

## REINCARNATION, IMMORTALITY OF THE SOUL, AND SALVATION IN PYTHAGORAS

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### **Abstract**

Pythagoras was a renowned Greek philosopher and mathematician who founded the Pythagorean movement and devised a theorem known by his name. He was interested in mathematics, philosophy, astronomy, and music. The term "Pythagorean" is used to refer to esoteric and metaphysical beliefs that Pythagoras embraced.

The principles of Pythagoras existed earlier, as evidenced by Aristotle, but were known as "symbola." Originally, they were few in number and were primarily literary phenomena rather than being connected to individuals who practiced them directly.

Pythagoras believed that everything is made of numbers, and that mathematics is the key to understanding the surrounding world. He also believed that some symbols have inner significance, and that society must maintain secrecy. He revered the number ten, which he considered the symbol of perfection, and stated that the universe consists of the harmony between number and melody.

One of Pythagoras's main beliefs was the doctrine of the transmigration of souls, the idea that the human spirit moves to another body after death, whether human or animal. He believed that the human soul could inhabit an animal body and then transfer back to a human body, with the breath moving between humans and animals without losing its essence, and that the soul remains the same regardless of the different bodies it inhabits. He also believed that the soul is reborn after death, and he told his followers about this.

Furthermore, he believed that the soul resides in the brain and is immortal. He held that the immortality of the soul is an essential part of the doctrine of reincarnation.

He also believed in salvation based on certain beliefs about the soul. Since the soul is polluted by being imprisoned within the body, it is compelled to pass through an infinite series of reincarnations—from one animal body to another—until it is purified from this pollution. In this sense, salvation consists of freeing the soul from the cycle of birth and death, and then reincarnation, which is a common cycle shared by all souls. Completing this purification or enlightenment allows the soul to be liberated from the chains of the body and from successive reincarnations, restoring its original perfection and its right to remain eternally with the gods. This is the reward that the Pythagorean doctrine offers to its novice followers. He believed that philosophy defined the purification that ultimately leads to the salvation of the soul.

**Keywords:** Reincarnation of souls – Immortality of the soul – Salvation in Pythagoras

### **1. Introduction**

The philosophy of the Pythagorean school was incomprehensible to many, but it relied mainly on mathematics, and that everything could be explained by the metaphysics of numbers, be it religious, astronomical or geometric.

The Pythagoreans used philosophy to understand religion, and elevate the soul to purity and transcendence by it, and they used several symbols such as the harmony of balls and the golden section, all of which were more like secrecy, and what made Pythagorean philosophy unacceptable in Greece at first;<sup>1</sup>

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<sup>1</sup> The term Ionian School is used to refer to a group of Greek philosophers who sought to reach logical explanations regarding the origin of the world, and what is happening in it of phenomena, and to be their interpretations of these far from the interpretations based on myths and supernatural things, and the philosophers of this school were active during

The ancient Greek philosopher Pythagoras presented philosophical ideas, the most famous of which was the doctrine of reincarnation, immortality of the soul, and salvation .

Hence, I liked to study it in the title I chose for my research called: Reincarnation and the immortality of the soul  
and salvation at Pythagoras .

Research Objectives:

1. Brief definition of Pythagoras.
  2. Clarification of the philosophical thought of reincarnation according to Pythagoras.
  3. Highlighting the philosophical thought of the immortality of the soul according to Pythagoras.
  4. Explanation of the truth of the philosophical thought of salvation according to Pythagoras.
- The research problem: lies in answering the following questions :
    - ✓ Who is Pythagoras?
    - ✓ What is the philosophical thought of reincarnation according to Pythagoras?
    - ✓ What is the philosophical thought of the immortality of the soul according to Pythagoras?
    - ✓ What was the philosophical thought of salvation in Pythagoras?
  - Its limitations: an objective study of the reincarnation of spirits, the immortality of the soul, and salvation.
  - His scientific inductive, analytical, and deductive method.
    - ✓ **His procedures were as follows:**
      1. Return statements to their owners.
      2. Definition of words and terms that need clarification.
      3. Translation for non-famous flags. The same is the case for places .
  - Previous studies:

I did not find an objective study of reincarnation, the immortality of the soul, and salvation in Pythagoras, in what I chose from

- Plan for research.

The research plan included a preface, an introduction, and three sections, and detailed as follows:

Introduction: It included the objectives of the research, its problem, its limits, its scientific method, and its procedures,  
and previous studies, and his plan.

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the sixth century BC, specifically in the city of Miletus, and the Ionian school was named by this name: Relative to the location of the city of Miletus, in Ionia, which was a region and a group of islands located in western Asia Minor on the Aegean Sea, and the philosophers of the Ionian school are among the first Greek philosophers, and therefore they are among the first philosophers of Western philosophy, and Aristotle called the Ionians "the first naturalists", and they were distinguished by not following any specific teachings, in addition to that they shared interest in explaining phenomena in terms of masters and physical forces, and this common interest distinguished them from later thinkers, and it should be noted that the Ionic school is called Also with the "Maltese school", its philosophers are divided into the "first naturalists" or the first Ionians, who paralyze Thales the Saltian, Anaxima Neder, and Anximans of Menti, and into the "later naturalists", or the later Ionians, which include I Xagoras, Her Cletus, Aspadocles, Diogenes of Apollon, Archaeus of Athenian, and Hippo.  
Ionian School", encyclopedia.

And a preface, in which the definition of Pythagoras, and important definitions, and there are two issues, namely:

The first issue: the introduction of Pythagoras (572-497 BC).

The second issue is important definitions (reincarnation of souls - immortality of the soul - salvation).

The three sections are :

The first topic: reincarnation according to Pythagoras

The second topic: the immortality of the soul when Pythagoras.

The third topic: salvation according to Pythagoras.

Conclusion with the most prominent results and the most important recommendations.

Index of sources and references.

## 2. Theoretical framework and literature review

**Preface: In the definition of Pythagoras, and important definitions, and there are two issues, namely:**

**The first issue: Introducing Pythagoras (572-497 BC):<sup>2</sup>**

He is a famous Greek philosopher and mathematician, who founded the Pythagorean movement, and invented a theory; he was known by his name. He was interested in mathematics, philosophy, astronomy and music, and was influenced by his mentor I am a rare Xima."<sup>3</sup>

Pythagorean<sup>4</sup> is a term used to refer to the esoteric and metaphysical beliefs that Pythagorean believed in.

- His birth :

There are conflicting accounts of the date of birth and death of Pythagoras, as some references state that he lived about 100 years, that is, until 480 BC, and it is said that he lived between 570 and 490 BC<sup>5</sup>.

