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般若本非玄奥，争奈迷人依文解义，妄心历累劫而弥坚；菩提原是带累，缘何众生认假作真，烦恼欲出离却缠缚。故有世尊拈花，迦叶微笑，诸祖传灯，照古耀今。经西天四七，中土二三，至能大师出世。掀翻三贤十地，盖却经教文章。止衣不传花开五家门庭，片字不识坐断天下舌头。正法眼藏自此大兴于震旦，英灵衲子一时广现于诸方。	Prajñā is not inherently abstruse; yet deluded people rely on words to interpret meaning, and their deluded minds grow ever more entrenched through kalpa after kalpa. Bodhi was originally a burden, yet sentient beings mistake the false for the true; wishing to escape afflictions, they instead become entangled by them. Thus the World-Honored One held up a flower, Mahākāśyapa smiled; the patriarchs transmitted the lamp, illuminating antiquity and shining upon the present. After four times seven patriarchs in India and two times three in China, Master Neng appeared in the world. He overturned the three worthy stages and ten bhūmis, and set aside scriptural teachings and literary writings. When transmission of the robe ceased, the flower blossomed into the five houses; though unable to recognize a single written character, he silenced every tongue under heaven. From this time, the Treasury of the True Dharma Eye flourished greatly in China, and outstanding monastics appeared far and wide in every direction.
今逢和谐盛世，先有山东卢山居士发无上心设地，后遇诸方海会贤达行菩萨道募捐。因缘聚会，龙天共举。此卢山之上卢山寺中卢行者像伫成盛事之缘起也。	Now, in this harmonious and prosperous age, Lay Practitioner Lushan of Shandong first aroused the unsurpassed resolve and established this site; afterward, worthy people from the great assemblies in every region practiced the bodhisattva path by raising donations. As causes and conditions converged, dragons and devas joined in support. Thus, the completion of the statue of Practitioner Lu at Lushan Temple on Mount Lu became the origin of this great undertaking.
昔有僧名方辩者，曾为能师献塑真相，曲尽其妙。师谓：汝只解塑性，不解佛性，永为人天福田。即今塑相已立，佛性又在什么处？还有破人天枷锁、识六祖真心的汉么？	In former times there was a monk named Fangbian, who once presented Master Neng with a sculpted likeness, exquisitely wrought in every detail. The Master said: "You understand only the nature of sculpting, not the Buddha-nature. You will forever be a field of blessings for humans and devas." Now that the sculpted image has been erected, where is the Buddha-nature? Is there

	anyone who can break the shackles of humans and devas and recognize the true mind of the Sixth Patriarch?
曹溪多少尘埃事，直至如今扫不休。珍重！	How many dust-laden affairs there are at Caoxi—swept without end even to this day. Take care!
庚寅年仲夏	Midsummer, the Gengyin Year
佛心中心法学人齐志军沐手敬书	Respectfully inscribed, after washing his hands, by Qi Zhijun, a student of the Buddha Heart-Center Dharma
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