

The Golden Verses of Pythagoras

"To the travellers who have turned
their faces to the Dawn and their Steps
toward the Eternal Hills is offered this
rich fruit of Wisdom, that, through it,
they may achieve the Understanding of
Knowledge."

Fabre d'Olivet
1813

GOLDEN VERSES OF THE PYTHAGOREANS. (1)

PREPARATION

Render to the Immortal Gods the consecrated cult;
Guard then thy faith (2): Revere the memory
Of the Illustrious Heroes, of Spirits demi-Gods (3)

PURIFICATION

Be a good son, just brother, spouse tender and good father (4)
Choose for thy friend the friend of virtue;
Yield to his gentle counsels, profit by his life,
And for a trifling grievance never leave him (5);
If thou canst at least: for a most rigid law
Binds power to Necessity (6).
Still it is given thee to fight and overcome

Thy foolish passions: learn thou to subdue them (7).
Be sober, diligent, and chaste; avoid all wrath.
In public or in secret ne'er permit thou
Any evil; and above all else respect thyself (8).

Speak not, nor act before thou has reflected.
Be just (9). Remember that a power invincible
Ordains to die (10); that riches and the honours
Easily acquired, are easy thus to lose (11).
As to the evils which Destiny involves,
Judge them what they are: endure them all and strive,
As much as thou art able, to modify the traits:
The Gods, to the most cruel, have not exposed the Sage (12).

Even as truth, does error have its lovers:
With prudence the philosopher approves or blames;
If Error triumph, he departs and waits (13).
Listen and in thine heart engrave my words;
Keep closed thine eye and ear 'gainst prejudice;
Of others the example fear; think always for thyself (14).
Consult, deliberate, and freely choose (15).
Let fools act aimlessly and without cause.
Thou shouldst, in the present, contemplate the future (16).
That which thou dost not know, pretend not that thou dost.
Instruct thyself: for time and patience favour all (17).
Neglect not thy health (18): dispense with moderation,
Food to the body and to the mind repose (19).
Too much attention or too little shun; for envy
Thus, to either excess is alike attached (20).
Luxury and avarice have similar results.
One must choose in all things a mean just and good (21).

PERFECTION

Let not sleep e'er close thine tired eyes
Without thy ask thyself: what have I omitted and what done? (22).

Abstain thou if 'tis evil; persevere if good (23).
Meditate upon my counsels; love them follow them
To the divine virtues will they know how to lead thee (24).
I swear it by the one who in our hearts engraved
The sacred Tetrad, symbol immense and pure,
Source of Nature and model of the Gods (25).
But before all, thy soul to its faithful duty,
Invoke these Gods with fervour, they whose aid,
Thy work begun, alone can terminate (26).
Instructed by them, naught shall then deceive thee:
Of diverse beings, thou shalt sound the essence;
And thou shalt know the principle and the end of All (27).
If Heaven wills it, thou shalt know that nature,
Alike in everything, is the same in every place (28);
So that, as to thy true rights enlightened,
Thine heart shall no more feed on vain desires (29).
Thou shalt see that the evils which devour men
Are of their choice the fruit (30); that these unfortunates
Seek afar the goodness whose source within they bear (31).
For few know happiness: playthings of the passions,
Hither, thither tossed by adverse waves,
Upon a shoreless sea, they blindly roll,
Unable to resist or to the tempest yield (32).
God! Thou couldst save them by opening their eyes (33).
But no: 'tis for the humans of a race divine
To discern Error and to see the Truth (34).
Nature serves them (35). Thou who fathomed it,
Oh wise and happy man, rest in its haven.
But observe my laws, abstaining from the things
Which thy soul must fear, distinguishing them well;
Letting intelligence o'er thy body reign (36);
So that ascending into radiant Ether,
Midst the Immortals, thou shalt be thyself a God.

I offer the Golden Verses without comment as each person will feel the inspiration they offer at different levels. The Golden Verses are the 'credo' of

Pythagoras and the select pupils he taught. While Pythagoras is accredited internationally with his work in geometry and mathematics (who has not heard of Pythagoras' theorem?) right up to modern times, it is little known that he was a student of the Kabbalah - the inner Wisdom teachings of Judaism.

It is improbable that Pythagoras himself wrote the verses - they were the work of one of his students (disciples) who recorded his teachings. As to the personage of Pythagoras - certain schools of thought believe that such a man never existed - that the name Pythagoras is a contraction and derivation of the two names Pathos and Horus. Pathos is the Greek word for suffering and Horus was the Egyptian mythological god of Light - and the indication (meta-physically speaking) is that through suffering and learning from our suffering we can attain the **Light of Life**.