- Personal life :

He married Theno, and had a daughter named Damu, and a son named Telogis. According to some sources, he returned to the city of Tyre<sup>6</sup> with his father, and was educated by the Chaldeans

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<sup>2</sup> Aristotle frequently discusses the philosophy of the Pythagoreans, who put the finite and the infinite as first principles. No contemporary source of Pythagoras or in the first two hundred years after his death, including Plato, Aristotle and their immediate successors in the Academy and the Lyceum, quotes the work of Pythagoras or gives any indication of the existence of any works he wrote. These sources include for example Lucian, Slip of the Tongue, 5, Josephus, Plutarch and Posidonius in DK 14A18 ; see Burkert 1972, 9-218, and to prove that Pythagoras Historical has written books seen / Redwage 2005

42-43, Hoffman Ward 12008, 205-207

<sup>3</sup> Anaximander, a Greek philosopher, lived in the period between the years 610-546 BC, and is known for being the first to develop cosmology, or as it is also called cosmology, which is a systematic philosophical view towards the world, and Anaximander is considered one of the philosophers of the pre-Socratic era, Anaximander was born, and lived in the city of Miletus, which was based in the ancient Greek colony of Ionia, he was a student of the philosopher Thales of Miletus, who founded the Milician school (Milesian school), has succeeded Thales as a professor of this school, and was influenced by both Pythagoras of Samos, and Anaximenes of Miletus (Anaximenes of Miletus) with his works, and disciples at his hand, and is the first to record his scientific experiment, and is called Anaxisander the father of cosmology, and is also nicknamed the founder of astronomy; Physics, climatology. Anaximander", philosophybasics, retrieved.

<sup>4</sup> who date from the middle of the fifth century and the second half of it.

<sup>5</sup> Pythagoras and the First Pythagoreans, 2012), Oxford: Oxford University Press.

<sup>6</sup> The city of Tyre in present-day Lebanon, one of the oldest cities in the world, dating back more than 4,000 years, and almost continuously inhabited was one of the most important Phoenician cities, whose citizens claimed to have been

and some educated men of Syria<sup>7</sup>. It is said that Pythagoras did not marry and had no children, and was one of the first vegetarians; he refused to eat beans, and to wear animal skins as clothes...<sup>8</sup>

- Trips:

Pythagoras was always on the move; in 535 BC he made a trip to Mesopotamia<sup>9</sup> and then stayed in Memphis<sup>10</sup> .. in Egypt to study the rituals of the priests there, and many of the societal applications he later established in Italy can be attributed to the beliefs of Egyptian priests, such as some secret constitutions, and the pursuit of purity. He was later captured in Babylon<sup>11</sup>, where he learned sacred rites from the priests of Majawi.

Returning to Samos, he established a school of education before settling in Cardboard<sup>12</sup> around 518 BC ."<sup>13</sup>

- Establishment of a philosophical and religious school :

Pythagorean founded that Pythagorean school, also known as Pythagoreanism, in Crotone, Magna Gracia. It was a philosophical and religious society that included men and women, and chose for them a strict code of conduct.

Given the strict secrecy among the members of the Pythagorean community, who revered the figures, it is difficult to ascertain the validity of the theories attributed to it. Some of his students were inspired by the discoveries and teachings of society, but Pythagoras was always credited with these principles.

The school was also a community of followers committed to philosophical and religious teachings. Pythagoras forced his engineering students to do several things, which are said to have been transmitted on his journeys from engineering practitioners, namely :

1. Wear white clothes.
2. Meditate at specific times.
3. Refrain from eating meat.
4. Refrain from eating beans.

The school functioned as a secret society, and they lived a collegiate life, and practiced intellectual endeavors. Pythagoreanism had a great influence on later philosophical schools, including Plato's Academy<sup>14</sup>.

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founded by the great god Malgaret. The city was an ancient Phoenician port and industrial center.

<https://www.worldhistory.org>

<sup>7</sup> Nick Greene (10-10-2019), "The Life of Pythagoras" [www.thoughtco.com](http://www.thoughtco.com), Retrieved 13-1-2020. Edited.

<sup>8</sup> See/Imlikha, Pythagoras His Life and Philosophy 18.

<sup>9</sup> Syria and Iraq today.

<sup>10</sup> File or from Nefer) English: (Svis) Coptic : MEMI in Greek Meupic: It was an ancient Egyptian city and the ancient capital of Enb Hajj, the first province of Lower Egypt to be known as the North MHW Its ruins are located near the modern city of Mit Raghaya, 20 km (12) mi south of Giza in Greater Cairo, Egypt. Bard, Encyclopedia of Antiquities of Ancient Egypt 694.

<sup>11</sup> Babylon in the ancient Babylonian tongue: the name of Jupiter. The name of a town near Kufa and Hilla from Iraq, opened after the battle of Qadisiyah in 14 AH, and Muslims are on their way to Tayfsun (cities south of the site of Baghdad, which is the capital of the Sassanid Persians. see / Hamawi; Yaqut, Dictionary of countries 309/1, and Atlas of the Prophet's hadith d. Abu Khalil; Shawqi 59.

<sup>12</sup> Southern Italy

<sup>13</sup> Fredak Nietzsche, Philosophy in the Greek Tragic Age 57.

<sup>14</sup> See: John, Westbrook, Peter, Divine Harmony: The Life and Teachings of Pythagoras, 46.

Acosmata notes that the Pythagorean lifestyle embodied a strict regime not only in relation to religious rituals and diet, but also in a wide range of aspects of life. However, the surviving collection of acosmata is not extensive enough to cover all features of human life<sup>15</sup>.

Some of the restrictions seem to be largely arbitrary things, for example, one must wear the correct shoe first," or "one must not travel on public roads."<sup>16</sup>

On the other hand, some aspects of Pythagorean life involved moral discipline that was highly admired, even by outsiders; the silence of Pythagoras is an important example. Isocrates states that even in the fourth century people are more surprised by the silence of those who claim to be his disciples than by those with a good reputation for<sup>17</sup> speaking." The ability to remain silent was seen as an important exercise in self-control, and later traditions suggest that those who wanted to become Pythagoreans had to remain silent for five years<sup>18</sup>...

In addition to silence as a moral system, there is evidence that some of the Pythagorean teachings were secret. Aristoxenos states that the Pythagoreans believed that not everything should be said to all people<sup>19</sup>, meaning that children should not be taught everything.<sup>20</sup>

Aristotle says: "The Pythagoreans have preserved among their highly secret doctrines that one type of rational being is divine, another is human, and one is like Pythagoras<sup>21</sup>."

That there are secret teachings about the special nature and authority of the teacher is not surprising. However, this does not mean that Pythagoras' philosophy was secret. Plato's discussion of the Pythagorean consociational theorem in Book VII of the Republic does not indicate any secrecy. Aristotle singles out the above wisdom<sup>22</sup> as secret, but this statement itself suggests that others were not. The idea that all Pythagorean teachings were secret was used in later traditions; to explain the absence of Pythagorean writings, and to attempt to prove the authenticity of forged documents as newly discovered secret theses<sup>23</sup>."

Plato praises the Pythagorean way of life in the Republic (600 AD), but it is difficult to imagine his admiration for the set of taboos found in the rules of the Acosmata<sup>24</sup>. Although I as a minor Cassima of the younger Melti (circa 400 BCE) and Aristotle in the fourth century compiled the rules of the "acusmata", Zahmod<sup>25</sup> argues that very few of them embodied specifically Pythagorean ideas, and that it is difficult to imagine anyone following this confusing set of rules literally as Burkert argues<sup>26</sup>.

