



Comparison between Huin-neng and Martin Luther's Religious Psychological Thought

Li Bing-quan¹, Du Hai-xin², Zhang Xu dong³, Du Shu-jian⁴

¹ The professor and doctor of psychology, the Vice-dean of Educational Science School, Zhaoqing University. Honorary Chairman, Guangdong, Xinzhou Sixth Ch'an Patriarch Huineng Culture Research Institute, Guangdong, China.

² Educational Science School, Henan University, China

³ The professor and doctor of psychology, the dean of Educational Science School, Zhaoqing University, China

⁴ Chairman, Guangdong Xinzhou Sixth Ch'an Patriarch Huineng Culture Research Institute, Xinxing, Yunfu, Guangdong, China

Email: libq1221@163.com

Abstract :

Both Huineng and Martin Luther are religious reformers with great influence in the world. There are many similarities in their religious psychological thought, such as "equality of all beings", "the bewilderment and the enlightenment in one's mind", "taking the cultivation of Xin as the most important", "guidance", and "rationalization". However, because they are in different eras, cultures, religions, etc., their ideological differences are also very obvious, which are mainly manifested in: inside or outside, good or evil of human nature, turning suffering into pleasure currently or suffering in living for the happiness after death, no-grasping or grasping, for all beings or for oneself, without self or with self, etc.

Keywords :

Huineng; Martin Luther; Religious Psychological Thought; Ch'an (Zen); Christian Protestantism; Xin.

I. Introduction

Religion's influence on social life is an all-round (Hasan, Ibrahim, Dhubri, 2018), as is Huineng's Ch'an (Zen) and Luther's Protestantism. Huineng (惠能, 638~713) and Martin Luther (1483~1546) are religious reformers with great influence in the world. They respectively established new religious factions and put forward many insightful progressive ideas in and by their religious reform. These progressive ideas, in keeping with the needs of the times, have exerted a profound impact on the development of religion and even society, and will continue to play an important role in social development and human life. Their progressive thoughts contain rich and profound religious psychological thoughts, which are similar in many aspects. However, because they were in different cultures and the reforms made by them were Buddhism and Christianity respectively, there must be some differences in their religious psychological thoughts. For this reason, the comparison of their religious psychological thoughts has very important realistic value or significance for figuring out their social influence and exploring their positive aspects for the use of contemporary society.

Huineng is the true founder of Chinese Ch'an, *The Sixth Patriarch's Dharma Jewel Platform Sutra* (《六祖法宝坛经》) written by him is the fundamental work of Chinese native Ch'an Buddhism, which is called as the "Sutra" together with Sakyamuni Buddhist scriptures (Fei-fei Wang, 2014; Jiang, 2014). His thought of Ch'an is the typical example of the theory of sinicization of Buddhism (Jin, 2016). Huineng accomplished the Chinese localization of Buddhism (Yu, 2017), and made Ch'an Buddhism become one of the three major important parts of Buddhism with the most Chinese cultural characteristics (Shi, 2016). Due to the great influence of his reformation,

Ch'an became almost synonymous with Chinese Buddhism (Jiang, 2014).

Martin Luther was a 16th-century Christian reformer, whose religious reform movement divided European Christianity into two parts that the traditional Christianity was Catholic, and the reformed Christianity was Protestant. Protestantism believes that Christ is the only source of salvation. Therefore, believers should directly relate to Christ, by which all people can hear God's words and answer him by faith. This reform has directly connected the people with God, found ways for civilians to communicate with God, greatly promoted the development of Christianity and society.

II. Review of Literature

The similarities of the two thoughts

2.1 The equality of all being

Huineng put forward the idea that "everyone can become a Buddha". Luther put forward the idea that "everyone is a priest". Both of their cores are "the equality of all being".

2.1.1 Huineng's idea that "All beings are Buddha"

Huineng made the godly Buddha who are beyond the reach of ordinary people secularized, personalized and materialized. He transplanted the godly Buddha into the Xin of mortals, endowed every mortal with the nature of Buddha, drew the equal sign between the gods and mortals, so that people have the confidence to become Buddha, which thought that all living beings could become Buddha gives hope to millions of believers, greatly inspires those at the bottom of society and lack of spiritual sustenance, and liberates people's minds. He said that "The wisdom of Bodhi and Prajna is originally possessed by worldly people themselves." (Huineng, 2001, 116), which clearly points out that the great wisdom of Buddha is inherent in everyone. The reason why they do not know they have such wisdom and cannot realize enlightenment is that their Xin are confused so as not to realize their own self-nature. He explicit the role of self-nature in human existence and the significance for value of people's life. This thought is the most original and fundamental thought of Ch'an Buddhism, which emphasizes the role of Xin in the identification of Buddha nature, that is, the idea that "Buddha nature is created by Xin" or "Xin is Buddha".

