript regulations from 1512/1514, show that Pythagoras faced off fava in the Pythagoean doctrine known as symbola[83] and members swore silently that they would not reveal these symbols to non-members. [166] Those who did not comply with the laws of the community were expelled[162] and the remaining members would erect headstones for them as if they had died. [162] Some oral sayings (akouásmata) attributed to Pythagoras already exist.[163][16] dealing with how members of the Pythagoean community should make sacrifices, how they should honor the gods, how they should move from here, and how they should be buried. [164] Many of these verses emphasize the importance of ritual purity and avoid uncleanness. [107] For example, a sentence Leonid Zhmud concluded could probably actually have originated from Pythagoras him who forbidded his followers from wearing wool clothing. [166] Other existentially oral sayings forbid the Pythagoeans from breaking bread, poking fire with a sword, or picking up crumbs[156] and teaching that a person must always place sandals on the right on the left. [156] However, the exact meaning of these sentences is often unclear. [167] Iamblichus preserved Aristotle's descriptions of the original, the ritual intent behind some of these sayings.[168] but these seemed later to have been no longer appropriate, because Porphyry offered distinctly different moral-philosophical explanations of them.[169] Pythagorean said the original ritual purpose in the philosophical explanation of Aristotle/Iamblichus Porphyry Do not follow the path of public opinion. [16] Fear of being defiled by purity[170] with this, he forbidden in public opinion, but still followed the opinions of the few and the well-off. [170] and [not] wearing the images of the gods on the rings[170] Fear defiled them by wearing them. [170] One should not have the teaching and knowledge of the gods quickly at hand and be visible [to all], nor should they be communicated to the public. [170] and poured libations on the gods from the handle of a drinking cup [ear][170] Efforts to keep sacred and human completely separate[170] he therefore hinted mysteriously that the gods should be honored and praised by music; because it passes through the ear. [170] The new initiates were not believed to be allowed to meet with Pythagoras until after they had completed the five-year initiation period.[71] during which time they were asked to remain silent.[71] Sources point out Pythagoras himself made unusual progress in attitudes towards women[85] and female members of the Pythagoras school seem to have played an active role in its activities. [85] Iamblichus provides a list of 235 famous Pythagoreans.[84] seventeen of them women. [84] In later times, many prominent female philosophers contributed to the development of Neo-Communism. [171] Pythagoreanism also entailed several dietary bans. [177] [176] It was more or less agreed that Pythagoras had enacted a ban on the consumption of beans[173][156] and that the meat of non-sacrificing animals such as fish and poultry. [156] However, both assumptions contradict. [175] Pythagorean dietary restrictions may be driven by belief in the theory of psychosthesis. [177] Some ancient writers introduced Pythagoras as strictly vegetarian. [177] Eudoxus of Cnidus, a student of Archytas, writes, Pythagoras was distinguished by such purity and avoided murder and murder to the point where he not only abstained from animal food, but even kept his distance from chefs and hunters. [180] Other authorities contradicted this claim. [181] According to Aristoxenus,[182] Pythagoras allowed the use of all kinds of animal food except beef used for plowing and rams. [180] According to Heraclides Ponticus, the Pythagoreans ate meat from sacrifice[180] and established a diet for meat-dependent athletes. [180] Pythagorean legend emerged from the underworld (1662) of Salvator Rosa During his lifetime, Pythagoras was the subject of complex hagiographic legends. [184] Aristotle described Pythagoras as a miraculous work person and somewhat a supernatural character. [186] In one piece, Aristotle wrote that Pythagoras had a golden thigh.[185][187][188] which he had publicly exhibited at the Olympic Games[185][189] and showed Abaris hyperborean as evidence of his identity as Hyperborean Apollo. [190] It is said that apollo's priest gave Pythagoras a magic arrow, which he often flew over long distances and performed purification rituals. [191] He is said to have appeared in both Metapontum and Croton at the same time. [30] [188] When Pythagoras crossed the Kosas River (present-day Basento), some witnesses reported hearing it greet him by name. [189] In

