**威震東瀛祖師公信仰**

**清水大祖師**

泉州安溪清水巖「清水祖師」，敬稱「清水祖師公」，正月初六日聖誕。

清水大祖師生於宋仁宗景祐四年(1037)，為福建省永春縣小姑鄉人，俗姓陳，名普足。少年出家大雲院，性情澹泊，持齋戒殺，誦習經懺，稍長法明，結庵于高泰山，後得法於大靜山明禪師，得賜法號麻章上人。

相傳為眾求雨有靈,民心仰服,敦留駐錫張巖山,以靈源九曲,巖水清泚四時不竭,遂改張巖山為清水巖,北宋元豐六年(1083)始創巖寺，自此道埸光風,香火日盛。駐錫當年,常雲遊汀、漳各地,先後募捐造橋,擴建岩宇,修築道路。時值安溪、永春瘴癘橫行，以醫道高明，義診施藥於巖下「洋中亭」濟世無算;又不辭辛勞，遠遊汀、漳所屬各縣，為人治病驅疫，法力幾達閩南、閩西所有山區。祖師公素行善事，雖出家為僧，普獲民眾愛載，莫不奉為地方保護神，因聲名遠播,眾皆近悅遠來。宋徽宗建中靖國元年(1101)五月十三日坐化，鄉人葬於清水巖後,運石築成「真空寶塔」,以山中沉香木雕鏤真身供奉殿中，四時祭祀，號清水真人，世稱清水祖師公，於宋(1164~1201)歷經四次朝廷敕封「昭應廣惠慈濟善利大師」的封號，八字綸音傳世，享譽至極。

**Worship of Cingshuei Da Zushih (Grand Master Qingshuei), the deity that powerfully shook Japan**

**Cingshuei Da Zushih (Grand Master Qingshuei)**

Cyuanjhou (Quanzhou) Ansi (Anxi) Cingshueiyan (Qingshuiyan)’s “Cingshuei Zushih” (“Master Qingshuei”) is also respectfully called “Cingshuei Zushihgong,” His birthday is celebrated on the sixth day of the first lunar month.

Cingshuei Zushih (Master Qingshuei) was born in 1037, the fourth year of Song Dynasty Emperor Renzong’s “Revered Protection” era, in the village of Siaogu (Xiaogu), Yongchun County, Fujian Province. His secular surname was Chen, and his given name was Pu-zu (Puzu). He left home as a youth to become a monk at Dayun Temple. He led a simple life, fasting and reciting and studying scriptures. He cultivated dharma radiance, and then left his hermitage for Gaotaishan. Later, he went to be Master Dajing Shanming’s disciple and was bestowed with the Buddhist name Majhang Shangren (Mazhang Shangren).

According to legend, he was especially adept at praying for rain, gaining him the admiration of the people. He decided to stay at Jhangyanshan (Zhangyanshan) and the water flowed clear and bright year-round. The name of the temple was then changed from Jhangyanshan (Zhangyanshan) to Cingshueiyan (Qingshuiyan). In 1083, the sixth year of the Yuanfong (Yuanfeng) era of the Northern Song Dynasty, he founded Yan Temple, which flourished over the years. He often traveled to various places around the Ting and Jhang (Zhang) rivers, raising money to build bridges, expand the temple, and construct roads. Later on, as disease ran rampant through Ansi (Anxi) and Yongchun, he earned a reputation as a brilliant healer, examining patients and dispensing medicine at “Yangjhong Pavilion” (“Yangzhong Pavilion”), aiding countless generations. He was indefatigable, traveling far to various counties along the Ting and Jhang (Zhang) rivers to treat illnesses and expel plague. Word of his magical powers spread to all the mountain areas of western and southern Fujian. Zushihgong (Zushigong) continued doing good works. He had left home to become a monk and had obtained the reverence of the people, becoming esteemed as a local protector. As his reputation was widespread, people came from near and far. He passed away while meditating on the 13th day of the fifth lunar month in 1101, the first year of Song Dynasty Emperor Hueizong (Huizong)’s Jianjhongjingguo (Jianzhongjingguo) era. Villagers buried him at Cingshueiyan (Qingshuiyan), transporting stone to build “Jhenkong Pagoda” (“Zhenkong Pagoda”). Agarwood sourced from the mountain was used to carve the true body and enshrine it in the hall, where it was worshipped year-round and the name Cingshuei (Qingshui) was venerated. Over the years, he became known as Cingshuei Zushihgong (Master Qingshuei). Between the years 1164 and 1201, he received four imperial titles of “Jhaoying Guanghuei Cihji Shanli Dashih” (“Zhaoying Guanghui Ciji Shanli Dashi”). These characters represented his renowned reputation.