

Peter Hubral

The Socrates Code



Rediscovering the long lost Secrets
of Ancient Philosophy with Tai Chi

ALSO AVAILABLE IN THIS SERIES

*The Laozi Code: Key to ancient Chinese and Greek natural life care
and search for truth*

*The Plato Code: The impact of the misconceived Greek philosophía
on the European culture*

Peter Hubral

THE
SOCRATES
CODE

Rediscovering the long lost Secrets
of Ancient Philosophy
with Tai Chi



LOTUS PRESS

Use of the activities in this book is entirely at the user's own risk and the author and the publisher are not liable/do not accept any responsibility for any injury or damage incurred while carrying out or causing anyone to carry out any of the activities described in the book.

This book has been written and published with the greatest possible diligence. All information, however, is given without any warranty. Neither the author nor the publisher will take any responsibility for any damage resulting from the practical instructions given in this book.

Peter Hubral: The Socrates Code - Rediscovering the long lost Secrets of Ancient Philosophy with Tai Chi

Copyright © 2014 by LOTUS-PRESS
Zerhusener Str. 31a
49393 Lohne
Germany

www.lotus-press.com

All rights reserved.

No part of this book may be reproduced, or stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without express written permission of the publisher.

ISBN-13: 978-1500465605

“The sage experiences without abstraction, and accomplishes without action.”

Laozi (Chapter 1)

Comment on the scene on the front cover

The scene (<http://www2.uni-jena.de/journal/unijun00/dionysos.htm>) appears on a Greek vase from the 6th- century BCE. It seems to show three drunken persons, who may be considered to leave a *sympósiōn*, which was in ancient Greece commonly viewed to be a banquet or drinking party, because its etymology refers to *sympinein* that means "to drink together". This interpretation does, however, not apply to the *sympósiōn* described by Plato (Socrates), which is a gathering of practitioners in the state of “psychic drunkenness”, in which they experience the eternally creative *eón* by self-observation (introspection).

Eón or *ón*, which appears as suffix in *sympósiōn*, is, as I show in this book, one of the many Greek equivalents of Taiji (Tai Chi), which is also called Dadao. The terms *eón* (*ón*) or Taiji (Dadao) describe the eternally creative psycho-cosmic world (Gr: *kósmos noétos*) placed between what is known (Being) and unknown (Nonbeing). It is the world that translates the unknown into the known to which we owe all our knowledge. This results from initially confuse (formless) insights (inspirations), which come from the unknown, where our thinking does not get to. No wonder that Taiji (Dadao) is the most important concept in the Taiji-school (Dao-school) of Dao-master Fangfu, who views himself in a genealogy of masters that goes back to the Chinese sage Lao Tzu.

The school offers to its adepts like me the millennial Dao-practice (Daoxing), in which we regularly put ourselves into the “drunken state” indicated in the scene. It is a psychic state that provides us, as I show, with the unusual out of world experience of Taiji (Dadao).

This led me to write this book with the aim to provide, with many detailed arguments, an entirely new (better: the original) interpretation of the *sympósion* and of Socrates (Plato), which changes all that we know about him. He may now be viewed as the Greek Lao Tzu and Lao Tzu may be viewed as the Chinese Socrates.

The self-revelations of the formless Taiji-practice

The postures in the scene perfectly agree with the relaxed quiet FORMLESS TAIJI-STANDING POSTURE that I regularly assume in rigorous stillness in the Dao-practice, which is, however, not performed naked as shown in the scene. Plato (Socrates) calls it the PRACTICE OF DYING (*meléte thanatou*). I exercise it mostly alone, but whenever possible with other practitioners as this is of benefit for each participant. To explain why, requires to know the multi-faceted properties of the life energy Qi, which is the Chinese equivalent of *psyché* as I explain in this book.

