

About Veidos

A note on the word *veidos* to begin with. *Veidos* is an ancient Greek word, the word used by Platon in his writings to denote those good, true, and beautiful primal forms which are the imperishable elements of all real knowledge. The word *veidos* is given here in Greek old spelling. At the end of the 5th century before the current era, the *v* at the beginning of the word was dropped in writing (in speech it had already disappeared), so that the word since that time is written *eidos*. I shall soon explain why the form *veidos* is to be preferred. *Eidos* is usually translated “kind”, “sort”, “form”, or “idea”. The “Platonic ideas”, the “Platonic doctrine of ideas”, etc. are the terms generally used. However, in his recent translation of Platon’s writings into Swedish, Jan Stolpe has consistently used the word “form”. There is an advantage to this. It is essential that we do not lose sight of any one of the several meanings of the word.

I prefer, as said, the word form *veidos*, not only because it is the older and more original one, but above all because it brings out the connection to another branch of Aryan thought more clearly. In ancient Indian thought, the word *veda* holds a very important position. *Veda* is a Sanskrit word meaning knowledge, and as explained in the history of languages it is the same as the Swedish word *veta*, meaning “to know”, and its cognate Old English verb *witan*, meaning the same and surviving in such words as “wit”, “wise”, and “wizard”. *Veda* is the name not only of the most ancient religious and philosophical literature of India, but also the term for higher, inspired knowledge generally. In the Indian tradition it is said the wise men of old, the rishis, beheld the *Veda*, and that the *Veda* is like a tree having its roots in heaven and its branches extending down to the earth. Compare this with what Platon says about beholding the ideas and that the ideas as for their root, origin, and essential being exist in a higher world. That *veidos* is something that you see or behold is clear from the origin of the word *veidos* as well. The root of the word is *vid* or *id*, which means “see” (compare with the Latin *video*, meaning “I see”). The word *veda* is in the nominative *vedas*, and this is the form we should compare with *veidos*, in the nominative as well. The similarity of the two words is not accidental but is due to their common origin in the Proto-Indo-European language. The similarity stands out even more clearly when the Greek *ei* is pronounced as the ancient Greeks did, thus as a long *e* (similar to the *e* in the Swedish word *ved* or German *er*, the *é* in French *été* or in Hungarian *én*). In the Sanskrit language, *e* and *o* are always long vowels, *o* being pronounced like *o* in English more.

To see and to know are related, in part overlapping activities. “All human beings strive by nature after knowing. And one sign is the love of sense-perceptions. For besides their usefulness they are loved for their own sake, and most of them that which is through the eyes. For not only when we are about to do, but also when we intend to do nothing we choose seeing instead of the other ones so to speak. And the cause of this is that of the sense-perceptions this one makes us know the most and reveals many differences to us.” Thus Platon’s disciple Aristoteles begins his book *The Metaphysics* (my version has no literary merit; I translate the Greek text literally and with a minimum of such superfluous words as those which literary translators usually adorn, or rather distort, the text). In the Swedish language, there is the word *inse*, uniting the concepts of seeing and knowing. In the English there is the noun *insight*, meaning the same, but a cognate verb, *insee*, does not exist in contemporary English although it did in early modern English. In German there are *einsehen* and *Einsicht*, in Hungarian *belátni* and *belátás*, expressing the same understanding of the relation of seeing to knowing.

The aim of the website *Veidos* is to publish texts that may serve to inform people and inspire them to our most important work: the work at our own consciousness. The development of consciousness is the most important assignment given us as beings incarnated on the planet

Earth. On this website Veidos, then, I intend to publish texts that do not concern hylozoics in a restricted and specific sense, but are either general esoteric texts, with emphasis on esoteric psychology and pedagogy, or texts not explicitly esoteric but yet treating of human consciousness development, higher ideas, higher intellect. Texts informing about the fourth way system of consciousness development hold an important position here. Also literary texts have their place here in so far as they afford vision and inspiration in the same direction as that in which hylozoics guides us.