**Key Terms**

*Pinyin*  
(Wade-Giles)

**天命**  
*Tianming*  
(T'ien ming)

The Mandate of Heaven

**道**  
*Dao*  
(Tao)

The Way

**德**  
*De*  
(Te)

Virtue, Power

**心**  
*Xin*  
(Hsin)

Heart/Mind

**君子**  
*Junzi*  
(Chün-tzu)

the gentleman, the exemplary person

**仁**  
*Ren*  
(Jen)

goodness, benevolence

**禮**  
*Li*

propriety, ritual

**義**  
*Yi*

rightness

**孝**  
*Xiao*  
(Hsiao)

filiality
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忠
Zhong
(Chung)

conscientiousness, loyalty

恕
Shu

altruism, reciprocity

智
Zhi
(Chih)

wisdom

兼愛
Jian'ai
(Chien ai)

universal love, impartiality

無為
Wuwei
(Wu wei)

non-action, spontaneous natural action

the polarity of the female:
darkness, emptiness, nothing, doing nothing, passivity,
below, behind, still, small, weak, soft, bent
ignorance

陰
Yin

the polarity of the male:
brightness, fullness, something, doing something,
activity, above, before, big, strong, hard, straight
knowledge

陽
Yang
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**QUESTIONS**

1. What was meant by the “Mandate of Heaven” and how might this concept have been important in the development of philosophy in ancient China? How did conditions in pre-Confucian China influence the development of Chinese philosophy? What was the central problem that stimulated the development of philosophy in this fertile period?

2. What did Confucius mean by the “dao” and what was his recommendation for attuning society to the dao? Why might Confucianism be regarded as a “social humanism”?

3. What is de and how is de related to the dao?

4. What did Confucius mean by the junzi and why is there an obligation for the junzi to enter public life? What are the characteristics of a junzi?

5. What is ren and why might ren be considered the very heart of Confucian philosophy?

6. What is the difference between the virtues of li, xiao, and yi and how are these virtues related to ren?

7. How are zhong and shu a single thread tying together the dao of Confucius?

8. What was Mo Zi’s criticism of the Confucian dao? What was the central teaching of the Mohist dao?

9. How did Mengzi extend the teaching of Confucius? What are the four virtues of the junzi according to Mengzi? How did Mengzi argue for his view that humans are essentially good?

10. What are the differences between Mengzi and Xunzi’s interpretation of Confucianism? Why does Xunzi think that human beings are inclined to be evil? How does this view shape Xunzi’s Confucianism?

11. How does the Daoist notion of the dao differ from the Confucian dao? Why does the Daodejing begin with the famous line “The dao that can be put into words is not really dao.”?

12. What is the secret to attuning to the dao according to the Daodejing? What is meant by wu-wei? What role do the concepts of yin and yang and qi play in the teaching of the Daodejing?

13. Using one of the stories from the Zhuangzi explain how Zhuangzi develops the philosophy of Daoism.