**清水二祖師公**

 **泉州湖頭泰山巖「顯應祖師公」敬稱「清水二祖師公」**

顯應祖師俗名黃惠勝,永春人,九月初六日聖誕。

 北宋宣和六年(1124)自永春到安溪感化里小尖山峰頂築庵修行。清乾隆《永春州志》:「幼不茹葷，預知禍福，且能為民祈雨，歲大旱，語人曰:吾能致雨。禱經罷，忽曰:眾可急歸。未及半途，大雨滂沱,求雨甚驗，時人敬稱「黃水車」。清水二祖師公以精通禪理,好義樂施,時值大旱,又不惜曝身求雨,頗為眾生所敬仰與歡迎。

 南宋紹興四年(1134),清水二祖師公在安溪[湖頭](https://zh.wikipedia.org/wiki/%E6%B9%96%E5%A4%B4)建「泰山巖」修道，直至[圓寂](https://zh.wikipedia.org/wiki/%E5%9C%93%E5%AF%82)。百姓為旌表其功績，集資增修廟宇尊為神明，朝夕祀奉，宋高宗皇帝敇謚「顯應普濟大師」，俗稱其「顯應祖師」。

**Cingshuei Er Zushihgong (Master Xianying)**

Cyuanjhou (Quanzhou) Hutou Taishanyan’s “Sianying Zushihgong” (“Master Xianying”) is also respectfully called “Cingshuei Er Zushihgong” [“Second Grand Master”].

Sianying Zushih’s lay name was Huang Huei-sheng (Huang Huisheng). He was a native of Yongchun County who was born on the sixth day of the ninth lunar month.

In the sixth year of the Syuanhe (Xuanhe) era of Northern Song Emperor Hueizong (Huizong) (1124), he traveled from Yongchun County to Ansi (Anxi) County’s Ganhua area. He constructed a small hermitage on the summit of Siaojianshan (Xiaojianshan) and devoted himself to spiritual development. In “Yongchun Zhouzhi” published during the reign of Cing (Qing) Dynasty Emperor Cianlong (Qianlong), it describes him as “not eating meat, being able to foresee disaster and happiness, and having the ability to pray for rain for the people. During a period of severe drought, he told the people, ‘I possess the ability to deliver rain.’ He finished praying and suddenly said, ‘you can return.’ When they were midway there, heavy rain began pouring down. He had passed the test, and people began respectfully referring to him as ‘Huang Shueiche’ (‘Huang Shuiche’).” Sianying Zushih was proficient in chan principles, took part in joyful giving, and did not hesitate to pray for rain during times of severe droughts. He was admired and welcomed by all beings.

In the fourth year of the Shaosing (Shaoxing) era of Southern Song Emperor Gaozong (1134), Sianying Zushih established “Taishanyan” in Ansi (Anxi)’s Hutou to cultivate the practices conducive to enlightenment. He remained there until his death. To honor his achievements, the people raised funds to expand and repair the temple. They began worshipping him as a deity and made offerings. Emperor Gaozong conferred the title “Sianying Puji Dashih” (“Xianying Puji Dashi”) upon him, resulting in the common name “Sianying Zushih” (“Master Xianying”).