

A Summary of the Research on Zhuge Liang's Beliefs

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Abstract: In recent years, the related research on Zhuge Liang's belief has gradually attracted people's attention. The research on Zhuge Liang's image mainly comes from historical documents. Under the influence of literature, drama and myths and legends, the image of Zhuge Liang has become more abundant. It can be seen in most of the literature works that Zhuge Liang combines many qualities such as "loyalty", "wisdom", "virtuous minister", "good general", "clear discrimination" and "extreme filial piety". After the baptism of history and the cleaning of sand, the belief in Zhuge Liang gradually formed and became a cultural symbol. By consulting and collecting a large number of materials, the article will discuss the image of Zhuge Liang's belief, the connotation of Zhuge Liang's belief, and the development of Zhuge Liang's belief and its reasons.

Keyword: Faith Image; Faith Connotation; Sociology

1. Introduction

Zhuce Liang's belief, which is widely admired by the grassroots, has been admired by rulers and grassroots people of all dynasties for its moral quality of uprightness, dedication, incomparable loyalty, clear rewards and punishments, and extraordinary wisdom. In the sixth year of Jingyao, the official belief in Zhuge Liang officially began. At that time, the imperial court built a temple for Zhuge Liang in Mianyang. Since the Tang Dynasty, the image of a "military general" has been transformed into a "literary minister", which has been vigorously promoted. Zhuge Liang's belief is not only prosperous in Shu, but also widely exists in Yunnan, Shaanxi, Shanxi and other places. Through this article, the author aims to explain the image of Zhuge Liang's belief, Zhuge Liang's belief and the reasons for its formation.

2. The image of Zhuge Liang

In the literary work Romance of the Three Kingdoms, Zhuge Liang usually wears a feather fan and scarf in his hand, wears a cloud-crane robe, burns incense and sits in front of a harp with a calm expression, or wears a seven-star robe and holds a seven-star sword when he prays for rain. ^[1]These descriptions add up to make Zhuge Liang resemble a Taoist priest. Yuan Huai said in "Zhuge Gong Lun": "Liang's marching army is quiet and stoic, quiet and easy to move, and stoic to advance and retreat." ^[2]Zhuce Liang brought his "quiet and steady" self-cultivation morality and style of doing things to those who marched and fought. On the battlefield. It can be seen that the Daoist style and character are fully expressed in Zhuge Liang. In fact, the research on the image of Zhuge Liang first appeared in the "Three Kingdoms" written by a famous historian of the Western Jin Dynasty. This book collected, organized and analyzed a large number of historical materials. Through this book, we can more objectively recognize the objective and true image of Zhuge Liang in history. In this "Three Kingdoms", Chen Shou pointed out that compared with Zhuge Liang, who was known to people before, "Ran Liang is talented, Yu Zhirong is strong, and clever strategies are short." And "It can be said to be a good talent who knows how to govern. However, after years of moving the public and failing to make progress, he should change his strategy, not his strength!" ^[3]This passage means that Zhuge Liang's military ability is average, and his ability to govern the country is better than his. Military ability is more advantageous. On this issue, some scholars hold opposite opinions to Chen Shou. Through the evaluation of Zhuge Liang by other characters in the "Three Kingdoms", it can be basically determined that Zhuge Liang is good at "internal affairs" rather than "military", and the stability and prosperity of Shu Kingdom also illustrates this from the side.

In "Three Kingdoms. Shu Zhi. Zhuge Liang's Biography", the later master Liu Shan received a memorial from Zhuge Liang, which wrote: "Chengdu has more than 800 mulberry fields, and the thin fields are as much as 15 hectares. However, if the minister is in office outside, there is no other

arrangement. If the minister is a hundred years old, he must not have surplus silk inside and surplus outside, so as to humiliate His Majesty." This record shows that Zhuge Liang was in a high position, but he was able to be honest and upright. Self-discipline, fair and honest for officials, and do not use the power in their hands to seek benefits for themselves. In 2007, Liu Bei and Zhuge Liang officially competed in the Central Plains. Zhuge Liang went to Jiangdong to form an alliance with Sun Quan to form a coalition and defeated Cao Cao in the Battle of Chibi. Later, Liu Bei was defeated in Yiling and died in Yong'an City (now Fengjie, Chongqing). When he was about to die, Liu Bei confessed his unfinished wish to "take Qamdo in the north and rejuvenate the Han Dynasty". After Liu Bei's death, Zhuge Liang assisted Liu Shan, the later master, and kept his ministers' way. Finally, due to exhaustion and overwork, he died of illness in Wuzhangyuan (now Qishan County, Baoji). The rulers of the Tang and Qing dynasties all made high social evaluations of Zhuge Liang. For example, Emperor Qianlong wrote in his "Five Sages Temple": "Wang Xiang and Wang Lan can be full of filial piety. The origin is that Zhuge is a whole person."^[4]This statement by Emperor Qianlong basically represents the Chinese ruler's affirmation and admiration for Zhuge Liang's moral quality.

