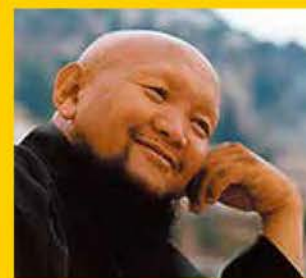


# 和平傳媒 Peace Media



For the past thirty plus years, Lama Gangchen has devoted to cultivating peace culture in the world. He has established over a hundred self-healing centers around the world to promote Tibetan Buddhism and world peace. He visited the Amazon tropical rainforest three times to plant seeds of sustainable conservation for our global ecology. He advocates “Making Peace with the Amazon” as a way to promote global environmental conservation. Since 1995, he has continuously submitted proposals to the United Nations to establish a “Spiritual Forum calling all religious leaders” to unite in the quest of spreading world peace. Recently he is actively promoting “peace media”, calling to “transform violent media into peace media”.

The mainstream media of the modern day is full of violent and decadent trends. If our society does not find new inspiring innovations to prevent these current trends, mankind will face a severe challenge. Lama Gangchen advocates to establish a peaceful environment for the media, with the aim to transform all violent media to peace media.

剛堅喇嘛三十多年來在世界各地倡導和平文化。他在全球建立了上百個靈修中心，致力於藏傳佛教之弘法及推動世界和平。他曾三度深入亞馬遜雨林部落，為保護地球生態和平播下種子。他呼籲：「亞馬遜和諧永續長存」，以此作為宗旨推動世界環保。自1995年以來，他持續向聯合國建議成立「世界各宗教領袖之精神論壇」，以推動世界和平。近年來剛堅活佛致力於積極推動「和平傳媒」的發展，呼籲「轉化暴力傳媒為非暴力傳媒」。

當今主流傳媒充斥著暴力頹廢傾向，如果不尋求新變革，人類永續長存將面臨嚴峻挑戰。剛堅喇嘛倡導建立一個和平傳媒環境，旨在轉變所有暴力傳媒為和平傳媒。

Inner Peace is the  
Most Solid Foundation for  
World Peace

內心的和平是  
世界和平最堅穩的基石



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# Peace Media



## Promote Non-Violent Culture

Live in harmony by abandoning aggressive and self-destructive behavior.

Become a spiritual gardener by rediscovering new ways of life through non-violent education.

## 推動非暴力文化

唾棄侵略性和自毀行爲，  
讓生活更和諧。

推動非暴力教育重尋新生活方式，  
成爲守護心靈園丁。

— Lama Gangchen

# Peace Media

## 婆羅浮屠聖域巡禮 Pilgrimage to Borobudur

1989年，剛堅喇嘛第一次造訪『婆羅浮屠』，就發現了曼陀羅的內在科學含義，他認為『婆羅浮屠』曼陀羅握有轉化、造福眾生、發展真正和平文化強有力方法的關鍵。

從1989年到2014年，剛堅喇嘛帶著來自世界各國、有著不同宗教信仰傳統的人去感受強大的精神能量。在這被賦予強大精神力量的聖域舉行祈禱和祭獻儀式，召喚聖靈的祈福，以發展世界和平和全球友誼，為了一個健康和繁榮的自然環境，為了世上眾生的幸福和快樂，為了每一個人內心和平的發展。

In 1989 Lama Gangchen first visited Borobudur and discovered the deep meaning on the inner science level of the mandala, that, in fact it holds the key to a powerful method of transformation to develop a true peace culture, for the benefit of all beings.

Between 1989 and 2014, Lama Gangchen has brought together people from many nations as well as from diverse religious and spiritual traditions, to harmonize powerful spiritual energies. Prayers and offering ceremonies performed in holy places, endowed with powerful spiritual energy, serve to call upon the blessings of the holy beings to develop peace and global friendship in this world, for a healthy and prosperous natural environment, for the happiness and joy of all living beings, and for the development of inner peace in everyone's heart.



『婆羅浮屠』曼陀羅佛塔，位於印尼爪哇島中心，是世界上現存的最大密宗佛教曼陀羅。它是由夏特連拉王朝歷經三代使用火山岩於公元 8 世紀建造完成的。

它最初是作為佛教精舍修建，被周圍的寺院圍繞著，社會和宗教精英在此接受上師們啟蒙，對佛教「三乘」進行各種不同的實踐：大乘佛教、小乘佛教和金剛乘（藏傳佛教）。一些歷史記載說，『婆羅浮屠』佛塔是佛祖顯靈時輪和教授蘇禪德喇國王關於時光之輪的地方。據稱，修建『婆羅浮屠』是為了解釋時輪佛塔強大的思想本質，在現實中佛塔是容納佛祖神聖心靈能量的容器。



The Borobudur Stupa-Mandala, situated in Central Java, Indonesia, is the largest surviving tantric Buddhist mandala in the world. It was constructed out of volcanic stone in the eighth century by three generations of the Sailendra Buddhist Dynasty.

It was originally built as a temple of initiation, surrounded by monasteries, where the social and religious elite would receive initiations from teachers and guides, into the many different practices of the three 'yanas' of Buddhism—Theravada, Mahayana and Vajrayana. Some historical accounts say that the Borobudur Stupa is built on the site where Lord Buddha manifested the Kalachakra Mandala and taught the Wheel of Time Tantra to King Suchandra. It is believed that the construction of Borobudur was to cover the powerful mind essence stupa of Kalachakra, as in reality a stupa is a container for the Buddha's holy mind energy.



曼陀羅佛塔的目的是提升與之溝通者的意識層次，並平息爪哇中心的火山能量。解讀曼陀羅的真諦，你會發覺他是一幅人類意識的詳盡圖譜：從全面的和激動的狀態，延伸至高層次的淨化，直到人類發展的終極境界——全面啓迪並喚醒徹悟的意識。在 19 世紀，由於一次嚴重的火山爆發，曼陀羅佛塔完全被湮沒。與此同時，正值爪哇社會動盪，宗教發生變化，最終導致曼陀羅佛塔在被人遺忘，沉睡超過了千年。

The objective of the stupa-mandala was to raise the level of consciousness of those who came into contact with it, as well as to pacify the powerful volcanoes of Central Java. Encoded into the stupa-mandala is a very detailed map of human consciousness: from its grossest and most impulsive state, up through successive higher levels of purity, until it finally reaches the pinnacle of human development—full enlightenment and the awakening of a Buddha's mind. In the ninth century, due to a powerful volcanic eruption, the stupa-mandala was completely buried. This event, which also coincided with a period of intense social and religious change in Java, resulted in the stupa-mandala laying forgotten for over a thousand years.





## New Solutions for Our Planet

Let us take personal responsibility for healing  
the world's eco-system.

In this technological era, nature is deeply  
polluted and so is our inner world.

Non-violence is our only hope.

## 解救地球之新途徑

讓我們每人負起責任來呵護地球生態。

在這科技時代，

自然環境及我們的心靈世界都遭嚴重污染。

非暴力是我們唯一的出路。

— Lama Gangchen

# Peace Media



## 感受靈境 The Spiritual Journey (Yosemite 2014)



### A Varied View Ever-Changing Scene

In Yosemite, you may never witness the same scene twice. This grand show is eternal. It is always sunrise somewhere; the dew is never all dried at once; a shower is forever falling; vapor ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on seas and continents and islands, each in its turn, as the round earth rolls.

— John Muir



### 千變萬化的景觀

在優勝美地山谷，你或許永遠不會看到同樣的場景兩次。這場盛大的演出永不停歇。某些地方始終有日出；露水永遠不會立刻變乾；瀑布不斷滴落；蒸汽不斷蒸騰。永恆的日出與日落，永恆的黎明與黃昏，照在海洋、大陸和島嶼，周而復始，如同地球本身的轉動。

— John Muir

## 穿越時間的景色 燃燒的傳統

密瓦克人，自稱阿瓦尼奇人（Ahwahneechee），在優勝美地山谷居住了上千年。其定期放火燃燒山谷的草地和橡樹林的傳統做法，造就瑪利波薩營（Mariposa Battalion）第一次看見的遼闊景觀。

「整個山谷地表就跟公園一樣，長著喬木、灌木以及開著鮮花的美麗草坪。」

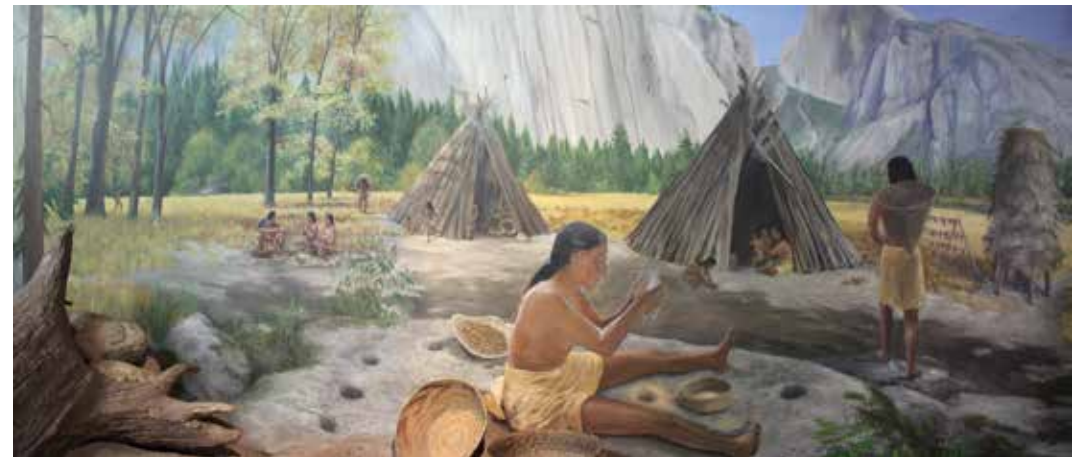
— Lafayette Bunnell

## A View Through Time A Burning Tradition

Miwok people, who called themselves Ahwahneechee, lived in Yosemite Valley for thousands of years. Their traditional practice of regularly burning the meadows and oak woodlands of the Valley contributed to the open landscape first seen by the Mariposa Battalion.

“The whole valley had the appearance of park-like grounds, with trees, shrubbery, flowers and lawns.”

— Lafayette Bunnell



Spiritual Journey



## 冰川的力量 變化無窮的風景

3 萬年前 最後一個流經優勝美地山谷的冰川，當時正處高峰期。正如圖片的底部所示，你可以看到冰磧石在布里達爾維爾（Bridalveil）瀑布形成了一個低矮的山脊。

1 萬年前 冰川退去遺留下的冰磧石形成的淺湖。

儘管 14000 年前優勝美地就沒有冰川了，但該地仍是一個動態變化的地方。

多個冰川沿著古河道造就了這一峽谷。當冰川融化，從懸崖峭壁擦拽並遺留下來的石堆，被冰河一路裹挾。最近一次冰川活動遺留下的冰磧石擁堵在布里達爾維爾（Bridalveil）瀑布附近的默塞德河（Merced River）裡。隨著冰川融化，形成的一個淺湖最終被碎石和泥沙填埋。從而形成我們今天所看到的平坦谷底。



## The Power of Glaciers An Ever-changing Landscape

30,000 years ago

The last glacier to flow through Yosemite Valley was at its peak. As you can see at the bottom of this illustration, the moraine forms a low ridge at Bridalveil Fall.

10,000 years ago

A shallow lake was created by the moraine left behind when the glacier receded.

Although glaciers ended their work here over 14,000 years ago, Yosemite remains a dynamic place.

Following the ancient river channel, a series of glaciers shaped this canyon. When the glaciers melted, they left behind piles of rocks that had been plucked from the cliff walls and carried along in the river of ice. The moraine left behind following the most recent glacial activity dammed the Merced River near Bridalveil Fall. As the glacier melted, a shallow lake formed which eventually filled in with small rocks and sediment. This accounts for the flat valley floor we see today.

