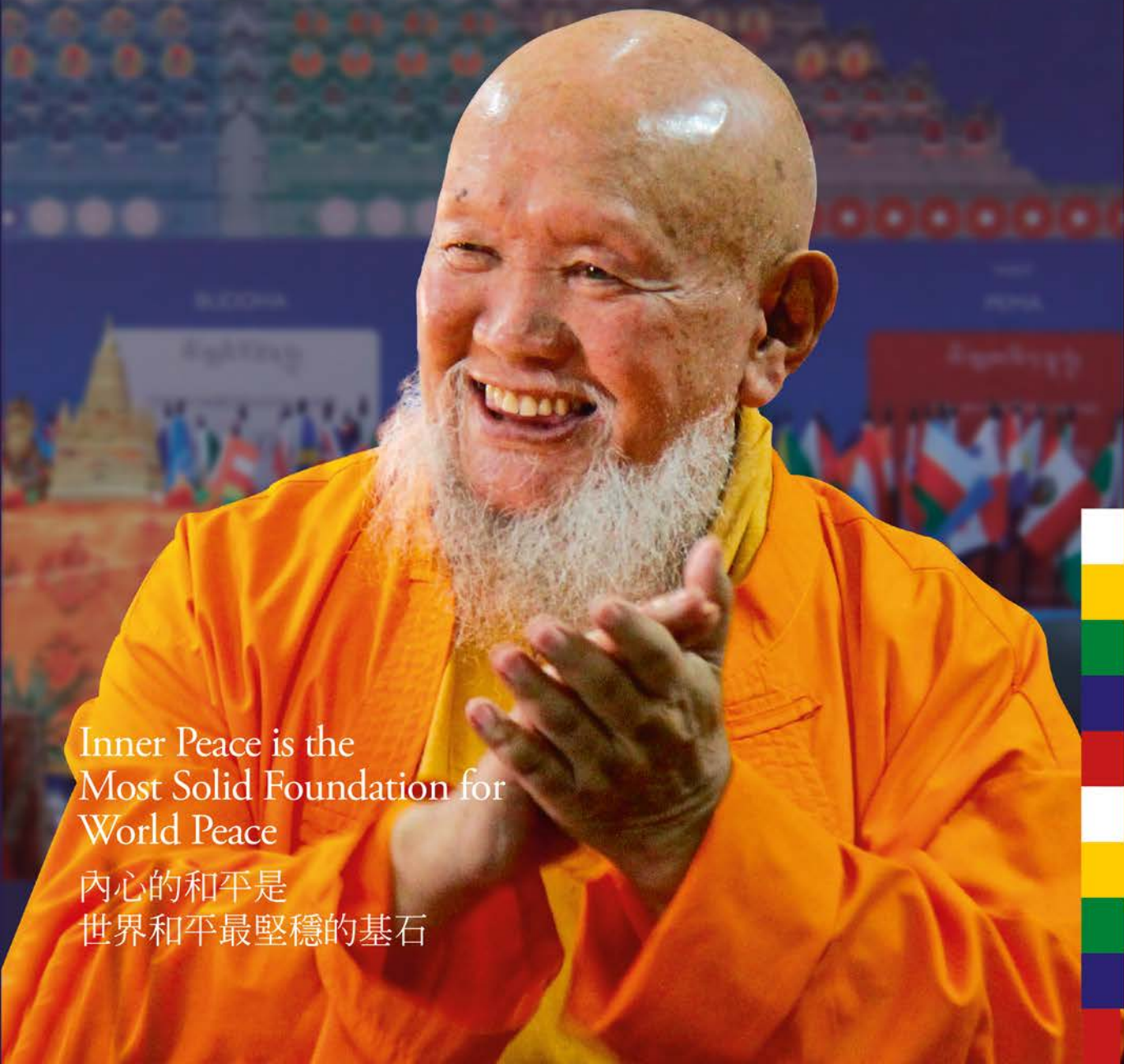


和平傳媒 Peace Media



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



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。



Maitreya at Wanfu Pavilion, Lama temple
雍和宮萬福閣彌勒大佛



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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

降凡日赴雍和宮巡禮

Pilgrimage to the Lama Temple on the day of 'Lhabab Duchen'




2015年11月3日，在剛堅活佛引領下，和平傳媒與弟子信眾一行赴雍和宮參加法會。11月3日（藏曆的9月22日），是一個殊勝的日子，也是佛教四大節日之一，此節日是為紀念佛陀上天為母說法完畢，重返娑婆世界之「降凡日」。在今日進行朝拜、誦經、供燈、吃素等各種善業修持，將功德無量！

On November 3, 2015 which corresponds to September 22 of Tibetan calendar, under the leadership of Lama Gangchen, Peace Media team and disciples altogether went to the Lama Temple to participate in Puja. Lha Bab Duchen is one of the four great festivals of Lord Buddha, Sakyamuni. On this day, Buddha Sakyamuni descended from Tushita heaven and Buddha's mother was reborn in Indra's Heaven. In order to repay her kindness, to liberate her and to benefit the Gods, Buddha spent three months teaching in the realm of God. On this day, all positive and negative actions are multiplied by 10 million times. You are encouraged to offer fruits, flowers and lamps on this special day.

雍和宮 The Lama Temple

北京著名藏傳佛教皇家寺院，是北京保存最為完整、佛事活動完備、宗教文化獨特、有僧人駐錫的著名藏傳佛教活動場所和藏傳佛教藝術博物館。歷史上雍和宮曾是清朝雍正皇帝承接皇位前的住所，也是乾隆皇帝的出生之地，初建於康熙三十三年（1694年），雍正三年（1725年）改為行宮，乾隆九年（1744年）改為藏傳佛教格魯派黃教寺院，其建廟歷史已超過265年。

自古即以規模宏大、學經組織完備、駐錫高僧眾多、設有「金本巴瓶」和實施「金瓶掣籤」制度，以及聯繫蒙、藏上層人士的特殊歷史作用而聞名於世。



The Lama Temple is a reputable and impressive Buddhist monastery. It is the most well preserved one in Beijing to conduct Buddhist activities. With unique religious culture, it is a venue with monks stationed to conduct Tibetan Buddhist activities and serves as a Tibetan Buddhist art museum as well. Lama Temple (Yonghe Lamasery) was built during the 33rd year (1694) of Emperor Kangxi's (康熙) reign and it is now the largest and best preserved Lamasery of Yellow Sect in Beijing. It was the residence of Emperor Yongzheng (雍正) before his ascension to the throne. Built initially in 1694 during the Qing Dynasty, this building was the residence of Emperor Yongzheng (雍正) when he was just a prince. However, in 1744 the Qing Dynasty formally changed the status of the dwelling to that of a lamasery, and so Yonghe Lamasery became the national center of Lama administration.

