

## 要 旨

# The Relationship between Emperorship, Buddhism and Taoism ; A preliminary comparative study on the Structure of the Religion and Politics in the Periods of Northern Wei, Northern Chou, Sui and First Tang.

Isshin TEJIMA

Sui (隋) and Tang (唐) (6th to 10th centuries) as the united dynasties in China had their origins in the genealogies of rulers of the Northern Dynasties (5th to 6th centuries). In this essay we aim at the state of affairs owing to Buddhism under the rule of the Northern Dynasties in the period of the Northern and Southern Dynasties in China, and consider historical phenomena in each era which extremely affected the relationship between the emperorship and the authority of Buddhism in later periods.

The Buddhist under the East Jin (東晋) Dynasty of Jiangnan (江南) area in 4th century persisted in their self-confidence or the sense of superiority of the authority of Buddhist monkhood to the sovereignty, that was the attitude based on the tradition of Indian Buddhism. On the contrary, some Buddhist priests under the Northern Dynasties Characteristically accepted the authority of sovereignty affirmatively as they conformed to the traditional attitude in the North China since the period of the Five Tribes and Sixteen Kingdoms (五胡十六国) from 4th to 5th centuries. The latter attitude accepting the authority of sovereignty appears to be a compromise with secular authority and seems to lead Buddhist doctrine to its destruction and the significance or authority of the Buddhist Order to its reduction. However, we can regard this adaptable attitude of the Northern Chinese Buddhist as the main factor in the continuation and development of the Buddhist Order in Chinese society under the control of the powerful emperorship. In addition to their adaptability, they intended to utilize the emperorship so that Buddhism drastically developed in China. This presented the