The practice (of dying) reveals many a *mystérion* (self-observed secret) in form of an extrasensory experience of *eón (ón)*, to which the ending of *mystérion* and *sympósion* point to. This experience provides as I show – believe it or not - all the original Greek metaphors *astronomía, átomos, kósmos, geometría, idéa, planétes, práxis, psyché, mousiké, sympósion, theoría*, etc., which have their equivalents in my Taiji-school. In particular metaphors with the suffix **on**, like *daimón, eudaimón, theón, paidíon, logistikón, agathon, noumenon, idéon Ándron, zoon politikon, gymnasion, Platon, Philon*, etc. refer to *ón (eón)* or Taiji (Dadao). It makes, as I show, no sense to interpret these metaphors without considering the practice (of dying).

Any Dao-practitioner, who practiced for many years and studied the Pythagorean/ Platonic literature as carefully as I have, will have no difficulty to approve that both traditional schools offer an identical vocabulary, which must result from more or less the same formless practice. He will also easily agree that the support he gets from the Dao-teacher is a very high art. He will accept that Socrates (Plato) must have known this art, which he calls the ART OF MIDWIFERY (Gr: *maieutike téchne*) and which Philon Judeus of Alexandria (c. 15/10 BCE - 40 ACE) calls in *On Drunkenness* the ART OF ALL ARTS (*téchne technón*).

One indication that Philon was a genuine master is, apart from his impressive work, his name Philon, which derives from the two key-metaphors *philia* and *ón (eón)* that refer to the practice. I rigorously revise in this book what is wrongly or insufficiently interpreted into them as a result of not considering it. What is interpreted into *philia* and *ón (eón)* and many other metaphors without it, differs therefore as much from their original meaning as getting drunk (intoxicated) differs from getting “drunk” in the “spiritual way” I indicate and describe in this book.

Who is acquainted with the practice like me and well familiar with the original Greek and Dao vocabulary, will confirm that their contents are more profound than the “poetry” extracted from it by unpracticed interpreters. These claim to recognize, for instance, in the original words *astronomía*, *átomos*, *kósmos*, *geometría*, etc. the loanwords *astronomy*, *atom*, *cosmos*, *geometry*, etc., which is the biggest scam in the history of western philosophy and science. I also accepted it - in a kind of collective cultural delirium - before I gained enough practical Taiji-experience, which made me grasp that there was something seriously wrong with the claim.

I now show in this book that the contents of the original words and loanwords differ completely from each other. The first are metaphors and result from and describe the practice, while the second result from taking the original words literally. The first offer, as I explain in this book, a very profound psycho-cosmic understanding, and the second a superficial understanding of the world. This second understanding results from the familiar interpretation, which I consider an insult to Socrates (Plato) and his disciples!

Why is the practice formless?

The Taiji-practice (of dying) in my school is based on deploying the unique Wuwei-principle: *Do nothing during the practice and observe what emerges (emanates) out of itself*. This principle involves no instructions like those required to perform exercises with forms controlled by the mind. This is equal to saying that the practice (of dying) is formless. This means that it is UNCONDITIONED, which is a necessary requirement to verify the NATURAL LAW (Gr: *nómos*): QUIETNESS CREATES MOVEMENT. This law refers to SELF-MOVEMENT (Gr: *autokinésis*) that goes hand in hand with

reawakening the extra-ordinary senses hidden in all of us.

Wuwei, the natural drive or effect (Wei) from the unknown (Wu), and the self-movement are inseparable. By deploying Wuwei in the quiet standing posture, the Dao-practitioner follows what Daoists call, since the time of Lao Tzu, the Great Path (Dadao). It is the unconditioned path back to nature (Gr: *phýsis*), which for Parmenides is the PATH TO TRUTH (Gr: *aletheía*). It is the path to gather extraordinary UNCONDITIONED KNOWLEDGE (Gr: *epistéme*) by RECOLLECTION (Gr: *anamnésis*). This emerges OUT OF ITSELF and is perceived by SELF-OBSERVATION on the bodily (Xing, Gr: *sóma*), psychic (Qi, Gr: *psyché*) and mental (Shen, Gr: *pneuma*) planes. The psycho-cosmic sensations attained in this way cannot be found in society nor are they accessible to modern science.