## 與鄰分享

你能想象這群巨樹是如何緊挨著幸存長大的麼？水分和養分的共享是一個重要的因素。巨型紅杉的根系可以相互聯合；聯合的地下群力使得這些巨樹彼此緊挨著存活。也許有一天，其中的某兩棵樹會融為一起，就像一棵樹般屹立。這種現象被稱作「忠實伴侶」（Faithful Couple）。



## Sharing With Your Neighbor

Can you envision how this group of giants has survived growing so close to one another? The sharing of water and nutrients is an important component. Giant sequoia roots can fuse; this joining of forces underground allows these big trees to survive in close proximity.

One day, perhaps two of these trees will stand as one. Visit a current example of this phenomenon by hiking ahead one mile to the “Faithful Couple”.



## 卑微的起始

單獨的一棵紅杉是成千上萬個雞蛋大小松果的家。被緊緊封存的微小種子需要幫助才能獲得啓動力量。紅杉依靠火這個自然過程提供了下一代巨樹的生發地。

在準備營養豐富苗床的同時，頻繁的火災還可以打開樹冠讓陽光透過，並減少相鄰樹木的競爭。由於起火而增加的熱量還可以幫助松果乾裂，播撒種子，這是紅杉成功的一關鍵因素。

一些樹棲居民，如赤栗鼠（Chickaree）和長角鑽木甲蟲也在種子傳播中發揮了重要作用。松鼠摘下松果，剝掉外面的鱗殼；而甲蟲直接鑽入松果。這些活動可以收縮松果中的水分，打開松果，並釋放種子。



## Humble Beginnings

A single sequoia is home to thousands of egg-sized cones. Sealed tightly within, tiny seeds need help in getting their start. Sequoias rely on the natural process of fire to provide a birthplace for the next big tree. Preparing a nutrient-rich seedbed, frequent fire also opens the canopy to sunlight and reduces competition from nearby trees. Rising heat from fire also helps to dry out cones, allowing the seeds to scatter. This is a key element to the sequoias success. Some grove residents-like the Douglas squirrel (chickaree) and long-horned wood-boring beetle-play an essential role in seed dispersal. Squirrels cut down cones and eat their fleshy scales; beetles bore directly into cones. These actions curtail the water supply, open up the cones, and release the seeds.



From left: Shawn Kuo, Sunny Kuo, Laura lin, Gisele Yeh, Miao-Hui Kao (Green Film Production), Linda Yuan

2014年6月「和平傳媒」、「郭雪湖基金會」、「青睞影視」聯袂赴美國加州「優勝美地」一遊  
攝得這些自然景觀，  
郭雪湖生前多次赴「優勝美地」寫生，  
「優勝美地」是郭雪湖最鐘愛之景色之一，  
「優勝美地」是郭雪湖心靈中非常珍惜的一片淨土！  
—郭雪湖是台灣知名畫家，「和平傳媒」郭松年的父親  
「青睞影視」擬於今年製作有關郭雪湖的電視影集

In June 2014, "Peace Media", "Kuo Hsueh-Hu Foundation" and "Green Film Production" embarked on a journey to Yosemite California together, where these pictures with nature scene were taken. Kuo Hsueh-Hu traveled to Yosemite for sketching several times during his lifetime. Yosemite was one of Kuo Hsueh-Hu's favorite sceneries. Yosemite is the most cherished pure land in Kuo's mind.

-- Kuo Hsueh-Hu, Peace Media Sunny Kuo's father, is a reknowned artist in Taiwan. 'Green Film Production' plans to produce the TV cinema about Kuo Hsueh-Hu this year

# Peace Media

## Spirituality Dwells in Everything

Reflect daily in order to transform  
violent tendencies of society.

The key to peace is held within the  
precious teachings of ancient wisdom.

### 靈性無所不在

日有反思以轉化社會暴力傾向。  
和平之要義盡藏於遠古睿智。

— Lama Gangchen

## 中拉古文明淵源探索之旅 (2003-2014) Journey to Explore the Link between Sino- Latin American Civilization

中拉古文明淵源一直是中外學者、文化工作者感興趣的話題，這方面有不少傳奇性的論說，然因歷史年代太久、涉及範疇太廣，考證難度頗大，總體而言，尚屬探索階段。剛堅喇嘛向來關注〈遠古文明〉、〈遠古睿智〉的發揚，「和平傳媒」從 2003 年以來即介入這方面的探索，曾與中外學者多次跨越太平洋，對兩岸古文明遺址重鎮，進行實地考察，2014 年更促成「中拉古文明比較研究所」的成立，為中拉古文明交流搭起了一個交流的平台。



The linkage of ancient civilizations between Sino Latin American cultures has always been a subject of interest among Chinese and foreign scholars. In this regard, there are a lot of legends and tales. However, due to the extended years of history involving a wide scope of areas, it is difficult to confirm the evidence. Overall, it is at an exploration stage. Lama Gangchen has always been concerned about the promotion of “ancient civilizations” and “ancient wisdom”. Since 2003, Peace Media has involved in the investigation of this topic. On several occasions, the team joined with multi-national scholars to reach the significant ancient sites for exploration. In 2014, “Research Institute of Comparative Studies between Sino and Latin America Ancient Civilizations” was established. This provides a platform for cultural exchanges in this aspect.



Lama Gangchen (left) and Ven Walpola (right), the custodians of the Buddha's relics to Brazil (Brazil, 2003)

### 初訪 Encounters

2003 年剛堅喇嘛和 Ven Walpola 參與護送釋迦牟尼佛舍利子赴拉美諸國巡回展出，「和平傳媒」隨行採訪報導，踏足南美地區包括：巴西、智利、阿根廷、厄瓜多爾、委內瑞拉等地，對拉美的文化民情有了初步的認識。

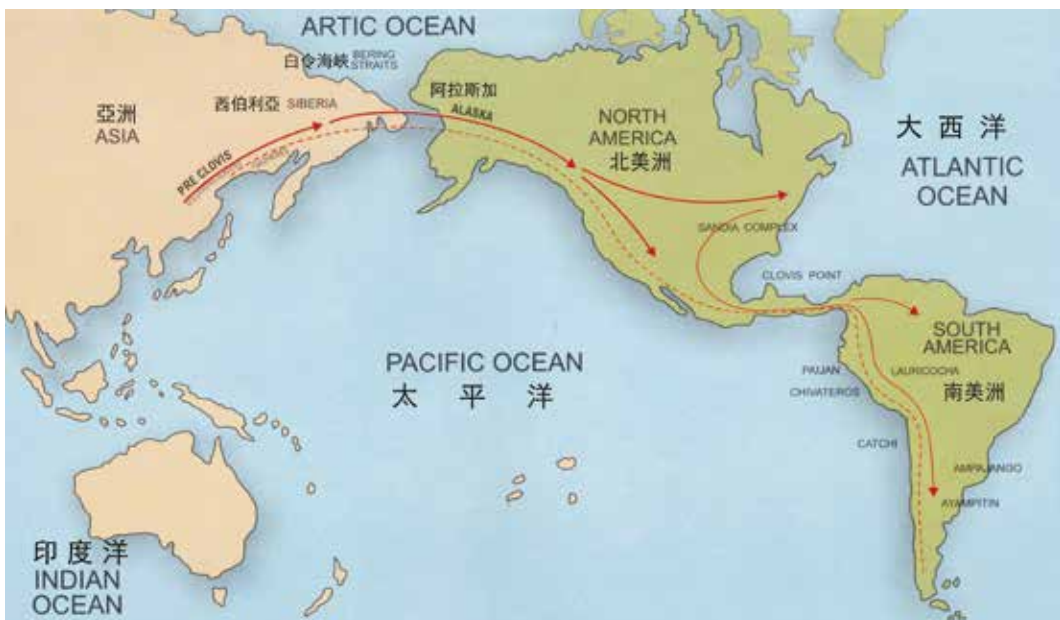
In 2003, Lama Gangchen and Ven Walpola escorted the Buddhist relics on an exhibition tour to Latin America. Peace Media accompanied the team and conducted the report. The countries in South America included Brazil, Chile, Argentina, Ecuador, and Venezuela. This trip provided an opportunity for understanding the cultural sentiments of Latin America.





## 訪亞馬遜原住民 | Brazil 2003 Visited Amazon Aborigines

2003 年剛堅喇嘛遣「和平傳媒」深入巴西亞瑪遜雨林進行採訪，發現該地原住民與亞洲黃種人從膚色、臉形、生活習俗驚人相近，後來始知「印地安原住民」之先祖源於 1~4、5 萬年前，值第四紀冰河時期結束時，追捕獵物的亞洲人，他們從西伯利亞渡過白令海峽路橋，經阿拉斯加、加拿大、北美洲、中美洲一路輾轉經過若干世代來到南美洲，這論點已是學界普遍認定的史實。



Around 10,000- 40,000 years ago during the last glacial period, Asiatic groups crossed the Bering Strait and immigrated towards the Americas

In 2003, Lama Gangchen sent Peace Media team to the Amazon rainforest to conduct interviews. The team noticed that the local habitants bear remarkable similarities with Asians from the aspects of complexion, facial contour and living customs. Later the team learned that the ancestors of the aboriginal Indians arrived as early as 10,000 to 40,000-50,000 years ago and settled down to become the early inhabitants. This could have taken place during the last period of ice age period. By following the prey of hunting, the people crossed Bering Strait in Siberia, Alaska, Canada, North America and Central America. The assumption of this journey has been studied and recognized widely as historical fact.



## 促進文化交流 | Andean Countries 2005~2007 Promoted Culture Exchange

2005 年至 2007 年「和平傳媒」主席陳盛涸、總監郭松年多次出訪拉美地區，包括：巴西、阿根廷、智利、厄瓜多爾、秘魯、委內瑞拉等南美諸國，墨西哥、聖馬丁、特多、多明尼加等中美洲及加勒比海等國，為推動太平洋兩岸文化交流建立了廣泛的人脈資源。

From 2005 to 2007, the Chairman of Peace Media Felix Chen and President of Peace Media Sunny Kuo visited Latin America region several times. The countries include Brazil, Argentina, Chile, Ecuador, Peru and Venezuela. Other central America countries include Mexico, St Martin, Trinidad and Tobago, Dominican Republic and Caribbean countries. The trip built up wide network of resources for promoting cross Pacific cultural exchanges.



Sunny Kuo (郭松年) (left 1), Freddy Ehlers (left 4) and Felix Chen(陳盛涸)(center) visited Municipality of Quito (Ecuador, 2006)



From left: Sunny Kuo, Freddy Ehlers, Felix Chen at Guayaquil (La Rotonda de Bolívar y San Martín) (Ecuador, 2006)



From left: Felix Chen, Jaime Nebot(Guayaquil Mayor), Sunny Kuo (Ecuador, 2006)



Alvaro Arvio Castro (left 1), Sunny Kuo (郭松年) (left 3), Ambassador of China in Columbia Wu Changsheng (吳長勝) (left 4), Monica Ramirez Bolek (right 4), Felix Chen (陳盛滄) (right 3) (Columbia, 2006)

### 參加『精神文化論壇』 Attended Spiritual Forum (Mexico 2006)



Azteca Calendar

# Spiritual Forum



Felix Chen (left 2), Sunny Kuo (right 1) and Carolina (right 2) with Bachelet campaign team (Chile, 2006)



Felix Chen (center), Sunny Kuo (right 1) visited Thailand Ambassador Pitaya (left 1) with his wife (Chile, 2006)



From left: Sunny Kuo, Felix Chen, Yaliaza (Director of Vice President's office), Claudia Sobrevila (World Bank ecologists) (Venezuela, 2005)



From left: Felix Chen, Suku (Caribbean RBTB Bank President), Sunny Kuo (Trinidad, 2006)



Felix Chen (陳盛滄) (left 1), Sunny Kuo (郭松年) (left 3) with Jorge A. Baez, specialist of Azteca Calendar (right 2), attending "Spiritual Forum" (Mexico, 2006)



## 探索之旅 | Andean Countries 2006 Journey of Exploration

2006年時任厄瓜多爾安第斯議會主席 Freddy Ehlers 藉紀念拉丁美洲解放之父西蒙·玻利維亞百年誕辰紀念，在厄瓜多爾首都基多舉辦文化節之際，邀請「和平傳媒」攜中國學者赴安第斯諸國進行交流考察，對中拉文化基因之相似性作了深入探討。

In 2006, Freddy Ehlers who was the president of Andean Parliament in Ecuador took the opportunity of celebration centennial commemoration of Simon Bolivar, the father of liberation of Latin America. He invited Peace Media together with Chinese scholars to attend cultural event held at Quito, Ecuador and conduct the substantial exchange in Andean countries for research on Sino-Latin American culture similarity.



