

Pythagoras Foundation



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This semi-annual Newsletter will give a summary of literature, book reviews and abstracts of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included. We will be very pleased to receive information of books and (journal, internet) articles to keep our lists up to date.

Nico Bader - Chairman of the Pythagoras Foundation.

“We are sure it will be an important source on information for researchers and students, and a precious way to disseminate the pythagorean teachings and works related to them, and also to bring admirers and friends from around the world together”.

Rosala Garzuze – President Instituto Neo Pitagórico.

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Introduction.

We are pleased to send you our second newsletter.

We are very grateful to Mr Garzuze for kindly having contributed to this Newsletter.

The first newsletter did bring us many reactions. We also received a donation and books.

Regularly we do get reactions expressing thanks for the work we do to continue the extension of the Pythagoras Foundation. Thanks very much.

Thanks also to all who gave their reaction on the newsletter. Through email we received most requests for receiving the newsletter.

The website of the foundation has been re-styled. We now are able to give information in five different languages. Have a look and if there are comments to improve the site, please let us know!

The next newsletter will be issued December 2004.

Contributions are very welcome, please do use our email address!

Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

The library is a lending library; also copies of articles can be ordered. Copy costs and postage will be calculated.

The Foundation is a non-profit organisation; our Newsletter is free. Donations are welcome.

The Pythagoras Foundation

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The work on a bibliography of books and journal articles concerning Pythagoras and Pythagoreans is progressing. All our library books are listed in a database now.

We are working on a database for bibliographic information of (our) journal articles.

Acknowledgements.

The Pythagoras Foundation thanks the following individuals for their contributions and generousities:

Saul Friedman

Rosala Garzuze

Andrew Griffin

Dawn Jackson

Peter Kingsley

Michael Lahanas

Ambjörn Naeve

John Opsopaus

Christoph Riedweg

The Garden of Knowledge

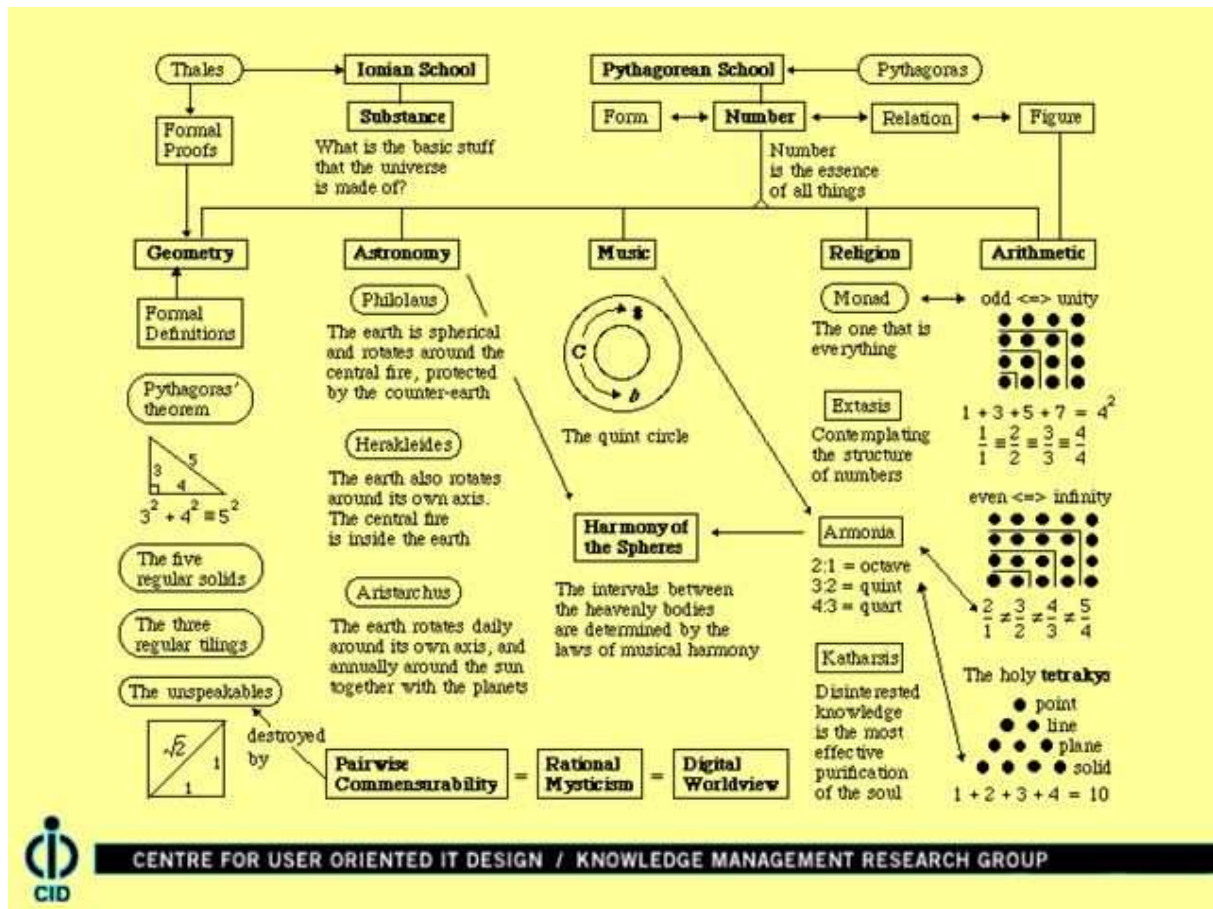


Fig 23. Overview of Pythagorean Philosophy

From;