Roman times, a legend claimed that Pythagoras was the son of Apollo. [188] According to Islamic tradition, Pythagoras are believed to have been initiated by Hermes (Thoth Egypt). [195] Pythagoras is said to have been dressed in white. [196] He is also said to have worn a gold wreath on top of his head[185] and wore trousers in Thracian fashion. [185] Diogenes Laërtius introduced Pythagoras who carried out considerable authority; [197] he was always cheerful,[197] but abstained from laughter altogether, and from all his passions fun and idle conversation. [87] Pythagoras is believed to have success in dealing with animals. [198] A fragment from Aristotle records that, when a deadly snake bit Pythagoras, he bit it back and killed it. [189] Both Porphyry and Iamblichus reported that Pythagoras once convinced a male not to eat beans[30][198] and that he once convinced a destructive fawn bear that it would never harm a living creature again, and that the bear kept its promise. [198] Riedweg suggested that Pythagoras may have personally encouraged these.[184] but Gregory said there was no direct evidence of this. [158] Anti-Pythagorean legends are also circulating. [199] Diogenes Laërtes recounts a story told by Herimippus of Samos, which stated that Pythagoras once entered an underground room, telling people that he was going down into the underworld. [200] He stayed in this room for months, while his mother secretly recorded everything that happened during his absence. [200] After returning from this room, Pythagoras recounted everything that happened while he was gone.[200] convincing people that he was indeed in the underworld[200] and making them trust him with their wives. [200] The discoveries are attributed to the pythagorean theorem mathematics: The total area of the two squares on the legs (a and b) equals the area of the square on hypotenuse (c). Although Pythagoras is best known today for his alleged mathematical discoveries,[127][201] classical historians dispute whether he himself actually made any significant contributions to the field. [144] Many mathematical and scientific discoveries have been attributed to Pythagoras, including his famous theorem,[142] as well as discoveries in the field of music.[203] astronomy,[204] and medicine. [205] Since at least the 1st century BC, Pythagoras is often credited with discovering the Pythagorean theorem.[206][207] a theorem in the theorem that says that in a right-angle triangle, square of hypotenuse equal to [with total] squares of the other two partes[208]—that is, a 2 + b2 = c 2 



 


{\displaystyle a^{2}+b^{2}=c^{2}}

. According to a well-known legend, after he discovered this theorem, Pythagoras sacrificed one, or maybe even a whole hectare, for the gods. [209] Cicero dismissed this story as fake[208] because of the much broader belief that Pythagoras forbids blood donation. [208] Porphyry tried to explain the story by asserting that it was actually made of powder. The Pythagorean theorem was known to Babylonians and Indians centuries before the Pythagoreans,[210][208][211][212] but he may have been the first to introduce it to the Greeks. [214] Burkert dismissed the proposal as unreasonable.[213] noting that Pythagoras had never been recorded proving any theorem in ancient times. [213] Moreover, in which the Babylonians used pythagorean numbers implied that they knew that this principle was often applied, and knew some kind of evidence, which had not yet been found in cede-shaped sources (still largely unsest). [f] Pythagoras' biographers stated that he was also the first to identify five common solids[127] and that he was the first to discover rate theory. [127] In woodcut late-era music from Franchino Gafurio's *Theoria musica* (1432), showing Pythagoras with bells and other instruments in Pythagorean adjustments[139] See also: Pythagorean tuning and Pythagorean hammer According to legend, Pythagoras discovered that the musical notes could be translated into mathematical equations when he passed the blacksmith at work one day and heard the sound of the hammer's they are clanging against bells. [216] Thinking that the sound of the hammers was beautiful and harmonious, with the exception of one of [217] he rushed into the blacksmith's shop and began experimenting with the hammers. [217] He later realized that the melody played when the hammer struck was proportional to the size of the hammer and thus concluded that music was mathematical. [216] However, this legend is misguided.