What I indicate implies that the unusual knowledge acquired by Socrates (Plato), or generally in Pythagorean/ Platonic schools, was, like the Taiji-knowledge in my school, not directly obtained from the teacher, but only indirectly. The reason is that it emerges out of itself from getting regularly into the creative formless state of “drunkenness” to perceive the formless Taiji (Dadao) or *ón (eón)*. The teacher’s role in this “business” is therefore comparable to that of a midwife who makes sure that the “child (Gr: *paidíon*)” has a healthy birth and gets onto the right track in his (new) life and remains on it! This business is the indicated art of midwifery or art of all arts.

The benefits of the self-moved ascending *psyché*

One indication of the correctness of my interpretation of the scene and all that is connected to it, is that Socrates is often referred to as “standing”, most particularly in Plato's *Symposium*. I offer many indications in this book that he and many of his predecessors and successors certainly knew, like Daoists, the necessity of bodily, psychic and mental self-movements in the “drunken state”, in order to have the *psyché* ascend (transcend this world), because he writes in *Phaedrus*:

The psyché through all her being is immortal, for that which is ever in motion (out of itself) is immortal; ... Only the self-moving, never leaving itself, never ceasing to move, is the foundation and beginning of motion to all that moves (245). ... self-motion

(autokinésis) is precisely the essence and definition of psyché. A body that has an external source of motion is without psyché, but a body moved from within (out of itself) has a living psyché, which implies that the nature (phýsis) of the psyché is what we have said (245e-246a).

Plato mentions the *self-moving nature* of the *psyché* in several *Dialogues*. He defines in *Laws* the *psyché* as a *motion which can move itself*. He connects in *Timaeus* the self-moved *psyché* to the life-energy (Chinese: Qi). All that he writes about the *psyché* is in perfect agreement with the experience gained in my school with the Qi.

He also writes in the *Symposium* in perfect agreement with the Taiji-knowledge acquired on the Great Path (Dadao): *If... man's life is ever worth the living, it is when he has attained (out of itself) this vision of the psyché (soul) of beauty... and if ever it is capable of man to enjoy immortality, it shall then be given to him (212d).*

The above and many other Socratic quotes in this book match very well what is obtained with the Dao-practice. They indicate that Socrates (Plato) was, like Daoists and other sages between the West and the East, aware that practicing regularly without form provides a profound CATHARSIS that movements with forms cannot offer, because these restrict the self-moved *psyché* (Qi).

This self-movement goes, as every experienced Dao-practitioner can confirm, hand in hand with a unique SELF-DIAGNOSIS, SELF-THERAPY, SELF-COGNITION and SELF-HEALING that cannot be found in society. These are self-observed as self-governed and self-steered revelations on all three planes that cannot be questioned by the practitioner. They increase in function of his progress on the Great Path. They give the well-known Socratic words, KNOW THYSELF, a much more profound meaning than the “poetry” that results from taking his words literally.

The consequences of accepting the “poetry”

Let us assume that the rigorous revision of Socrates (Plato) in this book, on the basis of my Taiji-knowledge, is wrong and the “poetry” composed about him since many centuries by “erudite scribes” and modern unpracticed “lovers of wisdom” would be right, then the

obvious conclusion would be that Daoists had a much more profound understanding of the world and the self than he. Wouldn't this be a disgrace? Something for eastern sages to laugh about?

It is for this reason that I have put much effort into this book to show that Socrates and many other Greeks were as clever (profound) in their thinking as practicing Daoists, Buddhists and other Eastern sages. These were certainly not as ignorant as the "poets", who since centuries misconceived and thus distorted this ancient „incredibly profound business“ for not knowing it, thus unwillingly downgrading the wisdom of the ancient Greeks.