Naeve, A., *The Garden of Knowledge as a Knowledge Manifold - a Conceptual Framework for Computer Supported Subjective Education*,

CID-17, TRITA-NA-D9708, Department of Numerical Analysis and Computer Science, KTH, Stockholm. (1997)

<http://kmr.nada.kth.se/gok/index.html>

The Golden Verses of Pythagoras

Dedicated in Homage to Dr. Ronald Strong
President of WUPO

Ancient and modern authors have dedicated themselves to the study and analysis of Pythagorean philosophy and science. Others have taken an interest in Pythagorean literature, ethics and mysticism. But the apparent lack of reliable sources and documents of unquestionable authenticity has created a troublesome situation for an appreciation of the historical development of Pythagoreanism. Due to this virtual lack of documentation, some critics have called into doubt the actual existence of the Pythagorean School, as with Buddha and Jesus, the founders, respectively of Buddhism and Christianity, regarding them as "legends".

Nowadays, however, it is no longer possible to doubt or deny the irradiant existence of Pythagoras, or that of the original School, or the unquestionable influence his teachings have had on the playing out of the destiny of humanity - given the abundant amount of direct and indirect sources of Greek origin. If we consider the torrent of editions and re-editions of ancient and modern works and theses published over the last decades of the second millennium, in various languages, we have proof of this affirmation.

The Pythagorean movement - erroneously called a 'sect', an inadvertently repeated concept - is derived from the crystalline source of the School of Croton. From the stream of this inexhaustible source of knowledge, flowing through the millennia, successive generations of disciples have been inspired, leaving the footprints of their passage, even in the dense fog of secular nights.

The documentation that has accumulated in the two thousand five hundred years since the founding of the School of Croton (535 B.C.) and its lay teaching, offers an abundance of material for a more coherent approach to Pythagoreanism and its historical knowledge in relation to Science, Philosophy, the Arts and Mysticism. It is precisely this exhaustive work that researchers and modern Pythagoreans have been doing in Europe, America and elsewhere.

This research becomes more pointed because modern society has forgotten its roots, it is immersed in a growing empty skepticism, ignoble passions and excessive attachment to material possessions and is seeking a way out of the nightmare that agonizes humankind and poses an immediate risk to the very survival of all human beings and the planetary biosphere. The impulse and support that has been given to research in the various areas of human culture would make no sense if it weren't for its one true objective: that of saving man and civilization from its irremediable extermination.

In Classic antiquity after the death of Alexander the Great (363 - 323 B.C.) and the disintegration of his ephemeral Empire, there was a similar movement centralized in Alexandria, in the Nile River Delta in Egypt. To gather the literary, scientific and philosophical works saved from the wars of conquest, the greatest representatives of knowledge of that world known until then were summoned under the sponsorship of Ptolemies.

And it is then, in Alexandria, that the professor and philosopher of the Platonic school, Hierocles (5th Century A.D.), born in Egypt, discovered, commented on and made public a precious historical document from ancient Greek culture - THE GOLDEN VERSES OF PYTHAGORAS.

It is not known where this poem of great wisdom from the Pythagorean School came from, to make it to the School of Alexandria, into the hands of Hierocles, one of his disciples. Perhaps it is something that survived the Museum fire or from Serapion, or the School of Athens, which Hierocles visited periodically.

The importance of this discovery is essential to the Pythagorean doctrine, undeniable proof of its teachings, ethics, philosophy and immediate and final objectives.

According to tradition, THE GOLDEN VERSES OF PYTHAGORAS, attributed to Lysis of Tarento, a direct disciple of the Master, accompanied the disciples wherever they went, during the long and painful dispersion of the Pythagoreans, as a seamless link of the fraternity with the memorable school and the unforgettable Philosopher of UNITY. They were remembered in the morning and at night, as they had done long ago, in the circle of their fellowship. Furthermore, they transmitted them orally, together with the sacred word, to the new generations, religiously, during the centuries of dispersion, constrained by the political-religious persecutions.

It is possible that after so much time the primitive text may have suffered some semantic repairs made by migrants because they lived in communities where the usage, languages and customs were different. This fact, pointed out by critics, in no way alters the essence of the primitive text. As Mário Meunier affirms, one of the translators of the work of Hierocles - the Golden Verses of Pythagoras - 'the proof that attests to the fidelity with which the sacred legacy of Pythagorean traditions was passed is irrefragable and abundant'. 'The disciples that transmitted them - writes Ed. Chaignet - are

the same ones that later recorded them in writing (...) (Lês vers d'Or de Pythagore, p. 19, Paris, 1991).

This prolific author and translator of the cited Verses, upon translating this jewel of literature and philosophy into modern French, closes reaffirming: "(...) one can truly say that they (the Golden Verses) represent the most beautiful ornament of human nobility, for they are not the memorable expressions of a single person, but the doctrine of the entire corporation of Pythagoreans, and, as they themselves proclaim, the unanimous verdict of all their assemblies." (Ob. Cit., p.334).

The ancient custom of putting the Master's name on the writings of the Pythagorean School, of any disciple's authorship, came from the tradition of the venerable Schools of Mystery, including the Greek schools. This is because these works translated the orientation of the thinking of the founder of the School. Thus the name Pythagoras given to the diverse denominations, such as the Aureate Verses of Pythagoras, Golden Verses of Pythagoras, Verses of Gold of Pythagoras and the Verses of Gold of the Pythagoreans, in accordance with the diverse languages.