[218][126][216] as these ratios are related only to string length (such as monochord chains), and are not related to hammer weight. [216] In ancient astronomy, Pythagoras and his contemporary Parmenides of Elea were both thought to be the first to teach that the Earth was sycstical.[219] the first to divide the globe into five climate zones [219] and the first to identify the morning star and the evening star as the same celestial body (now Venus). [220] Among the two philosophers, Parmenides made a much stronger claim to be the first[221] and noted these discoveries for Pythagoras may seem to have originated from a pseudepigraphal poem. [220] Empedocles, who lived in Magna Graecia shortly after Pythagoras and Parmenides, knew that the earth was s ortho cypic. [223] By the end of the fifth century BC, this fact had been widely accepted among Greek intellectuals. [222] Later influence in ancient Times Greek philosophy The ancient manuscript of Calcidius's Latin translation of Plato's *Timaeus*, was one of platon dialogues with the most overt pythagorean influences[223] See also: *Timaeus dialogues*) Large Pythagorean communities exist in Magna Graecia , Plius and Thebes in the early 4th century BC. [222] Around the same time, the philosopher Pythago Archytas was influential in the politics of the city of Tarentum in Magna Graecia. [227] Traditionally, Archytas was elected strategos seven times, although others were banned from serving for more than a year. Archytas is also a well-known mathematician and musician. [228] was a close friend of Plato[229] and he was quoted in Plato's Republic. [231] Aristotle stated that Plato's philosophy depended heavily on Pythagorean teachings. [233] Cicero echoed this claim, remarking that Platonem ferunt dicidisse Pythagorae omnia (They say Plato learned everything of the Pythagoreans). [224] According to Charles H. Kahn, the dialogues between plato, including *Meno*, *Phaedo*, and *The Republic*, had a strong Pythagorean color,[233] and his last few conversations (especially *Philebus* and *Timaeus*)[225] were extremely Pythagorean in character. According to R.M. Hare, the Republic of Plato may be partly based on a community of like-headed thinkers founded by Pythagoras in Croton. [236] In addition, Plato may have borrowed from Pythagoras the idea that mathematics and abstract thought were a safe basis for philosophy, science, and ethics. [236] Plato and Pythagoras shared a mystical approach to the soul and its place in the material world[236] and may both be influenced by Orphism. [236] The philosopher Frederick Copleston stated that Plato may have borrowed his triad theory of the soul from the Pythagoreans. [237] Bertrand Russell, in *A History of Western Philosophy*, argued that Pythagoras' influence on Plato and others was so great that he should be considered the most influential philosopher of all time. [238] He concluded that I did not know any other influential man like him in the school of thought. [229] A revival of Pythagorean doctrine occurred in the 1st century BC[229] when Central Platon philosophers such as Eudorus and Philo of Alexandria praised the rise of a new Pythagoreanism in Alexandria. [229] At the same time, Neo-Biology came to the fore. [242] The Apollonius philosopher of Tyana in the 1st century sought to simulate Pythagoras and lived the teachings of the Pythagoreans. [223] Gades' 1st-century Neopythagoes philosopher Moderatus expanded pythagorean philosophy[223] and perhaps understood the soul as a kind of mathematical harmony. Neopythagorean mathematician and musician Nicomachus also expanded on Pythagorean athology and music theory. [242] Numenius of Apamea explained Plato's teachings to the Pythagorean doctrine. [199] The art and architecture of Hadrian's Pantheon in Rome, depicted in this 18th-century painting by Giovanni Paolo Panini, was built according to Pythagorean