Nathalie Sanchez (left 1), Song Baozhong (left 2), Karla Paez (left 4), Sunny Kuo (right 3), Freddy Ehlers (right 2) and Wang Dayou (right 1) (Ecuador, 2006)



From left: Sunny Kuo, Juan Alfonso, Freddy Ehlers, Wang Da You, Jorge, Song Bao Zhong, Xavier Alvarado Robles (right 3), etc. at the Museum of the Rio Alto ruins (Ecuador, 2006)



Sunny Kuo, Song Bao Zhong and Wang Da You at Machu Picchu (Peru, 2006)



Sunny Kuo of Peace Media with Jose at Sun Gate in Tiwanaku ancient site (Bolivia, 2006)

## 參加安共體活動 | Peru 2007 Participated in Andean Community Activities

2007年弗爾迪·埃勒斯當選為安第斯共同體秘書長，2月22日在秘魯首府利馬正式宣誓就職，「和平傳媒」主席陳盛泫、總監郭松年受邀出席了此次盛典。同年10月安第斯秘書總處聯合厄瓜多爾瓜亞基爾與基多市政局舉辦〈拉美氣候變化國際會議〉，剛堅喇嘛與「和平傳媒」一行受邀參加。會上厄瓜多爾總統科雷亞高度評價剛堅喇嘛多年來呼籲世人拯救地球生態、對人類環保做出的貢獻。



Felix Chen, Sunny Kuo with Freddy Ehlers (center) at the Andean Community commencement ceremony (Peru, 2007)



Freddy Ehlers (center) at Andean Community (Peru, 2007)



Felix Chen (陳盛泫) (right 3) with Sunny Kuo (郭松年) (left 1) visited Freddy Ehlers (left 3), Luz Maria (left 5) and his team at the Andean Community headquarters (Peru, 2007)



Lama Gangchen with President Correa at Clima Latino Conference (Ecuador, 2007)

In 2007, Freddy Ehlers was elected Secretary General of Andean Community and officially sworn in at Lima, Peru's capital. Chairman of Peace Media, Felix Chen together with President of Peace Media, Sunny Kuo were both invited to attend this ceremony. Same year in October, Peace Media joined an international conference on "Global Climate Change in Latin America" organized by the General Secretariat of Andean Community and the Municipality of Guayaquil and Quito, Ecuador. At the event, President Rafael Correa highly praised Lama Gangchen for his effort in appealing to the world to save the world's ecology that contribute significantly to environmental protection.

## 彝族『十月太陽歷』 Yi Ethnic 10 Month Solar Calendar

2009年，應「楚雄彝族文化研究院」邀請，「和平傳媒」一行赴雲南楚雄，重點參觀楚雄彝族『十月太陽曆』文化園。

In 2009, Peace Media team was invited by "Chu Xiong Yi Ethnic Culture Research Institute" to visit Chu Xiong in Yunan. Main focus of visit was the "10-Month Solar Calendar" located at culture park.



'Yi 10-Month Solar Calendar' Culture Park at Chuxiong Yunnan



Li Zhen (left1), Xiao Huihua (left 3), Sunny Kuo (right 2), Pu Zhen (right 1) (Chuxiong, 2009)



Sunny Kuo with Liu Yao Han (劉堯漢), who discovered 10 month solar calendar, and his wife Yan Ruxian (Beijing, 2008)

## 三星堆：『巫』的世界 San Xing Dui: Shamanistic World

2009年攜「和平傳媒使者」孫新周、Mario Osorio的代表Dolly Lizarraga等一行赴三星堆博物館考察，並拜會博物館館長朱亞蓉。

In 2009, Peace Media Messenger Sun Xin Zhou and Dolly Lizarraga who represented Mario Osorio, together with Peace Media team visited Sanxingdui Museum for excursion and meet with the curator, Zhu Ya Rong.



Sanxingdui bronze mask (Guanghan Sichuan, 2009)



Peace Media team visited Sanxingdui Museum (Guanghan Sichuan, 2009)



From left: Zhu Ya Rong (朱亞蓉), Sunny Kuo (郭松年), Dolly Lizarraga (Guanghan Sichuan, 2009)

## 金沙遺址：面具與太陽鳥 Jinsha Site: Masks and Sun Worship

2011年「和平傳媒」安排厄瓜多爾駐廣州總領事 Mariella Molina，赴四川成都金沙遺址參觀，她也發覺遺址出土的面具、太陽鳥崇拜等與安第斯印加古文明頗多相似處。

In 2011, Peace Media organized the Consul-General of Ecuador Mariella Molina to visit Chengdu Jinsha Museum. She also found the unearthed masks, worship of the sun, etc. carry significant similarities with ancient Inca civilization.



Peace Media President Sunny Kuo (right 5) accompanying Ecuador Consul General Mariella Molina (center) in visiting the Jinsha Site Museum (Chengdu, 2011)



Gold mask unearthed in Jinsha Museum (Chengdu, China)



Sun-and -Bird Gold Foil (Chengdu, China)



a "Sican Lord" burial gold mask unearthed in Tomb of the Lord (Chiclayo, Peru)



"Eight pointed star" an ancient astronomy symbol on painted pottery (Ecuador)

## 奧爾梅克：美洲母文明 Olmec: America's First Civilization

2012年「和平傳媒」赴中美洲墨西哥、瓜地馬拉、洪都拉斯等地考察古文明遺址，並深入探訪瑪雅母文明『奧爾梅克』文明遺址。

In 2012, Peace Media traveled to Central American countries such as Mexico, Guatemala and Honduras to investigate the ancient civilization ruins and to further research on the Olmec civilization ruins which is America's First Civilization.



Peace Media visited 'Olmec Archaeological Museum' in Coatzacoalcos (Mexico, 2012)



Offering ceremony: jade figures and 6 jade celts in La Venta (Olmec)



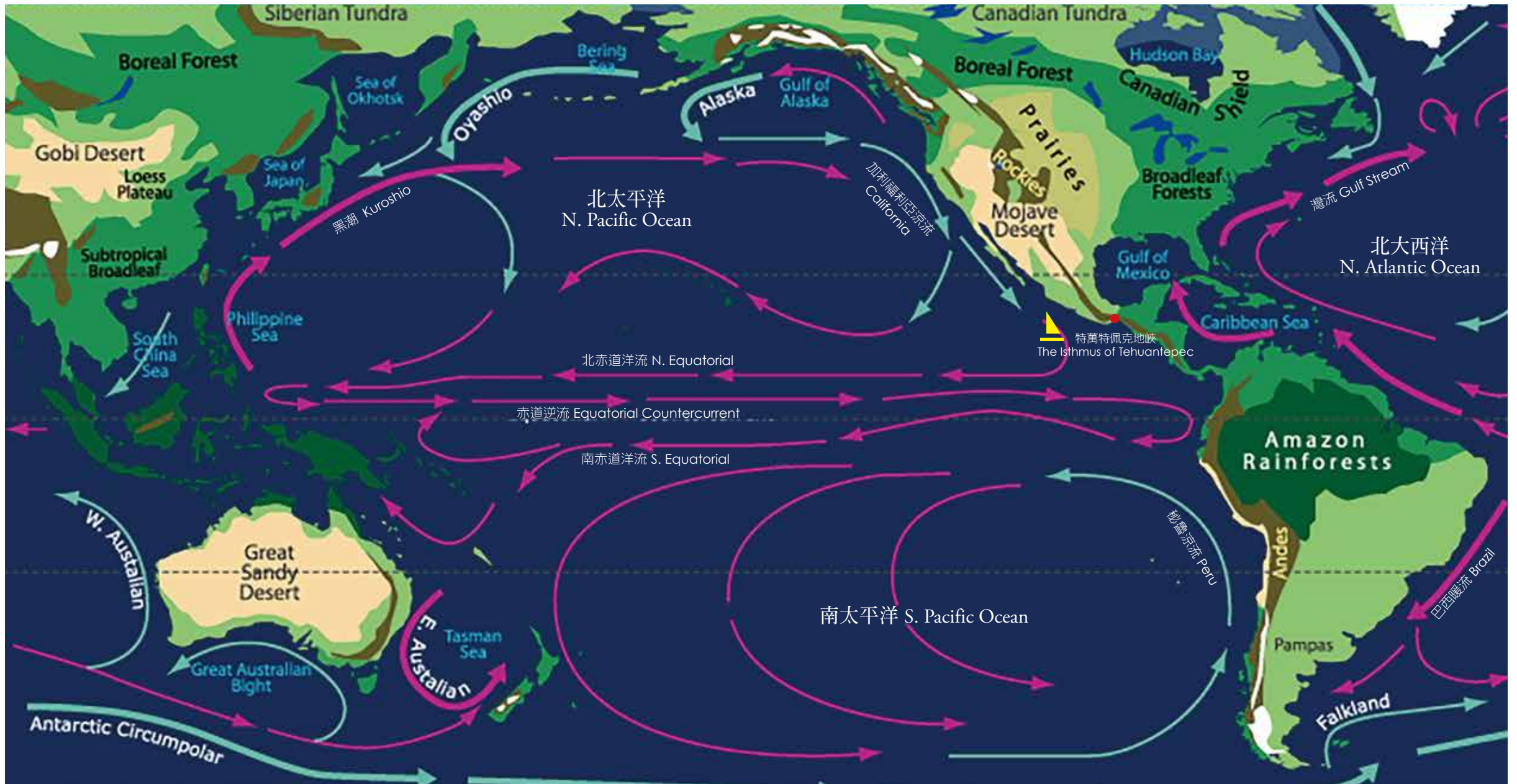
Feline sacrifice (tattoo), Xalapa Museum



Mask with tattoo (Olmec)



Jaguar Axe (Olmec)



## 奧爾梅克文明發祥地

特萬特佩克地峽 (The Isthmus of Tehuantepec) 是奧爾梅克文化的發祥地，位居美洲地理中心，也是兩大海洋洋流的轉折點。正基於此，狹小的地峽成為美洲原住民與舊大陸航海家意外漂抵於此的會集點，而留下一些印記與證據，作為當今調查的依據。

這些洋流是指北太平洋日本的洋流或黑潮，一直到美洲，返回時叫北赤道暖流；大西洋流從歐洲到美洲叫加那利海流，而返回的叫墨西哥灣流。

## The Birthplace of Olmec Civilization

The Isthmus of Tehuantepec is the matrix of the American History, the Mother Culture of Mesoamerica, "Olmec Civilization" started and was developed there. The location of the Isthmus is the geographic point of rebound and return of the marine currents of the two greatest Oceans. This small isthmian region turned out to be the meeting place between the natives and the navigators from the Old World, who arrived there by accident, and their presence left marks and testimonies accessible for the contemporary investigation.

Those Ocean Currents are for the North Pacific Ocean, the current of Japan or Kuroshio, that goes to America and on its way back it is called Equatorial Current, and the Canarias Current that goes from Europe toward America, and on its way back is called Gulf Stream.

—O. L. Gonzalez Calderon

## 查文：印加文明之母 Chavin: The Mother of Inca Civilization

2012年「和平傳媒」赴南美厄瓜多爾、秘魯等地考察古文明遺址，並深入探訪印加母文明『查文文明遺址』。

In 2012 Peace Media visited the ancient ruins in Latin American countries such as Ecuador and Peru to conduct in-depth investigations on the Chavin Site, which is said to be the mother of Inca civilization.