It was Luo Jing who deified and developed the image of Zhuge Liang. He was a writer of literature in the Qing Dynasty. In his postscript to "Rebuilding Wollongong and the Completion of Gongye Wuhou Temple", he said: "The spirit of the prince is in Wanye, disasters must be overcome, disasters must be defended, and waters must be defended. Drought, disease, and prayers are not unreasonable, so when I was young, I went to Lala and made sacrifices at the temple." People's Daihou is like their parents. Today's Hou Temple is new, interesting and effective, and it is inherently indifferent to the future. People's admiration is due to Hou Yi, and Hou's loyalty and morality are enough to inspire people?^[5]It can be seen here that the common people are not only attracted and respected by Zhuge Liang's personality charm, but also deified him, turning him into a folk belief in God that can resist natural disasters and man-made disasters. During the farming period, he invented many farming utensils, which brought many benefits to the people in Bashu, and solved the vital interests of the people in their daily lives. Therefore, he was supported by the people in Shu, making his image more and more tall. Because Zhuge Liang's belief has a broad popular base, especially in the Qing Dynasty, the rulers followed the trend and established Zhuge Liang's loyalty to the monarch, patriotism, wisdom, and dedication to become a typical example used by the ruler to set a moral model for the general public.

For literary monographs such as "Three Kingdoms", most people did not read them, but many people knew about Zhuge Liang's character image, personality, quality, and behavior style. Based on the author's research on the beliefs of Zhuge Liang in Wuzhangyuan Zhuge Liang Temple and the surrounding areas and the data of field interviews, it can be seen that during the Ming and Qing dynasties, a number of local novels, myths and legends, operas and poems and songs emerged to appreciate and praise Zhuge Liang. Literary works were quickly expressed in more accessible words by local intellectuals and elites. In the late Qing Dynasty, when Hu Shengyou, the magistrate of Qishan, arrived in Qishan, he suggested that the wealthy businessmen and the public donate together to rebuild the Zhuge Liang Temple. When rebuilding the temple, he wrote the poem "Rebuilding Wuzhang Yuanwuhou Temple". Said: "On the sixth day of Qishan, the gentleman is daring and arrogant; this body should be astonished, and he will hold the flag when he is old; the restoration of the sky is unpredictable, and the determination to survive or die is unrelenting; the temple is still there, and the worship and memory are diligent."^[6]The poem praises Zhuge Liang for not forgetting his original intention. , After going through hardships and dangers, serving the country with loyalty. Official admiration, folk myths and works of art, coupled with special historical background reasons allow Zhuge Liang to realize the transformation from "human to god", shaping his extremely high military talent and morality Self-cultivation depicts the image of a "spirit" who loves the people and has extraordinary loyalty, making it a culture of belief.

3. Research on the connotation of Zhuge Liang's belief

Death, he was spontaneously organized by the people to worship and remember Zhuge Liang's majesty, great achievements, kindness to the people, integrity and integrity. In order to set up a temple, all the court discussions were ceremonial and disobedient. The people then privately sacrificed it on the road because of the season. Those who spoke might think they could listen to those who set up a temple in Chengdu, but the later master did not obey."^[7]Houzhu Liu Chan The reason why Zhuge Liang did not follow public opinion to build a temple is because according to the "Book of Rites. Sacrificial Law", "Yao, Shun, Wen, Wu, Tang" and other meritorious deeds can be worshipped by people such as Xingyue and other sages.^[8]In the ancient feudal society, the sacrifices performed by the emperor without issuing edicts were called "private sacrifices", but the civil society did not pay attention to such a ritual order, and they took the initiative and spontaneously to worship Zhuge Liang. Later, in the Tang Dynasty, he

was enthroned as a king and completely entered the scope of official sacrifices. This also shows that Zhuge Liang's belief has changed from the respect and worship of people in the civil society to the fact that he has a broad base of public opinion and added it to the scope of official sacrifices. To further expand its influence, and finally the official advocacy and folk advocacy were combined into one, coupled with folk literature and myths and legends, it completed the transformation from "human to god". It has officially become a kind of folk belief culture that has survived.

