

On the Transcendence of Morality in The Romance of the Three Kingdoms

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Abstract: The world often likes to judge the good, evil, beauty and ugliness of food with its own values, i.e. moral standards, but the author believes that not all things can be judged in this way. In this paper, the author will take the Romance of the Three Kingdoms as an example to analyze the transcendence of morality in the Romance of the Three Kingdoms from the aspects of morality and artistic value.

The word "morality" can be traced back to the ancient thinker Lao Tzu's book "Tao Te Jing". Lao Tzu said, "Dao Sheng, De Zhu, and Material Shape are bound to become one." It is noble to respect all things without respect for morality. The dignity of Tao, the nobility of virtue, the life of Fu Mo is natural. "Tao" refers to the law of natural operation and the philosophy of the world, while "virtue" refers to the character and virtue of a person born in the world. But at that time, Tao and virtue were two independent and unrelated concepts, and there was no word of morality. The word "morality" can also be traced back to Xunzi's "persuasion to learn", in which there is a saying that "learning from etiquette is the end, and the husband is the pole of morality". Here, morality is a combination of the two concepts of Tao and virtue, but its meaning is different from the original one. Tao is a combination of direction, method and technology, while virtue is a combination of accomplishment, quality and attribute. Morality is both a philosophy of one's life and a pursuit of one's life.

Morality in modern society is more an ideology, which is the common agreement of people and the norm of life and behavior. Morality often represents a positive value orientation for society. People judge the legitimacy of other people's behavior through morality. Therefore, morality is more often based on good and evil. It evaluates a person's behavior through the comments of the whole social media, personal inner value judgment and traditional habits, and then adjusts the relationship between people and people as well as between people and society. On the basis of it, morality also has the functions of guidance, education, recognition and regulation. In the traditional culture of our country, the basic moral concept is "benevolence". It has become an ideology in social life, and it has also become the bottom line for people to do things. Moral demands and help people. If there is no morality or lose it, human society will be difficult to be good and people will be in a bad society. It can be said that it is an inferior animal world, and people will naturally be irrational. Morality does have far-reaching and profound influence on people, but it can not expand or exaggerate the scope of morality. We can't judge everything by good and evil. Everything is not so absolute. It's like there are no absolute good people and no absolute evil people. In fact, as far as people are concerned, they are all contradictions between good and evil, let alone other things, especially literary works beyond the scope of morality. Literature belongs to art, while art belongs to the category of aesthetics. It is true that beauty and ugliness in aesthetics overlap with good and evil in many cases, but we should realize that beauty and ugliness can not be easily judged by good and evil in the aesthetic world, because there will be exceptions. The following article will take the Romance of the Three Kingdoms as an example to analyze the transcendence of this work to the moral category.

1. The Achievements of The Romance of the Three Kingdoms

"Blue-faced Dou Erdun stole Royal Horse, red-faced Guangong War in Changsha, yellow-faced Dianwei, white-faced Cao Cao, Black-faced Zhang Fei called Chao Chao..." This is a speech in "Rap and Sing Facebook". In fact, through this song, we can see the influence of "Romance of the

Three Kingdoms" on Beijing Opera. In addition, we can also see the figure of "Romance of the Three Kingdoms" on major screens. So why do people enjoy the endless remake of The Romance of the Three Kingdoms? Of course, besides being profitable, I believe that it is more profitable to bring such a great chapter of achievements from all walks of life onto the stage. Next, the author will analyze it from the aspects of art, literature and society.

1.1 War Description

Firstly, there are various characteristics in the description of war. The book describes many wars, which can be roughly divided into land, water or land-water mixed centralized warfare, such as flooding the seven armies; but at the same time, it can be divided into attack, defense or ambush, sneak attack; or positions, guerrilla warfare; or the main general competition, or the two armies scuffle, in a word, in various forms. Secondly, the combination of military operations and political strategies can be achieved. For example, Cao Cao's invasion to the South was not a headless fly, but a purposeful one, acting to achieve great unity. Mr. Wolong Zhuge Liang's Southern Expedition was to settle disputes between Shu and Meng Huo, a southern barbarian minority, in order to stabilize the rear, and thus to fight back against the powerful Cao Wei forces with all one's might. Thirdly, the success or failure depends on the wisdom geometry. In the Romance of the Three Kingdoms, apart from war, the most brilliant is probably the intelligence that nobody can master. As a king, he will be able to adopt the good plans of his subordinates, judge the situation of the enemy and ourselves correctly, distinguish the traitors objectively and faithfully, and be calm and unhurried. In this book, wars continue. Its success or failure is closely related to wisdom and planning. Finally, the mystery of the book lies in that the focus of the pen and ink is not on people, not on depicting war scenes, but more on describing characters, so that everyone can stand in front of the reader vividly. Absorbing the experience of describing war in Zuo Zhuan, we write strategy in detail and war in brief; describe winner in detail, weaker in detail; describe winner in detail and loser in brief. In several confrontations, the character and image of the characters are gradually enriched [2].