The adjective 'aureate', attributed to these 'Verses', is not only due to the fact that gold is the rarest most precious and brilliant metal, but also the most resistant to the action of all acids, but principally, as Fabre d'Olivet (1768 - 1825) the inexorable researcher clarifies: "(...) in the primitive times of Greece, the Poetry, consecrated to the services of the altar, only left the sanctuary of the temples to instruct the peoples: it was a sort of sacred language, through which the clerics, responsible for presiding over the mysteries of religion, translated the will of the Gods. The oracles, the dogmas, the moral precepts, the religious and civil laws, all types of teachings on the body, about the operations of the spirit, everything, in summary that was considered an emanation, an order or a grace of Divinity, was written in verse. The name Poetry was given to this sacred language, that is, the Language of the Gods, a symbolic name that suited it perfectly, for it expressed at the same time its origin and purpose." (Lês Vers D'Or de Pythagore, p. 15, Ed. Faximular, Paris, 1991).

The Golden Verses, a traditional message from the Pythagorean assemblies of the School of Croton, spread spontaneously everywhere, being translated into Latin, Arabic, Hebrew, French, English and other languages of the modern world. In Brazil they are thought to have arrived with D. João VI, through the book THE GOLDEN VERSES OF PYTHAGORAS, published in Lisbon in the year 1875, dedicated to the "Most Honorable Sir D. João Príncipe of Brazil, by Luiz Antonio de Azevedo Lisbonense". In Curitiba, Dario Vellozo came upon them in 1896 in the translation by Fabre d'Olivet appended to the Methodical Treatise of Occult Science, by Papus; he translated them into Portuguese and published them in 1900, in the second edition of "the Masonic Temple", by his authorship.

The poetic legacy of Pythagoras is before us on all continents, driving humanity forward towards Peace, Fraternity, Harmony and Solidarity.

By Professor Dr. Rosala Garzuze
President of Instituto Neo Pitagórico
Patron of WUPO

THE GOLDEN VERSES OF THE PYTHAGOREANS

By Fabre d' Olivet, done into English by Nayan Louise Redfield.

PREPARATION

Render to the Immortal Gods the consecrated cult;
Guard then thy faith: Revere the memory
Of the illustrious Heroes, of Spirits demi-Gods.

PURIFICATION

Be a good son, just brother, spouse tender and good father
Choose for thy friend, the friend of virtue;
Yield to his gentle counsels, profit by his life,
And for a trifling grievance never leave him;
If thou canst at least: for a most rigid law
Binds Power to Necessity.
Still it is given thee to fight and overcome
Thy foolish passions: learn thou to subdue them.
Be sober, diligent, and chaste; avoid all wrath.
In public or in secret ne'er permit thou
Any evil; and above all else respect thyself.
Speak not nor act before thou hast reflected.
Be just. Remember that a power invincible
Ordains to die; that riches and the honours
Easily acquired, are easy thus to lose.
As to the evils which Destiny involves,
Judge them what they are: endure them all and strive,
As much as thou art able, to modify the traits:
The Gods, to the most cruel, have not exposed the Sage.
Even as truth, does Error have its lovers:
With prudence the Philosopher approves or blames;
If Error triumph, he departs and waits.
Listen and in thine heart engrave my words:
Keep closed thine eye and ear 'gainst prejudice;
Of others the example fear; think always for thyself:
Consult, deliberate, and freely choose.
Let fools act aimlessly and without cause,
Thou shouldst, in the present, contemplate the future.
That which thou dost not know, pretend not that thou dost.
Instruct thyself: for time and patience favour all.
Neglect not thy health: dispense with moderation,
Food to the body and to the mind repose.
Too much attention or too little shun; for envy
Thus, to either excess is alike attached.
Luxury and avarice have similar results.
One must choose in all things a mean just and good.

PERFECTION

Let not sleep e'er close thy tired eyes
Without thou ask thyself: What have I omitted and what done?
Abstain thou if 'tis evil; persevere if good.
Meditate upon my counsels; love them; follow them;
To the divine virtues will they know how to lead thee.
I swear it by the one who in our hearts engraved
The sacred Tetrad, symbol immense and pure,

Source of Nature and model of the Gods.
But before all, thy soul to its faithful duty,
Invoke these Gods with fervour, they whose aid,
Thy work begun, alone can terminate.
Instructed by them, naught shall then deceive thee:
Of diverse beings thou shalt sound the essence;
And thou shalt know the principle and end of All.
If Heaven wills it, thou shalt know that Nature,
Alike in everything, is the same in every place.
So that, as to thy true rights enlightened,
Thine heart shall no more feed on vain desires.
Thou shalt see that the evils which devour men
Are of their choice the fruit; that these unfortunates
Seek afar the goodness whose source within they bear.
For few know happiness: playthings of the passions,
Hither, thither tossed by adverse waves,
Upon a shoreless sea, they blinded roll,
Unable to resist or to the tempest yield.
God! Thou couldst save them by opening their eyes.
But no: 'tis for the humans of a race devine
To discern Error and to see the Truth.
Nature serves them. Thou who fathomed it,
O wise and happy man, rest in its haven.
But observe my laws, abstaining from the things
Which thy soul must fear, distinguishing them well;
Letting intelligence o'er thy body reign;
So that, ascending into radiant Ether,
Midst the Immortals, thou shalt be thyself a God.