The temple is known for its massive area complete with a sutra learning facility and significant number of monks stationed onsite. There is the Gold Bemba bottle to implement the system of drawing lot from the golden urn. It is reputable for its special historical value to connect with high level Mongolian and Tibetan people.



剛堅活佛虔誠禮佛，
祈願世界和平、國泰民安，
眾生遠離災難苦厄。

*Lama Gangchen solemnly prays for world peace,
universal stability and emancipation from adverse sufferings.*

universal stability

剛堅活佛在這殊勝吉日，率弟子信眾到雍和宮禮佛，並親自到每個殿中朝拜、誦經。行至法輪殿時，殿內已有幾十位僧人圍坐在 6.1 公尺高的格魯派黃教創始人宗喀巴大師銅像前。那渾厚誦經聲此起彼伏低沈婉轉，細細品味，猶如天籟之聲，讓在場信眾對獨特的藏傳佛教誦經儀軌有著深刻的感受。

On this auspicious day, Lama Gangchen lead his disciples to arrive at the Lama Temple to pray. He himself recited prayers and sutras at every hall. When they entered the Fa Lun Hall (法輪殿) there were several groups of monks sitting around the 6.1 meters bronze statue of the founder of Gelugpa school (格魯派), Master Tsong Kha Pa, that were performing ritual chanting prayers. The sound of chanting is full of richness with rhythms of high and low turns similar to sound of heaven. Everyone present is deeply absorbed by the unique manifestation of Tibetan prayer chanting.

World peace



Manicipation from adverse sufferings

剛堅活佛帶著弟子信眾參觀了
戒台樓、班禪樓中典藏的珍貴藏傳佛教法物、佛像、唐卡。

*Lama Gangchen lead the disciples to visit
JieTai hall (戒台樓), Pan Chan hall (班禪樓),
where Buddhist treasures,
Buddhist statues as well as thangkas are displayed.*



婆羅浮屠巡禮

Pilgrimage to Borobudur

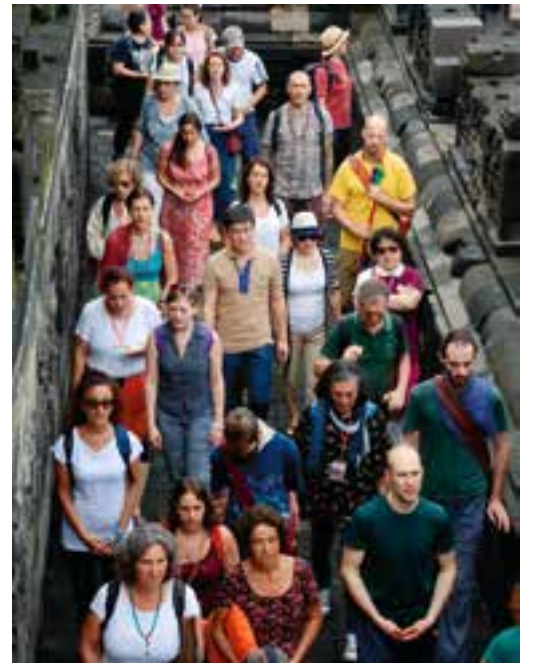
Borobudur



神聖的「婆羅浮屠」曼荼羅，剛堅喇嘛從 1989 年以來每年都會回到這裡，與來自 60 多個國家的朋友們一起祈禱世界和平，不同語言、文化的聲音匯成某種頌歌，繞行曼荼羅並實踐禪定。

Since 1989, Lama Gangchen returns annually to places like the holy mandala of Borobudur in order to conduct world peace prayers with friends from over 60 countries around the world. Voices of different languages and cultures are united under the single sound of mantra recital during the daily circumambulations and meditation practices on the mandala.







遠古時期在印度尼西亞尤其是婆羅浮屠地區有很多佛教寺廟和曼荼羅。
婆羅浮屠的大部分曾被泥土完全覆蓋，卻保護了它們免受火山爆發的侵害。

In ancient times there were numerous Buddhist temples and mandalas in Indonesia,
particularly in the area of Borobudur. Most of the buildings had fortunately been
completely covered by soil, protecting them from volcanic eruptions and invasions.



Pilgrimage to Borobudur

建造這佛塔的最初意圖和之後許多國家重建這「佛山」的共同趣旨和努力都清楚地表明，婆羅浮屠實現了將和平帶給這個世界的功能：它是一個世界和平塔。今天，婆羅浮屠為現代人提供了釋迦牟尼教義中所揭示的密宗路徑（tantric path）的最佳演繹。讓人們有機會認識和篤信佛陀的無限慈悲，佛在最墮落的末法時代（黑暗時代）尤彰顯出如此深邃的法理。與此同時，尊敬的達賴喇嘛和尊敬的班禪喇嘛及其他大喇嘛、大司徒、教師、瑜伽修行者、祖古和菩薩也在世界各地舉行偉大的時輪金剛儀式和沙壇城的繪制，讓更多人得以親眼目睹密宗佛教的豐富內涵。

The original intention of building this stupa was the joint interests and efforts of different countries. The reconstruction of of 'Mountain of Buddhas' clearly shows that Borobudur fulfills the function of bringing peace to this world as 'World Peace Stupa'. At present, Borobudur provides spectacular proof to our generation about the tantric path as revealed in Buddha Shakyamuni's teachings. Moreover, it gives us opportunity to understand and believe in the incredible kindness of Buddha who showed profound methods during the most degenerate Kaliyuga time. Now, in this present time, H.H. Dalai Lama, H.H. Panchen Lama and other great lamas, mahasiddhas, teachers, yogis, tulkus and bodhisattvas are giving the great Kalachakra Initiation and are creating sand mandalas all over the world. In this way, many people can witness the richness of the tantrayana.





