

## ABSTRACT

*ming* is an important idea in Chinese philosophy. It has a variety of meanings. The present study aims to do a general survey of the idea in *xian qin* period ( B.C.1059-B.C.221 ). In *shang shu* ( The Book of History ) and *shi jing* ( The Book of Odes ) , *ming* refers to heavenly mandate with religious connotation. After a process of humanistic transformation, *ming* now acquires a strong moral sense, symbolically represented by the Emperor *Zhou wen wang* . In both *Confucius* and *Mencius*, *ming* has two meanings: In some contexts, it means fate, while in others it means innate moral endowment as *xin* and *xing*, and this is the sense *Confucius* and *Mencius* mostly emphasize. In *Zhuang zi*, *ming* predominantly mean fate, but he advances an attitude toward fate so that one can remain spiritually free and independent from its dictates. *Mo zi* vigorously attacks the popular belief of *ming* that connotes predestinate fatalism.

keywords: *ming*, *tain- ming*, fate, fatalism, *y*, virtue, *xing*