"I'm not the first person to be fascinated by Pythagoras's ideas. Marcel Duchamp created something similar with the inside of grand piano, and there's a recording of him making a sound quite similar to my octachord."

Why eight strings? "Well, eight is a good number, and you can tune each string to the pitch of many different scales."

Someone who witnessed the slow birth of the monochord was British composer John de Simeone, who wrote *Deus ex Machina*. Why was he attracted to it?

"The octachord can't play fast changes," he says, "but it can create a wonderful sense of musical landscape. The sound is very unstable, because the harmonics flicker and change, and for me it evokes sci-fi comics and B movies. My piece is a homage to that world."

Dan Dare and Barbarella meets Pythagoras's Music of the Spheres - now that might be worth hearing.

□ The Mondriaan Quartet and Robert Pravda play music by John de Simeone, John Zorn, Richard Ayres and Toek Numan in London, Exeter, Southampton, Brawby, and Leeds.

Details at www.cmntours.org.uk

Information appearing on telegraph.co.uk

What's in the News: Music of the spheres

Friday, February 27, 2004

By Kathleen O'Toole (kxo1@psu.edu), Penn State Public Broadcasting/WPSX-TV

In a far-off galaxy, pressure waves spreading out from a black hole are producing an extremely low musical note -- a B flat that is 57 octaves below middle C.

That discovery, announced last fall by NASA scientists, supports an idea proposed about 2,600 years ago by the Greek mathematician Pythagoras. He suggested that all matter gives off musical tones, although often at levels that humans can't hear.

He is best known for his geometric theorem that defines the relationship among the three sides of a right triangle, but Pythagoras also discovered mathematical relationships in music.

According to legend, Pythagoras one day observed the different tones produced by a blacksmith when he struck his anvil with hammers of different weights. By applying mathematical ratios to different lengths of string, Pythagoras developed the first musical scales. But he didn't stop there. Pythagoras suggested that the lengths of string that produced different notes on a lute were in the same ratio as the distances between the planets. As the heavenly bodies moved through the solar system, those closer to Earth would give off lower tones while the more distant bodies would move faster to produce higher tones. The result, said Pythagoras, was a beautiful concert that he called the "music of the spheres."

Pythagoras also believed that the right sequence of musical sounds could change behavior patterns and promote physical healing.

An 18th century English dramatist, William Congreve, restated Pythagoras' belief when he famously wrote: "Music hath charm to soothe a savage breast, to soften rocks or bend a knotted oak."

That belief is the foundation for modern music therapy.

From the chirping of crickets to the crashing of ocean waves on a shore, nature is filled with rhythms and harmonies. Human brain waves likewise produce rhythmic patterns. By matching brain waves to certain musical harmonies, some music therapists believe they can control emotional or mental illnesses with nothing more than a CD.

Some scientists believe that music can also be used to treat physical problems. Harvard researcher Richard Katz has studied the use of music by the !Kung tribe of central Africa. Nightlong ceremonies in which healers chant, drum and dance have been known to cure tribe members of serious wounds and sicknesses.

Aside from its power to soothe and heal, music may prove to be a universal language -- literally.

The two Voyager spacecraft launched in the 1970s each carried a gold-plated phonograph record.

Created at the suggestion of the late astronomer Carl Sagan, the record contains music from Australia, Azerbaijan, Bulgaria, Peru and Senegal, along with classics by Bach, Beethoven and Mozart. Also included are greetings from Earthlings recorded in 60 languages and natural sounds of surf, wind, thunder, birds, whales and other animals.

Expected to last for more than a billion years, the records might someday speak through music to an extraterrestrial civilization. The message on the record label carries the simple greeting: "To the Makers of Music, All Worlds, All Times."

This week, "What's in the News" takes a look at the role of music in culture, social movements and medical therapy.

<http://www.ladybugletter.com/articles/Pythagoreans.htm>
posted April 15th, 2004

Pythagoreans Beware!

Pythagorus, the early Greek philosopher, is known to history for being the first person to demonstrate the theorem that with any right triangle the sum of the squares of each of the two sides is equal to the square of the hypotenuse. Most folks are not aware that Pythagorus also stated that it is evil to eat beans. These two pythagorean theorems were of equal significance in his eyes. Modern day math students staring down at a glop of green beans boiled to gray leaking out across their cafeteria trays might be inclined to agree with the ancient master. It falls upon me, a mediocre mathematician at best, but a fan of Pythagorus nonetheless, to defend the bean and declare it tasty, nutritious, wholesome, even holy.

Pythagorus lived in a time when wise men were permitted to be wise about everything without being shoved into mental cubicles called "disciplines." His discovery of the theorem concerning right triangles gave Pythagorus an appreciation for the mathematical cadences by which nature dances over us, under us and through us. He would be impressed with the recent discovery of DNA and would nod his head approvingly at its double helix form. Pythagorus would be fascinated to watch the geometrical progression of cell division unfold under his gaze through a microscope, but this ancient thinker would hardly be surprised. His inquiring eye noted numerical laws on display throughout all of creation from a triangular shadow cast by the sun shining through an open door to the vast arcs described by the stars and planets wheeling over our heads. His observation that strict ratios are revealed to the ear when a harmonic effect is produced by plucking several harp strings at once gave Pythagorus the idea that beautiful music is no less than the audible expression of a numeric logic that vibrates throughout all being. For a mystic of Pythagorus' stature it was but a hop and a skip from the audible to the edible.