婆羅浮屠上的所有淺浮雕像都是在講述佛經故事，這些故事在西藏盡人皆知，因為甘珠爾中有記述，這本藏文大藏經是在 8 和 11 世紀年間，將佛陀所有說教從梵語譯成藏語。剛堅喇嘛認為，建造婆羅浮屠的印度建築師，無論他是誰，（只知道他的傳說名字叫古納德爾瑪，位列達摩），總之是一個極其聰明之人。他要在當時爪哇的所有不同的佛教思想教派之間創造一種和諧，他還希望在印度與爪哇中部古文化之間創造一種和諧。

婆羅浮屠的頭兩層迴廊浮雕呈現了：行動佛經部（Mahakarmavibhanga）和神聖的戲劇經（Lalitavisatara），表現的是從輪回中找到個人解脫的途徑。接下來的 3、4、5 迴廊浮雕表現的是入世（Gandhavyuha）和普渡衆生（Bhadracari）。這顯示了菩薩修大乘佛教的路徑及善財童子師法 52 位上師的修道過程，並啓示了只要我們能夠發現他人的特殊優點，所有的人都是我們益師良友。



All the bas-reliefs on the sides of Candi Borobudur represent stories from sutras that are well known in Tibet as they are found in the Khagyur, translations of the Buddha's words from Sanskrit to Tibetan between 8th and 11th centuries. Lama Gangchen thinks the Indian architect whoever he was (as we only have the legendary name as Gunadharm, Quality of Dharma), was an incredibly intelligent man, who wanted to create harmony between all the different schools of Buddhist thought that were practiced in Java in his time, and also he most respectfully wished to create harmony with the surrounding Hindu and ancient cultures of Central Java. The first levels of Borobudur, the Mahakarmavibhanga (the Great Classification of Action sutra) and the Lalitavisatara (the Divine Play sutra) show the way to find personal liberation from samsara. The next galleries 3, 4, and 5 show Gandhavyuha (the Entry into the Realm of Reality) and the Bhadracari (the Vow of Samantabhadra to not enter into nirvana but work to bring enlightenment to society). These show the Mahayana path of a Bodhisattva and the ideas of the pilgrim's progress of Sudhana and his 52 gurus was that all kinds of people can teach us something if we can recognize their special qualities.



藉此聚會我們與傑出的嘉賓們一起，分享婆羅浮屠的知識讓我們對佛塔隱藏的意涵有更深層次的理解，藉此傳承佛塔所涵蓋的曼荼羅教義，進一步以現代科學的方式分享佛法教義，將古代文化置於新式教育的最前沿。

The time we spend together in this conference with our eminent guests, let us share our knowledge of Borobudur and deepen our understanding of the hidden meanings of this Stupa, to preserve the teachings encompassed in this mandala, and further contribute in modern scientific ways the teachings of Buddhism towards a new education bringing ancient cultures to the forefront.



Lama Michel with Lama Gangchen



2015 Peace Journey at Borobudur

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

『殷人東渡』故事

The Legend of 'Yin People Journey Eastward' By Sunny Kuo



Aztec Calendar (阿茲特克太陽曆)

「殷人東渡」故事是我近幾年來帶領和平傳媒團隊從事探索「中拉古文明淵緣」的原始動力。1995 年末我與友人應墨西哥駐華大使館 Lavinien 文化參贊的邀請參加了由大使路易斯·威博 (Luis Wybo) 主持的一項學術研討會，與會人士近 200 人，由王大有、宋寶忠、王雪等中國學者主講，通過阿茲特克太陽曆、古代墨西哥音樂等有關文獻圖錄揭示古代文明時期中國與墨西哥之文化聯系，並重點談到「殷人東渡」的故事。

The Legend of 'Yin People Journey Eastward' is the driving force that motivated me to lead Peace Media team to explore 'The Linkage of Sino Latin America Civilization' throughout these years. Towards the end of 1995, my friends and I were invited to participate in a scholastic assembly chaired by Luis Wybo, Consul General and Cultural Attache of Lavinien, Consulate of Mexico in China. Among 200 participants were Chinese scholars Wang Da You, Song Bao Zhong, and Wang Xue. They were speakers on the subjects of Aztec Sun Calendar, ancient Mexican music and related pictorial documents revealing cultural relations between China and Mexico during the era of ancient civilization. Emphasis was put on the legend of 'Yin People Journey Eastward'.

後來始知這個故事，無數中外學者已探討了上百年，相關論述不少，有不同的觀點，部分傳播論者認為「殷人東渡」成功了，「殷商文明」奠定了美洲第一個文明：「奧爾梅克文明」的基石，甚至不乏學者更進一步宣揚「中國人發現美洲」的論調。獨立派學者則認為美洲的文明是當地印第安人獨立發展起來的，甚至認為「殷人東渡」是無稽之談。哈佛大學考古人類學教授張光直則提出另一種觀點，叫作「瑪雅中國文化連續體」。他認為，人類祖先通過白令海峽從亞洲進入美洲已有相當發達文化，殷商文明與中美洲的瑪雅等文明可看作同祖的後代。英國學者李約瑟 (Joseph Needham) 與魯桂珍則認為美洲印第安文化並非完全沒有受到亞洲大陸的影響，然而亞洲人在遠古時代不同時期給美洲帶來了先進文明，只起到某種激發的觸動，終究美洲的文明是當地印第安人發展起來的。

It was later known that this story has already been explored by numerous Chinese and foreign scholars for over a hundred years. There were different theories as well as different perspectives. Some disseminators thought that 'Yin People Journey Eastward' event was a success and that the 'Yin Civilization' had laid down the foundation of the first civilization of America, the 'Olmec Civilization'. Furthermore, some scholars even go further in promulgating the assumption of 'Discovery of America by Chinese'. Independent scholars believed that America's civilization was independently built up by local Indians. They even thought that 'Yin People Journey Eastward' was a ridiculous assumption. KC Chang, paleoanthropologist and professor of Harvard University, on the other hand presented a different perspective called 'The China - Maya Continuum'. He believed that human ancestors arrived in America across Bering Strait from Asia. They were fairly civilized and could be considered as common ancestors of Yin Civilization as well as Mayan Civilization of Central America. Dr. Joseph Needham and Lu Gui Jen believed that American Indian culture was not entirely affected by continental Asia. The groups of Asians that migrated to America from different time periods during ancient times may have brought a more advanced civilization, but it only served as some kind of inspiration. Ultimately, America's civilization was developed by local American Indians.