Peace Media visited Sechin Ruins (Peru, 2012)



Peace Media visited Chavin ruins (Peru, 2012)

## 殷墟：中華文明的根脈 Yinxu: Root of Chinese Civilization

2013年2月藉「和平傳媒」在河南安陽舉行年會，攜「和平傳媒使者」厄瓜多爾考古天文學者 Christobal Cobo、厄瓜多爾總領事 Mariella Molina 同行，在安陽殷都文化研究院劉志偉院長的安排下參觀了中國社會科學院考古研究所安陽工作站博物館、殷墟遺址博物館、中國文字博物館、河南省博物館、登封告成天文臺。



Mariella Molina in the front of an Oracle (Henan, 2013)



From left: Shen Yingtao (申穎濤), Cristobal Cobo, Sunny Kuo in front of 'Platform of Shadow Measuring' (Henan, 2013)

In February 2013, Peace Media organized their annual gathering at Anyang, Henan with Peace Media Messenger, Mr Cristobal Cobo, scholar on archaeological astronomy and Mariella Molina, the Ecuador Consul General in China. Through the arrangement of Liu Zhi Wei, Dean of Anyang Yin District Cultural Research Institute, the team visited Anyang Institute of Archaeology Research Center, National Museum of Chinese Writing (NMCW), Henan Museum and Deng Feng Gao Cheng Observatory.



Jade figure (Shang)



Bronze owl wine vessel (Shang)



Stone kneeling figure (Shang)



Stone jaguar head with bird body (Shang)



Tiger "eating" a man, wine vessel (Shang)

商代文化與環太平洋文化有許多相似之處，商周銅器的人獸關係與古代美洲的一種人獸關係有相像之處。「猛獸含人」的圖景，張光直先生認為，猛獸是「巫師的助手；親密的獸侶」，偕同被含的薩滿（Shaman）式巫師一起登天，通神。



Tigers "eating" a man, Simuwu Square Ding Tripod (partial) (Shang)



Tiger "eating" a man, La Venta Altar (Olmec)

Apart from Shang Dynasty and Pacific Rim cultures sharing many similarities, the Shang / Zhou human and beast relationship present in bronze relics resembled that of ancient American relations. KC Chang believed that in the picture of "man inside a beast", the beast was the "shaman's assistant and a close companion", accompanying the Shaman to reach the heavens together.



## 籌備中拉古文明比較研究中心

### Proposing establishment of 'Center of Comparative Studies between Ancient Sino and Latin American Civilizations'

2013年「和平傳媒」郭松年會晤中國考古學家唐際根博士、首都師範大學袁廣闊教授，探討組建「中拉古文明比較研究機構」，隨即拜會厄瓜多爾駐廣州總領事Mariella Molina，向她表達此意向並遞呈關於成立中心的建議書，得到她的支持。

In 2013, Sunny Kuo of Peace Media met with Chinese archaeologist Dr. Tang Ji Gen and Professor Yuan Guang Kuo to propose the establishment of Center for Comparative Studies between Ancient Sino and Latin America Civilizations. Thereafter, the team paid a visit to Mariella Molina, Consul General of Ecuador in Guangzhou to submit the official proposal in writing. Mariella Molina expressed her willingness to support this project.



From left: Liu Zhi Wei, Linda Yuan, Yuan Guang Kuo, Mariella Molina, Sunny Kuo, Florentina Tapnio, Galo Fraga (Guangzhou, 2013)

「和平傳媒」與剛堅喇嘛一行，受首都師範大學郝春文院長設宴邀請，會見中心發起人，席間剛堅喇嘛充分肯定了中心的籌建並為中心獻上祝辭。

Invited by Dean Hao Chun Wen of Capital Normal University, Peace Media members together with Lama Gangchen's team met with the founders of the "Center". Lama Gangchen affirmed the establishment of the center and extended his blessings.



From left: Cosy Back, Liang Cheng, Tang Ji Gen, Sunny Kuo, Hao Chun Wen, Yuan Guang Kuo, Tsetan Gyurman Shrestha, Linda Yuan, Lama Gangchen (center) (Beijing, 2013)

## 中拉古文明比較研究所成立大會

2014年3月6日「中國與拉丁美洲古代文明比較研究所」在中國北京正式成立。出席會議的有厄瓜多爾總領事馬蓮娜女士、和平傳媒總監郭松年先生、首都師範大學副校長邱運華、中國科學院大學王昌燧教授、北京大學趙輝教授、中國人民大學魏堅教授、中國社會科學院考古研究所許宏研究員、唐際根研究員、中國水下考古研究所姜波所長、首都博物館黃雪寅副館長、北京聯合大學韓建業教授、安陽殷都文化研究院院長劉志偉先生、歷史學院院長郝春文、考古系主任袁廣闊教授及「和平傳媒」與「今日中國」等眾多媒體人士以及考古系師生等共60余人出席成立大會。



## The inaugural meeting of the institute for comparative study on ancient civilization between China and Latin America

The institute for comparative study on ancient civilization between China and Latin America was founded in Beijing, China on March 6, 2014. More than 60 people attended the inaugural meeting, including Ms. Mariella Molina (Ecuador's Consul General in Guangzhou), Mr Sunny Kuo (President of Peace Media), Mr Qiu Yunhua (vice-chancellor of Capital Normal University), Mr Wang Chang Sui (Professor at University of Chinese Academy of Sciences), Mr Zhao Hui (Professor at Beijing University), Mr Wei Jian (Professor at Ren Min University of China), Mr Xu Hong (Professor at Institute of Archaeology, Chinese Academy of Social Sciences), Mr Tang Ji Gen (Professor at Institute of Archaeology, Chinese Academy of Social Sciences), Mr Jiang Bo (Director of Chinese Institute of Underwater Archaeology), Ms Huang Xue Yin (Deputy Curator of Capital Museum), Mr Han Jian Ye (Professor at Beijing Union University), Mr Liu Zhi Wei (President of An Yang Yin Capital Cultural Research Institute), Mr Hao Chun Wen (Professor at Capital Normal University, Dean of School of History), Mr Yuan Guang Kuo (Professor at Capital Normal University, Chairman of Archaeology Department) and media members of Peace Media and China Today as well as students and teachers of Archaeology Department.



Hao Chunwen



Qiu Yunhua



Mariella Molina



Sunny Kuo



Zhao Hui



Wei Jian



Tang Jigen



Yuan Guangkuo



Inauguration Ceremony of the Institute for Comparative Study on Ancient Civilization between China and Latin America (Beijing, 2014)



## 出訪安第斯諸國 Visit to Andean Countries

2014年5月厄瓜多爾駐華總領事 Mariella Molina、秘魯駐華領事文化官員伊萬·西爾瓦先生、玻利維亞駐華大使吉列爾莫·查盧普連多少將發出邀請，「和平傳媒」攜「中拉古文明比較研究所」一行出訪厄瓜多爾、秘魯及玻利維亞，考察安第斯古文明遺址，然由於時間關係，此次無法遠赴玻利維亞考察。

In May 2014, Ms Mariella Molina, the Consul General of Ecuador in China, Mr Ivan Silva, Head of Cultural Section of Peru, and Mr Guillermo Jorge Chalup Liendo, Ambassador of Bolivia all extended invitations to 'Peace Media' and 'the Institute for Comparative Study on Ancient Civilization between China and Latin America' for conducting investigations at the Andean archaeological sites in Ecuador, Peru and Bolivia. However, Bolivia was not included in this excursion due to insufficient time.



Meeting with Consul General Mariella Molina (left 2) (Beijing, 2013)



Visited Ambassador of Bolivia, Guillermo Jorge Chalup Liendo (right 3) (Beijing, 2014)



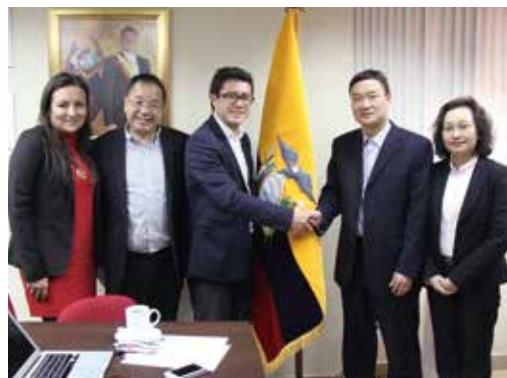
Visited Ivan Silva (Head of Cultural Section and Consular Section of Embassy of Peru) (center) (Beijing, 2014)

**拜會總統諮政費爾迪祕書長**  
**Meeting with the National Secretary for**  
**'Plentiful Living' Mr. Freddy Ehlers (Quito,**  
**2014)**



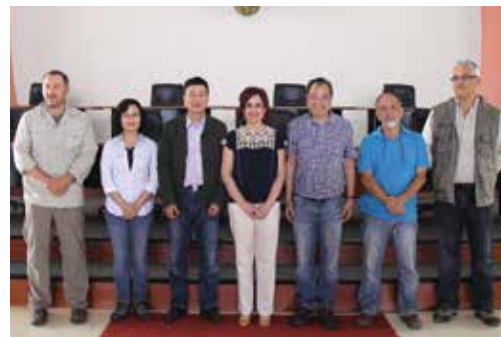
From left: Linda Yuan, Yuan Guangkuo, Freddy Ehlers, Sunny Kuo

**拜會 Yachay 『知識城』 Hector Rodriguez**  
**總監**  
**Meeting with Yachay CEO Hector Rodriguez**  
**(Quito, 2014)**



From left: M.Sc. Ana Patricia Lozada (Yachay Director of international relations), Sunny Kuo, Hector Rodriguez (Yachay CEO), Yuan Guangkuo, Linda Yuan

**拜會 Mg. Tatiana Hidrovo Quinonez 館長**  
**Lic. Oswaldo Tobar Abril 考古學者**  
**參觀 Centro Civio Ciudad Alfaro 博物館**  
**Meeting with Tatiana Hidrovo Quinonez (Curator), Lic. Oswaldo Tobar Abril (Archaeologist) at**  
**Centro Civio Ciudad Alfaro Museu (Manta, 2014)**



From left: Cristobal Cobo, Linda Yuan, Yuan Guangkuo, Mg. Tatiana Hidrovo Quinonez (the Centro Civio Ciudad Alfaro), Sunny Kuo, Lic. Oswaldo Tobar Abril, Lic. Marco Suarez Capelo



Lic. Oswaldo Tobar Abril (left 2), Mg. Tatiana Hidrovo Quinonez (right 1)

**考察 Hojas-Jaboncillo 遺址**  
**Visited Hojas-Jaboncillo ruin (Manta, 2014)**

**拜會國家文化遺產研究所**  
**Meeting with the National Institute for**  
**Cultural Heritage (Instituto Nacional de**  
**Patrimonio Cultural) (Quito, 2014)**



From right: Kevin Tsai, Linda Yuan, Yuan Guangkuo, Sunny Kuo, Lucia Chiriboga (INPC Executive Director), M. Soabel Floreo (Yachay), Olga Woolfson (INPC Technical coordinator), Gabriela Tendrio (INPC Archaeologist)

**拜會最高國家教育研究所**  
**Meeting with the Instituto de Altos Estudios**  
**Nacionales (Quito, 2014)**



From left: Yuan Guangkuo, Olga Woolfson Touma (IAEN Coordinate leader), Sunny Kuo, Linda Yuan



From left: Yuan Guangkuo, Sunny Kuo, Linda Yuan, Lic. Oswaldo Tobar Abril, Cristobal Cobo

考察 Cochasqui 金字塔遺址

Visited Cochasqui Pyramid Ruins (Quito, 2014)



參觀基沙多中心

Visited Quisato Center (Ecuador, 2014)



Yuan Guangkuo (left 2), Cristobal Cobo (left 3), Sunny Kuo(left 4), Linda Yuan (right 1)

訪 Freddy Ehlers 居所

Visited Freddy Ehlers's Home (Ecuador, 2014)



Visited Freddy Ehlers's Home

拜會西潘王陵金字塔博物館 Walter Alva 館長

Meeting with Walter Alva (Director of the Museo Tumbas Reales De Sipan) (Peru, 2014)



From left: Yuan Guangkuo, Walter Alva, Sunny Kuo, Rostaing Rios Pedro (Chiclayo, 2014)

拜會和平傳媒安第斯聯絡員 Luz Maria

Visited Luz Maria (Lima, 2014)



