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## Attunement and the Care of the Soul:

*Pythagorean insights into unity, polarity, and synthesis.*

by Dr. hc. David Boadella

The term psychotherapy was first used in a modern context by Hippolyte Bernheim at the end of the last century. But the roots of psychotherapy lie much earlier, and take us back to the roots of European civilisation, when psychotherapy meant, literally, the care of the soul.

In the earliest forms of European philosophy, of which psychotherapy was a part, soul and body were seen as mutually interdependent, and the microcosmos of the human being was seen in the context of the macrocosm of nature.

The terms philosophy, therapy, and cosmos were first used by Pythagoras of Samos, a contemporary of Buddha. The importance of Pythagoras in human culture has been clearly expressed by Arthur Koestler. Koestler was a holistic biologist and psychologist, who carried out research also in para-psychology. After his death a Chair in Parapsychology in his name was created at Edinburgh University. Koestler was also, a historian of science, and his remarks on the importance of Pythagoras are taken from his classic on what he calls the watershed in science at the time of Galileo, and Kepler (1).

Koestler used the word “holon” to describe the properties of processes which are both wholes, and parts at the same time. His work was a crucial source of inspiration to the process philosophy of Ken Wilber as most recently expressed in the first part of his epic trilogy, EROS KOSMOS LOGOS.

### 1. Holism or dualism.

Pythagoras understanding of cosmos was of a holistic universe in which everything had a mutual relationship. Body and mind were not split from each other, science and religion were two ways of understanding the same reality. Mankind and animal life were to be governed by similar ethical principles.

Pythagoras himself wrote nothing. His teachings were preserved by those of his students who wrote after his death. Important insights of Pythagoras were preserved by both Plato and Aristotle who both wrote voluminously are described by Koestler as the twin stars of ancient philosophy. Unfortunately Plato’s borrowings from Pythagoras are either unacknowledged or are polluted by his own particular forms of political conservatism and dualistic splitting. Aristotle was rather contemptuous of Pythagoras, inspite of adopting some crucial understandings of

his. Aristotle is a complex figure of vast influence who was both polarised against his teacher, Plato, and in some respects was a perpetuator of the worst excesses of the dualisms implicit in the Platonic world view.

Andreas Wehowsky in his long and important article “Development and Discovery” described four basic world views: materialistic or idealistic monism, dualism, mono-dualism, and a fourth view which I will call holism. The history of western civilisation has been dominated by dualism created by the two main variants of monism, and their conflict with each other, which Wilber has called the fight between the ascenders, who overvalue spirit at the expense of body, and the descenders who reduce their understanding to the physical and material, at the expense of the spiritual.

The holistic view, which I also call the biospiritual view, has been the minority view, crowded out, as Gilles Deleuze points out, by what he calls the State Philosophy expressing the majority view point. The importance of Pythagoras, in the estimation of Koestler, is that he stood before this great divide into the two branches of dualism, or the unhappy marriages between them. We can see him as a major trans-modern thinker, who anticipated aspects of pre-modern, modern and post-modern understanding of nature and our place in it. Some of the relationships between Pythagoras, Plato and Aristotle can be outlined in the table below:

	PYTHAGORAS	PLATO	ARISTOTLE
COSMOLOGY	The cosmos is an organic unity with a pattern that can be both subjectively intuited and objectively researched. Nature as 'physis' is to be deeply respected Anima mundi = soul of the world	The cosmos is a hierarchy where sense- The objects of nature are pale shadows of ideal forms	The cosmos is an elaborate hierarchy with God is an unmoved mover outside nature The cosmos runs on a priori principles
ASTRONOMY	Pythagoreans deduced the rotation and revolution of the earth, scientific insights that were forgotten for seventeen hundred years	Astronomy is not important as a theme of study, but anima mundi ideas are taken over from the Pythagoreans	Astronomy is built on the false assumption that the earth does not move
BIOLOGY	Pythagorean insights began the holistic tradition of Hippocratic medicine The body is an organ of the soul	The body is inferior to the soul, and should be transcended. Biology is not important	Organic forms can be empirically studied. Biological processes are governed by a directive pattern called 'entelechy'.
PSYCHOLOGY	The soul has three main divisions, which need to be in balance or harmony	The soul is superior to the body, like a rider to its horse	The soul is the form of the body
SOCIOLOGY	Man and woman are equal. Power relations between peoples should be minimised. Slavery in to be replaced with freedom	The ideal republic is a form of totalitarian state built on hierarchival principles: the tripartite soul is used to justify a rorm of caste-system	Human beings in some ways are naturally unequal and can be treated unequally. Slavery is just
ETHICS	Teaching of the golden mean (explained below)	Rational ethic, expressed in the words of Socrates, sometimes illiberal. Reason is the highest good. The world of senses is evil	Principal of the golden mean taken over from the Pythagoreans. Self-realisation is the highest good
SPIRITUALITY	The biospiritual teaching that there are many levels of existence, connecting inner and outer experience. Life cannot be reduced to the physical, even though the physical is important	The soul is immortal and life on earth is a form of imprisonment	The soul dies at death but some essence that in not individual is re-absorbed in God