doctrine. [245] Greek sculpture sought to represent the permanent reality behind the superficial appearance. [246] Ancient sculptures represented life in simple forms, and may have been influenced by the earliest Greek natural philosophers. [g] The Greeks often believed that nature expressed itself in ideal forms and was represented by a kind (εἶδος), which was mathematically calculated. [248] As the size changed, the architects sought relay through mathematics. [250] Maurice Bowra believed that these ideas influenced the theory of Pythagoras and his students, who believed that everything was a number. [251] In the sixth century BC, the Pythagorean digital philosophy triggered a revolution in Greek sculpture. [248] It may be based on the idea of Pythagoras.[248] the sculptor Polykleitos wrote in his canon that beauty consists of proportions, not of elements (materials), but of the correlation of parts with each other and with the whole. [248][h] In Greek architectural ministries, all elements are calculated and constructed by mathematical relationships. Rhys Carpenter said that the 2:1 ratio was the rate of creation of the Order of Doric, and during hesification, an ordinary Doric colony, beat a rhythm of notes. [228] The old building known to be designed according to Pythagorean doctrine is the Basil de Basil de Basil dea Of Porta Maggiore [252] an underground basil de basilus built during the reign of the Roman emperor Nero as a secret place of worship for the Pythagoreans. [253] The basilus was built underground because of the Pythagorean emphasis on secrecy[254] and also because of the legend that Pythagoras isolated himself in a cave on Samos. Apse's basilica is located to the east and its ate is to the west out of respect for the rising sun. [256] It has a narrow entrance leading to a small pool where the initiate can purify themselves. [257] The building is also designed in Pythagoy athology [258] with each table in the sanctuary providing seating for seven people. [137] Three passages lead to a single altar, symbolizing the three parts of the soul approaching apollo unity. [137] Augustine describes a scene in which the poet Sappho jumps off a Leucadian cliff, clutching her tightly to her chest, while Apollo stands beneath her, extending her right hand in a protective gesture,[259] symbolizing Pythagore's teachings on the immortality of the soul. [259] The interior of the sanctuary is almost entirely white because white is considered sacred by the Pythagoreans. Emperor Hadrian's Pantheon in Rome was also built on Pythagorean athology. [199] The temple's circular plan, central axis, hexagonal dome, and alignment with the four cardinal directions symbolize the Pythagorean view of the cosmic order. [261] The only oculus at the top of the dome symbolizes monad and apollo sun god. [262] Twenty-eight ribs extend from the oculus symbolize the moon, because twenty-eight are the same number of months in the Pythagorean lunar calendar. The five rings of cleft beneath the ribs symbolize the marriage of the sun and moon. [132] In early Christianity, many early Christians had a deep respect for Pythagoras. Eusebius (c. 260 - circa 340 A.P. bishop of Caesarea, praises Pythagoras in fight against for his rule of silence, his frugality, his extraordinary morality, and his wise teachings. [265] In another work, Eusebius compared Pythagoras to Moses. [265] In one of his letters, The Father of Jerome Church (circa 347 – 420 AD) praised Pythagoras for his wisdom[265] and, in another letter, he argued that Pythagoras because of his belief in the immortality of the soul, which he suggested Christians inherited from him. [266] Augustine of Hippo (354–430) rejected Pythagoras' teachings on mental illness without explicitly naming him, but expressed admiration for him. [267] In On the Trinity, Augustine praised the fact that Pythagoras was humble enough to call himself a philosopher or intellectual lover rather than a sage. [268] In another passage, Augustine defended Pythagoras' reputation, arguments that Pythagoras certainly never taught the theory of psychology. Pythagoras' post-ancient influence appears in a sculpture of a sculpture on one stored on the right door of the western gate at Chartres Cathedral. [269] During the Middle Ages, Pythagoras was revered as the founder of mathematics and music, two of the Seven Free Arts.