KC Chang (張光直)



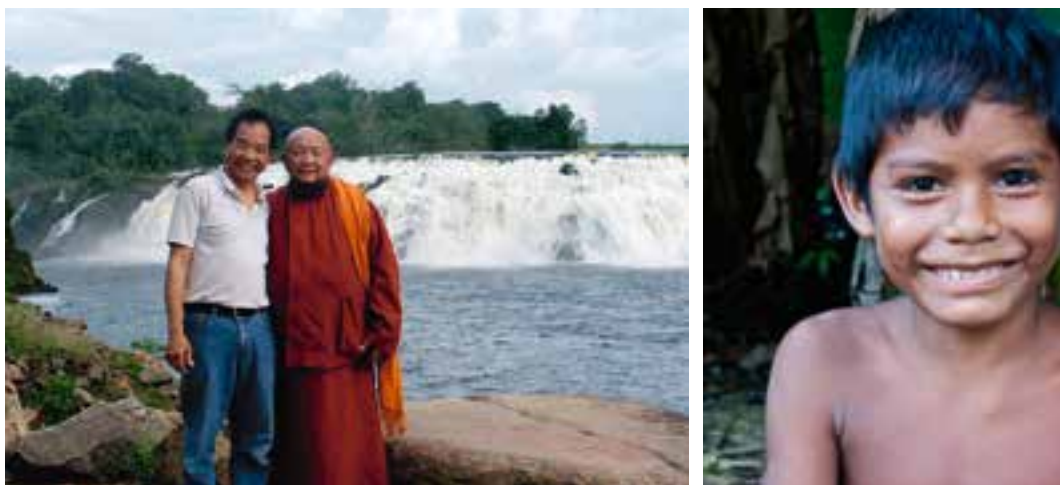
Joseph Needham



Lu Gwei Jen (魯桂珍)

從 2003 年以來作為和平傳媒的報導者，我追隨剛堅喇嘛足跡踏遍南美各地，包括：巴西、智利、阿根廷、厄瓜多爾、秘魯、委內瑞拉等地，對南美的文化民情有了初步的認識；特別是 2003 年深入巴西亞馬遜雨林進行採訪時，發現當地的居民酷似亞洲人，應是亞洲人的後裔。2006 年和平傳媒應原厄瓜多爾安第斯議會主席弗爾迪·愛勒之邀請，攜中國學者：宋寶忠、王大有專赴南美諸國，對厄瓜多爾、秘魯、玻利維亞等安第斯古文明進行交流考察，對中拉文化基因相似性做深入探討。

「和平傳媒」深入巴西亞馬遜雨林採訪 'Peace Media' ventured into Amazonia (Brazil, 2003)



Sunny Kuo followed Lama Gangchen to deliver Buddha's relics in South America (Venezuela, 2003)

巴西亞馬遜雨林的居民應是亞洲人的後裔 The local indigenous people of Amazonia rain forest could be descendants of Asians



2005 年至 2007 年我與和平傳媒主席陳盛泐出訪拉美地區包括墨西哥、加勒比海、南美等地，為推動太平洋兩岸交流建立了廣泛的人脈資源。2012 年墨西哥考古人類學者 Guadalupe 安排和平傳媒深入「奧爾梅克文明」諸遺址，探索中拉古文明的淵源。在考察墨西哥的「奧爾梅克文明」遺址及秘魯的「查文文明」遺址，我們的確發現有不少中華「殷商文明」的印記。美國學者邁克爾·科 (Michael D. Coe) 曾提出，奧爾梅克文明在歷史上出現的時間，接近中國古代文獻中記載的大風暴發生時間，奧爾梅克文明可能來自殷商。美國著名的考古學家貝蒂·梅格斯 (Betty Meggers) 與戈登·艾克霍爾姆 (Gordon F. Ekholm) 也都認為「奧爾梅克文明」與「殷商文明」有著某種聯系，這不得不讓我聯想到「殷人東渡」的可能性。

Since 2003, I have followed Lama Gangchen to travel to different places in South America as a Peace Media reporter. The countries included Brazil, Chile, Argentina, Ecuador, Peru, and Venezuela. Such experiences prompted me to gain preliminary understanding of the culture in South America. In particular, when we visited the Brazilian Amazonian rainforest, we noticed that the local tribes bear a resemblance with Asians and could be descendants of Asians. Taking the opportunity of an invitation by Mr Freddy Ehlers who was the President of Ecuadorian Andean Parliament in 2006, Peace Media brought along Chinese scholars Song Bao Zhong, Wang Da You all the way to South America to conduct cultural investigations and exchanges in order to find out more in depth about the similarities of cultural genes between Chinese and Latin Americans.

From 2005 to 2007, Felix Chen, Chairman of Peace Media and I visited several Latin American countries from Mexico, Caribbean, to South America in order to promote cultural exchanges across the Pacific nations and to establish extensive human connections. In 2012, Guadalupe, a Mexican paleontologist made arrangements for Peace Media to go to archaeological sites of 'Olmec Civilization' in order to explore the connection of Sino Latin American civilizations. At the sites, indeed we were able to discover several significant remains of 'Yin Civilization'. In the book 'America's First Civilization' by American scholar Michael D. Coe, the birth of Olmec Civilization matches the time with the big storm period as noted in ancient Chinese article. This shows the possibility of Olmec Civilization coming from Yin Shang. A famous American archaeologist Betty Meggers together with Gordon F. Ekholm also thought that there is a certain linkage between 'Olmec Civilization' and 'Yin Shang Civilization'. This undoubtedly made us to ponder the possibility of 'Yin People Journey Eastward'.