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*“The essence and power of that vision” writes Arthur Koestler, “lies, in its all-embracing unifying character, it unites religion and science, mathematics and music, medicine and cosmology, body, mind and spirit in an inspired and luminous synthesis”.*

Koestler sees Pythagoras as being a founding figure of Western culture, who was betrayed first by Plato, and later by Aristotle:

## **2. Roots of being and the elements of existence.**

The earliest Greek philosophers had been preoccupied with the “stuff” of the universe, Pythagoras was involved with the underlying patterns and relationships between the components of the universe. Where Xenophanes had written that from earth are all things and to earth all return, where Heraclitus had seen fire as the origin of the universe, where Thales had taken water as the basis of existence, and Anaximenes had taken air, Pythagoras, the geometer, whose father was a gem-cutter exposing him daily to the many facets of crystals, had taken number to be the primary reality. The number four, known as the Tetraktys, or Quaternary, was of crucial importance, one symbolising origin, and the point; two symbolising polarity, and the line; three symbolising the plane surface, and four symbolising solid forms.

According to Peter Gorman’s understanding of Pythagoras: numbers could produce points in space, then lines, planes and finally bodies which are three dimensional. Gorman comments: *“This is an odd theory for how could abstract geometrical solids produce physical bodies?”* However a remarkably similar theory has been worked out this century by the German physicist Burkhard Heim, who developed a complex relativity theory involving a fundamental two dimensional unit called the metron, and evolving an integrated trans-cosmology predicting with remarkable accuracy the properties of the known (and also some unknown) physical particles.

Pythagoras four primary numbers were associated with the four elements, water, air, earth and fire, which were seen as roots or ‘rhizomes’ of the cosmos, as developed by his successor Empedocles, who met Pythagoras personally, and also learnt from his son Teleges. The four elements are found also in Indian and Chinese cultures prior to Pythagoras. Modern physics recognises solid, liquid and gaseous states, and the fire state corresponds to electrical plasma. Thus from the modern understanding the four elements are a spectrum of states in which energetic-material forms can be found.

## **3. The tripartite soul and the morphology of the body.**

Heraclides Ponticus, a direct student of Plato, tells us that the doctrine found in Plato of the tripartite soul is a doctrine Plato took from Pythagoras. This view is supported by a number of other ancient authors. The fact is that Plato was ninth in succession in the Pythagorean lineage. During Plato’s first visit to Southern Italy and Sicily in 387 BC he met with the Pythagorean Archytas of Tarentum who sold him for 40 minas a copy of a book by another Italian Pythagorean, Philolaus of Croton. The book was called “Peri physeon”, On Nature.

On his return to Athens Plato founded his academy and began to teach many Pythagorean ideas, including the notion of the tripartite soul. The teaching was that there are three principal aspects of the soul, or psyche:

1. a rational, mental or intellectual part,
2. a courageous, willful part,
3. a passionate, appetitive part.

These three parts needed to be in a good balance in order for a person to be happy.

To the three aspects of the soul the body was added to make the fourth member of the Quaternity. The body was seen as the organ of the soul. The tripartite soul was related to a morphological understanding of the body, with mental activities of the soul associated with the head area, the willful aspects with the heart and chest area, and the appetitive-emotional aspects with the belly area. The genitals, as the originating energy of the body, were seen to be the fourth area of the body in this Morphological Quaternity.