Some "poets" even claim in their self-pleasing Eurocentric way that the Greek masters were in their thinking more advanced (illuminated) than those "spiritual gurus" of the East. This is, as I show, not only a confession of failure to grasp the psycho-cosmic origin of the Greek and Western culture addressed in the Pythagorean/ Platonic *philosophía*, the mother of modern philosophy, but it is also a very big cheat. Isn't it time to recognize this and rigorously revise the "poetry" with the help of Eastern wisdom?

CONTENTS

Foreword by Martin Cohen.....	15
Remark by the author.....	20
Acknowledgement.....	22
Introduction.....	23
Overview.....	23
Essential Taiji vocabulary.....	29
Important equivalencies between Taijixue and <i>philosophía</i> . .	34
Part I: The unconditioned approach to extraordinary world and self-perception.....	39
1.0 The masters of the Greek <i>philosophía</i> practised Taiji.....	40
1.1 The Great Path: Source of all Taiji-vocabulary.....	44
1.2 The reason for misinterpreting the Greek <i>philosophía</i>	48
1.3 <i>Philosophía</i> is not philosophy.....	63
1.4 The two kinds of thinking and knowledge.....	68
1.5 Traditional Chinese and Greek thinking are equal.....	76
1.6 How do we think?.....	82
1.7 The transfer of unconditioned knowledge from master to student.....	86
1.8 Key discoveries on the Great Path (Dadao).....	90
1.9 The unconditioned world view of the ancient Chinese and Greeks.....	94
1.10 Wuwei = <i>philia</i> : Origin of Taijixue and <i>philosophía</i>	97
1.11 The discovery of Taijixue and <i>philosophía</i>	100
1.12 We need culture and nature.....	103
Part II: Comparison between Taijixue and <i>philosophía</i>	105

2.0 The two paths in the Chinese and Greek traditions to understand the world.....	105
2.1 Extra-sensory perception of Taiji (BEING).....	116
2.2 The natural and cultural drives: Wuwei = <i>philia</i> and Youwei = <i>neikos</i>	119
3.0 Chinese and Greek <i>kosmogonia</i> : World- and self-creation	124
4.0 Sixiang (4): Living and not living in harmony with nature	154
4.1 Living in harmony with Sixiang (4).....	157
4.2 Science cannot honour Sixiang (4).....	162
Part III: The misinterpretation of the ancient Greeks.....	167
5.0 Misconceived BEING: Source for misinterpretations....	168
5.1 Cosmos.....	169
5.2 Astronomy.....	172
5.3 Geometry.....	172
5.4 Arithmetic.....	175
5.5 Planets.....	179
5.6 Atom.....	182
5.7 Music.....	188
5.8 Ideas (Forms).....	190
5.9 Mathematics.....	192
5.10 Theory.....	195
5.11 Pedagogy.....	197
5.12 Gymnastic.....	199
5.13 Symposium.....	200
5.14 Eros.....	201
5.15 Astrology.....	202

5.16 Theology.....	203
5.17 Dialectics.....	204
5.18 Poetry.....	206
About the author.....	213

*Fame or health — which is dearer?
Your health or possessions — which is worth more?*

Foreword by Martin Cohen

I edit a journal, called *The Philosopher*, which has just celebrated its 100th year. This is not, to be sure, very long in philosophical terms, where texts go back thousands of years, but nonetheless, it gives me a certain perspective on the fads and fashions of philosophy and an opportunity to see a wide range of papers and ideas.

To be frank, a good deal of what we receive at the Journal is not very good stuff, and my job as editor is essentially looking for little glimmers of gold in amongst the gravel. A few years ago, I had no doubt that I had come across just such a sort of thing when a paper came in from a completely unknown German professor – and a professor of physics not philosophy – seeking in the most ambitious terms to overthrow the entire philosophical establishment.