Michael D. Coe



Betty Meggers



Gordon F. Ekholm

出訪南美交流考察

Visit to South America for cultural exchanges

「和平傳媒」應厄瓜多爾安第斯議會主席弗爾迪·愛勒之邀請，2006年攜中國學者赴厄瓜多爾、秘魯、玻利維亞諸國進行交流考察。

Through the invitation of Freddy Ehlers, President of Ecuadorian Andean Parliament, Peace Media team brought Chinese scholars together to Ecuador, Peru, and Bolivia to conduct investigations and cultural exchanges in 2006.



Felix Chen (right 3) with Sunny Kuo (left 1) visited Freddy Ehlers (left 3) and his team at the Andean Community headquarters (Peru, 2007)



Freddy Ehlers (right 1), Sunny Kuo (right 3) with Chinese Scholars visited Deputy director Estelina at Banco Central Museum (Ecuador, 2006)



Sunny Kuo (left 1), Freddy Ehlers (left 3), Jorge (left 5), Xavier (right 3) with Chinese Scholars visiting the museum of the Rio Alto ruins (Ecuador, 2006)



Sunny Kuo (left 1) with Chinese Scholars visited Machu Picchu (Peru, 2006)



Sunny Kuo investigated Tihuanaco Ruins (Bolivia, 2001)



'Yi 10-Month Solar Calendar' Culture Park at Chuxiong Yunnan
雲南楚雄彝族自治州「十月太陽曆」廣場

Yin People Journey Eastward

「殷人東渡」史話源自 1910 年清政府派歐陽庚特使赴墨西哥處理 1908 年墨西哥革命期間，當地華僑 311 人遭革命黨人殺害之索賠專案，甲骨文大師王國維、羅振玉特委託歐陽庚借此機會深入調查「殷人東渡」歷史懸案。歐陽庚肩負使命在美洲各地不懈調查，並決定讓四子歐陽可亮回國師從郭沫若、董作賓學習甲骨文破譯殷人東渡美洲事。1956 年日本小林文夫教授和郭沫若在日本一起討論「殷人東渡」，郭沫若說紂王拓東夷、淮夷、虎夷時，周武王從西邊入侵克紂，於是東方的殷軍沒有退路，就只有東渡。倭侯喜主力十萬殷軍及軍屬在倭失蹤，這是個歷史疑謎。歐陽可亮晚年整理了完整的手稿交給王大有，經王大有披露出來。

The historical story behind 'Yin People Journey Eastward' originated in 1910 when the Qing government dispatched special envoy Ouyang Geng (歐陽庚) to Mexico in 1908 during the Mexican revolution, when 311 overseas Chinese were allegedly murdered by the revolutionists. Wang Guo Wei (王國維), oracle master and Luo Zheng Yu (羅振玉) entrusted Ouyang Geng (歐陽庚) to use this opportunity to investigate the strange historical event of 'Yin People Journey Eastward'. Ouyang Geng (歐陽庚) relentlessly undertook the mission in conducting the investigation. He also decided to let the fourth son Ouyang Ke Liang (歐陽可亮) to return to China to study Chinese oracle bone script from the two masters Guo Moruo (郭沫若) and Dong Zuobin (董作賓) in order to decode the event of 'Yin People Journey Eastward'. In 1956, Professor Kobayashi (小林文夫) and Guo Moruo (郭沫若) discussed the subject of 'Yin People Journey Eastward' in Japan. They talked about when the king of the Yin/Shang dynasty, invaded the Dongyi, Huayi and Huiyi territories in the east; the king of the neighboring Zhou Dynasty, Wuwang (周武王), seized the chance to attack them from the west. As such the eastern Yin army had nowhere to go and the only way out was eastward. The main army consisting of 100,000 soldiers and their families altogether disappeared overnight, leaving behind a historical mystery. Ouyang Ke Liang (歐陽可亮) devoted his latter years in compiling a complete manuscript and passed on to Wang Da You (王大有) who at a later stage revealed it.



Ouyang Geng (歐陽庚特使)



Ouyang Ke Liang (歐陽可亮)



Guo Moruo (郭沫若)



Luo Zhenyu (羅振玉)



Wang Guowei (王國維)



Dong Zuobin (董作賓)

「殷人東渡」故事中外學者探討了上百年，由於年代太久，考證難度大，從考古角度尚無法論證其真偽。而中美洲的「奧爾梅克文明」、南美的「查文文明」，的確發現很多中華「殷商文明」的烙印，這個故事顯然不是空穴來風。近幾年來「和平傳媒」攜中國學者出訪「奧爾梅克文明」、「查文文明」等中南美洲古文明遺址，並引領外國學者、使節探訪「殷墟」、「三星堆」、「金沙」等中華古文明遺址，希拋磚引玉促使更多中外學者關心這個課題，並進行較深層次的探討與交流。

或許我們終究無法証實這個故事的真偽，然這個故事所涉及的三大文明：「殷商古文明」、「奧爾梅克文明」、「查文文明」其內容之豐富精彩自不待言，是探索人類古文明真相不可或缺史料。

The story of 'Yin People's Journey Eastward' was the subject of investigation by Chinese and foreign scholars for hundreds of years. As it occurred at a long time ago, the difficulty of verification is hard. From an archaeological point of view, it is difficult to verify the genuineness. On the other hand, 'Olmec Civilization' in Central America, 'Chavin Civilization' in South America certainly uncovered a lot of influence from Chinese 'Yin Shang Civilization', which means that this story is obviously not groundless. In recent years, 'Peace Media' brought along Chinese scholars to visit 'Olmec Civilization', 'Chavin Civilization' and several related ruin sites of ancient Central and South American civilizations. On the other hand, foreign scholars and diplomats were also led to visit ancient Chinese civilization ruins such as 'Yin's Ruins (殷墟)' and 'Sanxingdui (三星堆)'. Hopefully this will arouse the interests of foreign and Chinese scholars about this subject and to conduct deeper levels of exchange.