Unfortunately, according to Peter Go- man, Plato *“perverted the doctrines of Pythagoras for his own political ends. Hence Plato employs the model of the tripartite psyche as a symbol of the three castes within his society described in the Republic. The idea that there are three parts in the psyche which form a unity is a Pythagorean idea which Plato employed to justify totalitarianism”*.

Kenneth Guthrie comments on the Pythagorean model as follows; *“it becomes plain that psychic health must result when the three parts of the soul are brought into a state of harmony, which is not to say a state of equality. Rather this state of balance could be seen as a state of attunement where each part receives what it is due. Psychic disturbance results when each part of the soul tries to go its own separate way; the psyche then becomes a house divided, resulting in dissociation and fragmentation, as opposed to the realisation of psychic wholeness”*.

Pythagoras' concept is well summarised by Plato when he writes that being at peace with oneself involves *“..bringing into tune these three parts, like the terms of a musical scale, the highest and the lowest notes and the mean between them, with all the intermediate intervals. Only when he has linked these parts together in a well tempered harmony and has made himself one man instead of many, will he be ready to go about whatever he may have to do”*.

(Republic 443 d.f)

#### 4. Pulsation and temperament.

Pythagoras returned from Egypt and Babylon after a long period of study, and after a short stay in Samos, his home island, moved to the town of Croton in Italy, around 518 BC, where he founded a teaching community. Croton was famous for its doctors and one doctor who studied with him in his old age was Alcmaeon of Croton.

Alcmaeon learned from Pythagoras about the polarities associated with the four elements: for water, the opposites of wet and dry, for fire the opposites of hot and cold, for air the opposites of slow and fast, and for earth the opposites of heavy and light.

Alcmaeon introduces a basic Pythagorean polarity of excess or deficit: *..Illness,” he says, “comes about by an excess of heat or cold, from a surfeit or deficiency of nourishment, and in the blood or the marrow or the brain .... Health is the proportional blending of the qualities”*. (Plutarch: On the Scientific Beliefs of the Philosophers), 911 A.

Alcmaeon, the doctor from Croton, was a bridge to Philolaus from Croton, and also to the founder of Greek medicine, Hippocrates of Cos, both born circa 460 BC.

Philolaus introduced the importance of the body fluids, or 'humours', to health, which was the basis of Hippocratic medicine.

The body fluids formed a further quaternity of blood, yellow and black bile, and phlegm, and these fluids were also felt to be subject to excesses and deficiencies.

Philolaus said “...that diseases occur because of bile and blood and phlegm, and that these are the first principles of disease. He says that blood is turned thick when the flesh is compressed internally, and that it he becomes thin when the vessels in the flesh are enlarged... Phlegm is so called from the verb *phlegein* (to burn), and hence inflaming agents inflame by sharing in phlegm.” (Londinensis, Medical writings, XVIII 8 XIX 1, fourth century BC).

Modern medicine also recognises illnesses related to too much or too little blood pressure, over and under activity of glands. In the work of Gerda Boyesen and John Olesen the relationship between movements of fluids in the swelling and shrinking of tissues has been studied in detail in relation to emotionality and mood states. And in Chinese medicine, working also with the concepts of cosmic elements, the concept of over and under function on the meridians is an understanding thousands of years old which is being increasingly validated within complementary medicine.

From the concept of the four humours it was a small step to the first understanding of human temperaments, which were also classified according to a quaternity related to the four elements: people were seen to have a mixture between four basic temperaments:

- a) The choleric pattern, based on fire, and linked to yellow bile
- b) The sanguine pattern, based on air, and linked to blood
- c) The melancholic pattern, based on water, and linked to black bile
- d) The phlegmatic pattern, based on earth, and linked to phlegm.

Raphael Shaberman studied the ancient Hippocratic teachings on the humours and the four temperaments and suggests that each pattern had a negative and a positive component. Here is his overview:

CHOLERIC	Positive: Activity, energy strong will, high combustion rate, bright eyes Negative: Quick violent temper, flaming rage, blazing anger, intense gaze
SANGUINE	Positive: Talkative, full of gas, intellectual, elated Negative: Lacking in concentration, ineffectual, diffuse
MELANCHOLIC	Positive: Calmness, gentleness, relaxed gaze Negative: Apathetic, lack of strong feelings, tendency to depression
PHLEGMATIC	Positive: Solid, reliable, conscientious, industrious Negative: Dull, lethargic, heavy in mood.