Naturally, the author had had no success previously in communicating his ideas, and in a sense, the paper was barely philosophical at all. Few people in philosophy would give much weight to the words of the Twentieth Century physicist, Werner Heisenberg, who (as Peter says) was not only a good physicist but also a good philosopher, and well aware of the artificiality of natural science: Heisenberg hints at one of the messages in the book, that :

‘... we cannot disregard the fact that natural science is formed by men. Natural science does not simply describe and explain nature; it is a part of the interplay between nature and ourselves; it describes nature in response to our method of questioning (making conjectures). This was a possibility of which Descartes could not have thought, but it makes the sharp separation between the world and the ‘I’ (between object and observer) impossible.’

Such a point is a commonplace in Eastern thought, redolent of Taoism. But Peter’s core thesis, which can be summed up as saying

that what we conventionally study and talk about as being Ancient Greek philosophy (and what you can read in countless introductions is the roots of modern science and mathematics) is a kind of reassuring fiction, repeated so many times that it has acquired the status of incontrovertible truth, despite being at root based on nothing so much as elementary errors in translation – the kind where words that look similar to terms we use are assumed to have the same sense.

Peter gives some very clear examples of the kinds of things he has in mind: *astronomy, atom, cosmos, geometry, idea, planets, practice, psyche, music, symposium, theory*, and so on.

He shows that these have nothing at all to do with the Greek originals *astronomía, átomos, kósmos, geometría, idéa, planétes, práxis, psyché, mousiké, sympósion, theoría*, and so on but have completely different roots in the almost completely neglected Eastern tradition.

The most difficult aspect for an editor like myself, and I am sure for most readers, is that Peter's argument is that these key ideas can only really be understood through the prism of Taoist thought and the practice of the arts of Tai Chi. In modern terminology (which is what Peter uses here) through Daoism and Taiji.

Another problem is that the study uses not one language - English - as I think would be really the practical way forward, but a melange of English, Greek and Chinese – with even a little bit of Farsi and German thrown in. The end result is that this is a book that the author admits is not really possible to really understand without practical Taiji-experience. So why struggle to read it? But I do urge the reader to try, and if necessary, to persevere. There is such a wealth of ideas here, many of which are profound and fundamental and most of which are barely discussed elsewhere.

Take, for instance, the metaphor *astronomía*, conventionally rendered as astronomy. We read about it in Plato's *Republic* (in book VII 529). Here Plato says:

Astronomía forces the psyché to 'look up' and leads us from this kósmos into 'another one'.

There is a very simple, almost childish way to interpret this – something about imagining other worlds going around other stars on a starry night – and there is a very different one which says that here ‘look up’ refers to the advance of the Oriental sages on the Great Path (Dadao) from the conventional, lower world of everyday ‘Being’, to the higher planes of ‘Nonbeing’. *Astronomía* requires “looking up” only in the same sense as does *geometría* (conventionally taken as equivalent to modern notions of ‘geometry’) that are both closely connected to each other. Plato says as much, writing:

We should approach the astronomía in the same way as the geometría

(*Republic* VII, 530b-c).

Peter discusses all this in more detail in this book and in his supplementary books *The Laozi Code* and *The Plato Code*. But his main point is very simple: *astronomía* and *geometría* have nothing at all to do with astronomy and geometry. As he puts it, the original terms are as different in meaning to our modern notions as heaven (in Chinese, Nonbeing = *Wu*) is with the earth (Being = *You*).

Many other interesting examples are discussed here. Some concern Pythagoras, a figure so little understood by conventional philosophers that they often do not discuss him at all. Where we do read about Pythagoras it is to the effect that he is supposed to have had quasi-religious views, not least about numbers. As to this, Peter has no doubt that the interpretations are completely wild. He compares the notion that the Pythagoreans worshipped numbers instead to the traditional formula of the Chinese ‘No laws and no God!’, and instead offers a portrait which seems to provide a plausible way to unify elements of the thought of the Chinese Taoist sage Lao Tzu (Laozi) with both Pythagoras and Plato.