2.1.2 Luther's thought that "everyone is a priest"

Martin Luther proposed the thought of democratizing religious concepts. He believed that "everyone is a priest". He said that All Christians are priests, which means that there is no difference between the layman and the priest (Fan, 2015). By this way, Luther completely broke or subverted the balanced function between the role of the previous Catholic theology and its propagator and the revelation of God (*Brandao, 2019*). He believed that God gave grace to all believers so as to share all the grace of Christ even without any indulgences (Zeng, 2015). The righteousness of God is to reach on faith by faith, and the righteous would live by faith.

Luther's thought that "everyone is a priest" clearly pointed out that every Christian can serve as the ministry of communication with God. "Sola Scriptura" advocated by him was to put *the Bible* before all believers, especially ordinary Christians, so that they could receive Christ's teachings directly by *the Bible* (Huang, 2015; Liu, 2017). Luther believed that indulgences actually encouraged perpetrators not to believe in Christ and not to pray for God's forgiveness (Neuner, 2017). This is obviously contrary to *the Bible* or Christian teachings. He believed that Christ is the only source of salvation. Everyone can become righteous by believing. Every righteous person can communicate directly with God by prayer.

2.2 Confusion and enlightenment of Xin (heart or mind)

Since both Huineng and Luther believed that all living beings have Buddha nature or holy roots, why can't many people become Buddha or Holy? To this one problem, both of them put forward the thought of Xin's confusion and enlightenment.

2.2.1 Huineng's thought of confusion and enlightenment of Xin

Huineng believed that all people have the Buddha nature. The reason that many people cannot realize their Buddha nature is that "their minds are confused that they are unable to enlighten themselves". He said: "The Prajna wisdom which people of limited faculties possess is fundamentally no different from the Prajna that men of great wisdom possess. Hearing this Dharma, why do they not become enlightened? It is because the obstacle of their deviant views is a formidable one and the root of their afflictions is deep.Those of confused mind look outwardly to cultivate in search of the Buddha.When your own mind constantly gives rise to right views, afflictions and defilement can never stain you. That is what is meant by seeing your own nature." (Huang, 1996, 37) "Unenlightened, the Buddha is a living being. At the time of a single enlightened thought, the living being is a Buddha." (Jia, 2011, 75) That is to say that it is much possible for anyone to become a Buddha, which key lies in their confusion or enlightenment.

2.2.2 Luther's thought of confusion and enlightenment of Xin

Luther believed that everyone has the quality of God. The reason that living beings fail to discover their own God-like qualities so as to behave malignantly is that their Xin are confused. It is for this reason, Luther compared common people to a "lost sheep" and referred to the clergy who led people to enlightenment as "pastors", whose roles is to lead people to the way to heaven.

In Luther's view, God's eternal justice has been given to everyone by God. The reason why some people fail to find it is that they have lost his mind because of the temptation of all kinds of evil. If one wants to receive God's gift, he would need to resist, abandon, or eliminate all kinds of temptations and find the way to heaven, which way is to believe in God and communicate with God through *the Bible*.

2.3 The thought of cultivating Xin

All of the above mentioned the thoughts of Xin's confusion and enlightenment show that both Huineng and Luther attached great importance to cultivation of Xin. Both of them believe that practice or cultivation should be centered on the Xin, and take the Xin as the top.

2.3.1 Huineng's thought of cultivating Xin

Huineng thought that "the Way is awakened to from the mind (道由心悟: Dao You Xin Wu)", thus he particularly emphasized the importance of cultivating Xin. "Cultivating Xin" refers to the insight and meditation and contemplation and reflection on one's own mental activity or psychological world, which is the fundamental way to one's enlightenment. Cultivating Xin can enable people to obtain Bodhi Prajna, free one's Xin from the bondage of greed and miscellaneous thoughts, etc., not be tramped and tired by them, and understand the original Xin namely self-nature.