Hans Eysenck, the British psychologist, who studied personality using a variety of objective tests, developed a personality theory which had many points of agreement with the Hippocratic teaching of the four temperaments.

Pythagoras is said to have been very interested in physiognomy, and a sharp observer of qualities of eye contact, and expressive movement. As in the case with modern acupuncture diagnosis, the trained expert can intuit the temperamental tendencies by direct sensing, without the use of instruments, and Pythagoras seems to be one who had such diagnostic characteranalytic

abilities, which he is said to have used with good effect when selecting his students. Aristotle’s student, Theophrastus, who was director of the Lyceum in Athens from 322 BC, wrote the first book on characterology in the world, with the title ‘The Characters’.

### 5. Character traits and qualities

One of the best known of Greek philosophers is Democritus of Abdera, circa 460-370 BC. He was influenced by his contemporary, Philolaus of Croton, and took over from him the teaching overt excess and deficiency, but applied it more to the psychological area than to the physical body. Democritus wrote: *“Men gain contentment from moderation in joy and a measured life: deficiencies and excesses tend to change and to produce large movements in the souls, and souls which move across large intervals are neither stable nor content”* (Stobaeus, III i 210), (Jonathon Barnes: Early Greek Philosophy, Penguin Books 1987,p.269).

Democritus was an important influence on Plato’s student, Aristotle, who first developed these Pythagorean teachings, taken over from Philolaus and Democritus without acknowledgement, into his well-known teaching of the “golden mean”.

Aristotle in his Nicomachean Ethics, named after his son Nicomachus, writes at length about fundamental qualities of the human being: he calls these qualities “virtues”. On each side of any given quality, he recognises two distortions, which he calls “vices” one of them characterised by excess and one by deficiency.

Aristotles table of excess, deficiency, and the mean between them is reproduced next page:

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EXCESS	MEAN	DEFICIENCY
Rashness	Courage	Cowardice
Licentiousness	Temperance	Insensibility
Prodigality	Liberality	Illiberality
Vulgarity	Magnificence	Pettiness
Vanity	Magnanimity	Pusillanimity
Ambition	Proper ambition	Unambitiousness
Irascibility	Patience	Lack of spirit
Boastfulness	Truthfulness	Understatement
Buffoonery	Wittiness	Boorishness
Obsequiousness and flattery	Friendliness	Cantankerousness
Shyness	Modesty	Shamelessness
Envy	Righteous indignation	Malicious enjoyment

The spirit of Aristotles two extremes on either side of a quality, is clear from this table, however much one might argue with some of his terms, or construct a clearer table in the light of modern psycho-spiritual understanding.

Aristotle is intelligent enough to realise that the mean is no fixed and rigid norm, but it variable for different people: the mean, he says *“is not one and the same for all”*. He uses the analogy of food, pointing out that different people have different needs of intake, and that what is too much for one person may be too little for the next. The mear then is always relative.

Artistotle teaching of the Pythagorean golden mean, was taken up by Albinus of Smyrna in the second century AD, and by Maimonides, in the thirteenth century (see appendix).

## 6. Growth space and shape-flow

According to Theon of Smyrna, a Pythagorean living in the first century AD, one of the quaternities developed by Pythagoras was the following: seed, or centre point; width, depth, and height. This was clearly a botanical image defining the growth space of a plant, but from these four dimensions, each polarised into two, the Pythagoreans derived four axes of movement: from inside to outside (the movements of expansion of the seed); from above to below (the height dimension); from forwards to backwards (the depth dimension); and from left side to right side (the width dimension).

Pythagoras used to play his guitar (kithara), and encourage his students to dance to his rhythms and melodies. It was Rudolf Laban this century who defined a movement cube and the fundamental dimensions of space within which any dancer will move. It seems that in the quaternity of growth-space Pythagoras had also mapped out in an elementary form the dimensions of shape flow in the body of the dancer.