However, early evidence suggests that Pythagoras built largely "acusmata" from ideas he collected from others<sup>27</sup>, so it's not surprising that many of them are not just Pythagoreans. Moreover, Thom proposes a compromise between Zemoud and Burkert; the Pythagoreans followed most of the Akosmata, unlike Zemoud, but unlike Burkert, they were subject to

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<sup>15</sup> Tom 2020, 16

<sup>16</sup> Yamblekos, 83 VP

<sup>17</sup> Busseris 28

<sup>18</sup> Yamblikhos, 72 IP

<sup>19</sup> Diogenes La Yeretius, VIII, 15

<sup>20</sup> Zumud 2012, 155

<sup>21</sup> Yamplekos, 31 VP

<sup>22</sup> Yamplekos, 31 VP

<sup>23</sup> For a skeptical assessment of the secrecy of Pythagoras, see 2012 Zhmud, 150-158

<sup>24</sup> Lloyd 2014, 144 Zahmoud 2012

<sup>25</sup> 2012, 178-177 and 192-205

<sup>26</sup> 191, 1972

<sup>27</sup> Tom, 2013 Hoffman 2008 B Gimelli Marciano, 2002

interpretation from the beginning and not followed literally, allowing people to be conceived according to them<sup>28</sup>.

It is true that there is little evidence from the fifth and fourth centuries that the Pythagoreans lived according to the *Cosmata*, and Zahmod argues<sup>29</sup> that the undeniable political influence of the Pythagoreans would be inexplicable if they lived a highly ritual life of the *Acosmata*, which would inevitably isolate them from society and suggests that the Pythagorean lifestyle did not differ much from the standard<sup>30</sup> aristocratic morality. However, if the Pythagorean lifestyle is a little out of the ordinary. So why did Plato and Isocrates comment in particular on how distinguished those who followed him were?

The silence of fifth-century sources about people who practiced *acosmata* is not so surprising; given the very scant sources of Greek cities in southern Italy of that period. Why not assume that the vast majority of the names in Aristotaxian's index of Pythagoreans, who are not associated with any political, philosophical or scientific achievement, and who are merely names to us, are precisely those who were Pythagoreans because they followed the Pythagorean way of life?

Then we will have a lot of people who followed the *Akosmata* method<sup>31</sup>. " Moreover<sup>32</sup>, other scholars claim that ancient Greek society in southern Italy was imbued with religion, and that the existence of similar principles in authors such as Hesiod shows that adherence to taboos, such as those found in *Acosmata*, would not have caused scandal, and that adherence to many of them would have gone unnoticed by strangers<sup>33</sup>.

The Pythagorean principles existed earlier, as Aristotle's testimony shows, but they were known as *symbola*, were originally few in number, and were essentially a literary phenomenon rather than associated with the people who actually practiced them.<sup>34</sup>

However, many scholars have argued that the passages in which he described the division between *mathematici* and *sacusmatici*, as well as the passage in which the term *acusmata* was used, actually date back to Aristotle<sup>35</sup>; he commented that the Aristotelian origin of the text is as clear as it is unprovable, and even Zhmud admits that a large part of the material in *Iamblichus* is derived from Aristotle.<sup>36</sup>

In fact, the description of the division in what is probably the original *Iamblichus*,<sup>37</sup> uses language in describing the Pythagoreans that is almost an Aristotelian signature, there are two forms of Italian philosophy called Pythagoras."

Aristotle famously described the Pythagoreans as the so-called Pythagoreans, and described them as "Italians."<sup>38</sup> Pythagoras is believed to have taught such a way of life, and if not, the issue is less clear.

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<sup>28</sup> Tom, 2013

<sup>29</sup> Zmoud 12012, 175-183

<sup>30</sup> Zumoud 2012, 175

<sup>31</sup> 166 of the 222 names in the index do not appear anywhere else

<sup>32</sup> Yamplekos, in the life of Pythagoras, 87

<sup>33</sup> Gimelli Marciano 2014, 133-134.

<sup>34</sup> 76.16

<sup>35</sup> 196 1972 Burkert : See 1998 Burke , 315

<sup>36</sup> ۱۷۰، 2012 A

<sup>37</sup> On General Mathematical Science 76.16 77.18 Festa

<sup>38</sup> Like Mini 342 b ۳۰، کیل ۲۰۱۹



It seems likely that the Pythagorean societies were essentially private but were also able to function as political clubs<sup>39</sup>, although they were not a political party in the modern sense; their political influence may have been better than modern fraternal organizations such as the Freemasons. Thus, the Pythagoreans did not rule as a group, but had political influence through individuals who gained leadership positions in the Greek city-states of southern Italy<sup>40</sup>.

- His scientific life :

Pythagoras studied real and mixed numbers, natural numbers and integers. He also contributed to the understanding of angles, triangles, area, ratio, polygons, and polyhedral solids.

Pythagoras linked music to mathematics; he played for a long time the seven-string harp, realizing how harmony occurs with vibrations at certain string lengths. Pythagoras also realized that this knowledge could be applied to other musical instruments.

The Pythagorean theorem is a cornerstone of mathematics and continues to be of interest to mathematicians, as there are more than 400 different proofs of it.

Pythagoras believed that everything is numbers, and that mathematics is the key to understanding the world around us. He also sees that some symbols have mystical significance, and society must observe secrecy.

He sanctified the number ten because it represents perfection, and said: The universe consists of a mixture of number and melody. He was also attributed the definitions of some terms, such as the word philosophy, which he explained in the sense of love of wisdom, and the word mathematics, which he defined as the systems that can be used from them.<sup>41</sup>

- The philosophy of Pythagoras, and his most important philosophical ideas :
- Pythagorean philosophy :

The concept of philosophy in the time of the early philosophers was mostly functional, as the intention of philosophizing was to attain human happiness in a broad sense. It is believed that Pythagoras was the first to call himself the philosopher, and Pythagoras was not limited to the apparent and tangible side of the existing, but includes the cause that created him, which is God, and the rest of the cosmic assets .

The educational aspect of the philosophical concept of Pythagoras was completed, because education is what defines human nature and refines it in a pure spirit<sup>42</sup>. This is among philosophers in general. His most important philosophical ideas :

Pythagoras emphasized the pursuit of wisdom, the importance of moral life, belief in reincarnation, immortality of the soul, and salvation, and argued that the world is in fact geometric shapes, and this geometric nature is more important than water, air, etc .<sup>43</sup>

- His death :

Accounts of Pythagoras' death vary, with some saying that he was killed by some who hated him<sup>44</sup>.

It is said that he was captured in a war that was between Agrigentum and the Circusians, and was killed by Sirako Saïs.

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<sup>39</sup> 141-148 Zhmud 2012 seen

<sup>40</sup> Rowett 2014. Minar 1942 von Fritz 1940 , 115 and Smiley: Burkert 1972 seen

<sup>41</sup> [www.math.uh.edu](http://www.math.uh.edu), Pythagoras Theorem and the Pythagoreans, Page 23,24,25.Edited.

<sup>42</sup> <https://plato.stanford.edu/entries/pythagoras>

<sup>43</sup> See Izzat Qarni, Greek philosophy until Plato 31.

<sup>44</sup> See / previous reference / same page .

His school was said to have been burned to the ground, so he refrained from food until he died.