Huineng believed that all marks (相: Xiang) and all things in the world are born from the Xin, and their existences depend on the Xin. Only the Xin is the most real and genuine. Therefore, the only way for one to become a Buddha and truly extricate himself from the mortal world is to cultivate his Xin. He said that all the sufferings and afflictions in the world are caused by the pursuit of external things and the neglect of the exploration or understanding of the Xin itself. No matter whoever is, if he can recognize his own mind and see his self-nature, he would perfect the Buddha

Way (Dao). Just as Huineng said: “the nature is present, the body and mind remain, but when the nature is absent, the body and mind are destroyed. The Buddha is made within the self-nature. Do not seek outside the body. Confused, the self-nature is a living being: enlightened, it is a Buddha.”(Huineng, 2001, 189). Or else, “Studying the Dharma without recognizing the original mind is of no benefit.” (Huineng, 2001, 89).

2.3.2 Luther’s thought of cultivating Xin

As mentioned earlier, Luther believed that people is justified by faith, that is, the only way to receive the gift of God is to believe in God, and faith is from the Xin. One of the basic characteristics of Lutheran religion was “justification by faith”, one of the Five Solas of its central doctrines was “Sola Fide(only faith)”, which all request people to believe in God and receive God’s gifts by faith. In fact, it requires people to have God in their hearts and believe in God unwaveringly.

2.4 The thought of guider

If one are confused and deluded not to be self-enlightenment or self-awakening, what and how would he do? Both of Huineng and Luther believed that someone else were needed to guide him the way or to enlighten him.

2.4.1 Huineng’s thought of “Good Knowing Advisor”

Huineng believed that if one’s mind is confusion or delusion so that he is unable to enlighten himself, then he must rely on a great Good Knowing Advisor who can lead him to see his self-nature or Buddha-nature. He taught Shenhui who is his apprentice: “If your mind is confused and you do not see, then ask a Good Knowing Advisor to help you find the Way. If your mind is enlightened, then see your own nature and cultivate according to the Dharma.”(Huineng, 2001, 365) Here “Good Knowing Advisor” is a Buddhist term, usually refers to the people who have been enlightened and whose Prajna wisdom is far higher than all beings. In many occasions, it also refers to the saintlike people who can take other people across and guide other people to abandon evil and devil thoughts and evil-nature, and to do good deeds. Huineng believed that the reason that the Buddha came to the world is to enlighten all beings so as to make them have the knowledge and vision or wisdom of the Buddha. Once do they have the knowledge and vision or wisdom of the Buddha, they can be above worldly consideration to be freed from their troubles or afflictions or sufferings. In this process, the role of the Buddha is not to give, but to guide and enlighten other people, in order to let them recognize the knowledge and vision or wisdom of the Buddha that they have already possessed. As Huineng said: “When one is deluded, his master takes him across, but when he is enlightened, he takes himself across.” (Huang, 1996, 14) that is “not only to take oneself across, but also others” and “Take living beings across by every method and spread the teaching for the sake of those who will live in the future.” (Huineng, 2001, 91) As is said in Buddhist lore, why the Buddha came into and stayed in the world are for a great event that is to deliver all living creatures from torment, namely enlighten all beings (Nan, 2009, 32-35). What is called that “if Hell is not empty, I would not become a Buddha.”

2.4.2 Luther’s thought of priest

As already mentioned, Luther compared the clergy to “priest” or “pastor” and the lay believers to “lost sheep”. The duty of pastor is to guide the lost sheep in the right way. Similar to pastor, the duty of the clergy is to show laymen the way so that they can have the right path or way to communicate with God and obtain God’s forgiveness as the result that their souls can return to heaven in the future. In other words, “priests” simply shows people the way or method, and they cannot replace people’s communication with God, let alone people’s belief in God. Its basic creed “justification by faith” is to guide or lead people to obtain justice only by believing in God unconditionally and absolutely. The central tenets that is the Five Solas show how it is possible

for people to achieve God's salvation. From this perspective, Luther's "priest" actually plays a guiding or leading role.

2.5 Rationalization

Rationalization refers to finding a reasonable excuse for one's own thought or behavior that may cause pain and suffering. All religions have a function of rationalization, which is to find a reasonable reason for people's suffering to comfort the soul, so that people can bear the suffering in peace of mind(). The Ch'an (禅: Zen) of Huineng and the Protestant of Luther were no exception.