The canned string beans that disgrace many a school lunch with their salty metallic flavor and soft, semi-decomposed texture could not have been fed by the ancient Greeks to their most undeserving salves. Prior to the Columbian collision with America the old world knew only peas, vetches, lupines, lentils and garbanzos. The beans that so offended Pythagorus would have been the fava beans, which, botanically speaking are a large seeded vetch.

Favas were well adapted to the Mediterranean basin because the plant, like all vetches, is hardy to cold and grows most vigorously during the cool wet months of winter. This capacity of the fava to thrive during the rainy season meant widespread cultivation was possible without the need for complicated irrigation practices. The fava, being a legume, fixes its own available nitrogen and so requires minimal fertilization. Such ease of production made the fava a ubiquitous and invaluable part of the diet for most ancient Mediterranean peoples. Pythagorus, by condemning the consumption of such a staple food was really going against the grain of his society.

For Pythagorus and the influential school that followed in his wake the moral life was quite literally a life lived in harmony with nature, in harmony with the "music of the spheres." Why Pythagorus found the flavorful fava bean to strike so discordant a note is a mystery to me. It must be mentioned that some people, especially those of Middle Eastern descent, may be subject to a rare genetic disease called GDP, or favism. A chemical in the bean will cause people with this genetically transmitted deficiency to die if they eat favas. Perhaps Pythagorus was concerned by the danger favism might pose to his followers. If so he never mentions it. More likely he was irritated by some ignorant slob farting during one of his metaphysical lectures or ecstatic harp recitals.

I grow fava beans on my farm but I intend no disrespect to Pythagorus. Favas taste great, and they sell well. Beyond that, cultivating fava beans serves to remind me of the quieter rhythms that pulse through life. I plant my crop as the sky darkens with the approach of falls first rainstorm. The broad beans are dark and heavy with traditions that go all the way back to the dawn of agriculture in the fertile crescent of the Tigris and Euphrates rivers. When I cast out handfuls of favas across the roughly tilled soil I, too, get to participate in something ancient. As I finish my seeding the first rain falls, settling the dust and settling my mind, as well, into the slower pace of winter.

Fava beans clothe the fields and protect them fro the hardest winter rains by growing tall and lush. At the approach of spring favas bloom with a beautiful ivory white pea-like flower that gives the air a sweet fragrance. Long leathery beans come early when our farm has little else to sell. I'll walk the rows to inspect the crop eating the fresh beans right out of the pod while my kids play hide and go seek in the dense foliage. I love fava beans and I'm happy to report that the harvest is upon us.

Pythagoreans beware!

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<http://www.ladybugletter.com>

GRAY MATTERS Believe in the healing power of music
Saul Friedman, April 24, 2004

More than 2,500 years ago the Greek philosopher Pythagoras discovered the basis of Western music and the laws of harmony. He found that a plucked string yields one note, but if the string is cut in half it yields the same note at a higher pitch an octave apart.

Pythagoras also found the precise mathematical relationships between the number of vibrations per second for the notes of the octave and he theorized this "miracle of the octave" also may be found in the alignment of the planets and produced the "music of the spheres," which can heal the body and elevate the soul to bring humanity into harmony with the universe.

What does this have to do with the subject of this column?

The journey through aging is as much about spiritual as physical problems. And while music has been an important healing force for mind and body for centuries, today music therapy can be useful in the treatment of loneliness, depression, dementia and boredom among older Americans.

Neurologist Oliver Sacks, author of "Awakenings," says of music: "We find ourselves calmed by it, excited by it, comforted by it, mystified by it and often haunted by it. It can lift us out of depression or move us to tears...."

A Washington cab driver told me he listens to Mozart, "to keep from going nuts." House plants are said to grow fuller and faster to classical music. The weary eyes of nursing home residents light up when they hear or sing the old songs, and shaky memories remember the words.

But there is more than anecdotal evidence for the healing qualities of music.

Writing in the February newsletter of the Long Island Alzheimer's Foundation, Dr. Lois Morton, a psychotherapist, says music emerged from the last century's wars as an important therapy for the emotionally and physically wounded. In the past 50 years, we've learned that music can change the brain's chemistry and affect the heartbeat, breathing and blood pressure.

Just as there is a rhythm in the human life cycle that follows the phases of the moon, so researchers have found that brain waves follow the beat of a piece of music, Morton wrote.

"If a person under a lot of stress listens to music with a slow, steady beat, the brain waves can synchronize with the sound waves.... Calming music will have a rhythm slower than your heartbeat, while faster music will have an energizing effect."

For Alzheimer's patients, the elderly who are lost in dementia or just lonely, music or an old song can "trigger forgotten memories and associations." Just as we sing lullabies to calm an infant, or play a romantic melody as an aid to intimacy, so music therapists can use music to treat anxiety, depression, even pain.

Energizing, familiar music can get the most inert patients on their feet dancing.

Relaxing music can promote healing by increasing the response of the body's immune system.

Comatose patients can hear music. Sacks reported that his frozen patients at Beth Abraham Hospital in the Bronx reacted to the rhythms of music.

But music and music therapy also can benefit the elderly who are well but need diversions or challenges for the mind. My wife, an amateur pianist, has been teaching a weekly class in music at a local senior center. Her 20 students spend 90 minutes studying the lives and works of the great composers, and listening to their music. It always makes an uplifting difference in their day.