It was said that while fleeing death in the meantime, according to different versions of his death, he refused to trample on the bean crop, and he was fleeing from murder, so he was arrested in the meantime<sup>45</sup>.

The second issue is important definitions (reincarnation, immortality of the soul, salvation):

**First: Reincarnation of Spirits<sup>46</sup>:**

Reincarnation is the reincarnation, rebirth, or incarnation, which is the philosophical concept that the intangible essence of a living being begins a new life in a physical form, or a different body after biological death. In most beliefs involving reincarnation, the soul is seen as immortal and the only thing that is destroyed is the body. Thus, the term reincarnation is the transition of the soul from one body to another after death, in order to complete the evolution of the soul and reach perfection, or to correct Mistakes in previous lives, to achieve God's justice on earth, or to fulfill a mission.

The English word reincarnation means in its Latin origin to enter the body again, and its details vary between religions and sects, some Hindus believe in it, and some believe only in the existence of the hereafter, while Buddhism, with their belief in reincarnation, does not believe in the existence of the soul as an independent and fixed entity and therefore prefer to use the phrase rebirth, and in practice, what moves to the next cycle of existence may be the soul, mind, consciousness or something transcendent.

Some religions believe in reincarnation that includes non-human entities such as animals, spirits, plants or anything else, and the broad currents in the monotheistic religions generally reject the idea of reincarnation, and emphasize the individuality of the soul of each human being in this world as well as the hereafter. Excluded from this consensus are monotheistic religions, and some sects such as the Cathar or Christian pure sects<sup>47</sup>, the Druze, and similar sects that have historically branched off from Islam.

The justification for reincarnation varies among those who believe in it; an opportunity to improve the characteristics of the self, or karma towards a higher rank, and may be a missed opportunity and a fall towards a lower rank occurs.

The belief in reincarnation and the repetition of worldly experience was one of the interpretations of the belief of the return of the soul with earthly bodies in ancient religions such as some stages of the history of ancient Egypt, and part of the followers of Hinduism and Buddhism.

She was best known by Alan Kardek, and the Society of Theosophism or Divine Wisdom founded by the Russian spiritual Helena Petrovna Blavatsky, a controversial figure quoted as saying: "Satan is this God of our planet, and he is the only God, and this without any metaphor attached to evil and corruption. And it is a statement that you justified and did not mention

Other religions related to reincarnation also believe, such as Jesoterik Christianati. He has studied the transmission of the idea of reincarnation between religions and sects in contemporary works, including:

The Shape of Ancient Thought by Thomas McEvilley.

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<sup>45</sup> See / Gnar Skir Bey Wenler Giagi, History of Greek Thought 50.

<sup>46</sup> See/Wahba, Murad, Philosophical Lexicon, 215-216, and Vetsax; Vasles G, Plato and the Upanishads, 79

<sup>47</sup> A band that spread south of France and then became extinct.



The idea of reincarnation in popular culture has spread in books, poetry, films, video games and music.

The four areas of reincarnation according to the Jain religion include humans, animals, the upper world and the underworld .

The issue of reincarnation has emerged in the history of peoples since the dawn of history, and the belief in reincarnation is the cornerstone of the Hindu religion, so whoever does not believe in it is considered outside this religion. The comfort, pleasure, joy, and supplication that we find are arranged on the acts of righteousness that have been given to us in past roles, and the anguish, sorrow, and distress and the cost that we find are arranged on the acts of immorality that preceded it.

The idea of reincarnation continued its existence with the Buddhist religion, which was founded in the fifth century BC in India, where the belief in reincarnation was based on the transfer of the soul from one body to another earthly body in order for this soul to appear, and reach the point of yoke Nirvana, which means dissolution in the total spirit, then man saves himself from rotating in the cycle of succession of generations and roles and what accompanies them, which man suffers from a variety of different experiences that increase his awareness, and do not leave him in the roles of his life, Until he reaches perfection and understands the higher truths, and is cleansed of the vices and evils of the world, he becomes eligible to enter the upper world, that is, to move to another planet higher than the earth.

And the rooms of reincarnation in Greece, and took a new scientific form, and systematic organized, and the Greek philosophers presented the idea of reincarnation since the sixth century BC, Pythagoras said by

We also find a convergence between Buddhism and Greek philosophy and Zoroastrianism, and the philosophy of Plato and in a more clear and clear language in Neoplatonism when Lotinus (205 - 270) (AD), this philosopher lived in Egypt and educated in Alexandria, and was believed reincarnation, that is, that man is born reincarnation in the body of a human being, and the soul is the last reasonable beings, and the first tangible beings, a traveler in the metaphysical world .

In fact, reincarnation is known to all religions, in whole or in part in some sects, until Rustani said<sup>48</sup> in the book "Al-Mulal wa Al-Nahl": "There is no religion without reincarnation in which there is a firm foot<sup>49</sup> .

In other words, there is no religion or doctrine that does not have a belief or idea of reincarnation, even if their ways of understanding and conceiving it differ.

The reincarnation in the writings of the theologians and philosophers who say it has two parts: ascending reincarnation and descending reincarnation.

The ascendant is the transition of the soul from a human body to a human body separate from the first body as a matter of advancement and ascension, by being promoted and moved to the body of a king of kings or to other happy and perfect, or to a king of angels, or move from the plant soul to animal like worms, then to the highest animal rank, and then to the rank of humanity. And downward: To move from the human body to a non-human body, to a plant body, or to move from the human body to an inanimate object, as attributed to the Ikhwan al-Safa.

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<sup>48</sup> Shahrastani (479 - 548 AH - 1086 - 1153 AD) is Muhammad ibn Abd al-Karim ibn Ahmad, Abu al-Fath al-Shahrastani: he was an imam in theology, the religions of nations and the doctrines of philosophers. He is nicknamed the best. He was born in Shahrastan between Nishapur and Khwarazm from the Republic of Iran, and moved to Baghdad in 510 AH, so he stayed for three years, and returned to his country, and died in it from his books: Al-Malal wa Al-Nahl - i) three parts, and the end of initiation in theology - x), and (wrestling philosophers - x). See/Zarkali, Flags 48.

<sup>49</sup> Shahrastani, boredom and bees ••.

But Allen Kardeck says in *The Spirits* that what he was told was that it is true that spirits do not bounce or relapse, and therefore downward reincarnation is incorrect.

The origins of the idea are ambiguous and debates have emerged in Indian religions, in Greece before Socrates and elsewhere. Scientists believe that the idea came from the history of mankind, and in common beliefs that state the following :

- Human spirits are temporarily separated from the body during sleep, and permanently from the body at death.
- Spirits can be transferred from one object to another.

The idea of reincarnation emerged late in ancient Hinduism around 1000-500 BC, preceding Buddha. The ancient Vedas do not mention anything about reincarnation, only the Last Day.

The theory of reincarnation was not allowed in some religions, and today there are many sects and religions that believe in this theory, including: Hinduism, Sikhism, Buddhist Taoism, Greek philosophy, Judaism began with Kabbalah), Druze, Mayan and Inca native American religions) and Yazidism. Also, the principle of reincarnation varies completely from one religion to another, and the period between return to earth<sup>50</sup>.