Huineng try to make people free from troubles and turn suffering into happiness by his life wisdom of Ch'an, which essence is to find reasonable reasons for troubles and sufferings by the change of people's cognition and mentality, so as to make people feel relieved by their positive attribution and reasonable explanation for troubles and sufferings.

Luther sought psychological comfort by leading people to regard suffering as a way or method of atonement, in order to make them bear suffering actively. He believed that it is necessary for the people who want to obtain salvation only to honor God by hard working and struggling in all kinds of difficulties and hardships so as to make achievements. Therefore, he warned people not to covet enjoyment, but to deserve to be diligent and thrifty. Only in this way, it is possible to suppress and eliminate their own vicious and evil, and then get salvation.

Huineng and Luther's rationalization of suffering has prompted people to think about the positive aspects, which actually give play to a positive constructive role in the human mind (Li, Zhang, 2017), namely to make people construct sufferings or pains encountered by them in their life from the positive aspects, give positive and optimistic meaning to these sufferings or pains, regard the setbacks, hardships, troubles, etc, encountered by them as their own opportunities of putting themselves through the mill to increase wisdom, thus obtain psychological balance and courage and fun of life(Li, 2016b).

III. Discussion

The differences between Huineng's and Luther's thought

The differences between Huineng's thought and Luther's thought are mainly in following aspects.

3.1 Inside or outside

The foundation and core of Ch'an founded by Huineng is "understanding one's own mind and seeing one's own nature(明心见性: Ming Xin Jian Xing)", which is to make people to recognize their own Xin or self-nature. No matter what Huineng said or to whom he said it, the theme was always run through, surrounded and elucidated by him. Huineng repeatedly told people that the Buddha is in their own Xin, the Dharma is not outside, but in one's own Xin or self-nature. Therefore, he asked people to give themselves to their own Xin or self-nature, and to pursue the Buddha in their own Xin. The only way for everyone to become a Buddha is to find out his own self-nature(Liu, 2015). The Buddha is enlightenment. It is to say that once is one enlightened, he would become a Buddha. No matter whoever is, If he wants to become a Buddha, it is necessary for him to be enlightened. Or else, no one cannot take him across if he isn't enlightened. Contraposing the shortcomings of the world to search out and pray for the Buddha outside, Huineng emphasized that people should start from themselves and their own nature to purify their own hearts, which essence is that people know themselves and improve their mental realm.

Different from Huineng, the tenet and core of Lutheran religion is “justification by faith”, and the “faith” here is to believe in God, and the “righteousness” is the “righteousness” in God (He, 2018). Both of them point to God and establish God as a metaphysical thing that cannot be questioned or denied. Luther believed that “righteousness” belongs to the external, which is “counted as”, “regarded as” and “attributed to”. Only is it counted as “righteous” of people because they believe in God. The Five Solas, the central doctrine of Lutheran, all point to God outside of people themselves.

The above analysis shows that the difference between inside and outside, namely pointing to one’s own inner Xin or outer God, is a very distinct difference of the two psychological thoughts of Huineng and Luther, which is also one of the important or fundamental differences between Chinese traditional culture and Western culture.

3.2 Good or evil of human nature

What Huineng holds is obviously the view that human nature is good. He believed that everyone has the Buddhist nature, and everyone can become a Buddha. In this way, he placed the Buddha in the Xin of all beings and attributed the Buddhist nature to everyone’s own self-nature. In his eyes, it is the dual or the discriminatory insight that one is attached to the difference between himself and others, Dharma and human being. Only when one eliminates the difference between other and himself, doesn’t have any differences and any discriminatory insight of inequality, and put other and himself, Dharma and self in a harmonious and common unity, can he truly become the non-dual person without the discriminatory Xin (jia, 2011, 179-182). The idea of Huineng’s equalization and democratization that everyone has the Buddhist nature is essentially a theory of that human nature is good.

In contrast to Huineng, Luther believed that people have original sins, which led to many crimes in the secular society, make everyone have a certain degree of malignancy, and be sinners at the root. Although Jesus have made atonement for people’s sins, the malignant nature of people has not been eliminated. All people’s thoughts and behaviors will be affected by the evil and its motives. The malignant nature of people is possible to break out from time to time, which is the reasons why war, murder, adultery, robbery, theft, fraud and other evils often occur in human society. It is for these reasons that human society needs laws or social norms to restrain human malignancy and prevent it from behaving badly. According to Luther, the law has two main functions: (1) to make people awake and repent their crimes; (2) to maintain social order and punish the wicked. Many Western legal systems and social norms are based on this idea of Luther, which purpose is to prevent human vicious to show effect, suppress the occurrence of crimes, and punish criminal acts resulting from vicious to show effect.