Another story that many readers may be familiar is that told by Plato of a slave boy being taught ‘geometry’ by Socrates. And weren’t the words, ‘Let no one who is ignorant of geometry enter’ written over the door of Plato’s Academy? In fact, they were not, and it makes a very great deal of difference to go back and retranslate *geometría*, as something other than schoolbook ‘geometry’ – which is what Peter Hubral demonstrates, I think entirely convincingly, what must be done. Peter’s interpretation is that it is not geometers who Plato invites in, but *geometrikói*, the term implying, rather, those practitioners following the Great Path – the Parmenidian Path to Truth – in search of equality and justice.

One more powerful image I offer the reader, before they set off on what must be a difficult and challenging read, is that of Socrates standing, ‘as if transfixed’ for hours in the middle of the road while he seemed to struggle with some thought or another. We read about such things in several of Plato’s dialogues, for example the beginning of the *Symposium* or ‘Drinking Party’ dialogue which mentions almost in passing this:

‘... later another servant came in and reported that our friend Socrates had retired into the portico of the neighbouring house. ‘There he is fixed,’ he said, ‘and when I call to him he will not stir.’ How strange, said Agathon; then you must call him again, and keep calling him. ‘Let him alone’, said my informant, ‘he has a way of stopping anywhere and losing himself without any reason. I believe that he will soon appear, do not therefore disturb him.’

Such stories make little sense to modern readers, other than to indicate that Socrates was evidently (a) eccentric, and (b) some sort of thinker. But to those familiar with the Eastern tradition, the sight of people standing immobile is not so bizarre – it is a standard posture of Tai Chi, and if Socrates stood immobile all day and all night as Plato tells us, this could indicate not so much how odd a person he was as how experienced a practitioner (in Tai Chi terms, follower of

the Path to Truth) he was.

With characteristic care for detail, Peter puts it this way:

Standing: The best posture to implement Wuwei.

Wuwei – the Chinese equivalent of Greek *philia* - is the only principle that makes it possible to have “stillness create self-movements” on the mental, psychic and bodily plane. “Standing” is better for this purpose than any other posture. It permits creative unconditioned self-movements of the mind, *psyché* and body in all possible directions to explore the unknown.

The key message that I draw from this book, is that if Tai Chi was central to Socrates’ thinking, then we need to reassess not just his life – but many of the key ideas in Ancient philosophy. Peter Hubral’s paper for the Journal, *The Tao: Modern Pathway to Ancient Wisdom* (published in Volume 99 No. 2, Autumn 2011) was an important first step on that path. Although clearly there is much more that needs to be explored and discovered, this book is a remarkable achievement, one that sheds new light on many of the ancient texts and takes the process of understanding their authors much further.

Martin Cohen

Aquitaine, France, April 2014

Remark by the author

There exist three books in this series - *The Socrates Code*, *The Lao Tzu Code* and *The Plato Code* - that essentially address the same subject: The strong coherency in the search of knowledge, wisdom and health in the traditional Chinese and Greek cultures, which I explain and illuminate from different angles.

The Socrates Code reveals - with a minimum of Tai Chi (Taiji)-knowledge - the impressive equivalence between the teaching of the Daoist sage Lao Tzu (Laozi) and that of Socrates, Plato and other Greek masters who taught the Pythagorean/ Platonic *philosophía*, which is the mother of modern philosophy.

The Lao Tzu Code describes in detail the Daoist Taiji-teaching (Taijixue) that I learned in my Taiji-school and that I used to write the *The Socrates Code* and *The Plato Code*.

The Plato Code shows that it was not, as commonly claimed, the original but the severely misinterpreted Pythagorean/ Platonic *philosophía* that had a strong impact on western philosophy, literature and arts.

I recommend to read the *Socrates Code* before *The Laozi Code* and *The Plato Code*.

Readers who explore the three books to the very end, will find out that the code is discovered by regularly realising a particular meditative formless Taiji-standing posture that is shown on the cover of this book. The code is the same for all three and many other reputed Ancients of different traditional cultures.