Therefore, the conclusion of the concept of reincarnation is that: a continuous process of transformation and transmission that never imagines an end, and thus entails the rule of the eternity of the earth and the arks;

Definition of the immortality of the soul :

Philosophy has been concerned with the soul because it is the focus of perception and the fountain of thought, and religion has paid attention to it because it is the home of faith, and philosophers since ancient times have dealt with its issues in their writings, and they have different opinions and theories .

The mind of man has not been occupied by any more subject related to his spiritual life than his condition after death.

Socrates and Plato are credited with being among the first to develop the idea of the immortality of the soul. But it was not they who invented this teaching.

The roots of the idea of human immortality stretch back much earlier. But Socrates and Plato refined the concept and turned it into philosophical teaching, thus making it more attractive to the educated classes of their day and in the ages that followed.

And from Pythagoras to the pyramids

Before Socrates, what were the views of the Greeks regarding the afterlife?

The Greeks who were before Socrates and Plato also believed that the soul continues to live after death. Pythagoras believed that the soul was immortal and reincarnate. Before him, Thales of Maltese, the first known Greek philosopher, believed that there is no immortal soul in humans, animals, and plants but also in things like the magnet that can attract iron.

The ancient Greeks claimed that the souls of the dead traveled in a ferry across the Stakes River to a vast underground space called the underworld. There, judges sentenced souls to either torment in a high-walled prison, or bliss in the Elysium<sup>51</sup> (paradise in Greek mythology).

Definition of salvation :

For philosophers, salvation is a term that refers to the state of liberation, or surviving a negative or suffering state, whether this state is physical, psychological or spiritual.

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<sup>50</sup> <https://ar.wikipedia.org> Wikipedia

<sup>51</sup> See / Encyclopedia of Religion and Ethics

The definition of salvation varies across philosophies and schools of thought, but it is often associated with the search for meaning in life, freedom from constraints, and the achievement of happiness or perfection.

In Greek philosophy, salvation was related to morality, balancing man's inner and outer life and refining and purifying the soul, and it referred to the gradual healing of the soul, the elimination of diseases.

The first topic: reincarnation when Pythagoras :

One of the main beliefs of the Pythagorean is the doctrine of reincarnation, that is, that the soul of man moves upon his death to another body, human or animal, and he believed that the soul does not die and that everything transforms and the human soul may lie in the body of an animal and then invite it to the human body, and like it breaths move between humans, and animals without losing what they are, and the soul always remains the same no matter how much it moves in different bodies.

Salvation, in this sense, consists of the freedom of the soul from the cycle of birth and death, and then rebirth, which is a common cycle common to all souls as a prerequisite for the completion of purification or purification. After the soul is freed from the ten shackles of the body, as well as from the successive processes of reincarnation, it regains its original perfection and its right to the company of the gods, so that it may remain with them forever .

And this is the prize that the Pythagorean doctrine offers to its novice disciples, which he believes in, as he believes that death is not the end. He believed that he would be reborn when he died, and he told his followers about it. It is believed that the soul lies in the brain, and it is immortal. It passes from one organism to another, sometimes from human to animal, and through a series of reincarnation processes called reincarnation, the soul will be transmitted until it becomes pure.

Pythagoras believed that the soul could not be freed from the body and win immortality in the heavens, except after a pure life, and a pure life for him meant a life of austerity and asceticism.

He also believed that music is very important in the transcendence of the soul, and therefore the students studied the theory of music, and one of his teachings was that the whole sky consists of a musical scale or number. Pythagoras explained death as a separation in memory that occurs when the soul is unable to remember the past in order to relate to the future, and Pythagoras was the first to advocate not eating animal meat because he considered that eating animals is a desecration of the human body, so he stressed the need to eat grains or grains and fruits.

One of the important reasons that we must draw attention to for the emergence of the doctrine of reincarnation is that the sixth century witnessed a violent tremor in the religious aspects, and throughout the known world of that time Zoroastrianism and others appeared. But the most important bee that paved the way for the emergence of reincarnation is the Orphic bee, which was interested in the worship of Dionysius, and believed that man is a composite of a divine element and an earthly element, and that following some teachings and rituals of purity, leads to the salvation of the soul or what is called By the haste of birth, that is, the return of the soul to the body of man or animal, which is the idea of reincarnation adopted by Pythagoras. The poet Xenophan cites that Pythagoras stopped a person from beating a dog that was howling because he knew a friend in it, and it is stated that he believed in the existence of himself in other bodies. However, he believes that the soul is separate from the body, that is, its essence is different from the essence of the body, the soul is immortal and eternal, as it has a previous existence on the body and the body is a prison for the soul, so it must be purified and liquidated, by following certain

rules and methods in food and clothing, and certain worship is carried out at the hands of priests, and Pythagoras has followed these worships and rules, but he added asceticism to them, which aims to cleanse the body by one of two things: Working in sports science and music.

One manifestation of the attempt to glorify Pythagoras in the later tradition is the report that he actually invented the word "philosophy". This story dates back to the early academy, where it was first found in the Pontius Heraclides <sup>52</sup>.

The historical accuracy of the story is questioned by its appearance not in a historical text or autobiography, but rather in a dialogue that recounted the revival of Empedocles of a woman who had stopped breathing. Moreover, the story is based on the philosopher's perception that he has no knowledge, but falls between ignorance and knowledge and seeks knowledge. However, such a concept is quite platonic <sup>53</sup>, and Burkert proved that it could not belong to the historical Pythagoras

Faced with the Pythagorean problem, and the problems posed by even early sources, it makes sense to ask whether we can say anything about Pythagoras?

A Bastist might argue that early evidence only allows us to conclude that Pythagoras was a historical figure famous for his wisdom, but it is impossible to say what that wisdom was.

We may say that he was interested in the fate of the soul and taught a way of life, but we cannot say for sure anything specific about the nature of that life or what he knew about it <sup>54</sup>. However, there is reason to believe that more can be said.

The oldest evidence clearly indicates that Pythagoras was known, above all, as an expert on the fate of souls after death. Herodotus tells the story of the Thracian Zalmoxes, who taught his compatriots that they would never die, but would go to a place where they would have all the goods forever<sup>55</sup>. A tradition arose among the Greeks that this Zalmoxis was a slave of Pythagoras. Herodotus himself believes that Zalmoxis lived long before Pythagoras, but the willingness of the Greeks to portray Zalmoxis as the slave of Pythagoras indicates that they considered Pythagoras the expert from whom Zalmoxis derived. The Ion of Khayusi in the fifth century BC says of the Cyrus Versides that :

Although he died, he enjoyed a pleasant life for his soul; Pythagoras was truly wise, he knew and gained wisdom more than all men." In a philosophical sense, this means that Pythagoras became a re-expert in the life of the soul after death.

One of the famous fragments of Xenophanes, a contemporary of Pythagoras, provides more accurate information about what happens to the soul after death. He reports that on one occasion, when Pythagoras was present at the beating of a puppy, he took pity on him, and said, "Stop, don't keep hitting him, she is the soul of a man dear to me, and I recognized her when I heard her barking <sup>56</sup>.