From left: Sunny Kuo, Luz Maria, Yuan Guangkuo

會見考古學者 Quirino Olivera Núñez 教授  
Meeting with Dr. Quirino Olivera Núñez,  
Executive Director of 'Asociación Amigos  
del Museo de Sipán' (Lima, 2014)



From left: Sunny Kuo, Quirino Olivera Núñez, Yuan Guangkuo, Linda Yuan

拜會莫切博物館 Santiago Uceda Castillo 館長  
Meeting with Professor Santiago Uceda  
Castillo (National University of Trujillo) (Trujillo,  
2014)



From left: Sunny Kuo, Santiago Uceda Castillo, Yuan Guangkuo, Linda Yuan

拜會 Amano 博物館 Mario Amano Watanabe 館長

Meeting with Mario Amano Watanabe (Museo Amano Curator) (Lima, 2014)



From left: Sunny Kuo, Mario Amano Watanabe, Dolly Lizarraga, Yuan Guangkuo

拜會和平傳媒秘魯聯絡員 Dolly Lizarraga 女士

Visited Dolly Lizarraga (Lima, 2014)



From left: Yuan Guangkuo, Dolly Lizarraga, Sunny Kuo

# 安第斯文明考察

Exploration of Andean Civilization

# Peace Media



# 橫跨太平洋之謎 Trans - Pacific Riddles

古代美洲究竟孤立程度如何？

考古學家們最近注意到：東亞與美洲兩地古代工藝品和藝術風格有若干相似之處。

有一個已激起學者們熱烈爭論的理論認為：向東方航海的亞洲人民，可能曾對新大陸的文化作出若干貢獻。

Just how isolated was ancient America? Recently archeologists have noted certain resemblances between East Asian and American artifacts and art styles. One theory, which sparks heated controversy among scholars, is that Asian people, in voyages eastward, may have made contributions to New World cultures. — Jonathan Norton Leonard

## 安第斯古代文明考察 Exploration of Ancient Andean Civilization



2014年5月，「和平傳媒」與「中拉古文明比較研究所」聯袂赴厄瓜多爾與秘魯北部地區遺址考察，期對「安第斯古代文明」的起源作深入的探討，我們此行重點考察了秘魯的「查文德萬塔爾」、「莫切月亮神廟」、「昌昌古城」、「西潘王陵金字塔」、及厄瓜多爾的「Alabado」等博物館及遺址，並與當地學者進行交流。

In May 2014, Peace Media visited the ancient Incan civilization of Peru, including: Chavín de Huántar, Huaca de la Luna and Chanchan etc. as well as several related museums.



From left: Sunny Kuo, Linda Yuan, Yuan Guang kuo (Chavín, 2014)

## 查文：安第斯文明起源 Chavin: Origin of Andean Civilization

二十世紀初期考古學家們，根據已發現的許多發人深省的遺跡，已知道在秘魯的溫帶高地和沿海區域，曾經有過多種遠比早期鄉村更進步的被後人遺忘了的文化。這些文化是後來的印加文明的基礎。早在1940年左右，秘魯的考古學家特洛博士證實了至少在三千年以前，已有一個充滿活力的文化，散佈在秘魯北部和中部的廣大區域。這最早期的秘魯文明被稱為查文文明，中心在安第斯山東面山坡高處的『查文德萬塔爾』。

From many impressive remains that had been discovered by the early 1900s, archeologists of that time knew that a great variety of forgotten cultures far more advanced than the early villages had flourished in Peru's temperate highlands and on the coast. These cultures formed a basis for the later Inca civilization.

“Their delving into the past led to the realization that at least one thousand years earlier a vigorous culture had spread over a wide area of northern and central Peru. This first Peruvian civilization is known as the Chavin culture, after its most impressive center, at Chavín de Huántar on the high eastern slope of the Andes.”



Chavín de Huántar

## 美洲虎神 Man-Jaguar

一個美洲虎人神，是半人半虎？這種怪異概念並不是秘魯所獨有。它也是奧爾梅克文化中的主題，而奧爾梅克文化是早在公元前1000年就已在墨西哥南部開始崛興的中美洲第一個偉大文明。特洛博士和他的同事們開始在秘魯許多地方找到這些頭像：刻在石上，繪在陶器上，織在紡織品中。他們不能不下結論，秘魯的第一個真正文明，是和一位美洲虎神的出現有關。



A man-jaguar? This strange concept of a god that is part human, part feline was not peculiar to Peru. It was also the central theme of the Olmec culture, Middle America's first successful civilization, which began to flourish in southern Mexico as early as 1000 B.C. But the Olmecs were still unknown when Dr. Tello and his colleagues started their work of tracing man-jaguar faces through Peru. They found them carved on stone, painted on pottery and woven into textiles, and the conclusion was inescapable that Peru's first true civilization was associated with the appearance of a jaguar god.



Chavin Culture Tiger Shaped Pottery



Olmec stone carving of a man-tiger



Shang stone of a man-tiger

## 宗教世界 Religion World

特洛博士指出，查文宗教世界主要由四種動物構成：美洲虎，蛇，鷹和鱷魚。人們由這幾種動物形象的混合而創出諸神，形成了獨一無二由超自然形象構成的神的世界。這樣，我們就可以更深入地觀察查文的宗教體系，人物形象具有貓科動物的面孔，同時又具有禽類的爪子，鱷魚的獠牙以及蛇的眼睛。這一系列複雜的人物形象只能讓我們從獨特的角度去欣賞這個宗教世界，而在這些形象的背後，留給我們的卻是仍有待瞭解的謎。這樣的形象被雕刻在祭祀中心的牆壁上，甚至紋在該部落居住於此地的信徒身上。查文文明創造的複雜的形象是借助於服用致幻劑，致幻劑能夠為人們開啓通往諸神世界的交流之門，因此，該宗教體系中的手工藝人就能夠在石頭上刻下在「漢南帕查」（神的世界 HananPacha）中看到的一切。



According to Tello, the religious world of Chavin was formed by four main animals: the jaguar, the snake, the eagle and the crocodile. These animals originated divine entities generating a complex world of supernatural, unique and unrepeatable characters. In the way, we can observe the religious inner system of Chavin: feline-shaped characters that also represent bird's claws, saurian mouths and serpent's eyes. This complex set of characters gives us only a partial idea of an elaborated religious world beyond their image that we still do not know.

The iconographic complexity of Chavin's divinities was generated by the ingestion of psychoactive substances that worked as gates or passages of communication to the realm of the gods.



the stone frieze depicting a procession of mythical figures and jaguars of the Circular Plaza



Lanzon Deity

## 蘭松主神 Lanzon Deity



the sunken circular plaza of the old temple (Chavín de Huántar)



Lanzón Diagram

在查文文明的神殿中，最突出的是祭祀中心門廊內的主神。這個主神叫做蘭松（Lanzon），位於一個與其同名的十字形門廊內，這裡是圓廣場的前廳，通過其複雜石雕構成的神秘世界。很可能祭祀活動在圓廣場中完成，獻給此神的祭品也供奉在廣場當中。蘭松的重要性不僅是其藝術價值，不是指雕刻的宏偉，而是因為這是安第斯地區唯一在其發源地發現的主神。蘭松被雕刻在大塊的細緻岩石上，岩石可能來自於蘭松所在地。雕刻成一個獸化的人形，身體直挺，一手上舉，另一手下垂，有耳朵，腰部有短裙。根據一些學者的研究，「微笑之神」（美杜莎）就是蘭松雕刻中人物形象的仿變體。也不難發現很多其它尺寸更小的仿變雕刻，因為一個宗教符號的主要作用就是向更多的人傳達宗教的信息。「微笑之神」一手拿著普圖托（Pututo）海螺號角，另一手拿著木尤（Muillu）貝殼，海螺和貝殼都是瓜亞基爾沿海的產物。

Inside the Chavin religious world, there is a major divinity located in the Ceremonial Center. The Lanzon is placed in a cross-shaped gallery, just in front of the Circular Plaza and the entire mythological complex universe represented by its sculpted stones. It is likely that the ceremonies at the Circular Plaza were dedicated to the Lanzon. The Lanzon was sculpted in granite, it represents an anthropomorphic individual standing straight up with one hand lifted and the other down and dressed with a skirt at the waist. According to some researchers, the smiling god or medusa is a version of the image represented on the Lanzon sculpture. The smiling god has a pututo (snail shell trumpet) in one of his hands and a valve of Muillu in the other; they are both elements from the Guayaquil Coast.



The Lanzon Gallery of the Old Temple (Chavín de Huántar)



## 普圖托海螺之音與美洲虎的吼聲 The Pututo's Chant

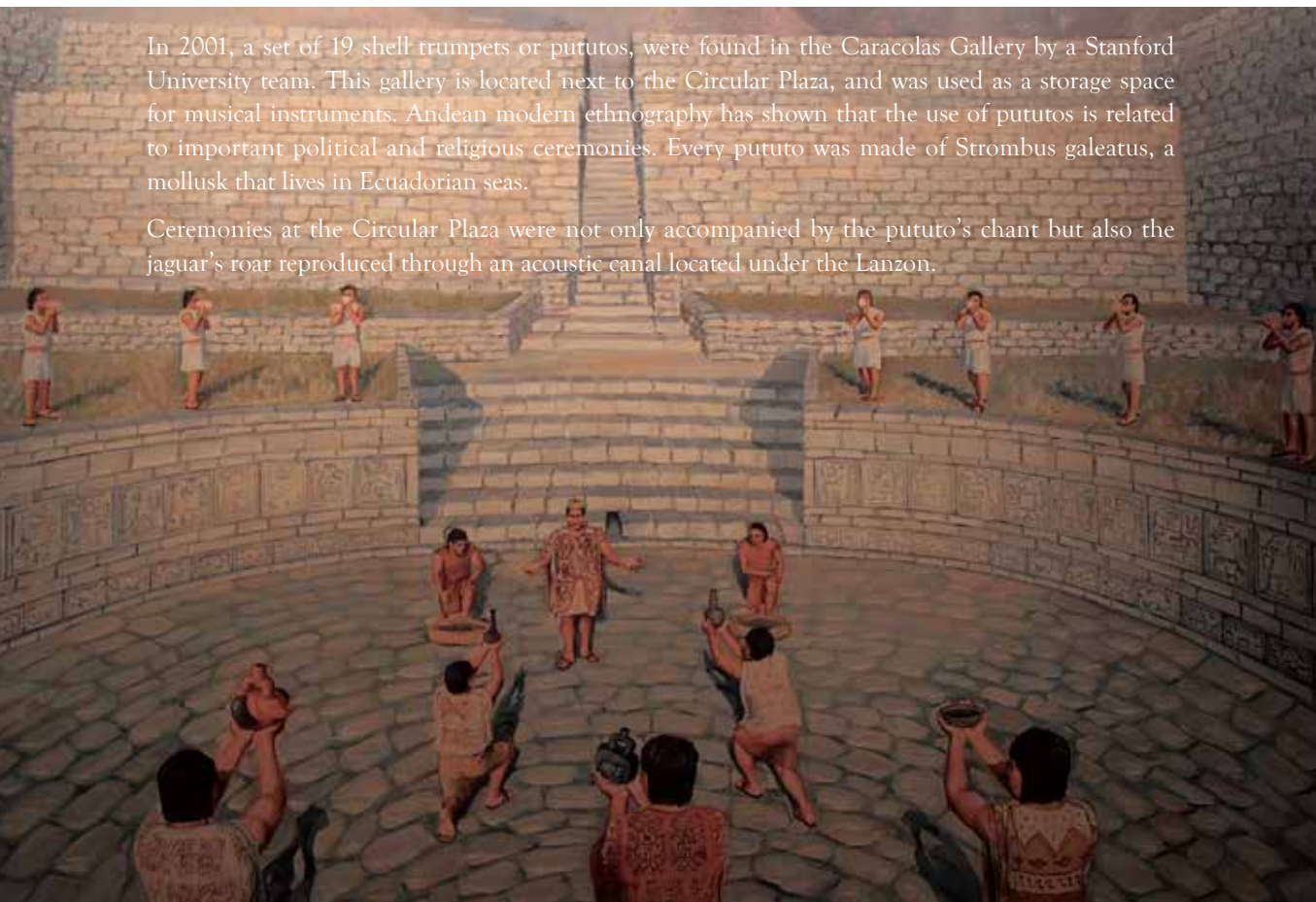
2001年，斯坦福大學的一個組織在海螺門廊內發現了共計 19 個海螺號角（普圖托）。該門廊位於圓廣場旁，祭祀中心最神聖的支系建築，這裡曾經被作為存放樂器的倉庫。現代安第斯人種史證明，海螺號角的使用與重大的政治及宗教慶典密切相關，因此，在查文德萬塔爾地區發現類似的樂器便不足為奇。普圖托號角由「捕手套鳳凰螺」製作而成，此類海螺生存於厄瓜多爾北部的暖流海水中。這些手工製品的出現能夠帶給我們一個啟示，即查文文明的交流範圍十分廣闊，能夠獲取地理位置遙遠之處的物品。圓廣場中的祭祀活動不僅伴隨有海螺號角之音，還伴隨「美洲獅的吼聲」，這種聲音源自於瓦切克薩河（Riowadcheqsa）河水，河水被引入「傳音之渠」，水渠從蘭松腳下通過，同樣地從整個圓廣場下穿過。這樣，聖地變成了劇院。上演著神聖的劇目，其目的是為了讓查文諸神的力量征服要塞內的信徒。劇目兼顧視聽，以此來增加祭祀中心的威望，並以此通過各種方式來維護那個遙遠時代的社會體系。