Music therapy has become a recognized health service alongside physical and occupational therapy. Al Bumanis, spokesman for the American Music Therapy Association, says music therapy can help people of all ages and with various physical and psychological disabilities.

"Music is nonthreatening, and enjoyable," Bumanis said. "But properly applied, the therapy produces changes in brain patterns that can even improve the gait of a person affected by neurological problems." While music therapists may work with individuals, Bumanis said, most of their work takes place in rehabilitation hospitals, nursing homes and senior centers. Music that is tailored to its audience usually brings a reaction from even the most passive elderly.

"We choose music from their youth or young adult years, because the memories of those times are the most pleasant," said Bumanis.

Morton uses about 50 selections in her practice. She can be contacted at LIAF, 5 Channel Dr., Port Washington, NY 11050.

Active seniors have taken up organized dancing to the music of the big band era or to early rock and roll. Others have formed or joined choruses, or they've gone back to an instrument they once played. But simply listening to good music can work better than a pill.

Write to Saul Friedman, Newsday, 235 Pinelawn Rd., Melville, NY, 11747-4250, or by e-mail at saulfriedman@comcast.net. Copyright © 2004, [Newsday, Inc.](http://www.newsday.com)

Recent publications.

Books:

Aston, A. Harmonograph: A visual guide to the Harmonograph.
Walker and Co. 2003

An introduction to the evolution of simple harmonic theory, from the discoveries of Pythagoras to diatonic tuning & equal temperament, with B&W illustrations

Baumann, J. Die Entfesselung des Denkens - Pythagoras
Zurich : Nimrod, 2003. 308 p. ISBN 3-907149-19-X

Berg, H.C. Lehrkunstwerkstatt, Bd.1 : Pythagoras, Barometer, Geomorphologie
Broschiert - 201 Seiten – Beltz. Juli 2003. ISBN: 3407253095

Burkert, W. Lore and Science in Ancient Pythagoreanism.
Translated by Edwin L. Minar Jr.
Cambridge, MA, U.S.A.: Harvard University Press, 2003 546 pp. New from publisher, "print on demand" reprint of the 1972 edition. IBN: 0674539184

Carse Nolting, A. Pythagoras Eagle & the Music of the Spheres
Hardcover (September 1, 2003)
Mayhaven Pub. ISBN: 187804494X

Casiro, F. Pythagore et Thales
Éditeur : ACL-les Editions du Kangourou (25 novembre 2003)
Collection : Maths pour tous. Cartonné - 64 pages 3e édition. ISBN : 2876941171

Coulie, B. Thesaurus sententiarum Sexti : textus auctus una cum Sententiis Clitarchi, Sententiis Pythagoricorum et translatione latina Rufini Aquileiensis.
Turnhout : Brepols, 2003. 88 p. + 9 Mikrofiches
Corpus Christianorum : Thesaurus patrum Graecorum. ISBN: 2-503-51429-4

Dentler, H-E. Johann Sebastian Bachs "Kunst der Fuge" : ein pythagoreisches Werk und seine Verwirklichung. (L' arte della fuga die Johann Sebastian Bach)
Mainz [u.a.] : Schott, 2004. 220 p. ISBN: 3-7957-0490-1

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Éditeur : Complexe (18 mai 2004). Collection : Bibliothèque Complexe. Broché - 800 pages
ISBN : 2870278470

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Oxford Univ. Press, 2004. 189 p. ISBN: 0-19-851187-6

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Folia Electronica Classica (Louvain-la-Neuve), Numéro 6 - juillet-décembre 2003
<http://bcs.fltr.ucl.ac.be/FE/06/Archytas.html>

Fuller, B.A.G. History Of Greek Philosophy
Surjeet Publications [2003, 290 pages, 23 cm. Hard cover]
Contents:- Preface What is Philosophy Greek Religion The School of Miletus the first philosophers Pythagoras and the pythagoreans Heracleitus The Eleatic School The Pluralists Summary appendix.

Hermann, A. The Illustrated To Think Like God: Pythagoras and Parmenides, The Origins of Philosophy.
Parmenides Publishing. 288 p. (est.), 225 illustrations (est.). ISBN: 1-930972-17-2. 2004
Intended for general readers, The Illustrated To Think Like God explores how philosophy became a speculative science, tracing its origins to the Greek colonies of southern Italy from the late sixth century to the mid-fifth century BCE. In this lavishly illustrated full-color work, Arnold Hermann tells

the story of the sage Pythagoras and his movement, the poet Xenophanes, and the lawmaker Parmenides, describing how each in his own way believed that true insight belonged only to the gods. With a sympathetic and critical eye, Hermann investigates how the Pythagoreans sought to discover otherworldly knowledge by studying numerical relationships, believing that these govern the universe. He shows that the difficulties of their quest were further aggravated by cultism, political conspiracies, and bloody uprisings. Numbers were not the key to the divine that everyone had hoped for. The real challenge, Hermann argues, came from Xenophanes, who asserted that divine or absolute truth was beyond the reach of mortals. Even if a human being should happen to state exactly what was the case, he had no reliable way of knowing that he did.

Hermann convinces readers that this dilemma would have certainly concerned a legislative mind like that of Parmenides, and he examines how Parmenides introduced techniques for testing the truth of statements. Parmenides' unparalleled approach was not based on physical evidence or mortal sense-perception. Instead, it relied exclusively on the faculty we humans share with the gods: our ability to reason.

