**Chinese philosophy** **中国[哲学](https://zh.wikipedia.org/wiki/%E5%93%B2%E5%AD%A6" \o "哲学)**（古称[诸子百家](https://zh.wikipedia.org/wiki/%E8%AF%B8%E5%AD%90%E7%99%BE%E5%AE%B6)）

**Chinese philosophy** originates in the [Spring and Autumn period](https://en.wikipedia.org/wiki/Spring_and_Autumn_period" \o "Spring and Autumn period) and [Warring States period](https://en.wikipedia.org/wiki/Warring_States_period" \o "Warring States period), during a period known as the "[Hundred Schools of Thought](https://en.wikipedia.org/wiki/Hundred_Schools_of_Thought" \o ")",

1 Spring and autumn period + Warring States period

[1.1儒家](https://zh.wikipedia.org/wiki/%E4%B8%AD%E5%9B%BD%E5%93%B2%E5%AD%A6#%E5%84%92%E5%AE%B6) Confucianism

[1.2道家](https://zh.wikipedia.org/wiki/%E4%B8%AD%E5%9B%BD%E5%93%B2%E5%AD%A6#%E9%81%93%E5%AE%B6) Taoism

2 Han Dynasty and Tang Dynasty

[2.1佛教哲学](https://zh.wikipedia.org/wiki/%E4%B8%AD%E5%9B%BD%E5%93%B2%E5%AD%A6#%E4%BD%9B%E6%95%99%E5%93%B2%E5%AD%A6) Buddhim

Although much of Chinese philosophy begins in the Warring States period, elements of Chinese philosophy have existed for several thousand years; some can be found in the [Yi Jing](https://en.wikipedia.org/wiki/I_Ching) (the Book of Changes), an ancient compendium of [divination](https://en.wikipedia.org/wiki/Divination), which dates back to at least 672 BCEIt .

Group 1: 儒家Confucianism

<https://en.wikipedia.org/wiki/Confucianism>

Confucianism is a philosophical school developed from the teachings of Confucius collected and written by his disciples after his death in The Analects, and in the Warring States period, Mencius in The Mencius and Xunzi in The Xunzi. It is a system of moral, social, political, and religious thought that has had tremendous influence on Chinese history, thought, and culture down to the 20th century. Some Westerners have considered it to have been the "state religion" of imperial China because of its lasting influence on Asian culture. Its influence also spread to Korea, Japan, Vietnam and many other Asian countries.

Confucianism reached its peak of influence during the Tang and Song Dynasties under a rebranded Confucianism called Neo-Confucianism. Confucius expanded on the already present ideas of Chinese religion and culture to reflect the time period and environment of political chaos during the Warring States period. Because Confucius embedded the Chinese culture so heavily into his philosophy it was able to resonate with the people of China. This high approval of Confucianism can be seen through the reverence of Confucius in modern-day China.

The major Confucian concepts include rén 仁 (humanity or humaneness), zhèngmíng 正名 (rectification of names; e.g. a ruler who rules unjustly is no longer a ruler and may be dethroned), zhōng 忠 (loyalty), xiào 孝 (filial piety), and li 禮 (ritual). Confucius taught both positive and negative versions of the Golden Rule. The concepts Yin and Yang represent two opposing forces that are permanently in conflict with each other, leading to perpetual contradiction and change. The Confucian idea of "Rid of the two ends, take the middle" is a Chinese equivalent of Hegel's idea of "thesis, antithesis, and synthesis", which is a way of reconciling opposites, arriving at some middle ground combining the best of both. Confucius heavily emphasized the idea of microcosms in society (subunits of family and community) success's were the foundations for a successful state or country. Confucius believed in the use of education to further knowledge the people in ethics, societal behavior, and reverence in other humans. With the combination of education, successful family, and his ethical teachings he believed he could govern a well established society in China.

Group 2 道家Taoism

<https://en.wikipedia.org/wiki/Taoism>

Daoism is a philosophy and later also developed into a religion based on the texts the Tao Te Ching (Dào Dé Jīng; ascribed to Laozi) and the Zhuangzi (partly ascribed to Zhuangzi). The character Dao 道 (Dao) literally means "path" or "way". However, in Taoism it refers more often to a meta-physical term that describes a force that encompasses the entire universe but which cannot be described nor felt. All major Chinese philosophical schools have investigated the correct Way to go about a moral life, but in Taoism it takes on the most abstract meanings, leading this school to be named after it. It advocated nonaction (wu wei), the strength of softness, spontaneity, and relativism. Although it serves as a rival to Confucianism, a school of active morality, this rivalry is compromised and given perspective by the idiom "practise Confucianism on the outside, Taoism on the inside." Most of Taoism's focus is on what is perceived to be the undeniable fact that human attempts to make the world better actually make the world worse. Therefore, it is better to strive for harmony, minimising potentially harmful interference with nature or in human affairs.