The worship of Zhuge Liang is essentially the same as the worship of other gods, and it represents a value system and moral code. Historically, Zhuge Liang and Liu Bei and others jointly founded the State of Shu, especially after Liu Bei's death, the military and political affairs of the State of Shu were basically assisted and adjudicated by Zhuge Liang, striving to ensure the stability and prosperity of the State of Shu for several years.^[9] The Wuhou Temple and Tang Stele on the ancient Shu Road prove Zhuge Liang's life journey from being an outstanding person to a "great sage", and record the cultural connotation of Zhuge Liang and his beliefs. On the stele of Shu Dao Tang, you can see the content of Zhuge Liang's loyalty to the monarch and serving the country, pursuit of merit, virtuous love for the people, and extraordinary wisdom, which are described in detail in the inscription on the stele of Wuhou Temple in Shu Dao.

In addition to the noble quality of "loyal and virtuous" derived from his various achievements in history, the main reason for the widespread spread of Zhuge Liang's beliefs is that Zhuge Liang's cultural spirit, which is in the same line with the Confucian spirit, has passed through generations of brought wisdom into production and labor, and solved many problems related to people's life for the people of Shu. For example, after Zhuge Liang entered Dingnan Middle School, he overhauled the water conservancy project and kept the fields, bringing many advanced culture and production tools, which had a positive impact on the living conditions and living styles of the local people, and won the trust and recognition of the local people. Everywhere it goes, it implements a fair and equitable legal system in the local area, regardless of the dignitaries and nobles, and the common people all appreciate and implement the social system it promulgates. According to the "Romance of the Three Kingdoms" record: "Ma Su was a student and a good general of Zhuge Liang, but during the Northern Expedition, he violated the originally designated military deployment and lost the important place in Jieting. Zhuge Liang had no choice but to behead Ma Su and pleaded guilty to the court, thinking that he was convicted of misuse of others and other crimes, willing to accept punishment."^[10] Zhuge Liang's move not only demonstrated the principles of fairness and justice and strict law enforcement, but also achieved the purpose of punishing the past and avoiding the future, and inspired the morale of the soldiers of the Northern Expedition. Zhuge Liang also paid great attention to the importance of the rule of virtue while strictly enforcing the decree. You have to stick to the common law."^[11] He taught the common people etiquette and disciplined them by establishing models. In the places he governed, he formed a good social atmosphere of "convincing people with virtue and complementing each other with law".

The above research analysis shows that the cultural connotation of Zhuge Liang's belief is consistent with the values advocated by Confucianism. On the basis of worshipping his great achievements, people are more inclined to worship Zhuge Liang's "loyalty, justice, virtuousness, love for the people, and diligence". And a series of social moral standards and spiritual culture respected by Confucianism.

4. The formation and reasons of Zhuge Liang's belief

In the sixth year of Jingyao, the government finally approved the establishment of a temple for Zhuge Liang in Mianyang. As a model of Confucian morality, Zhuge Liang combines wisdom, strategy, etiquette, and loyalty. The main research results on Zhuge Liang's beliefs include "The Legend of Zhuge Liang in Yunnan and the Phenomenon of Worship",^[12] "Temples, Statues, Incense: The Pan-folkization of Zhuge Liang's Sacrifices - The Spatial Distribution Characteristics and Reasons of Wuhou Temples and Temples in Sichuan in the Ming and Qing Dynasties",^[13] "From Human to God: An Investigation of Zhuge Liang's Historical Image and Deified Image",^[14] "On the Worship of Zhuge Liang in Past Dynasties - Centered on Official Worship",^[15] and Ma Qiang's "Worship of Zhuge Liang and Folk Beliefs in Ancient Shuhan Areas".^[16] Wait. Through the collection and arrangement of the above data, the formation and development of Zhuge Liang's belief generally have the following important factors:

4.1. In line with the interests of the ruling class, it is convenient to manage the government and the people

For the rulers, Zhuge Liang assisted Liu Shan, the late master of Shu Han, worked hard for Shu Han,

was diligent and selfless, and was loyal to the monarch in everything. According to historical records, Liu Chan, the late ruler of Shu Han, was weak, and the power of the state was basically in the hands of Han Prime Minister Zhuge Liang. However, in this case, he did not choose to "usurp the throne and become independent", but chose to "work hard on the king's affairs, relieve the king's worries, and stabilize the dynasty." outline". The spirit of "loyalty and filial piety" and "etiquette" embodied in it is highly respected and favored by the rulers of all dynasties. It is promoted and hoped that the ministers will follow it from generation to generation to consolidate his rule. It can be seen that the formation of Zhuge Liang's beliefs has an important relationship with the recognition of the ruling class and the mainstream cultural traditions advocated by the ruling class.