shell trumpets or pututos

In 2001, a set of 19 shell trumpets or pututos, were found in the Caracolas Gallery by a Stanford University team. This gallery is located next to the Circular Plaza, and was used as a storage space for musical instruments. Andean modern ethnography has shown that the use of pututos is related to important political and religious ceremonies. Every pututo was made of Strombus galeatus, a mollusk that lives in Ecuadorian seas.

Ceremonies at the Circular Plaza were not only accompanied by the pututo's chant but also the jaguar's roar reproduced through an acoustic canal located under the Lanzon.



## 查文德萬塔爾神廟牆上的雕像樁頭

### Chavín de Huantar Tenon Heads

神廟圍牆上那些用石樁固定的雕像所體現出來的特徵正是祭司從人變成具有超自然力的美洲虎、猛禽或兩者混合物的四個階段。在第一個階段，祭司臉上的皺紋暗示祭司開始感覺到噁心，這是人服用致幻劑一般都會產生的副作用；到了第二個階段，眼球開始突出，面部表情扭曲，鼻涕也流了出來；第三個階段，祭司大部分都有長長的獠牙，明顯具有了虎/鷹的特徵；到了第四個階段，變形過程完成，一半像鷹一半像美洲虎的祭司已經變成了一隻會飛的美洲虎：一個人間與神靈之間的媒介。



tenon head of the new temple walls

The role of hallucinogenic snuffs in shamanistic transformation is clearly expressed in the tenoned heads which gazed outwards from the parament of the Old Temple. They represent different stages in the drug-induced metamorphosis of the religious leaders (or their mythical prototypes) into their jaguar or crested-eagle alter egos. One set of these sculptures represents naturalistic anthropomorphic faces with almond-shaped eyes, bulbous noses, and closed mouths; their most distinctive features are an unusual hair arrangement – often a sort of top knot – and a wrinkled face, as if they were experiencing the onset of nausea. A second group of tenoned heads portray strongly contorted anthropomorphic faces, gaping round eyes, and mucus dripping from their nostrils, either slightly or in long flowing streams; the features and hairstyle suggest that the same group of individuals is being shown. The depiction of nasal discharges in prominent public contexts is alien to Western religious traditions, but its significance becomes clear from accounts of hallucinogenic snuff use among lowland South American Indians.



## 月亮神廟 Huaca de La Luna



From left: Linda Yuan, Yuan Guangkuo, Dr. Santiago Uceda Castillo, Sunny Kuo

## 古老神廟的力量 The power of the old temple

Huaca de la Luna 是當地居民和參加莫切曆中各種典禮儀式的朝聖者們的聚集中心。令人印象深刻的、各種色彩的神廟修建在布蘭科山（Cerro Blanco）的山坡上。這座稱為 Alec Pong 或「聖石」的小山，在 Muchik 語中，稱它為保護神，在當時社會的宗教信仰背景下非常重要。

這座廟宇定期要徹底填埋一次。進行這種慶典式的葬禮和重建，對整個社會來說符合當時非常重要的儀式週期。所有的庭院、房間和通道都被填以百萬計的泥磚，在此基礎之上再修建一座新廟，並做較小的修改。通過這種方式，在數個世紀期間，神廟的體積和高度得以不斷增加。考古學家確定，有五次重建中每次都用泥土改造了淺浮雕和重新繪制各種圖像，尤其是眾神及其它神話形象通過這種方式重生。

這個社會的統治階級由戰士祭司組成。他們死後被埋葬在神廟里，好似他們是不得被「撒播」的種子，從而使得神廟保留其神聖性。



The ceremonial plaza north facade of the Huaca de la Luna intervene



From left: Lic. Jorge Meneses Bartra, Dr. Santiago Uceda Castillo, Sunny Kuo

The Huaca de la Luna was the center where the local population and pilgrims gathered to participate in the ceremonial rituals of the Moche calendar. The impressive and colorful temple was built on the slopes of Cerro Blanco. This hill, known as Alec Pong, or “sacred stone”, in the Muchik language, was very important in the context of the religious beliefs of this society, for it was believed to be protecting god.

The temple was completely buried periodically. It is likely that these ritual burials and reconstructions were carried out in accordance with ceremonial cycles which were important for society as whole. All of the patios, chambers and passageways were filled in with millions of mud bricks, after which a new temple was built, with a few minor modifications. In this way the temple increased in both volume and height over a period of centuries. During each one of the five reconstructions identified by archaeologists, the bas-reliefs were remodeled in mud and repainted with a variety of images, particularly of gods and other mythological beings, regeneration in this way the power of this great sacred space.

The ruling class of this society was composed of warrior-priests. When they died they were buried in the temple as if they were seeds which had to be “sown” so that the temple could retain its sacred character.



The ceremonial plaza north facade of the Huaca de la Luna restored map

## 格鬥儀式後勝利者與敗者列隊行進

### Procession of victorious and defeated warriors after ritual combat



莫切的戰士們於戰鬥中使用的是盾牌及棍棒。一對一決勝負時，廣大海岸的沙漠就成了他們戰鬥的舞台。勝負的標準在於，將對方頭盔取下並抓著頭髮者為勝方。敗方將被奪去身上的配備，並與武器服裝等一起被網綁。勝者將拉住網綁在敗方脖子上的繩索，朝牲祭儀式的方向前去。



Moche warriors in combat

Moche warriors faced each other with clubs and shields. Combat was hand-to-hand and seemed to have taken place in open areas like those found on the desert coast.

When a warrior removed another's helmet or grabbed his hair, the combat was over. The defeated warrior was stripped and his weapons and clothes were wrapped in a bundle. The victors led the defeated warriors by ropes tied around their necks to their final destination: the place of sacrifice.

## 莫切主神「Aiapaec 神」 以半神半人型態呈現 The principal Moche Deities “Aiapaec” were Represented as Anthropomorphic Figures

月亮神廟中的浮雕壁畫採用黑色、朱紅色、天藍色、白色繪成黃色的蜘蛛，魚和雙頭蛇，以及戰俘，耕種等等。

這些描繪的神被稱為「Aiapaec」。  
「Aiapaec」是克丘亞語，譯為萬能的神。

Huaca de La Luna was decorated in registers of murals which were painted in black, bright red, sky blue, white, and yellow of spiders, fish and two headed snakes, as well as prisoners of war, farming and so on.

Many of these depict a deity now known as “Aiapaec”. “Aiapaec” is a pre-Quechua word translating as all knowing.



## 莫切博物館 Moche Museum

該館所展示的物件，其功能和用途如下。

「祭祀」用品：做為儀式中之液體、物質等之容器。

陪葬品：與死者一同下葬，伴隨其死後世界之用。

意識形態傳遞的媒介：依政治人物的意志、想法而形成的產物。

宗教的表現手段：表現出神話及儀軌的形態。

藝術作品：藝術家們的才能藉由作品的具體展現，提高自身社會地位。



The objects we present fulfilled a number of different functions:

As ceremonial objects: containers for beverages and other substances necessary for rituals;

As funerary offerings in tombs, accompanying the deceased on their journey to the underworld;

As a means for the spreading of ideas: The style of these creations was dictated by the governing elite;

As a means of religious expression: They were used to represent myths and ceremonies;

As works of art: They enabled artists to demonstrate their skill and thereby achieve a higher social standing.



the polychrome reliefs portraying the image of the god Aiapaec

## 原始宗教 The First Religions

空中的飛鳥或地上的貓科動物，探訪地底世界通道的蛇類，都屬古代安第斯神聖的動物。

The bird of the heavens, the feline on Earth and the serpent with its access to the subterranean world were the three sacred animals of ancient Peru.



## 死者崇拜 The Cult of the Dead

古代安第斯人，通常都以供物或「祭祀」的方式來敬獻諸神及對死者的崇拜。留存至今的藝術品，就是當時祭祀儀禮上的道具或陪葬品。

Ancient Peruvians honored their gods with offerings and ceremonies and paid homage to their dead. The works of art that we admire today were the ceremonial objects and funerary offerings of the past.



## 祭司們的飾物

### The Ornaments of the Priest-lords

長期以來，祭司一直是莫切（Moche）社會的領導層。他們組織城市的生活以及工匠的工作。在某些宗教儀式，這些祭司代表著莫切主要神靈行動。他們將穿著特別的服裝，臉上戴著面具和頭上戴著裝飾品。這些裝飾品代表如美洲虎和豹貓這樣的大型貓科動物，像禿鷹或老鷹的鳥，和包括蛇和鬣蜥在內的爬行動物。他們的胸口上戴滿了半寶石和貝殼製成的項鍊和胸甲，手腕戴著手鍊。鼻子上掛著精緻的鼻飾，耳垂穿著用黃金或其他材料製成的鑲嵌和裝飾著複雜意象的大耳飾。

For a long time priests were the leaders of Moche society. They organized life in the city and the work of the craftspeople. In some ceremonies of rituals, these priests would represent the principal Moche gods and behave like them. They would dress in special clothing, cover their faces with masks and place adornments on their heads. These adornments represented big cats such as the jaguar and ocelot, birds like the condor or eagle, and reptiles, including snakes and iguanas. Their chests were covered with necklaces and breastplates made from semiprecious stones and shells, and they wore bracelets on their wrists. Fine nose ornaments hung from their noses and the lobes of their ears were pierced to accommodate large ear ornaments made from gold or other materials which were inlaid and decorated with complex iconography.



## 犧牲儀式

### The Sacrifice Ceremony

這些棍棒都是祭祀戰鬥中勇士使用的武器。某些莫切祭壇相關的祭祀品是在戰鬥中使用過，用陶瓷棍式頭顱裝飾。

在被擊敗勇士的鮮血向莫切萬神殿主神供奉之時，犧牲作戰達到高潮。莫切藝術中描畫的宗教儀式和神話場景中的踏舞圖案，起著聯繫人類世界與眾神居住世界的作用。

被擊敗的勇士是作為供奉其神靈的血液的容器。

扮演執行戰虜犧牲的祭司，畫有人形貓科動物和狐狸。

Clubs were the weapons used by warriors in ritual combat. Some Moche altars associated with the sacrifices that were performed after combat were decorated with ceramic club heads.

The ritual combat culminated in the offering of the blood of the defeated warriors to the principal gods of the Moche pantheon.

The step motifs which appear in ritual and mythological scenes depicted in Moche art serve to link the world of mankind with the upper world inhabited by the gods.

The defeated warriors were presented as the vessels containing the blood which would be offered to their gods.

The priests who performed the sacrifices of the captive warriors were represented as anthropomorphic feline creatures and foxes.