## 7. The four branches of Pythagorean philosophy: theosis, theoria, praxis, and therapeia

Philosophia means love of wisdom. The Hippocratic doctors worked with physiophilia, love of nature, whose healing forces could be stimulated to overcome illness. Pythagoras' philosophy had four main branches: harmonia, theoria, praxis, and therapeia. Harmonia was to be in a state of union with the divine source, which later become known as 'theosis', oneness with God. 'Theoria', literally a way of seeing, was related to the contemplation of nature, to clear seeing into the patterns within nature. Praxis was the cultivation of ethical practices in daily life towards other human beings, towards animals and plants, and towards oneself.

Therapeia was the development of approaches to help others who were out of balance to get in contact with harmony and peace of mind: it was a process of re-attunement. The Pythagorean therapists were the ancestors of the 'therapeutae' a community of healers and teachers centred on Alexandria, who were also influenced by Buddhist teachers sent by King Asoka in the third century BC, two centuries after Pythagoras. There is considerable evidence that when Jesus went to Egypt in his infancy, he grew up in Alexandria and had considerable exposure to the teachings of the therapeutae, meaning that Pythagorean and Buddhist influences were formative for him, as well as the Hassidic teachings he learned from Judaism.

## 8. The four branches of Pythagorean therapy: catharsis, eutonia, chiropraxis, metanoia.

Catharsis was a leading principle in Greek drama, and also in the Orphic traditions which preceded Pythagoras, whose father in law, Brontinus, was a leading Orphic teacher.

Catharsis was the principle of purification, or cleansing, the release of toxins, whether physical, emotional, mental or spiritual.

Whereas Plato despised music, Pythagoras loved music, rhythmic dancing, and emotional expression which led to deeper states of harmony.

Pythagoras distinguished three kinds of music, instrumental music, cosmic music of the spheres, and human music. In instrumental music Pythagoras carried out the first scientific measurements in the history of the west, to determine the relationship between lengths of strings and musical intervals. In cosmic music he anticipated the work of Johannes Kepler, in the late sixteenth century, and the recordings of planetary sounds made by the National Space Agency. By 'musica humana', human music, Pythagoras was referring to the rhythms and resonances of the human body. Modern medicine has only recently discovered that muscles, when contracting, release micro-sonic signals.

Arthur Koestler writes on Pythagoras therapeutic approach as follows: *“Religious intuition and rational science were brought together in a synthesis of breathtaking originality. The link is the concept of catharsis... the yearning for release from various forms of enslavement, from passion and tensions of body and mind, from death and the void... but the methods for achieving this must differ according to the person... ”*

*“The Pythagoreans were among other things healers: we are told that they used medicine to purge the body and music to purge the soul. One of the oldest forms, indeed, of psychotherapy consists in inducing the patient by wild pipe music or drums to dance himself into a frenzy followed by exhaustion and a trance-like curative sleep. The ancestral version of shock treatment and abreaction therapy. But such violent methods were only needed where the patient’s soul strings were out of tune, overstrung or limp. This is to be taken literally for the Pythagoreans regarded the body as a kind of musical instrument where each string must have the rights tensions and the correct balance between opposites such as high and low, hot and cold, wet and dry. The metaphors borrowed from music which still apply in medicine: ‘tone’, ‘tonic’, ‘well-tempered’, ‘temperance’ are also part of our Pythagorean heritage.” (Kp 29). For the musician music is a wonderful therapy: but for the therapist who seeks to follow the flow of the human process, therapy is an ‘incredible music.*

Eutonia is the Greek word for being in good tone. Eutonia describes the state of a well tuned musical instrument, and also the emotional and physical state of a well, attuned person. In the cathartic or expressive movements of dance, music could be used to directly influence the muscle tone of the dancers, rebalancing it from extremes of spasticity or flaccidity (excess and deficiency in muscle tone), into appropriate tone, which we remember from Aristotle is always an individual matter, and never a rigid norm. Aristotle, in his treatise on the pythagorean principle of the golden mean, talks of the importance of such basic emotions as fear, confidence desire, anger, pity, pleasure and pain, and points out the need *“to have these feelings at the right times on the right grounds towards the right people for the right motive and in the right way”* as the basis for appropriate expression. Neurosis might be defined as having the same feelings at the wrong times, on the wrong grounds, towards the wrong people for the wrong motives in the wrong way. Chiropraxis means laying on of hands. We do not know if Pythagoras used his hands this way, in healing. We do know that Hippocrates worked with massage, and was aware of the streaming sensations in his hands when he worked on a patient in order to effect a healing.