Group 3 墨家Mohism

<https://en.wikipedia.org/wiki/Mohism>

Mohism or Moism (Chinese: 墨家; pinyin: Mòjiā; literally: 'School of Mo') was an ancient Chinese philosophy of logic, rational thought and science developed by the academic scholars who studied under the ancient Chinese philosopher Mozi (c. 470 BC – c. 391 BC) and embodied in an eponymous book: the Mozi. It evolved at about the same time as Confucianism, Taoism and Legalism, and was one of the four main philosophic schools from around 770–221 BC (during the Spring and Autumn and Warring States periods). During that time, Mohism was seen as a major rival to Confucianism. Although its influence endured, Mohism all but disappeared as an independent school of thought.

And 法家Legalism (Chinese philosophy)

<https://en.wikipedia.org/wiki/Legalism_(Chinese_philosophy)>

Fajia (Chinese: 法家; pinyin: Fǎjiā)or Legalism is one of Sima Tan's six classical schools of thought in Chinese philosophy. Roughly meaning "house of Fa" (administrative "methods" or "standards"), the "school" (term) represents some several branches of realistic statesmen or "men of methods" (fashu zishi) foundational for the traditional Chinese bureaucratic empire. Compared with Machiavellianism, they have often been considered in the Western world as akin to the Realpolitikal thought of ancient China, emphasizing a realistic consolidation of the wealth and power of autocrat and state, with the goal of achieving increased order, security and stability.Having close ties with the other schools, some would be a major influence on Taoism and Confucianism, and the current remains highly influential in administration, policy and legal practice in China today.

Though Chinese administration cannot be traced to any one person, emphasizing a merit system administrator Shen Buhai (c. 400 BC – c. 337 BC) may have had more influence than any other, and might be considered its founder, if not valuable as a rare pre-modern example of abstract theory of administration. Sinologist Herrlee G. Creel sees in Shen Buhai the "seeds of the civil service examination", and, if one wished to exaggerate, the first political scientist. The correlation between Shen's conception of the inactive (Wu wei) ruler responsible for examination into performance, claims and titles likely also informed the Taoist conception of the formless Tao (name that cannot be named) that "gives rise to the ten thousand things."

Concerned largely with administrative and sociopolitical innovation, Shang Yang (390–338 BC) was a leading reformer of his time. His numerous reforms transformed the peripheral Qin state into a militarily powerful and strongly centralized kingdom. Much of Legalism was "principally the development of certain ideas" that lay behind his reforms, and it was these that helped lead to Qin's ultimate conquest of the other states of China in 221 BC.

Shen's most famous successor Han Fei (c. 280 – 233 BC) synthesized the thought of the other "Fa-Jia" in his eponymous text, the Han Feizi. Written around 240 BC, the Han Feizi is commonly thought of as the greatest of all Legalist texts, and is believed to contain the first commentaries on the Tao te Ching in history. The grouping together of thinkers that would eventually be dubbed "Fa-Jia" or "Legalists" can be traced to him, and The Art of War would seem to incorporate Taoist philosophy of inaction and impartiality, and Legalist punishment and rewards as systematic measures of organization, recalling Han Fei's concepts of power (shi) and tactics (shu). Attracting the attention of the First Emperor, It is often said that succeeding emperors followed the template set by Han Fei.

Calling them the "theorists of the state", sinologist Jacques Gernet considered the Legalists/Fa-Jia to be the most important tradition of the fourth and third centuries BC, the entire period from the Qin dynasty to Tang being characterized by its centralizing tendencies and economic organization of the population by the state. The Han dynasty took over the governmental institutions of the Qin dynasty almost unchanged. Endorsement for the "school" of thought peaked under Mao Zedong, hailed as a "progressive" intellectual current.

Group 4 佛家Buddhism

<https://en.wikipedia.org/wiki/Buddhism>

Buddhism (/ˈbʊdɪzəm/, US also /ˈbuːd-/) is the world's fourth-largest religion with over 520 million followers, or over 7% of the global population, known as Buddhists. Buddhism encompasses a variety of traditions, beliefs and spiritual practices largely based on original teachings attributed to the Buddha and resulting interpreted philosophies. Buddhism originated in ancient India as a Sramana tradition sometime between the 6th and 4th centuries BCE, spreading through much of Asia. Two major extant branches of Buddhism are generally recognized by scholars: Theravada (Pali: "The School of the Elders") and Mahayana (Sanskrit: "The Great Vehicle").

Most Buddhist traditions share the goal of overcoming suffering and the cycle of death and rebirth, either by the attainment of Nirvana or through the path of Buddhahood. Buddhist schools vary in their interpretation of the path to liberation, the relative importance and canonicity assigned to the various Buddhist texts, and their specific teachings and practices. Widely observed practices include taking refuge in the Buddha, the Dharma and the Sangha, observance of moral precepts, monasticism, meditation, and the cultivation of the Paramitas (virtues).

Theravada Buddhism has a widespread following in Sri Lanka and Southeast Asia such as Myanmar and Thailand. Mahayana, which includes the traditions of Pure Land, Zen, Nichiren Buddhism, Shingon and Tiantai (Tendai), is found throughout East Asia.

Vajrayana, a body of teachings attributed to Indian adepts, may be viewed as a separate branch or as an aspect of Mahayana Buddhism. Tibetan Buddhism, which preserves the Vajrayana teachings of eighth-century India, is practiced in the countries of the Himalayan region, Mongolia, and Kalmykia.