Perhaps we may never verify if this story is genuine or not. Nevertheless, this story covers three civilizations, 'Yin's Ancient Civilization', 'Olmec Civilization', and 'Chavin Civilization', and the respective contents are so rich beyond description. These are the indispensable materials for exploring the truth of ancient civilizations.



Sunny Kuo visited Professor Chiao Chien (喬健) discussing 'Yin People Journey Eastward' (Taipei, 2013)



Sunny Kuo visited 2011 Peace Media Messenger: Lu Sixian (陸思賢), Director of Archaeological Research Institute in Inner Mongolia (Inner Mongolia, 2011)

金沙古文明 JINSHA ANCIENT SITE

訪「金沙」古文明遺址
Visit to 'Jinsha' Ancient Site (Chengdu, 2011)



Gold mask unearthed in Jinsha Ruins

三星堆古文明 SANXINGDUI ANCIENT SITE

訪「三星堆」古文明遺址
Visit to Sanxingdui Ancient Site (Guanghan, 2009)



三星堆造型奇特的面具呈現了人類古文明中「巫」的造型
The peculiar mask of Sanxingdui represents a 'shaman' in ancient human civilization



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



Peace Media team visited Sanxingdui Museum



From left: Mariella Molina, Wang Fang (王芳), Sunny Kuo



Wang Fang (王芳) (left 2), Mariella Molina (left 3), Sunny Kuo (right 2), Linda Yuan (right 1)



From left: Dolly Lizarraga, Sunny Kuo and 2009 Peace Media Messenger: Professor Sun Xinzhou (孫新周)



Peace Media member Dolly Lizarraga (middle) presented a relevant Peruvian news article regarding Sanxingdui to the Sanxingdui Museum Curator Ms. Zhu Ya Rong (朱亞蓉)

十月太陽曆

10 MONTH SOLAR CALENDAR

訪楚雄彝族「十月太陽曆」廣場
Visit to Chuxiong Yi Ethnic '10 Month Solar Calendar' (Chuxiong, 2009)



'Yi 10-Month Solar Calendar (彝族十月太陽曆)' Culture Park at Chuxiong Yunnan



Sunny Kuo visited 2008 Peace Media Messenger: professor Liu Yao Han (劉堯漢), who discovered '10 month solar calendar (十月太陽曆)' (Beijing, 2008)



Peace Media visited 'Chu Xiong Yi Ethnic Culture Research Institute' Li Zhen (left 1), Xiao Huihua (left 3), Sunny Kuo (right 2), Pu Zhen (right 1)



'Eight point star (八角星)' weaving of Yi Nationality



Peace Media team participated in the 'torch festival of Yi Nationality (彝族火把節)'

基沙多古天文中心

QUISATO ANCIENT ASTRONOMY CENTER

訪「基沙多」古天文中心
Visit to 'Quitsato' Ancient Astronomy Center (Ecuador, 2014)



'Quitsato' Ancient Astronomy Center built by Cristobal Cobo, which shows the origin of the 'Eight Pointed Star (八角星)' (Quito, Ecuador)



Peace Media team visited 'Quitsato' Ancient Astronomy Center (Quito, Ecuador 2014)



Sunny Kuo explored with Cristobal Cobo about 'eight point star (八角星)' culture (Ecuador, 2011)

殷墟古文明 YINXU ANCIENT SITE

訪「殷墟」古文明遺址
Visit to 'Yinxu' Ancient Site (Henan, 2013)



Shang Taotie motif (China) 殷商饕餮紋 (中國) Jade kneeling figure (Shang)



Tao-tie motif on bronze vessel (Shang)



Jade tiger (Shang)



Peace Media team visited National Museum of Chinese Writing (中國文字博物館) (Henan, China 2013)



Sunny Kuo and Mariella Molina in the front of an Oracle (Henan, China 2013)



Peace Media team visited Henan Museum (河南博物館) (Henan, China 2013)



Mariella Molina in front of a statue of Lady Fu Hao (婦好) (Henan, China 2013)



Peace Media team visited James Mellon Menzies Former Residence (明義士故居) (Henan, China 2013)





Peace Media visited Longmen Grottoes in Luoyang
(洛陽龍門石窟)

登封觀星台 DENG FENG GUAN XING TAI

訪「登封觀星台」

Visit to 'Deng Feng Guan Xing Tai' (Deng Feng, 2013)



Peace Media team visited 'Deng Feng Guan Xing Tai' which was used to observe the movement of the sun, stars and record time. (Henan China, 2013)



Cristobal Cobo presented his Sundial (日晷) (Henan, 2013)



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

奧爾梅克文明 OLMEC CIVILIZATION

訪「奧爾梅克文明核心遺址」

Visit to 'Olmec Heartland Field' (Mexico, 2012)



Mr. Sunny Kuo visited Mr. Tooru Ebisawa and Mexican archaeologist Ms. Guadalupe (Mexico, 2012)



Peace Media: Sunny Kuo and Shawn Kuo visited La Venta Ancient Site (拉文塔遺址) (La Venta, Mexico, 2012)



La Venta 'Offering No. 4', which depicts 16 jade figures surrounding 6 jade celts
拉文塔出土的典型「奧爾梅克」十六尊翡翠雕像及六塊玉圭板



Stone sculpture of an Olmec Chief or King



Unearthed sitting stone statue at La Venta



Sunny Kuo with archaeologist Henri Noel (left) and local archaeologist explored in 'San Lorenzo ancient site' (Mexico, 2012)



Sunny Kuo visited San Lorenzo (Mexico, 2012)



Peace Media team with local TV reporters at San Lorenzo Tenochtitlan Community Museum (Mexico, 2012)



the 'Monster Of the Earth' Monument



Jaguar Human Sculpture



Peace Media team visited archaeologist Henri Noel in Xalapa Museum (Mexico, 2012)



Feline sacrifice (tattoo) (Xalapa Museum)



Unearthed Olmec sitting stone statue (Xalapa Museum)



Sunny Kuo visited Palenque ancient site (Mexico 2012)