1.2 Image-building

In the novel, the most important thing has always been the characterization, or the characterization. Whether the novel is good or not depends on whether the characters are full. In The Romance of the Three Kingdoms, there are various distinct characters. Gao Similar Sun once criticized the Romance of the Three Kingdoms in Shi Lue, saying: "As for the writing of people, there are biases, so as to show Liu Bei's length and falsehood, as well as Zhuge's wisdom and proximity to demons; only Guan Yu, with many good words and brave feelings, can be seen from time to time." Such an evaluation has led to the influence of critics in the past, who dare not overthrow his statement, and almost become the conclusion of The Romance of the Three Kingdoms, but this understanding is biased in the author's view. The distinct intentions of loyalty and treason can be seen in the characterization of The Romance of the Three Kingdoms. It seems that beauty, ugliness, good and evil can be judged by the category of morality, but in fact, it is not so clear that each character, as an independent individual in the novel, has its own advantages and disadvantages. For example, although Zhuge Kongming had planned his strategy and made good use of his knowledge, he was not entirely without fault. For example, the world scolds Cao Cao as a traitor, but in fact, as a general of the army, the Sovereign of a country is not without merits. Although Guan Yu is regarded as a symbol of loyalty, he is self-righteous and arrogant, often ignoring the overall situation, competing with Ma Chao forcefully, not being impressed by the five tigers, abusing Sun Quan and other incidents, which ultimately led to failure because he despised Lu Xun. Everything in them is enough to show that people can not be judged by simple right and wrong [1].

1.3 Chapter Layout

Any work, which can be praised by later generations, must have its excellence. Whether music score, article writing or skeleton composition of a person, can be praised, mostly have a certain

rigorous logical structure. Therefore, the Romance of the Three Kingdoms not only has its advantages in characterization, but also has a very rigorous logic in its layout. For example, from the point of view of the national line, the rise and fall of the three countries in general. The author takes this as the basic framework of the article, and fills it with the concrete actions of the characters and the development of the war. From the Yellow Towel Rebellion to the Red Cliff War, from the tripartite triumph of the Three Kingdoms to the death of Zhuge Liang, and finally the Cao family unified the world, these three stages led the vertical development of the whole novel. During this period, we brought out the complicated war disputes and different battles among different countries, as well as the tactics of military officers and general Wenchen, and finally formed a complete history. According to the echo characteristics of the traditional Chapter novel. Make the beginning and end coherent, forming a rigorous novel system. In addition, as the Romance of the Three Kingdoms is a war-themed novel, it can also clear the context around the war. For example, we can take the three major battles of Guandu, Chibi and Yiling as the main lines and join other auxiliary battles to form a complete war system. This analysis is also very rigorous. So we can see that the structure of the Romance of the Three Kingdoms is perfect from any aspect. It is impossible to judge its good and evil from its content.

2. Beauty, ugliness, good and evil cannot be compared.

In fact, beauty, ugliness, good and evil can not be compared, because they belong to different categories, good and evil belong to the moral category, while beauty and ugliness belong to the aesthetic category. But because many things in reality conform to the common judgment of these two categories, many people tend to confuse when they use traditional values to make judgments. But this point is not applicable in the Romance of the Three Kingdoms, which is also her transcendence of morality in the Romance of the Three Kingdoms. The best example is Cao Cao. As we all know, Liu Bei Group, as a positive role in The Romance of the Three Kingdoms, has been carrying out the great cause of rejuvenating the Han Dynasty. On this road, Cao Cao is the biggest villain who obstructs him, but in the novel, it has not been too vilified. In terms of morality, Cao Cao, who said that he would rather teach me to bear the burden of the world than the rest of the world, and who was guilty of treachery, hypocrisy and brutality, was in any case a selfish and selfish villain. But sometimes it is also lovely. The beauty of Cao Cao's "evil" image is mainly reflected in his wisdom. A great part of the reason why he succeeded in the end was his foresight. Secondly, his mind and demeanor. Cao Cao knows that in such a troubled world, if he wants to get a place, he must have the support of talents. Faced with Zhang Xiu's surrender, he not only accepts and appoints him as a general. Can also humorously say: "There are minor mistakes, do not bear in mind." We can forgive our former enemies without prejudice. Aren't such adulterers cute?

3. Conclusion

According to the above, it is not difficult to see that not everything has a standard. The value of The Romance of the Three Kingdoms lies in that it can be judged by morality, but it goes beyond the scope of morality. So it is not unreasonable that a great book has been circulated so far.

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