Although Xenophanes finds this idea absurd, the fragment shows that Pythagoras believed in reincarnation, whereby human spirits are born in other animals after death. This early evidence was conclusively confirmed by Deka Jarchus in the fourth century, first commenting on the difficulty of identifying Pythagoras' teachings, and then asserting that his most famous doctrine was that the soul was immortal, and that it was transmitted to other types of animals.<sup>57</sup>

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<sup>52</sup> Cicero, Tusk V 13.8 Diogenes La Lertius, introduction

<sup>53</sup>See - for example Symposium 204.

<sup>54</sup>Lloyd 2014

<sup>55</sup>Chapter Four Chapter 95

<sup>56</sup> Chapter 7

<sup>57</sup> Porphyri, 19 VP.

Unfortunately, we can't say much about the details of the Pythagorean concept of reincarnation: according to Herodotus, the Egyptians believed that the soul was reborn in every animal species before returning to human form 3,000 years later. Without mentioning names, he reported that some Greeks, both earlier and later, adopted this doctrine and it seems very likely that this was a reference to the former Pythagoras, and possibly Empedocles later.

Many doubt the correctness of Herodotus in attributing the phenomenon of reincarnation to the Egyptians; none of the other evidence we have of Egyptian beliefs supports his claim, but it is clear, however, that we cannot assume that Pythagoras accepted the details of the view that Herodotus attributed to them. Similarly, Embiid and Cless<sup>58</sup>, and Plato<sup>59</sup> gave a more detailed description of the movement of spirits but none of them attribute these details to Pythagoras.

Was it believed that man survives the cycle of reincarnation?

The ion part quoted above may indicate that the soul can have a post-mortem existence between reincarnations or even survive the reincarnation cycle altogether, but the evidence is too weak to trust such a conclusion.

In the fourth century, many authors report that Pythagoras mentions his earlier human incarnations but the accounts do not agree on the details. Decaiar Khos<sup>60</sup>, Heraclides agree<sup>61</sup> that he was the hero of Troy Epherbus, and the son of Hermes Ethylides in an earlier lifetime, and Heraclides reported that he was also born as Pyrrhus, a fisherman from the island of Delos. Decaiar Jos continues the tradition of vitriolic irony begun by Xenophanes, when he points out that Pythagoras was the beautiful prostitute, Alco, in another<sup>62</sup> incarnation ". It has been pointed out that perhaps one of the most important features of this wide variety of reincarnations was the experience and hence the wisdom that Pythagoras gained from them."<sup>63</sup>.

It's not clear how Pythagoras portrayed the nature of the reincarnated soul, but some initial guesses can be made<sup>64</sup>. For him, reincarnation does not require that the soul be immortal; it can go through several incarnations before annihilation.

Decaire Khos explicitly states that Pythagoras considered the soul immortal, and this is consistent with Herodotus' description of Zamaleoxis' opinion. Horky (2021) rejects Decayarchus' testimony on the grounds that he attributes Platonic views to Pythagoras. This is a common practice among the followers of the New Pythagorean school and appears frequently in semi-Pythagorean writings in the first century BC and later. However, there is no evidence that Aristotle or his school followed this practice, as Burkert<sup>65</sup> explained. Aristotle was actually careful to distinguish between what is Pythagoras and what is Platonic. More importantly, the goal of this practice is to glorify Pythagoras, and the Pythagoreans by attributing to them a developed Platonic (and Aristotelian) doctrine.

Had this been Decorrachus' goal, Pythagoras would not have been assigned merely a general doctrine of the immortality of the soul, without attributing the tripartite Platonic spirit to him, as

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<sup>58</sup> See / Anwood 2001, 55-18

<sup>59</sup> Such as the Tenth Republic and Phaedrus.

<sup>60</sup> Aulus Gilius IV. 11.14.

<sup>61</sup> Diogenes not Liteus VIII.

<sup>62</sup> Hoffman 2014 B 281-285

<sup>63</sup> Bello 2018.

<sup>64</sup> Hoffman 2009...

<sup>65</sup> 1972, 15, 28, and 79



semi-Pythagorean texts do<sup>66</sup>. So Dekker Achus' report that Pythagoras believed in the immortality of the soul must be taken on the face of it.

It is likely that Pythagoras used the Greek word *psyche* to refer to the reincarnated spirit, because this is the word used in all sources that convey his views, unlike Embiid and Clees, who used. Daimon uses his successor Philolaus *Psyche* ; to refer not to an all-encompassing soul but to only one psychic college, which is the seat of emotions, which lies at the heart along with the faculty of sensation<sup>67</sup>.

Philolaus explicitly said that these psyches are common with animals. Herodotus uses *psyche* in a similar way; to indicate the seat of emotions. It therefore seems likely that Pythagoras also thought of *psyche* reincarnated in this way. If so, it is unlikely that Pythagoras believed that humans could be reincarnated into plants because *psyche* The plants were not attributed by Philolaus. It was often assumed that the reincarnated soul was immaterial, but Philolaus seems to have a physical concept of the soul, probably following Pythagoras.

Similarly, it is doubtful that Pythagoras thought of the reincarnated soul as an all-encompassing spirit that encompasses all psychic abilities showing his ability to perceive something special to his friend in a puppy (if this is not a push for a prank guide too far away), and his earlier incarnations state that personal identity has been preserved through incarnations. This personal identity can be present in the pattern of feelings that make up a person's personality, which is preserved in the *psyche*, and does not need to Assume all psychological abilities.

In Philolaus, this soul does not explicitly include the mind (*noos*), which it does not share with animals. Thus, it seems that what the animal has in common, which led Pythagoras to assume that they had a special kinship with humans<sup>68</sup> , is not thought, as some have assumed,<sup>69</sup> but a feeling of emotions such as pleasure and pain.

There are important points of contact between the Greek religious movement known as Orphism and Pythagoreanism, but the evidence for Orphism is no less problematic than the Pythagorean evidence, and often complicates rather than clarifies our understanding of Pythagoras<sup>70</sup>. There is some evidence that the Orphicians also believed in reincarnation, and considerable debate has arisen as to whether they borrowed this doctrine from Pythagoras<sup>71</sup> , or whether he borrowed it from them."<sup>72</sup>

Dekker Khos says that Pythagoras was the first to introduce reincarnation to Greece<sup>73</sup> Moreover, while Orphism offers an exaggerated moral version of reincarnation, according to which man is reborn to punishment in this life, so that his body is a prison of the soul while being punished, it is not clear that the same was true in Pythagoreanism.

Perhaps rebirths in a series of animals and humans were considered a natural cycle of the soul <sup>74</sup>, and one might expect that the Pythagorean lifestyle was associated with reincarnation, which in turn suggests that a certain reincarnation is a reward or punishment; for following the

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<sup>66</sup> Hu Fman 1993, 310

<sup>67</sup> Philolaus, Sr. 13

<sup>68</sup> Decayarchus in Porphyry, 19 VP

<sup>69</sup> Suraiji 1993, 78 and 208

<sup>70</sup> Pettig 12014 Burkert 1972, 125 onwards Priest 2002, 19-22;

<sup>71</sup> Burkert 1972, 133; Bremer 2002, 24.

<sup>72</sup> Zumud 12012, 221-238

<sup>73</sup> Porphyri 19 IP

<sup>74</sup> Zhmud, 233-232a



principles set forth in this lifestyle or not following them. However, there is no conclusive evidence linking the Pythagorean lifestyle to reincarnation.