A jade mask belonging to King Pacal used in ritual



Lord Pacal's Tomb. Palenque Archaeological Ruins

查文文明古遺址

CHAVIN CIVILIZATION ANCIENT SITES

訪查文文明古遺址
Visit to Chavin Civilization Ancient Sites



Lanzon Deity in Chavin



Sunny Kuo visited Andean scholar Mario Osorio (right 2) (Peru, 2012)



Tenoned head depicting a shaman taking hallucinogens, revealing fierce feline features



Sunny Kuo explored in Chavin Temple (Peru, 2012)



Sunny Kuo visited the Sachin archaeological site (Peru, 2012)



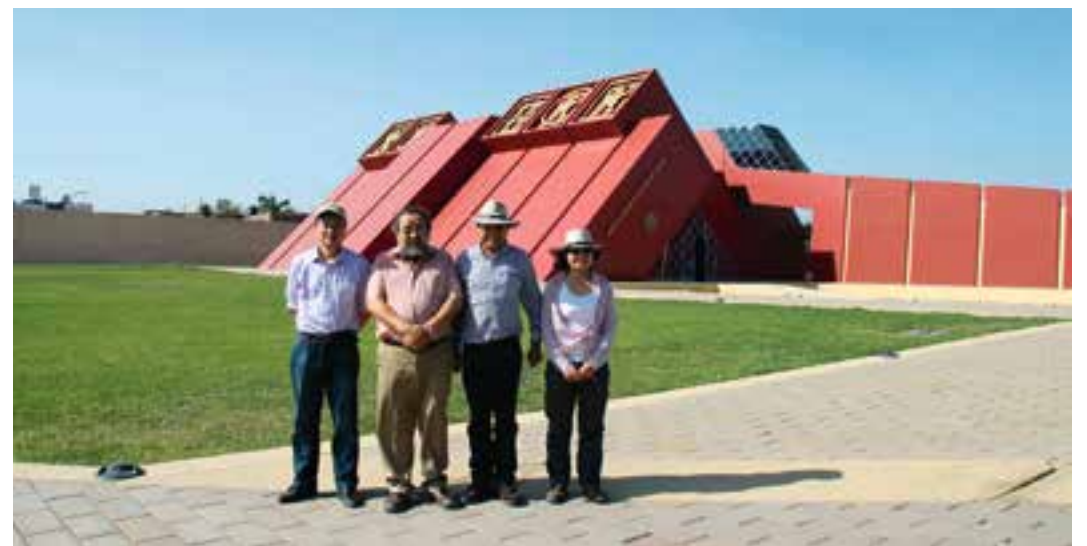
Peace Media team visited Moche Museum (Peru, 2014)



Peace Media team visited Huaca de La Luna (月亮神廟) (Peru, 2014)



Peace Media team visited Chan Chan Ruins (昌昌遺址) (Peru, 2014)



Peace Media team visited the Museo Tumbas Reales De Sipan (西潘王陵金字塔博物館) (Peru, 2014)



Sunny Kuo (right 1) visited Walter Alva (middle), director of the Museo Tumbas Reales De Sipan (Peru, 2014)



Sunny Kuo visited Mario Amano Watanabe, director of the Amano Museum (Lima, 2014)



The Ornaments of the Moche Priest-lords



The principal Moche Deities 'Aiapaec'



Approximate reconstruction of capture and sacrifice ritual
Courtesy of 'Sipan Discovery and Research' by Walter Alva



The Moche deity of the 'Ulluchu'

『奧爾梅克文明』、『查文文明』與『殷商文明』的相似性及其深層次的文化意涵

The Similarities and Deeper Cultural Meanings of 'Olmec Civilization', 'Chavin Civilization' and 'Yin Civilization'

奧爾梅克文明發祥地

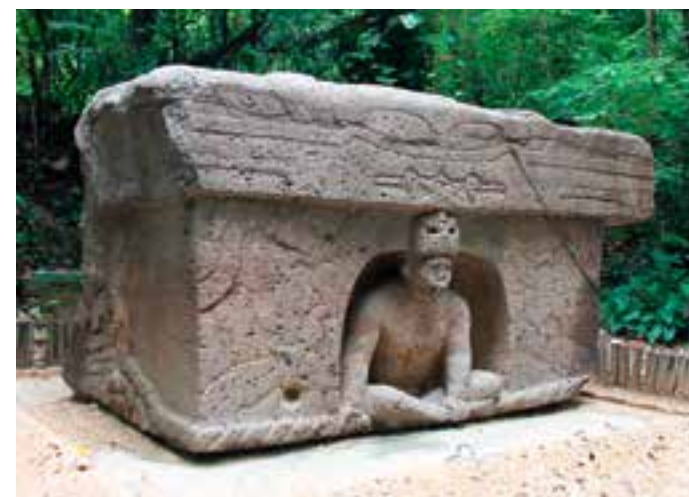
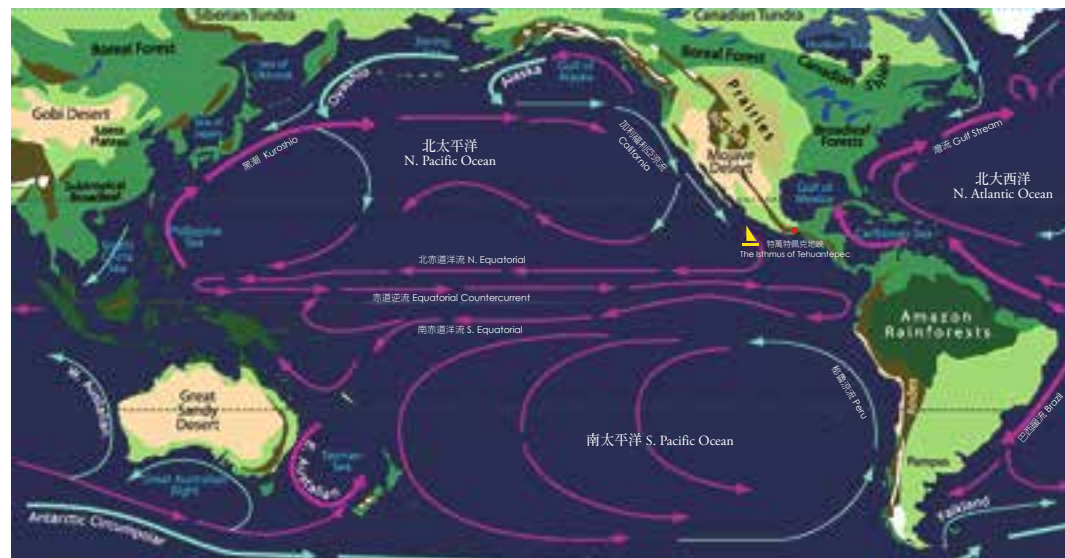
The Birthplace of Olmec Civilization