It is likely that the therapeutae incorporated chiropraxis into their methodes of helping people, and it is certain that Jesus obtained many important cures through the healing energy of his hands.



Metanoia is the Greek word for knowing beyond. In the new testament it is the word translated as 'repent', but the original meaning was to deepen one's understanding, to see beyond the surface, to understand the depths, to be unconditioned from conventional and superficial norms. This was the whole purpose of the Pythagorean teachings, to open the eyes and minds to deeper levels of meaning and purpose, and to deeper levels of contact with reality. Seen this way it is a deeper teaching than Freud's aim to make the unconscious conscious, though such a process of thus raising consciousness can be seen as one aspect of metanoia.

## Conclusion.

Pythagorean principles passed through the neoplatonists and the hermeticists to Giordano Bruno, put to death by the Catholic Church in 1600 AD for teaching the principles of harmony between the macro-cosmos of the universe and the microcosmos of man. Giordano Bruno was a major influence on Spinoza, Goethe, Schelling and Wilhelm Reich. From Spinoza developed the teaching of the freedom of man when he gave up his conditioning and was motivated by his virtues (or the qualities within. Goethe founded the science of morphology, and assisted Lavater in the preparation of his four volume work on Physiognomy, in which Lavater revived the ancient Pythagorean notion of the tripartite soul, in his teaching of the threefold life of the human being, governed by action-forces, the forces of feeling, and the forces of perception (Wirkungskrafte, Empfindungskrafte und Erkennungskrafte). Schelling developed his philosophy of identity, and inspired a whole generation of romantic medicine practitioners who anticipated the holistic complementary medicines of the twentieth century, which have returned to the Pythagorean and Hippocratic teachings that nature is the best healer. Wilhelm Reich became the founder of modern body-psychotherapy.

Biosynthesis as a method of spiritual body-psychotherapy, stands in this Pythagorean tradition with its many-sided teachings, developed independently: such as the four elements of touch (a concept I developed in 1984 in a small village on the Aegean coast), the three embryological layers, and the tripartite morphology of the body, the concept of the inner ground, and the principle of polarity in the therapeutic work with both the pulsations of the body and the dialectic of character states, to name but a few of the modalities which we have developed.

In 1982 in the Brazilian town of Uberaba I was introduced very briefly to a spiritist musician who told me proudly "*music is my therapy*." I replied to him, immediately, that is very interesting, because "*therapy is my music*". In this sense I honour Pythagoras as the first Western musician, philosopher, mathematician, and body-psychotherapist.

## Music is my therapy, therapy my music

### Pythagorean roots of Biosynthesis.

1. Pythagoras studied musical harmonies, and the physics of string lengths related to overtone and undertone strings on the lyre. Harmonia required proper tuning of the lyre, and correct proportions in the balance between different notes.

2. Pythagoras, followers, possibly also influenced by Asokas Buddhists, formed the therapeutae, a group of natural healers and meditators who practised therapeia. Therapy was a rebalancing or retuning of the whole person. It was assisted by dance like movements.

3. Pythagoras follower, Empedocles, taught the principle of the four elements as forces of nature.

4. Pythagoras taught the tetractys, a basic four-principle in nature. His follower Philolaus taught the principle of head, heart, belly and genitals. Plato took from Pythagoras the principle of the tripartite soul, with head-reason, heart and chest-will, belly-passion, the fourth part of the tetractys was the physical body.

5. Alcmeon of Croton, a Pythagorean, taught that health is a proportional blending of qualities. Inbalance between the polar extremes of wet and dry, cold and hot, sweet and bitter and the rest of them, produces illness. Illness is related to surfeit or deficiency.

Philolaus of Croton restates that excess or deficiency is the cause of unhealth. Democritus who knew the work of Philolaus also taught this principle before Aristotle and is believed to have passed it to Hippocrates.