4.2. Personal charm in line with traditional Chinese culture

From the literature and poetry in history, we can see that Zhuge Liang was not only a person who was "loyal to Shu Han all his life", but also a person with "the world's righteousness". During the rule of Shu, and wherever he went, he was extremely concerned about the people and his subordinates, reflecting his "people-oriented" thought. According to the data compiled, Zhuge Liang avoided killing after entering the Nanzhong area, established a new system, legislated for the people, and helped the local vigorously develop the production economy and social culture. Today, the Jingpo and Lisu peoples in Yunnan know the story of "Daddy Kongming". In the "Apprenticeship List", it says: "The emperor entrusts his ministers to punish thieves. With the view of the previous emperor, he measured the talents of his ministers, so he knew that his ministers would attack the thieves and the weak and the enemy were strong. Who will kill him?"^[17] This time, he was ordered to go to the battlefield to fulfill his personal commitment and mission, and was praised by Chinese Confucian culture. As mentioned above, Zhuge Liang's behavior of actively reporting his property to the late master Liu Chan when he was dying, made him a clean-skinned man, and his upright personality charm was once again publicized.

4.3. Worshipped by Chinese traditional social intellectuals

During the period of Chinese feudal society, Chinese intellectuals familiarized themselves with the classics to "serve the country as an official" in order to realize their ideals in life. The courtesy of Zhuge Liang and Liu Bei was longed by Chinese "scholars", and everyone hoped to be able to Like Zhuge Liang, when he meets a protagonist who appreciates him, he can display his talents and realize his ideals in life. Therefore, Zhuge Liang won support and affirmation among the vast number of intellectuals in ancient China, which can also be confirmed in Luo Guanzhong's Romance of the Three Kingdoms. Mr. Zheng Zhenduo said this book: "Although it tells the story of the Three Kingdoms, it is actually just a biography of Zhuge Kongming."^[18] Comparing the Chronicles of the Three Kingdoms with the Romance of the Three Kingdoms, we can see that the character of Zhuge Liang was acquired in later literary works. Further rendering and sublimation.

4.4. The dissemination of literary works and folk myths and legends

The Romance of the Three Kingdoms written by Luo Guanzhong through dramatization developed a perfect and romanticized image of Zhuge Liang, which became one of the main reasons for the development of Zhuge Liang's belief in the civil society. In the book, Luo Guanzhong made a large-scale description of Zhuge Liang's military talents, highlighting Kong Ming's ability to turn things around and make clever calculations. It must be said that he made up many stories about Zhuge Liang's military capabilities in the book, but "Romance of the Three Kingdoms" is deeply rooted in the hearts of the people, making Zhuge Liang's image as a near-perfect leader widely circulated in the civil society. The belief of Zhuge Liang originally originated in Sichuan and Shu, and with the development of time, it gradually spread to all parts of China. Zhuge Liang went out of Qishan six times, and died in Wuzhangyuan, Baoji City (now Qishan, Shaanxi). In Qishan, there are many articles and books describing the legendary story of Zhuge Liang, among which Yao Rangli, a member of the Zhuge Liang Research Association, is the most famous. For example, there is a legend about the gap widely spread in the local area: "In the Qing Dynasty, a farmer was working in the field, and suddenly he pulled out a pillow. He picked it up and looked at it. There is a built-in note that reads "Zhuge Pillow Sees and Damages". After returning to the village, the farmer will tell the old man in the village what he said. After listening to the old man, he bluntly said that Zhuge Liang can really figure^[19] things out. There are many legends. Coupled with the lack of traditional social information, many people believe in folklore. It can be said that the existence and development of Zhuge Liang's belief in the local area is closely related to its myths and legends.

4.5. Conform to ethical and moral needs and people's psychological needs

In ancient society, soldiers fought year after year, natural disasters were frequent and violent, and bandits ran rampant. For people, everyone's life experience has great uncertainty, and the uncertainty of human beings will inevitably lead to fear and anxiety. Therefore, people often place their hopes on "gods" and "immortals". " in order to pray for a peaceful and stable life. ^[20]Zhuge Liang's belief not only fulfills the need to pray for peace and eliminate fear, but also gains a certain cultural and psychological recognition due to the worship of Zhuge Liang, which increases the confidence to resist uncertain factors.

5. Conclusion

The above, through the sorting out and sorting out of the research literature on Zhuge Liang's belief, we can know that Zhuge Liang's belief has experienced historical precipitation and inherited many contents of Confucian thought and culture. Benevolence, righteousness, propriety, wisdom, filial piety, virtuousness, etc., won the respect and admiration of the rulers and the people at the same time. It can be said that Zhuge Liang's belief culture has become a part of Chinese traditional culture. Whether it is before, now or in the future, there will be a figure of Zhuge Liang's belief in our society.

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