The “Kanpaku-ke shuzen” (Good works of the chancellor’s house) booklet of the former Tanaka-version of the Tenpōrinshō corresponds to the booklet identified as “Kanpaku-ke narabi ni Kitanomandokoro”, which appears in the seventh box, labeled “Hyōbyaku” in the Tenpōrinshō mokuroku (Catalogue of the contents of the Tenpōrinshō). The booklet contains kyōbyaku (pronouncements) composed by Chōken for Buddhist services of the chancellor’s house (kanpaku-ke). The contents do not appear in Kanazawa Bunko version of the Tenpōrinshō, which was published in the Agui shōdōshū, jōkan, 上巻, and they first became known to the public through the Tanaka version, which makes clear that the hyōbyaku are chiefly from Buddhist services sponsored by Fujiwara no Motofusa, who was called “Matsudono”.

Motofusa, who was the founder of the Matsudono house (Matsudono-ke), did not leave a journal (nikki) for later generations, in contrast to Fujiwara no Kanezane, who started the Kujō house and authored the Gyokuyō, a diary in 66 scrolls. Due to this fact, despite his fame, detailed studies of Motofusa are rare, and research on his Buddhist services and faith are nearly nonexistent. Given this circumstance, the discovery of the kyōbyaku from the Matsudono-house in a relatively coherent state in the “Kanpaku-ke shuzen” booklet, is vital for an understanding of the history and culture of the Insei period, to say nothing of the study of Agui shōdō (preaching). More than anything else, these hyōbyaku provide an opportunity to revive forgotten memories of Buddhist services of the chancellor’s house and revise the portrait of Motofusa that was formed in the Heike monogatari.

In this study, I first made clear that the hyōbyaku that form the main body of the “Kanpaku-ke shuzen” booklet are related to Buddhist services of the house of Matsudono on the basis of their relations to kyōbyaku that are found in other collections of Chōken’s hyōbyaku. On the basis of this finding, I have addressed the “Wording [of the pronouncement] for the final session of the august Eight Lectures (Mi hakkō) on the Lotus in the august brush” and argued that this is an important work that can be located as a landmark kyōbyaku celebrating the establishment of the “Matsudono” house. Moreover, in regard to the other kyōbyaku concerned with Motofusa, I have introduced them in the context of historical records such as the Gyokuyō.

Key words: Chōken, Matsudono Motofusa, “Kanpaku-ke shuzen” booklet, Tenpōrinshō, Hyōbyaku