6. Archytas: body suffers from excess and lack. Body is organ of the soul.

7. Hippocrates of Cos developed the four-humour theory from the Pythagoreans, related to bile, blood, phlegm, and ... , Aristotle developed this into the four-temperament theory: choleric, sanguine, melancholic, and phlegmatic (see Eysenck and Mays of Character).

8. Hippocrates sensed the streaming energy in the hands of the healer, and worked with chiropraxy, laying on of hands. The touch of the hands affects the muscle tonus of the patient and effects a rebalancing, as in the case of tuning the lyre. The link between music and muscle is found in many languages, tone, tonus, Stimmung of strings and of mood. Musical mode and believed Hippocrates worked with the principle of physiophilia, love of nature, and believed in the vis medicatrix naturae, the healing force of nature, and of the, 'enormon' or inner essence strength of the patient.

9. According to Thure von Uexkull the Hippocratic oath is derived from the Pythagoreans.

10. Aristotle inherited the excess-deficiency teachings of the Pythagoreans and taught it as the teaching of the golden mean, which passed through Albinus and Malmoides into Western culture.

11. Theon of Smyrna developed the tetractys principles of the Pythagoreans further

- addition of first four numbers,
- multiplication of first four numbers,
- point, Line, surface, volume,
- four elements: fire water, air earth,
- four solids: icos, octo, pyramid
- (= tetra), cube,
- Plato dodec= either water - air - fire - earth,
- man, growth in length, width, thickness,
- man, family, village city,
- thought, science, opinion and feeling,
- sensory, emotional, mental, spiritual,
- rational, emotional, willful, and the body(= vital),
- spring summer autumn winter,
- child, teenager, adult, old person.

## Post Theon:

- head, heart, belly, genitals,
- Unity- two opposites - harmonia or synthesis of triad,
- Unity, One, ... Ideas, intelligence, ... soul, ... body,
- Four virtues see Theages,
- Four sciences,
- Four branches of number: arith, geometry, music or harmony, astronomy pure number, number in space, number in time, number in space and time,
- Philosophia, theoria, praxis, therapeia,
- Number, monad, power, cube,
- Parts of light: warm, dry, light, swift, Parts of darkness: cold, moist, heavy, slow,
- Tone, perfect fourth, perfect fifth, octave, harmonic mean, arith mean,

## 12. Theages: On the Virtues

- Reason- head,
- Courage-heart,
- Temperance-bell,
- Justice-whole person,
- Harmony includes the sharp and the flat,
- Excess and deficit teaching.

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Guthrie: seen in this perspective it becomes plain that psychic health must result when the three parts of the soul are brought into a state of harmony, which is not to say a state of equality. Rather this state of balance could be seen as a state of attunement, where each part receives what is its due. Psychic disturbance results when each part of the soul tries to go his own separate way: the psyche then becomes a house divided, resulting in dissociation and fragmentation, as opposed to the realisation of psychic wholeness.

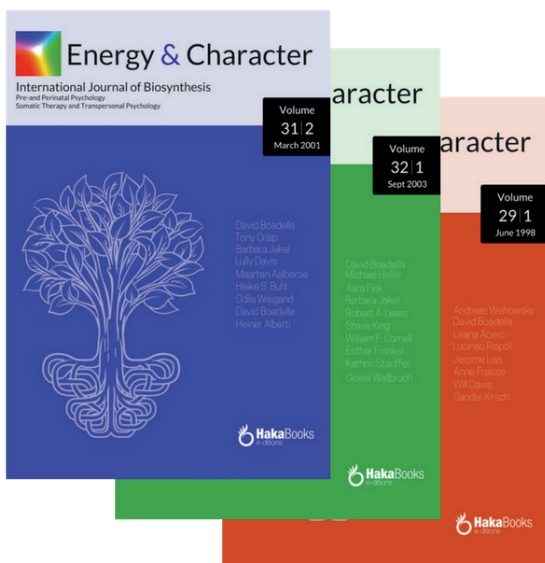
Plato: "... bringing into tune those three parts, like the terms in the proportion of a musical scale, the highest and lowest notes and the mean between them, with all the intermediate intervals. Only when he has linked these parts together in well-tempered harmony and has made himself one man instead of many, will be ready to go about whatever he has to do."

(Republic 443 d.f.)

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