## 昌昌遺址 / 博物館 Chan Chan Ruins / Museum

昌昌古城考古地區是位於秘魯北部省份拉利伯塔德地區的一個考古遺址，是奇穆（Chimu）王國的首都，於 850 年至 1470 年間逐漸建成，15 世紀時被印加帝國所毀滅，它是前哥倫布時期南美洲最大的城市，覆蓋的面積約有 20 平方公里，估計整座城市可以容納 30,000 人。城市由十個設有護城牆的城堡組成，這些城堡用作祭祀、葬禮、廟宇、蓄水及居住用途。



From left: Yuan Guangkuo, Sunny Kuo, Dr. Jesús Briceño Rosario (minister of culture)

The largest Pre-Columbian city in South America, Chan Chan is an archaeological site five kilometers west of Trujillo, Peru. Chan Chan was constructed by the Chimor (the kingdom of the Chimú), a late intermediate period civilization which grew out of the remnants of the Moche civilization. The adobe city of Chan Chan, the largest in the world, was built around 850 AD and lasted until its conquest by the Inca Empire in 1470 AD. The city has ten walled citadels which housed ceremonial rooms, burial chambers, temples, reservoirs and residences. It was the imperial capital where 30,000 people lived.



在昌昌，像很多龐大城市的建築一樣，它的彩虹神廟是由引人注目的土磚浮雕裝飾出來的，這些浮雕呈現一些動物、武士及虛構的神話人物或者幾何圖案，且設計非常複雜。

The so-called Temple of the Rainbow at Chan Chan is decorated, like many of the sprawling city's structures, with striking adobe reliefs displaying animal and geometric motifs. The design of this panel is particularly complex.



在昌昌遺址城牆上的橫飾帶裝飾有像松鼠一樣的動物重複圖案（也可能是海狸鼠或河狸鼠）延伸。這個巨大的遺址被認為是奇穆王國的首都。

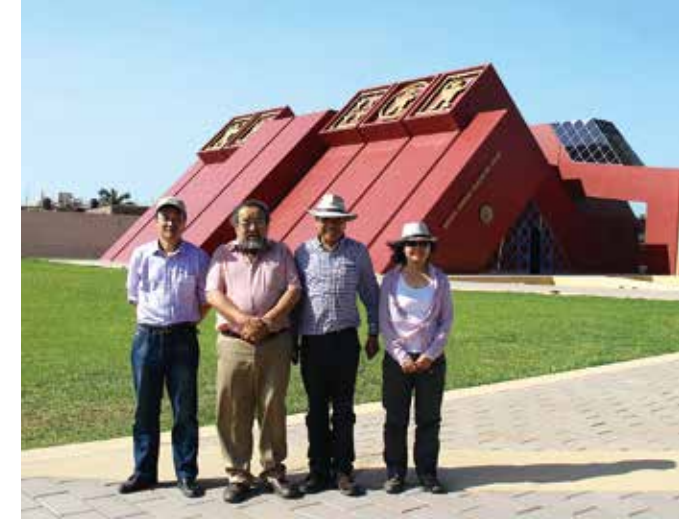
Friezes featuring repetitious images of these curious squirrel-like animals – possibly nutria or coypu – adorn long stretches of the walls of Chan Chan. The enormous site has been identified as the ancient city of Chimor, capital of the Chimor (now known as Chimu) kingdom.



Sunny Kuo with Dr. Jesús Briceño Rosario (minister of culture)



## 西潘王陵金字塔博物館 Museo Tumbas Reales de Sipan



From left: Yuan Guangkuo, Walter Alva (Director of Museum), Sunny Kuo, Linda Yuan



西潘王是古代莫切人的一位帝王。西潘王的墓室里擺滿了琳琅滿目的陪葬品，西潘王的屍骨放在墓室的最中間，他的手中抓著一個重達 0.5 公斤、純金製成的小鏟子。他的頭上和前胸覆蓋著華麗的金制面具，他手臂的骨骼上掛滿精美的首飾，就連他的屍體周圍都堆滿了數不清的首飾和工藝品。西潘王的四周有幾十具陪葬者的屍體，他們中有年輕的女人、侍衛、僕人，而這些人的屍體上無一不是堆滿了金銀製成的首飾。

The museum's main attraction is the Lord of Sipan and his entourage, who accompanied him to the afterworld with him. The warriors who were buried with him had amputated feet, as if to prevent their leaving the tomb. The women were dressed in ceremonial clothes. Dogs, llamas, and more than 80 huacos (works of ceramic pottery) were also buried in the tomb.

The clothing of this warrior and ruler suggest he was approximately 1.67 m tall. His jewelry and ornaments indicate he was of the highest rank, and include pectoral, necklaces, nose rings, ear rings, helmets, falconry and bracelets. Most were made of gold, silver, copper and semi-precious stones. In his tomb, more than 400 jewels were found.

Because of his high rank, the ruler was buried with six people, three women (possibly his wife & concubines but they had died some time prior to him), two males (probably warriors) and a child.

Courtesy of "Sipan Discovery and Research" by Walter Alva





Approximate reconstruction of the Lord of Sipan with his main rank ornaments and power symbols, also accompanied by his main followers

# Moche Deities



an important figurer of veneration with complete feline image



the deity of the "Ulluchu"



approximate reconstruction of capture and sacrifice ritual  
Courtesy of "Sipan Discovery and Research" by Walter Alva

# Sacrifice Ritual

# Alabado 博物館 Alabado Museum (Ecuador 2014)



The central part of the museum is focused on the concept of the axis mundi, the space where priests modified the flow of energy which, when broken, was the cause of illness, wars, and cataclysms.

Shamans were experts in sacred pharmacology, whereby they entered into various levels of reality, and transformed themselves into powerful beings. As eagles, jaguars, caimans, and mythological entities they were enabled to efficiently intervene in the complex energy flows.

To reestablish order and balance between human beings and the earth, it was fundamental to achieve reciprocity by means of ritual wars, which sought the sacrifice of skillful warriors.

This series of signs culminates in a vision of the lifestyle of the elites, who enjoyed the privilege of wearing gold and using ornate facial adornments. Individuals with special physical characteristics were considered beings endowed with supernatural powers. The important lords were portrayed with many accessories to denote their power.

博物館的中心部分聚焦於「宇宙中心」的概念，這是祭司轉化能量的場所，一旦能量失衡，將導致疾病、戰爭和災難。

薩滿巫師亦是神聖藥師，他們藉此走入實存的不同層面，並把自己轉化成強大的生物體；諸如老鷹、美洲虎、鱷以及其他虛構動物，以便有效地導入神奇的能量。

爲了重建人類與地球之間的秩序與平衡，最根本的手法是藉戰爭獻祭戰士犧牲以達互惠效果。

這一系列的標誌體現在那些權貴們生活視覺中臻於極致，他們享受穿金戴銀、使用絢麗面具的特權。具備特殊能量的人，認爲是被賦予了超自然力。用很多飾品來描繪王親貴族以彰顯其權力。



## 巨型雕像 Colossus

從冥想的姿勢，膨脹的性器，看出他具有薩滿的特徵，手持大麻致幻劑和鏟子（古印加文明中，將古柯葉製成致幻劑，薩滿用）。他的臉部表示著處於轉化狀態，鼓起的眼睛，繃緊的面部肌肉。他頭上戴著鳳凰海螺，這件巨作顯示了其巔峰狀態的能量。

In a meditation posture and with a stiff sexual organ, he bears the symbols of a shaman: the lime pot and the spatula. His face denotes an altered state, bulging eyes, and tense facial muscles. He is crowned with a strombus sea snail. This monumental piece represents the exaltation of power.

## 薩滿 Shaman

他的姿勢揭露了他與世界的秘密聯系。腳堅定地站在祖靈的空間、戴上一個神秘的「至交冠」。他展示龍蛇作爲保護神的象徵和他的地位頭銜。

His posture tells of secret ties with the worlds. The feet are standing firmly in the space of the ancestors and a mythical alter ego crowns his head. He displays a serpent as a sign of the protective force and the staff of his rank.





## 祖先 Ancestors

他們的創造力塑造了一個大頭、大眼、大手的雕像，它隱藏著多次元意象：某種神秘的深度賦予了生命持續性所需之力量。

Their creative force takes the form of an imposing head, huge eyes, and large hands. The effigy has multiple hidden dimensions: a mysterious depth from which all the force necessary to give continuity to life emerges.



Valdivia 石頭和粘土雕像可追溯到公元前 2000 年。幾乎總是女性，雕塑這些人形可能有多種目的，包括顯示繁殖的魅力。精美的髮型是典型之作，手捧著肚子可能是某種舞姿，今天仍可見於熱帶森林女性。「Valdivia 文化」以在厄瓜多爾，瓜亞基爾灣以北沿海遺址命名。

Valdivia stone and clay figurines dating to ca. 2000BCE. Almost always female, such figures were probably created for a variety of purposes, including as fertility charms. The elaborate coiffures are typical, while the arms held around the stomach may be a dancing posture – one still seen today among tropical forest women. The Valdivia culture is named for a coastal site in Ecuador north of the Gulf of Guayaquil.

## 神秘 Enigmatic

纏繞著蛇的人形展現了某種護法神力，頭上蛇冠、手握繞在脖子上的蛇、鼻環、大耳卷環和胸飾揭示他的崇高位階。

Covered by snakes, this figure exhibits the spiritual force that protects him. Heads of ophidians form a crown and his hands caress the snake around his neck. A nose ring, large ear spools, and a pectoral confirm his high rank.



## 變形 Mutations

在進行儀軌時薩滿出現變形法力。藉致幻植物，舞蹈和音樂的幫助下，他召來守護的動物，喚起怪力進行冒險的神遊以祈社區的福祉。

The shaman's power of transfiguration emerged during the ritual. Aided by hallucinogenic plants, dances, and music, he invoked protective animals, and so drew the strength and talent to undertake dangerous spiritual voyages and secure the wellbeing of the community.



## 面具 Mask

他們觀想恐怖的怪獸以彰顯持續變形的神力。有關「面具」，他們取材鷹鼻、虎嘴、龍眼，並全以鱷的齒狀盔甲加冕。

They dreamt of terrible monsters in order to express the cosmic forces that generate continuous transformation. For this mask, they took the nose of an eagle, the mouth of a feline, the eyes of a serpent, and crowned the whole with the dentate armour of the caiman.



## 紋身 Tattooed

源自「Chorrera 文化」傳承的概念，藝術家得以實現先祖理想之美。持重、性的闡述、技藝完美、優雅的紋身與紋飾全身以彰顯自己神聖的起源。

The artist was able to materialize the ideal beauty of the ancestor, a concept inherited from the Chorrera culture. Soberness, defined sexuality, technical perfection, and elegant tattoos decorating all of the body emphasize his divine origin.



"Quisato" Ancient Astronomy Center built by Cristobal Cobo (Ecuador, 2014)



Peace Media



「山笠」(Yamakasa) (「九州國立博物館」2014)

色彩繽紛華麗耀眼的「山笠」據說是福岡市每年七月舉行之「博多祇園山笠」祭典中的祭具。意氣煥發的壯士們抬著「山笠」，伴隨著「おいしよい」(Oishoi)的歡呼聲，巡行市街為民眾驅邪祈福。「博多祇園山笠」始於鎌倉時代，至今已流傳七百餘年。

The image shows the lavishly colorful blessing utensils of "Yamakasa" that were displayed at the entrance of Kyushu National Museum. Every July, Fukuoka City organized "Hakata Gion Yamakasa" festival with high spirited strong men carrying "Yamakasa Festive Utensils" chanting loudly "Oisho" and marching along the streets in order to drive away bad spirits. This festive tradition has been carried on for over seven hundred years since Kamakura Era.