Handsome illustrations, created by the same designers responsible for Stephen Hawking's *Universe in a Nutshell*, accompany Hermann's text, illuminating and expanding its complex ideas. Incisive, thought-provoking, and certain to engage the intellectually curious, *The Illustrated To Think Like God* reveals Parmenides to be the true father of theoretical science. As the philosopher who taught us that truth is not about claims but about proof, Parmenides gave birth to the discipline that, ironically, began as a quest into the mind of God.

Hermann, A. *To Think Like God: Pythagoras and Parmenides, The Origins of Philosophy*. Parmenides Publishing. 336 p. (est.), 10 Illustrations (est.). 1-930972-00-8. 2004

Horstmann, K. *Die Einföhrung des Satzes des Pythagoras mit Hilfe seines geschichtlichen Hintergrundes - ein handlungsorientierter Unterrichtsversuch in der Oberstufe der Handelsschule*. 2003. Hochschulschrift: Hamburg, Landesinstitut für Lehrerbildung und Schulentwicklung, Hausarbeit, 2. Staatsprüfung, Lehramt an Berufsbildenden Schulen

Kaplan, R. *The Art of the Infinite*. Oxford Univ Pr 2003. Hardcover.

The authors offer a thoughtful but entertaining journey into the heart of mathematics covering the great road from Pythagoras through Descartes- Leibniz- Cantor and others. ISBN: 019514743X

Kingsley, P. *Reality*.

Inverness, Calif.: Golden Sufi Center Publishing, 2003

Reality introduces us to the extraordinary mystical tradition that lies right at the roots of western culture.

This is the true story of Parmenides, Empedocles, and those like them: spiritual guides and experts in other states of consciousness, healers and interpreters of dreams, prophets and magicians who laid the foundation for the world we now live in. *REALITY* documents the excruciating process that led to their work and teaching being distorted, covered over, forgotten. And most importantly, it presents these original teachings in all their immediacy and power—revealing their ability, just as vibrant now as at the dawn of the western world, to awaken us to what reality truly is.

Lattard, J. *Intervalle, échelles, tempéraments et accordages musicaux : De Pythagore à la simulation informatique*

Français Éditeur : L'Harmattan (1 juin 2003). Broché - 241 pages. ISBN : 2747547477

Schwabe, Julius *Die Harmonik als schöpferische Synthese. Und weitere Aufsätze über Harmonik. Tetraktyes, Ein Bildnis des Pythagoras? Ist die Obertonreihe ein Naturgesetz? Vom Eckstein, den die Bauleute verwarfen*

(Kreis d. Freunde um Hans Kayser) ISBN 3-906643-07-7

Schaffer, E. *Die pythagoreische Tradition. Studien zu Platon, Kepler und Hegel*

Böhlau Köln /KNO. Gebunden. 192 S. 2004

3-412-14703-6 Collegium Hermeneuticum 10.

Unsere moderne mathematische Naturwissenschaft beruht auf der Übertragung von sinnlichen Phänomenen in quantitative Verhältnisse. Den Ursprung hierzu legten die Pythagoreer des sechsten vorchristlichen Jahrhunderts mit ihrer Entdeckung, dass musikalische Intervalle einfachen

mathematischen Proportionen entsprechen. Sie leiteten daraus den Gedanken eines musikalisch geordneten Kosmos ab und begründeten somit die Pythagoreische Tradition. In ihr gewinnt die Idee eines musikalischen Kosmos besondere Bedeutung, weil sie die Anwendung der Mathematik auf die Wirklichkeit als unmittelbar einsichtig erscheinen lässt. Sie schlägt damit eine Brücke zwischen der sinnlichen und der geistigen Welt, die es erlaubt, einen einheitlichen Kosmos zu denken. In der pythagoreischen Tradition verbinden sich philosophische mit naturwissenschaftlichen Fragestellungen. Das vorliegende Buch verfolgt erstmals diese Tradition von ihren Anfängen bei den Pythagoreern über Platon und Kepler bis zu Hegel.

Schoot, A. v.d. Die Geschichte des goldenen Schnitts. Aufstieg und Fall der göttlichen Proportion Frommann-Holzboog. 2004. 3-7728-2218-5. Übersetzt von: Häring, Stefan;
Albert van der Schoot nimmt den Leser mit auf eine faszinierende Reise durch die lange Geschichte des goldenen Schnitts: Der Weg verläuft durch die Philosophie bis hin zur Mathematik, von der Architektur bis hin zur Biologie und Psychologie. Die Entdeckungen sind verblüffend: anders als gemeinhin vertreten, hatte die göttliche Proportion keinen herausragenden Stellenwert in der Antike. Auch spielte sie nicht die prominente Rolle in der Renaissance, die man ihr seit langem zuschreibt. - Wann also erhielt der goldene Schnitt seinen gewissermaßen heiligen Status? Der Autor zeigt auf, daß es die Romantiker waren, die den goldenen Schnitt zuerst auf ein Podest stellten. Im Angesicht der bedrohlichen Kluft zwischen Natur und Kultur sahen sie in der geometrischen Relation eine Brücke, welche die Natur, die Kunst und die Psychologie miteinander verband. Mit seinem beeindruckenden Buch hat van der Schoot ein wichtiges Kapitel zur Mythologie der Kunst und der Wissenschaften völlig neu geschrieben.