[269] He appeared in many depictions of the Middle Ages, in illuminated manuscripts and in sculpted sculptures on the portal of chartres. *Timaeus* was the only dialogue Plato had in Latin translation in Western Europe.[269] prompting William of Conches (c. 1080–1160) to declare plato to be Pythagorean. [1439] In the 1430s, the monk Camaldolense Ambrose Traversari translated Diogenes Laërtius's life and opinions on famous philosophers from Greek to Latin. in the 1460s, the philosopher Marsilio Ficino translated the lives of Porphyry and Iamblichus Pythagoras into Latin.[269] thus allowing them to be read and studied by Western scholars. In 1470, neopythagorean Greek scholar Constantine Lascaris published *The Golden Verses of Pythagoras*, translated into Latin, with a printed edition of his grammar.[270] thus bringing them to a wider audience. In 1499, he published Pythagoras' first renaissance biography in *Vita illustrium philosophorum siculorum et calabrorum*, published in Messina. [249] In his fore protheses for the book *About the Revolution of the Celestial System* (1543), Nicolaus Copernicus c quotes various Pythagoreans as the most important influences on the development of his hedostodal model of the universe.[269][271] deliberately ignoring Samos' mention of Anicratus, a non-Pythagorean astronomer who developed a complete hem tam pattern in the fourth century BC, in an attempt to portray his model as fundamentally Pythagorean. [271] Johannes Kepler considers himself a Pythagorean. [273] He believed in the Pythagorean doctrine of musica universalis[273] and it was his struggle for mathematical equations behind this doctrine that led to his discovery of planet's laws Kepler named his book *Harmonices Mundi* (Harmonics of the World), which the Pythagorean teachings inspired him. [275] Near the end of the book, Kepler describes himself falling asleep to the sound of heavenly music, warming up by drinking a generous drile... from the Cup of Pythagoras. [276] Isaac Newton firmly believed in teaching Pythagorean language about mathematical harmony and the order of the universe. [277] Although Newton is notorious for rarely noting the findings of others [278] he believes the discovery of the Universal Law of Gravity was due to Pythagoras. [278] Albert Einstein believed that a scientist could also be a Platonist or a Pythagorean to the extent that he regarded simple reasonable views as an indispensable and effective tool in his research. [279] The English philosopher Alfred North Whitehead argued that Plato and Pythagoras were in a sense closer to modern physical science than Aristotle. Two former mathematician, while Aristotle was the son of a doctor. [280] By this measure, Whitehead claimed that Einstein and other modern scientists like him were following the pure Pythagorean tradition. [281] Peter Paul Rubens' pro-vegetarian Pythagoras (1618–1630) speech was inspired by Pythagoras' speech in Ovid's *Metamorphoses*. [282] The painting depicts Pythagoreans with healthy bodies, showing the belief that vegetarianism is healthy and nutritious. [282] A fictional role on Pythagoras appeared in Book XV of Ovid's *Metamorphoses*,[283] in which he made a speech pleading with his followers to adhere to a strict vegetarian diet. [284] Through Arthur Golding's 1567 English translation of Ovid's *Metamorphoses*, Pythagoras was best known to English speakers throughout the early modern period. [284] Progress of the Soul by John Donne discussed the meaning of the doctrines explained in the speech.[285] and Michel de Montaigne cited the speech no less than three times in his *Disscopy Of Cruelty to voice his moral opposition to animal abuse*. [285] William Shakespeare mentioned the speech in *The Tye Merchant* of Venice. [286] John Dryden included a scene translation with Pythagoras in his 1700 work *Fables*, *Ancient and Modern*,[285] and John Gay's television story *Pythagoras and the Countryman* reiterating its main themes, linking predators to the regime. [285] Lord Chesterfield noted that his conversion to vegetarianism was motivated by reading Pythagoras' speech in Ovid's *Metamorphoses*. [285] Until the world vegetarianism was in place in the 1840s, vegetarians were referred to in English as Pythagoaeans. [285] Percy Bysshe Shelley wrote a song called *The Pythagorean Diet*. [287] and Leo Tolstoy adopted the Pythagorean diet himself. [287] In Western esom, modern Europe initially drew heavily on the teachings of the Pythagoreans. [269] German human humanities scholar Reuchlin (1455–1522) synthesized Pythagoreanism with Christian theology and Jewish Kabbalah,[288] arguments that Kabbalah and Pythagoreanism were both inspired by the Mosaic tradition[289] and that Pythagoras were therefore a kabbalist. [289] During the De verbo mirifico dialogue (1494), Reuchlin compared the Pythagorean quadrilateral to the inscrutable divine name YHWH.