Thus it can be seen that whether human nature is good or evil is one of the important differences between Huineng’s and Luther’s religious psychology. This difference is the embodiment of Chinese and Western culture and cultural psychological differences. It is this distinction to result in the differences in their impact on society.

3.3 Turning suffering into pleasure today or living painfully for the pleasure of dying

Huineng combined Buddhist transcendence (出世: Chu-shi) and the Confucian’s appearance (入世: Ru-shi), and opposed differentiating the transcendence and the appearance, emphasize non-dual of the transcendence and the appearance (Liu, 2015). He said: “The Buddha dharma is here in the world, Enlightenment is not apart from the world. To search for Bodhi apart from the world, is like looking for a hare with horns.”(Jia, 2011, 82) Thus he pulled the future to

the present, the transcendence to the secular, paid attention to the secular change of trouble or suffering. In his opinion, people should break their sufferings in the sufferings that they are suffering in the moment so that they can certify Bodhi, and liberate bondage in present to make themselves relief (Shi, 2016). This is actually a return to the present life existence and life world, which has the significance of ultimate pursuit for people (Feng, 2015). He told people that they should turn the sufferings and troubles that they encountered into the positive in this world by the change of cognition, mentality and other functions of Xin, which is that they should turn the sufferings into joy, view the hardship optimistically, correct their own mentality and regard the ordeal as a positive (Li, 2016a).

Different from Huineng, Luther believed that people came to the world with a certain amount of sin, so human life is suffering. The reason why people suffer is to make them atonement. They are not able to return to the happy Garden of Eden after death until they redeem the sins. He believed that the reason why people suffer in the world is inseparable from their malignant. Luther's thought can be summarized as "the sufferings as one's living is to be able to happy after his death". Among them, "the sufferings as one's living" is the premise, "the happiness after his death" is the result or purpose. Summarily, it is able to say that, Huineng and Luther are very different in the treatment of pain and pleasure.

3.4 Grasping or no grasping

Huineng had carried on the thorough reform to the Buddhism, which is that the only "straw"—the Buddha grasped by the past Buddhism is also denied and broken. In his opinion, "grasping" is dwelling thoughts, attaching environment, holding on to things, and seeking Buddha from the outside, which is able to make people not see his own self-nature or self-Xin so that they could not become a Buddha. According to his view, human self-nature is originally and basically pure, therefore, everyone who wants to become a Buddha should see his own clear and pure original nature in every thought, and cultivate, practice, and realize the Buddha Way by himself (Huang, 1996, 172; Jia, 2011, 223-224). Only when one understands that everything (including his own heart) is empty and all dharma is empty, can he be unattached to all marks (相: Xiang), things and ideas. Only in this way, can he truly bring about seeing his own nature and becoming a Buddha. Therefore, Huineng emphasized whatever is not able to be grasped. Once grasping, his self-nature or Xin would be confused, see and discriminate Dual.

It is a great progress that Luther carried out a huge reform on Christianity, ruled out the church, clergy and other intermediaries between ordinary people and God, but no matter how he innovate, the God is not able to abolish, so he demand people to just seize God firmly. He believed that the *Bible* is revelation of God and the Gospel of Salvation and the highest criterion of people's faith (Fan, 2015), which is actually keeps people holding on God tightly not to let it go. He said that: people's confidence in God is to entrust themselves to God and rely wholeheartedly on God's gift and redemption (Tang, 2017). The distinction between Huineng and Luther is actually the embodiment of the difference between inside and outside mentioned above.