It is necessary to realize that most Greeks followed Homer in believing that the soul remained ephemeral, living a mysterious life in the underworld after death, a life so existing that Achilles famously asserted that he would rather be the lowest human being on earth, than be the king of the dead<sup>75</sup>.

Pythagoras' teachings that the soul is immortal, has other bodily incarnations, and may exist after death, must have been widely accepted compared to the Homeric view. According to Decaire Khos, in addition to the immortality of the soul and reincarnation, Pythagoras believed that after certain periods of time, the events that happened again would be repeated, and nothing entirely new."<sup>76</sup> Aristotle's disciple, Eudemius, proved the principle of "eternal return," although he attributed it to the Pythagoreans rather than to Pythagoras himself<sup>77</sup> Thus, the principle of reincarnation seems to have expanded to include the idea that man and the world as a whole will be reborn into a life exactly identical to that which he and she lived before<sup>78</sup>.

Plato's testimony shows<sup>79</sup> that Pythagoras was famous above all for leaving a way of life, still having followers in the fourth century more than 100 years after his death. It is reasonable to assume that many features of this way of life are designed to ensure the best possible future reincarnations, but it is important to remember that there is nothing in the early evidence that links lifestyle to reincarnation in any specific way.

Zalmoxis, identified by some Greeks as the slave and disciple of Pythagoras, tried to validate his teachings on the fate of the soul by claiming that he had traveled to the afterlife<sup>80</sup> .... The skeptical tradition represented in this report of Herodotus is treated as a hoax on the part of Zalmoxis: he did not travel to the other world, but was in fact hiding in an underground dwelling for three years. Similarly, Pythagoras may have claimed authority over his teachings regarding the fate of the soul based on his abilities and experiences, and there is some evidence that he also claimed to have traveled to the underworld, and that this journey may have moved from Pythagoras to Zalmoxis<sup>81</sup>.

If Pythagoras and his disciples also believed after him in the transmission of the soul to man, animals and plants, so they refrained from eating meat, Pythagoras seems to have taken these theories about the ancient Egyptians after his visit to Egypt, while the Hindus believe that he took them from them.

In fact, there is a similarity of ideas and beliefs with Indian ideas and beliefs, and even common points in detail, especially what is mentioned in Book X of Plato<sup>82</sup>'s Republic . When Bertrand Russell quotes the <sup>83</sup> previous scene of The Twelfth Night in the chapter on Pythagoras

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<sup>75</sup> Homer, Odyssey XI, 489

<sup>76</sup> Porphyri, 19 P.

<sup>77</sup> Fr. 88 Wehrli.

<sup>78</sup> .. 135-156(2), Rhizomata, 6 Yello, C 2018, 'The Life of Pythagoras' Proposal to Read the Pythagorean Reincarnation, 78 79

<sup>79</sup> Busiris 28 9R600a and Esevr AT,

<sup>80</sup> Porphyri, 19 IP.

<sup>81</sup> Birkert 1972, 154 ff.

<sup>82</sup> Han R., 2017, Metaphysics of the Pythagorean Theorem

<sup>83</sup> Bertrand Russell is a famous British philosopher, multidisciplinary, Nobel Prize winner, political activist and social critic who was the most prominent region of the world in the first half of the twentieth century, and one of the founders of analytic philosophy. He was born in 1872 in Wales, United Kingdom. Leibniz was greatly influenced by Leibniz, and wrote in almost every branch of philosophy, and he was abundant in the fields of metaphysics, logic, philosophy of

in his History of Western Philosophy, he jokingly says: "Pythagoras established a religion; its basic doctrines: reincarnation of spirits and the offense of eating beans."

The second topic: the immortality of the soul according to Pythagoras<sup>84</sup> :

Pythagoras believed that the soul lies in the brain and is immortal. He argued that the principle of the immortality of the soul is contained within the principle of reincarnation .

He indoctrinated his disciples with teachings calling them to live in a constant and connected consciousness of their oneness with the lords, a state impossible for someone who is oppressed by anger, pain, pleasure, or ignorance.

Thus, he found it necessary to awaken in them the Spirit, and to resurrect its sacred element pure and pure. He began this by first revealing to them the nature of the soul and its relationship to the body, and its behaviors and taught them that the soul is invisible and eternal immortal, consisting of three parts that he called intelligence (nous), reason (phren), and emotion or passion (thumos). His teachings say that the body contains the heart and the brain, and the emotion is located inside the heart, and intelligence and mind inside the brain, and the state of the soul is manifested in what it is of clarity and balance in their words, actions and state of health.

And the soul leaves the body at death—and is led out of the earth by Hermes, a Lord who has two feet, whom Pythagoras calls the gatekeeper," Hermes accompanies the pure spirits to Sidra al-Muntaha at the top of the highlands, while imprisoning the filthy spirits polluted with the spirits of revenge underground at the bottom of the Savlin, and there are spirits freed from their bodies swimming all over space, and these are the guardian spirits that live side by side with men, intervene in the affairs of their lives, and formulate their dreams, And it gives them health, and infects them with disease, and invokes the solicitation of opinion and wisdom, and at the rites and rituals of purification

Pythagoras used to teach his disciples that all spirits complete in their resourceful journey the "cycle of necessity", where they reincarnate different bodies at different times. Understanding this law is a key factor in understanding the truth inherent in all other things .

Pythagoras claimed that in a previous life he was Aitalides son of Hermes, and that his father had invited him to choose any gift, and he would gladly prepare it for me unless he asked him for immortality, and he replied that he was asking him to be given the ability to always remember everything that had happened to him, whatever the event, and that he therefore remembered every temptation he had lived with the transmission of his soul from body to body, flowing in any of the flora and fauna according to his will; The suffering of souls who suffer in hell or Hades, as blessed by witnessing the perfection of the heavens.

He was known, for example, as Euphorius, a warrior who fought heroic wars in the Trojan War, and often sang poems from Mirus's systems describing the death of Euphorius, and sang them to the tune of the harp.

He fell, and his fall had the sound of thunder, and he could.

His weapon is on top of his body .

And his beautiful hair, the beauty of the three good hats.

Blood droplets were scattered over it.

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mathematics, language, ethics and epistemology, and his writings had a great impact on the development of these fields and other fields such as linguistics and intelligence. Artificial and Computer Science. Russell has written more than seventy books, some of which are multi-volume, most notably: Principles of Social Reconstruction, Mind Analysis, and much more. He died of influenza in 1970 at his home in Wales <https://www.hindawi.org>

<sup>84</sup> Horky, B, 2021, The Immortality of Pythagoras for the Soul?" , On Eternity in Ancient Philosophy, A.G. Long (ed.) 41–65.

The hair strands are braided covered with gold and silver.  
As if  
Olive tree log, grew and intensified its return.  
Imru' pledged him in a lonely place, and watered him generously.  
And bloomed beautifully, and the gusts of the wind rolled from all sides .  
He trembled with her, turning with her into a pale flower.  
And suddenly a wind blew in a storm it came.  
I uprooted him from his soil, and threw him stretched out on the ground.  
Such was the case of Euphorius, the owner of the powerful gray spear,  
Son of Panthos  
who was killed by Atridis, and disarmed<sup>85</sup>.