It got lost to the western world after the closure of the last Greek

schools of the Pythagorean/ Platonic *philosophía* at the end of the Byzantine Empire. I recognised it in the teaching of Dao-Grandmaster Fangfu.

It is based on the millennial Wuwei-principle – do not act, but let nature act - which was taught by Laozi, because it is the essence of the Dao-practice (Taiji-practice). It leads to body-controlled self-movements which differ very much from what we commonly associate with a priori specified Taiji-movements controlled by the mind.

Acknowledgement

I am indebted to Zhiwei Chen, Stephen Callaghan, Martin Cohen, Wilson Figueiro, Daniel Link, Michael Ludwig, Tijmen Jan Moser, Gerardo Quiroga-Goode and Walter Söllner for constructive comments.

Introduction

Heraclitos somewhere says that all things are in progress and nothing stays still, and linking existing things to the stream of a river he says that you could not step twice into the same river.

Plato (Cratylus 402a)

Overview

I was introduced in 1997 by Dao-master Fangfu to the Taiji (Tai Chi)- or Dao-practice (Daoxing) that originated ca. 5000 BCE in China. It was conveyed thereafter until today in Fangfu's Taiji-school in an uninterrupted genealogy of Dao-masters (Taiji-masters) that includes Laozi (Lao Tzu, Laotse, 6th century BCE), the author of the most popular book of China, the *Daodejing*.

Taiji-practice requires regularly practising in a relaxed still meditative standing position that leads increasingly to super-sensory knowledge, which is called Taijixue (Taiji-knowledge). It is expressed by the Dao-vocabulary (Taiji-vocabulary) Dao, Taiji, Wuwei, Youwei, Qi, Yin and Yang, etc, which is now increasingly establishing itself in the West due to the attention that more and more westerners give to Traditional Chinese Medicine (TCM), Taiji-exercises, martial arts, acupuncture and other Chinese health care methods.

I discuss in this book the Taiji-vocabulary for two reasons. Firstly, I want to introduce readers to the work of Laozi, whose teaching is still alive, which is hardly known. It is based on the Taiji-practice offered in my Taiji-school. Secondly, because I use the Taiji-vocabulary to interpret such ancient Greek masters like Pythagoras, Parmenides, Thales, Heraclitos, Democritus, Empedocles, Socrates and Plato.

I claim and justify that these were familiar with the contents of the Taiji-vocabulary, but had their own terminology for it. What I indicate implies that they practised Taiji more or less in the way I do.

I present a list of the Taiji-vocabulary that I use in this book at the end of this Introduction in List 1. I complement it in List 2 with a second list of original Greek words, which I revise in this book, because I consider them severely misinterpreted. Further Chinese and Greek vocabulary is found in the Glossary at the end of *The Plato Code*.

The Pythagorean/ Platonic genealogy

The mentioned Greek masters and many others cited in this book belong to what I call the Pythagorean/ Platonic genealogy, with Socrates being - in the view of Plato - one of the most eminent masters of this lineage. Socrates therefore entered into the title of the book. However, any other Greek master of the same genealogy could substitute him, because they all taught, as I will show, the same Pythagorean/ Platonic *philosophía*, which I call shortly *philosophía* and illuminate throughout this book. It is the mother of modern philosophy. As I will show, mother and daughter have apart from a seemingly common language almost nothing to do with each other. They live in two different worlds!

The need to rigorously revise the misinterpreted *philosophía*

It is commonly agreed among philosophers that the *philosophía* is the root of western science, music and cosmogony (cosmology) as indicated by the loanwords astronomy, atom, cosmos, geometry, idea, planets, practice, psyche, music, symposium, theory, etc, which are derived from the respective originals.

I cannot support this because I compare the original vocabulary, from which the loan words are derived, with that of my Taiji-school (Taijixue). I conclude from the very good match between the Taiji-