3.5 For all beings or for oneself

As mentioned above, Huineg emphasized that the Buddha take sentient beings across, which meaning is that the people who have been enlightened and become Buddha not only make themselves enlightened to become a Buddha, but also enlighten sentient beings in order to make them see their own nature and break their troubles. He said, "I vow to take across the limitless living beings of my own mind. I vow to cut off the inexhaustible afflictions of my own mind. I vow to study the immeasurable Dharma-doors of my own nature. I vow to realize the supreme Buddha Way of my own nature." (Huineng, 2001, 230) The four all-encompassing vows are aimed

at living beings, which require that those who are enlightened to become Buddha should put their Xin into all living beings and not leave them. They should take both themselves and living beings across. The fundamental reason for this is that Huineng believed that living beings all are Buddha. The reason why Sakyamuni didn't leave the world but stay on earth after his enlightenment under Bodhi tree is to enlighten sentient beings to end their troubles. Huineng inherited the tradition of Sakyamuni Buddha. After enlightened, he continued to stay in the world to spread and promote Buddha dharma, and enlighten sentient beings to realize their own nature, and thus establish the Chinese native Ch'an. It can be seen that Huineng believes that the mission of the Buddha is to universally take all living beings across (普度众生: Pu-du-zhong-sheng) and take it as his duty to do so, which shows that there is no self, only sentient beings in his mind.

Different from Huineng's thought mentioned above, there was full of self in Luther's thought. In his opinion, whatever people do is for themselves, even if what they do is good. According to his view, No matter that people believe in god, or do good, all that they do are for redemption in order to get god's approval. The ultimate significance and goals of his "justification by faith" and "five Solas" all aim at people's own salvation and eternal life(He, 2018).In fact, Luther was particularly afraid of death and longed for god's redemption and eternal life after his seeing the death of his friend and his own nearly death from being struck by lightning. Then he accord to people's opinions at that time to become an ascetic monk. However, long-term penance, confession, and study of the *Bible* had not comforted his soul, and his sinfulness still weighed heavily upon him. He had not acquired "experience on the tower" named by him and finally found the way to get salvation and eternal life until he read "this righteousness is from faith to faith... The righteous will live by faith" in section 1 of the first charter of Romans. As the result, he began to be strongly criticize Holy See, which eventually led to his religious reformation (He, 2018). "Justification by faith" has become the basic creed of Lutheran Buddhism. This shows that the fundamental motivation and reason for the religious reformation initiated by Luther is to obtain salvation and live forever, which also tells people how to obtain redemption and live forever. No matter Luther and his followers, they were all for themselves to obtain eternal life, that is, for themselves, which is quite different from Huineng's benefiting all sentient beings.

3.6 Without self or with self

The Ch'an founded by Huineng emphasizes without self. In his opinion, "I" am also empty, so I cannot and should not grasp and be attached to "Self". No matter what one do, even if good deeds and Buddhist deeds, he should not and cannot have a "self". For example, if one's purpose of doing good deeds or Buddhist deeds is for himself to have blessings or merit so as to go to the western paradise after his death, he would have the idea of "self". Once there is "self", one would always think about "himself" when he do things, which would be easily able to result in greedy, selfish, fame and fortune, hatreds, infatuation and so on. If so, he would be likely to be troubled and polluted by these "Xin", which is possible to result in all kinds of troubles and make themselves plunge into bitter sea of birth and death and not extricate themselves. In a word, there is not "self" in Ch'an built by Huineng, which is an important prerequisite for people to do things well. For example, no matter whoever is, if he has the idea of "self" before he do important things, he would consider the influence of whether they do well or not on their own interests, reputation, social status, etc., which would easily lead to be swayed by considerations of gain and loss, and result in psychological pressure on them and make them unable to do everything they want to do with ease. It is easy to cause some problems by making himself feel insecure about doing everything he can. In fact, the people who do good deeds for gaining blessings in daily life are often prone to mental unbalance so as to have constant annoyance.

Although Martin Luther's Protestantism is nominally without "Self", it was essentially

“with self”. He told people to give up on themselves and to only believe in God, but the faith in God aims at “justification by faith” in order to go to heaven in the future, which is really just for the “self”. He taught people to be such as thrifty, charitable, diligent and assiduous to glorify God, which is also to get god’s approval for themselves, so that they can go to heaven after death. These thoughts are quite different from the “without self” thought constructed by Huineng.

IV. Conclusion

The above analysis indicates that it is very useful to compare the religious psychological thoughts of the sixth patriarch Huineng with those of Martin Luther. (1) The comparison is conducive to the in-depth understanding, deepening and development of their thoughts. (2) It enable people to have a deeper understanding the differences between Chinese and the Western culture and cultural mind in order to promote the communication and understanding between Chinese and Western cultures on the basis of this, then promote the integration of Chinese and western cultures. (3) It can give full play to the positive factors in their thoughts for the use of today’s society. Both of them are able to play important role for comfort, purification and balance of people’s soul in today’s noisy and impetuous society. By the comparison of them, their effects that guide people to live in freedom and to liberate in life can be fully developed and exerted.