After the death of Euphorius, the spirit of Pythagoras passed into the body of a man named Hermotimus, and if Hertimus wanted to prove his identity, he went to the temple of Apollo at Brankidai on the coast of Central Asia; where Menelaus vowed the shield of Euphorius after he had worn out, to be an offering following his victory at Troy.

Standing outside the temple, Hermotimus was describing the details of the ivory decorations of the shield, which were all that was left of it, and he brought it to see it from outside, and it was true of his description of it. After Hermotimus' death, his soul returned to Perhaus, a hunter from Delos .

Pythagoras could not only recall the memories of his past lives, but he was also able to penetrate his sight into the souls of others, and it happened once that he saw a dog that a man harmed very harshly and rushed towards him, and grabbed the owner of the dog, saying to him: Stop it, I know from the sound of the dog's shouts that inside his body is the soul of my late friend Ibdidis.

On another occasion he determined that the spirit of the legendary king of Freja called Midas inhabited the body of Melias from cardboard, and Melias had previously traveled, at Pythagoras' urging, to Asia to perform the rites of forgiveness at the Midas tomb.

It is worth noting that Pythagoras' knowledge of the soul extended its influence far beyond the Hellenic world even while he was still alive. For example, one of the Pythagorean disciples named Zalmoches, was so named because he used to wear the skin of a bear, he transferred his acquaintances to his homeland, Turkey in the far northeast of Greece, and Zalmoxis began his life as a slave to the philosopher, then freed him and later joined the Pythagorean sect. And he gained the love of Pythagoras, to whom he cared for, And he taught him his secret teachings that represent the secret of the secrets, and also taught him the art of serenity of the sick.

Zalmoxis then returned to his people and people, the Jebaitai and told them about the immortality of the soul, and showed them how the body can be healed by purifying the soul. Zalmoxys was then installed king of Gitai .

After his death, he occupied the position of the Lord the Great in the Panithon, that is, their temple that gathers their lords, and the people felt safe and fearless life, the ability to face dangers, and the courage to confront enemies, because they believed that the soul is immortal and remains after death."<sup>86</sup>

A restriction is one of the strongest arguments in support of its reliance on Decayar Jos; porphyri or anyone else in the later tradition is expected to make a more comprehensive rendering

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<sup>85</sup> Iliad 4, 5-60.

<sup>86</sup> See/Stromiere; John, Westbrook; Peter, Divine Harmony, Pythagoras' Life and Teachings 51-54.

of Pythagoras according to the modern Pythagorean theorem about him<sup>87</sup>. Werley gave no reason not to include chapter nineteen, and the vast majority of scholars accept that he is bound by Decayarchus<sup>88</sup> and argues that the passage cannot be derived from Decayarchos because it presents the immortality of the soul with consent, whereas Decayar Jos did not accept it.

However, the passage only mentions that Pythagoras introduced the concept of the immortality of the soul without expressing his approval or rejection and Zahmod lists other features of the chapter that he considers unparalleled in fourth-century sources<sup>89</sup>, but since the evidence is so fragmented, such arguments of silence can have little weight. Nothing in the chapter is late or clearly inconsistent with Decaiar Khos's composition, so the context is considered to derive from Decaiar Khos.

So the Greeks who were before Socrates and Plato believed that the soul would continue to live after death. Pythagoras believed that the soul was immortal and reincarnate.

Before him, Thales of Maltese, the first known Greek philosopher, believed that there is not only an immortal soul in humans, animals and plants but also in things like the magnet that can attract iron ...<sup>90</sup>

The third topic: salvation according to Pythagoras

This salvation is based on certain beliefs of the soul; true life is not life on earth, and what people call life is in fact death, and the body is the graveyard of the soul.

Because the soul is contaminated by its imprisonment inside the body, it is forced to go through an unlimited chain of<sup>91</sup> reincarnation from the body of one animal to the body of another, until it is cleansed of that pollution.

Salvation, in this sense, consists of the freedom of the soul from the cycle of birth and death, and then rebirth, which is a common cycle common to all souls as a prerequisite for the completion of purification or purification. After the soul is freed from the ten shackles of the body, as well as from the successive processes of reincarnation, it regains its original perfection and its right to the company of the gods, so that it may remain with them forever.

This is the prize offered by the Pythagorean doctrine to the beginners. In his view, philosophy determined the purification that finally led to the salvation of the soul.<sup>92</sup>

Thus, we see that Pythagoras recognized only the tangible world, and therefore did not derive it from immaterial principles.

### 3. Conclusion

**The research concluded two important things**

**One of them is the results, the most prominent of which are the following :**

- 1) 1 Pythagoras is a mathematician and philosopher, influenced by Plato and Aristotle.
- 2) Pythagoras contributed to the development of mathematics, and has several very important theories that contributed to the development of mathematics, and has a famous mathematical equation called the Pythagorean theorem.

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<sup>87</sup> Burkert 11972, 122-123

<sup>88</sup> Seen in Burkert 1972, 112, note .... Zahmoud 2012, 157, follows Philip 1966, 139.

<sup>89</sup> 157, 2012A

<sup>90</sup> See / Izzat Qarni - Greek philosophy until Plato 71

<sup>91</sup> See Furley DJ and R. E. Allen, eds. Studies in Pre-Socratic Philosophy Volume 1, The Beginnings of Philosophy. London: Routledge and Keegan Paul.

<sup>92</sup> 2020 Curd Tradition Pythagorean 1996 Sandywell, 19-194

- 3) The Greek scientist lived on the Greek island of Samos, located east of the Aegean Sea, and then moved to Mesopotamia, and then traveled to Egypt, and stayed there for a while. He settled in 532. BC in the Italian city of Cartoni.
- 4) Pythagoras founded a school in Italy, on the island of Crotone in 518 BC, and this school had a special philosophy, and he had followers called the Pythagoreans.
- 5) This school had its own religious philosophical theory, and it included the masters of the people at the time, and the scientist Pythagoras determined for them what to eat and what to wear;
- 6) Accounts of the death of the scientist Pythagoras differed
- 7) Pythagoras believed in the reincarnation of spirits he and his disciples: the transmission of the soul to man, animals, and plants;
  1. Pythagoras argued that the principle of immortality of the soul is contained in the principle of reincarnation .
  2. He believes in the idea of salvation based on certain beliefs of the soul; true life is not life on earth, and what people call life is in fact death, and the body is the graveyard of the soul. Due to the contamination of the soul by its imprisonment inside the body, it is forced to go through an unlimited chain of reincarnation.
  3. Pythagoras recognized only the tangible world, and therefore did not derive it from immaterial principles.

**Second: Among the most important recommendations were the following :**

1. Study the origin of the universe according to Pythagoras .
2. Studying the role of the priests of Egypt on the philosophy of Pythagoras .
3. He made comparisons between the philosophy of Pythagoras and Plato in the doctrine of reincarnation.

At the end of this research, we cannot deny the credit of this scientist Pythagoras, who is considered the most influential scientist in mathematics<sup>93</sup>, geometry and astronomy; he developed many theories in geometry, and was credited with discovering the multiplication table.

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