Sierpinski, W. Pythagorean Triangle
Paperback. 107 pages (August 1, 2003)
Dover Publications. ISBN: 0486432785

Strohmeier, J. Divine Harmony: The Life and Teachings of Pythagoras
Paperback 160 pages (May 30, 2003)
Publisher: Berkeley Hills Books. ISBN: 1893163490

Widdows, D. The Geometry of Meaning.
Center for the Study of Language and Information. 200 p. 2003 Series: (CSLI-LN)
1-57586-447-9. Fall 2003
From Pythagoras's harmonic sequence to Einstein's theory of relativity, geometric models of position, proximity, ratio, and the underlying properties of physical space have provided us with powerful ideas and accurate scientific tools. Currently, similar geometric models are being applied to another type of space--the conceptual space of information and meaning, where the contributions of Pythagoras and Einstein are a part of the landscape itself. The rich geometry of conceptual space can be glimpsed, for instance, in internet documents: while the documents themselves define a structure of visual layouts and point-to-point links, search engines create an additional structure by matching keywords to nearby documents in a spatial arrangement of content. What the Geometry of Meaning provides is a much-needed exploration of computational techniques to represent meaning and of the conceptual spaces on which these representations are founded.

Williams, K. Applications of Pythagorean Triples (India Scientific Heritage S.)
Paperback 183 pages (June 15, 2003)
Publisher: Motilal Banarsidass. ISBN: 8120819586

Forthcoming books:

Ellis, J. What's Your Angle Pythagoras?: A Math Adventure
Paperback; 32 pages (July 2004)
Charlesbridge Publishing. ISBN: 1570911509

Riedweg, C. Pythagoras: His Life, Teaching, and Influence. An Introduction.
Translated by Steven Rendall in collaboration with Christoph Riedweg and Andreas Schatzmann,
Ithaca: Cornell University Press (erscheint voraussichtlich 2005).

Journal articles:

Allen, M.J.B. Piety and Pythagoras in Renaissance Florence (Book)

Renaissance Quarterly. vol. 56 (2003), afl. 2 (01 06), p. 465

Reviews the non-fiction book 'Piety and Pythagoras in Renaissance Florence: The Symbolum Nesianum,' by Christopher S. Celenza

Ballieu, M. Mathématiques - La preuve par neuf - Des pythagoriciens aux élèves de la Communale, en passant par les mathématiciens arabes et les algébristes de la Renaissance, tous ont utilisé la preuve par neuf. Est-ce une recette magique ?

Pour la science. (2003), afl. 313, p. 78-81

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The mathematical gazette : the journal of the Mathematical Association, vol. 88 (2004), afl. 511, p. 16-21

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Anzeiger für die Altertumswissenschaft, vol. 56 (2003), afl. 3-4, p. 223

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Fernando, J.F. Some remarks on the computation of Pythagoras numbers of real irreducible algebroid curves through Gram matrices

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Although the writings of the classical Greeks and their Roman and Arabic successors remain the foundation of western philosophy and science of music, as well as their sometimes problematic applications to architecture and other constructive arts, there has been a steady renewal of interest in the old science of harmonics, and it is recognized that much of the Greek theory and practice of harmonics was unquestionably derived from earlier cultures, the still shadowy predecessors of Pythagoras. Though hardly any modern writers would describe themselves as Pythagoreans, some of their ideas have important connections with the old tradition and all are symptomatic of a new era in the history of thought when mechanistic and reductionist paradigms are giving way to a holistic and organic world-view. Modern scholarship has established that most of the doctrines traditionally ascribed to Pythagoras were really the contributions of the older high civilisations, particularly of Mesopotamia and Egypt. The rise and dissemination of these perennially influential doctrines remains one of the most formidable problems for the historian of ideas

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Rochette, B. Notes et discussions - Une évocation pythagoricienne des Enfers chez Tibulle (I, 3, 59-66)
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Schüffler, K. Pythagoras-Beweis Nr. (n+1)
PM : Praxis der Mathematik in der Schule. vol. 45 (2003), afl. 6, p. 286

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Stern, M. Alles Mathematik: Von Pythagoras zum CD Player (Book)

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Reviews the book 'Alles Mathematik: Von Pythagoras zum CD Player,' edited by Martin Aigner and Ehrhard Behrends

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Trevor Burke, F.J. Comment - Reflections on Pythagoras

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Studies in East European Thought. vol. 56 (2004), afl. 2, p. 161-172

The article considers A.F. Losev's philosophy of music in the context of his entire religious worldview and as the part of his Christian-Neoplatonic philosophy. Synthesizing Pythagorean-Platonic and Romantic musical doctrines, Losev concludes: music is the expression of the life of numbers, a meonic-hyletic element that rages inside numeric constructions. So it is necessary to analyse the concept of number in the system of Neoplatonic thought. In the Neoplatonic hierarchy of the universe both numeric sphere and music are located at the source of all the eidei, above them and between the One (the first hypostasis) and the World Intelligence (the second hypostasis). Then music is considered in the context of the relation between the uncreated Absolute (Tetrade A) and the created world (Tetrade B). Losev's doctrine on the Tetrades A and B (connected not by essence but by energies) is the important modification of Neoplatonism. Finally the article considers Losev's account of music in relation to the absolutized individual person

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<http://www.sacred-texts.com/cla/index.htm>

Newsgroups.

No news.

Work in Progress (actual research and studies, concerning Pythagoras and the Pythagoreans)

No news.

Conferences

No news.