Acknowledgements

This work was supported by the humanities and social sciences program of Chinese Ministry of Education (Grant number: 15YJAZH029). The topic of program is “The study of the sixth Patriarch of the Zen lineage under the horizon of cultural psychology”.

References

- Brandao, P. R. (2019). The Catholic Church and Portugal in Africa. *Budapest International Research and Critics Institutes*, pp. 222-227.
- Fan, Y.-c. (2015). On religious reform of Martin Luther and its influence on modern society. *Journal of Hengyang Normal University*, 36(1), pp. 112-114.
- Fei-fei Wang, Z.-s. M. (2014). An analysis on the language view of philosophy in *Platform Sutra Yangtze Tribune*(3), pp. 71-77.
- Feng, D.-w. (2015). The conceptual construction and realm pursuit of the convergence of zen tao. *Academic Research*(8), 1-9.
- Hasan, R. M., Ibrahim, I., Dhubri, S. (2018). Aceh Islamic Society (Beliefs in Animism and Dynamism). *Budapest International Research and Critics Institutes*, pp. 306-312
- He, H.-h. (2018). “Justification by faith” and “desertion by righteousness” -- Martin Luther and modern ethics. *Journal of Wuban University of Science and Technology (Social Science Edition)*, 20(1), pp. 25-35.
- Huang, B.-l. (2015). On Martin Luther’s implied view from the Finnish school. *Religious Studies*(3), pp. 223-230.
- Huang, B.-q. (1996). Annotating and Explaining 《Altar Sutra》 of the Sixth Ancestors of Zen. Guangdong: Guangdong Higher Education Press.
- Huineng. (2001). The Sixth Patriarch's Dharma Jewel Platform Sutra. San Francisco: Sino-American Buddhist Association.
- Jia, T.-t. (2011). Jia tao's lecture on the Altar Sutra. Shanghai: Shanghai ancient books press.
- Jiang, S.-j. (2014). Platform Sutra and the spread of Chinese zen culture abroad. *Journal of Yanshan University (Philosophy and Social Science Edition)*, 15(4), pp. 48-53.
- Jin, T. (2016). Characteristics of Chinese Buddhism Based on Dharma Jewel Platform Sutra. *Journal*

- of Northwest University for Nationalities(Philosophy and Social Science)(6), pp. 33-36.
- Li, B.-q. (2016a). *Chinese psychological and behavioral decryption: research and construction of Chinese cultural psychology*. Guangzhou: Guangdong Education Press.
- Li, B.-q. (2016b). *Positive psychology: the gold key to happiness and success*. Beijing: Science Press.
- Li, B.-q., Zhang, L.-l. (2017). *Interpersonal Relation psychology* (1 ed.). Beijing: Science Press.
- Liu, H.-Sh. (2015). On No-two of the Law of the world from the world in *Platform Sutra*. *Studies in World Religions*(5), pp. 68-72.
- Liu, X.-l. (2017). The global historical significance of the Lutheran reformation. *Historiography Quarterly*(1), pp. 9-14.
- Nan, H.-j. (2009). *Zen and Cognition of life*. Beijing: Oriental publishing house.
- Neuner, P., Xiao-lan Zong (2017). Martin Luther Between the Middle Ages and Modern Times. *Journal of Shaanxi Normal University(Philosophy and Social Sciences Edition)*(1), pp. 110-117.
- Shi, X.-ch. (2016). The Sixth Patriarch's Platform Sutra and the Chineseization of Buddhism. *The Voice of Dharma*(12), pp. 4-12.
- Tang Sh.-w.(2017). "Justification by faith" and "Reflecting faith by love"—Martin Luther on the relationship between faith and behavior. *Tianfeng*(6), pp. 40-42.
- Yu, L.-p. (2017). The Reason for Nanchan's Success in the Event of "Emperor Wuzong's Suppressing Buddhism". *Journall of Harbin University*, 38(9), pp. 11-15.
- Zeng, X.-m. (2015). On Luther's "dicovery" of Hus. *World History*(6), pp. 84-94.