## 2014 年和平傳媒活動 2014 Peace Media Activities

2014年2月，榮膺「和平傳媒使者」兼「郭雪湖基金會顧問」克勞迪雅·波珊從巴西飛抵亞洲，參與「和平傳媒」一系列活動，包括：福岡亞洲美術館主辦的「東京·首爾·台北·長春：官展中的近代美術」、台北「郭雪湖基金會」活動、剛堅喇嘛在印尼主持的「婆羅浮屠和平論壇」及香港「和平傳媒」年會。

In February, Claudia Proushan, messenger of Peace Media and consultant of Kuo Hsueh-Hu Foundation arrived in Asia from Brazil in order to participate in a series of events organized by Peace Media. These included East Asian Modern Art exhibition organized by Fukuoka Asian Art Museum, activities of Kuo Hsueh Hu Foundation, and "Borobudur Peace Forum" headed by Lama Gangchen in Indonesia as well as Peace Media annual gathering in Hong Kong.

### 參加「官展中的近代美術」美術展開幕式 'East Asian Modern Art' Opening Ceremony (Fukuoka, 2014)



Sunny Kuo with Toshiko Rawanchaikul (Curator of Fukuoka Asian Art Museum)



Sunny Kuo and Liliane Chang (Taipei Fine Arts Museum)



Sunny Kuo (right 1), Claudia Proushan (right 2) with Exhibitors in front of art work "Scenery Near Yuan Shan" by Kuo Hsueh-hu

拜訪日本甲骨文大師歐陽可亮之女歐陽效平女士  
Visited Florence Tomiko Seki ( 歐陽效平 ), Daughter of Master of Oracle,  
Ouyang Keliang ( 歐陽可亮 )

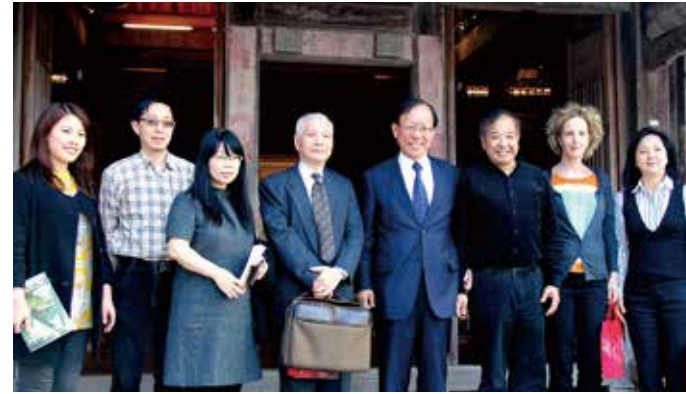


Sunny Kuo (left), Florence Tomiko Seki (right) (Osaka, 2014)



Claudia Proushan (left), Florence Tomiko Seki (right) (Osaka, 2014)

參加傳藝中心舉辦「郭雪湖與大稻埕特展」  
'Kuo Hsueh-Hu and Dadaocheng Special Exhibition' Organized by  
National Centre for Traditional Arts (Taipei 2014)



From left: Chen Yunpei (Taiwan Traditional Arts Promotion Foundation), Chen Jinghong, Evelyn Wang, Liu Huanxian, Huang Xianli (Taiwan Traditional Arts Promotion Foundation), Sunny Kuo, Claudia Proushan, Florentina Tapnio



From left: Diana Fan, Liu Huanxian, Evelyn Wang, Claudia Proushan;  
From right: Coco Huang, Chen Jinghong, Florentina Tapnio, Sunny Kuo



## 拜訪台灣國立美術館

Visited Taiwan National Art Museum (Taichung, 2014)



From left: Claudia Proushan, Sunny Kuo, Ya-chuen Tsai in front of art work "Solitude" by Kuo Hsueh-hu

## 拜訪台北市立美術館

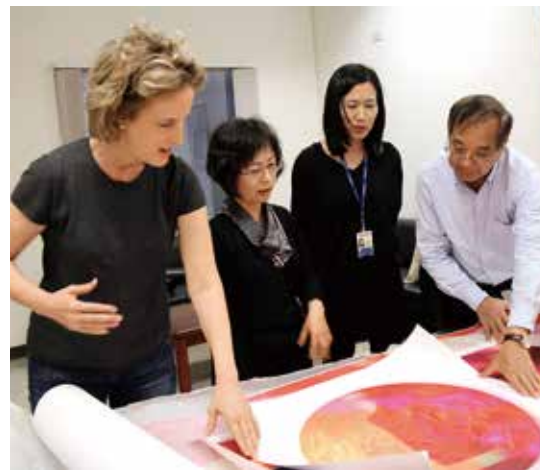
Visited Taipei City Art Museum (Taipei, 2014)



From left: Sunny Kuo, Claudia Proushan, Yu-Chun Lin



From left: Sunny Kuo, Claudia Proushan, Coco Huang



From left: Claudia Proushan, Yen-ling Hsueh (National Taiwan Museum), Ya-chuen Tsai, Sunny Kuo



From left: Claudia Proushan, Sunny Kuo, Hai-ming Huang (Director of Taipei Fine Arts Museum)

## 拜訪民藝埕

Visited Art Yard (Taipei, 2014)



From left: Co Co Huang, Ching-Shian Lee, Jou Yi-Cheng  
From right: Florentina Tapnio, Sunny Kuo, Claudia Proushan



Meeting with Divisions of 'Cite Publishing Group' and 'Green Film Production'

## 東之畫廊舉辦『大稻埕看見台灣的美』特展

East Gallery hosts 'The Beauty of Taiwan through Dadaocheng' Special Exhibition (Taipei, 2014)



From left: Albert Hsiao, Jimmy Lu, Florentina Tapnio, Mrs. Liu (Liu Huanxian's wife), Claudia Proushan, Liu Huanxian, Sunny Kuo, Tony Tseng, Evelyn Wang

### 「婆羅浮屠和平論壇」發言

Presented at 'Borobudur Peace Forum' (Indonesia, 2014)



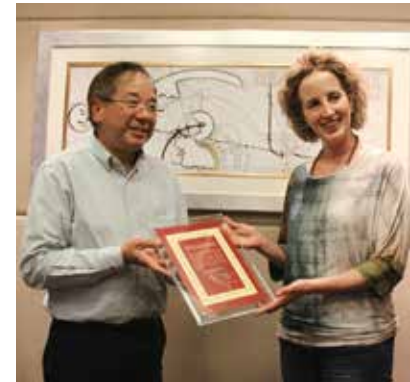
Sunny Kuo and Claudia Proushan (Borobudur, 2014)

### Claudia Proushan 榮膺 2014 年「和平傳媒使者」尊號

Claudia Proushan was awarded 2014 'Peace Media Messenger' (Hong Kong 2014)



From left: Florentina Tapnio, Claudia Proushan, Sunny Kuo, Liu Zhiwei, Wang Qiao, James Huo, Linda Yuan



Claudia Proushan received 'Peace Media Messenger Award'



Claudia Proushan presented her art work to 'Peace Media'

## 參加奧斯瓦爾多·瓜亞薩明作品展開幕式

Attended Opening Ceremony of Oswalo Guayasamin Painting Exhibition  
(Guangzhou, 2014)



Sunny Kuo with Mariella Molina (Ecuador Consul General) at the exhibition



痛苦  
The Anguish  
布面油畫 Oil on Canvas  
128×88 cm  
1982

汽油彈燒傷的面孔  
Napalm's Head  
布面油畫 Oil on Canvas  
122×122 cm  
1963-1965

藍色調的母與子  
Blue Mother and Child  
布面油畫 Oil on Canvas  
100×100 cm  
1989

哭泣的孩子  
Crying Child  
布面油畫 Oil on Canvas  
100×100 cm  
1994

## 和平傳媒成員新訊 News from Peace Media Members (2014)

**Ana Carolina Baez 安娜**  
(厄瓜多爾，和平傳媒會員)

**Ana Carolina Baez**  
(Ecuadorian, Peace Media member)

2010年安娜懷著對中國文化的嚮往，來到北京電影學院深造，足跡踏遍中國15個省市。基於對中國西南高原與厄瓜多爾的安第斯文化有著某種淵源的思考，她設計了《融合實驗室》這部公路紀錄片。2014年2月她引領「山人(中國)」樂隊，遠赴厄瓜多爾尋根，深入亞馬遜熱帶雨林，拜訪那裡的土著居民，並以傾聽雨林的天然樂章作為整個旅程的開端，感受沿途與雲南有所相似而又充滿新鮮感的民俗風情，探訪那些與他們有著共同訴求並頗具傳奇色彩的少數民族音樂家。

《融合實驗室》是她的首部紀錄長片，也是中厄之間首部合拍紀錄片。



With deep admiration towards Chinese culture, Ana came to Beijing Cinema College to pursue higher learning. Her footprints spanned across 15 provinces in China, based on the thought that there are certain connections between China's southwestern highland culture and Ecuador's Andes culture, Ana designed a documentary film called "Fusion Laboratory" which captures the record of roads. In February 2014, she brought a band called "Mountain People (China) all the way reaching Ecuador in search of the ancestral root. The group trekked deep into the Amazon forest in order to visit the indigenous tribal habitants. The prelude of the journey begins with listening to the tune of rainforest, which is a musical piece of nature. One can feel the nostalgic yet refreshing sentiment of Yunan. They visited the ethnic musicians who possess legendary qualities and share similar yearnings.

"Fusion Laboratory" is the first and longest documentary film-Ana made. It is also the first joint project between Ecuador and China.

<http://fusionlabchinese.weebly.com>

**Eline Yu Ruggeri 艾琳**  
(法國，和平傳媒會員)

**Eline Yu Ruggeri**  
(French, Peace Media member)

現就讀於巴黎 ISART Digital 大學，主修：Game Art。艾琳對人物刻畫、情節場景設計有精湛的技藝。她的作品曾在日本博覽會、巴黎、德國展出。

她的近作「消失的夢」引喻著人類正面臨環境惡化的現狀，科技雖進步，大地景觀卻遭破壞，它傳述了我們曾經有過的這「多彩大自然」的夢正逐漸褪色的意象。少女的警句不可掉以輕心。

Eline is currently a student at ISART Digital College in Paris majoring in Game Art. She is highly skillful in character description and script setting. Her works have been exhibited in Japan's exposition, in Paris as well as in Germany.

Eline's recent artwork "Fading Dream" depicts how human beings are confronted by current deteriorating environment. Despite technological advancement, there is immense destruction of the earth. The image highlights the dream that we used to have towards "colorful nature" is gradually fading away. The young lady's message should not be taken lightly.



和平傳媒  
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## Thanks to all who support Peace Media !

感謝下列諸君協助「和平傳媒」得以順利完成 2014 年『安第斯文明』考察之旅！

Peace Media would like to express gratitude to the following parties  
who supported in the completion of our 2014 'Andean Civilization' exploration journey.

<b>Freddy Ehlers</b>	the National Secretary for 'Plentiful Living'
<b>Mariella Molina</b>	Consul-General of Ecuador in Guangzhou
<b>Luz Maria Ramirez</b>	Adviser of the Minister of 'Plentiful Living'
<b>Cristobal Cobo</b>	Director of Quitsato Astronomical Center
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歡迎您加入「和平傳媒」志工團隊，

請將您的簡歷與個人影像傳送至：[peacemedia.asia@gmail.com](mailto:peacemedia.asia@gmail.com)

Welcome to Join 'Peace Media' Volunteer Team,

Please Send Your Resume and Personal Image to: [peacemedia.asia@gmail.com](mailto:peacemedia.asia@gmail.com)



The following movies can be accessed through Youtube by title:

A Pilgrimage to the Holy Land, 「聖域緣起」

Dharma and Heritage, 「護法與傳承」

Life as Clear Light, 「靈光」

Buddha's Relics-Brazil (1)(2), 佛陀舍利子抵巴西 (1)(2)

Making Peace with Amazonia, 「亞馬遜和諧永續長存」

Tibet, The Last Holy Land, 「西藏：人間最後的淨土」

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*Dedicated to Honorable Lama Gangchen*

Felix Chen

Sunny Kuo

with Peace Media Team

At dawn or dusk,  
At night or midday,  
May the Three Jewels grant us their blessings,  
May they help us to achieve all realizations,  
and sprinkle the path of our lives with  
various signs of auspiciousness.

不論清晨或傍晚  
不論白晝或黑夜  
願三寶賜我福澤  
助我成就諸功德  
在我修行路途上  
佈滿諸如意吉祥

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