[288] describing each of the four letters of the tetahle as symbolically significant according to Pythagorean mystical doctrine. [289] Heinrich Cornelius Agrippa De Occulta Philosophia's famous and influential three-episode diss thesis cite Pythagoras as a religious mend[290] and points out that Pythagoras' mystical aology works at the hypersynthetic level. [290] The freemasons deliberately modeled their society in the community founded by Pythagoras in Croton. [291] Rosicrucianism uses Pythagoean symbolism.[269] as well as Robert Fludd (1574-1637).[269] who believes his own musical works were inspired by Pythagoras. [269] John Dee was heavily influenced by Pythagorean ideology.[292][290] especially the teaching that everything was made up of numbers. [299] Adam Weishaupt, founder of the Illuminati, was a strong admirer of the Pythagoreans[293] and, in his book *Pythagoras* (1787), he advocated that society should be reformed to resemble the commune of Pythagoras in Croton. Wolfgang Amadeus Mozart combined masonic and Pythagou symbols into his opera *The Magic Flute*. [295] Sylvain Maréchal, in his 1799 six-episode biography *The Voyages of Pythagoras*, claimed that all revolutions of all time were heirs to Pythagoras. [296] In literature, Dante Alighieri describes heaven in his *Paradiso* combining Pythagorean athology. [297] Dante Alighieri was fascinated by Pythagorean ate[297] and based on his descriptions of Hell, Purgatory, and Heaven in *Pythagorean numbers*. [297] Dante writes that Pythagoras regards Unity as Good and Mostly Demon[298] and, in *Paradiso* XV, 56–57, he declares: five and six, i understood, ray out of unity. [299] Number 11 and its multiples are found throughout *The Divine Comedy*, each with thirty-three cantos, with the exception of Inferno, which has thirty-four, the first of which serves as a general introduction. [300] Dante describes the ninth and tenth bolgias in the Eighth Circle of Hell as twenty-two miles and eleven miles respectively.[300] corresponding to the 227 division, which is approximately Pythagao's pi. [300] Hell, Purgatory, and Heaven are all described as circular[300] and Dante compares the magic of God's grandeur to the mathematical puzzle of squaring circles. [300] The number three also stands out.[300] Divine Comedy has three parts[301] and Beatrice is associated with number nine, which equates to three triples. [302] Transcendentals refer the ancient life of Pythagoras as a guide to how to live a model life. [303] Henry David Thoreau was affected by Taylor's translations of Iamblichus' *Life of Pythagoras* and Stobaeus' *Pythagorean Sayings*[303] and his view of nature may have been influenced by the Pythagorean idea of the image corresponding to the prototypes. [303] The Pythagorean teaching of musica universalis was a period theme throughout Thoreau's magnum opus, *Walden*. [303] See also *Cosmos Ex pede Herculem* *Isopsephy* (gematria) List of things named after Pythagoras Lute of Pythagoras Pythagoras tree (fractal) Pythagorean comma Pythagorean comma Pythagoras cup pythagoras triple Pythagoras (sculptor) Sacred carnation Reference Note ^ United States: /p /ie 'arəs/ [2] United Kingdom: /pə /j / [3] Ancient Greek: Πυθαγόρας ἑταῖος, coded: Pythagoras ho Sámios, lit. 'Pythagoras the Samian', or simply Πυθαγόρας, Πυθαγόρις in Greek Ionian ^ The date of his life cannot be corrected correctly, but assumes the apprecuable accuracy of Aristoxenus' statement (ap. Porph. V. P. 9) that he left Samos to escape polycrates tyrant at the age of forty, we can put his birth ring around 570 BC, or a few years earlier. The length of his life was estimated to vary in ancient times, but it was agreed that he lived to a fairly ripe old age, and perhaps he died around seventy-five or eighty. 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