特萬特佩克地峽 (The Isthmus of Tehuantepec) 是奧爾梅克文明的發祥地，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利利海流，而返回的叫墨西哥灣流。……當初若有人來自於舊大陸，它一定是出於偶然，非自願的。太平洋和大西洋的洋流研究顯示，航海家順著洋流漂過來的，最終將漂抵美洲的原點「特萬特佩克地峽」，在此發現若干從舊大陸來的不同文化痕跡。中美洲文明的呈現是不可能自發或獨立演化的；而南美洲安第斯文明的突然興起，與前哥倫布時期中美洲南部：哥斯達黎加和哥倫比亞（聖奧古斯丁）等文明的產生情況頗為類似。

二至三萬年前，人類通過白令海峽到新大陸，在這個源源不斷的過程中，他們具有的文化裝備是相當複雜的。在這種程度很高的文化的基礎上，後來於不同的地方、不同的時間就產生了相似的文明社會。其中包括公元前二、三千年前產生的中國青銅時代文明，也包括公元前後在墨西哥產生的瑪雅文明，以及其它性質相近的文明。其核心內容是「巫術和薩滿文化」……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 / 巫師一起登天，通神。

The Isthmus of Tehuantepec is the birthplace of Olmec civilization. Geographically located in the middle of America, it is the birthplace of Olmec Civilization and also the transition between two ocean currents. As such, the narrow district incidentally became the meeting point between indigenous native Americans and old continental navigators thereby leaving behind certain records and testimonies. According to contemporary investigations, the ocean current refers to the Northern Pacific current or black tide, which extends all the way to America and returns as Northern Equatorial warm currents. The Atlantic current that starts from Europe flowing to America is called Canaries current and return current is called Mexican current. If anyone originally came from the old continents, it must have happened out of accidents and not by intention. As indicated in the research on Pacific and Atlantic currents, the navigators arrived by following the flow of ocean currents. They flowed along and arrived at the starting point of America: 'the Isthmus of Tehuantepec'. A variety of old continental cultural landmarks from old continental Europe were discovered. It is almost impossible that Central America's civilization could have independently risen and evolved by itself. The sudden rise of Andes Civilization in South America, the pre-Columbian period in Central America, the birth of civilizations in Costa Rica and Columbia (St Augustin) etc are all quite similar.

20,000 to 30,000 years ago, people journeyed across the Bering Strait to the New World. During this process, they were said to have a variety of cultural backgrounds. From this rich basis of culture, similar societies were formed at different places and different times. This included the Bronze Age civilization that occurred two to three thousand years ago in China, the Mayan civilization in Mexico, and other similar civilizations. Apart from Shang Dynasty and Pacific Rim cultures sharing many similarities, the Shang/Zhou human and beast relationship stated in bronze relics resembled that of ancient American relations. KC Chang believed that the picture of 'man inside a beast', the beast was the 'shaman's assistant and a close companion' that accompanied the Shaman to reach heavens together.



'Tiger eating a man' La Venta Altar (Olmec)



'Tiger eating a man' wine vessel (Shang)

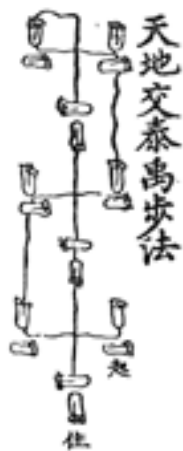
巫術與薩滿 Sorcery and Shamanism

古代任何人都可借助巫的幫助與天相通。自天地交通之後，只有控制著溝通手段的人，才握有統治的知識，即權力。於是，巫便成了每個宮廷中必不可少的成員。事實上，帝王自己就是巫的首領。中國三代王朝創立者都帶有巫術和超自然的色彩。如夏禹便有阻擋洪水的神力，所謂「禹步」，成了後代巫師持有的步態。又如商湯能祭天求雨；后稷竟能奇異地使自己的莊稼比別人的長得好而又成熟快。這樣傳統的信仰已為商代甲骨文所證實。甲骨卜辭表明：商王確是巫的首領。據卜辭所記，唯一握有預言權的便是商王。此外，卜辭還有商王舞蹈求雨和占夢的內容。所有這些，既是商王的活動，也是巫師的活動。它表明：商王即是巫師。

In ancient times people could connect with the heavens through the shaman. With this heaven and earth connection, those controlling this form of communication had the knowledge and power to rule. Therefore, the shaman became an indispensable member at the royal court. In fact, often times the king was actually leader of the shamans. The founder of China's first three dynasties possessed shaman and supernatural abilities. For example, Xiayu (夏禹) was able to stop and control huge flooding by using mysterious powers of his 'Pace of Yu (禹步)', which became an important style for later shamans. Another shaman was Shang Tang (商湯) of the Shang Dynasty, could pray to the heavens for rain. Furthermore, shaman Houji (后稷) could miraculously make his own crops grow and mature faster than others. Such traditions have been confirmed in Shang Dynasty Oracles. The Oracle bone inscriptions noted: the Shang King is the leader of the shamans. According to the inscriptions, the only holder of prophecy rights is Shang king. It contained contents of the Shang kings performing rain dances and dream interpretations, all of which were both Shang king's and Shaman's activities. This demonstrates that Shang kings were indeed Shamans.



Native American Snake Dance



Pace of Yu (禹步)



Yi tribe Bimo / shaman conducted the 'Torch Festival Ritual'
彝族畢摩（薩滿）舉行「火把節祭典儀式」



Ecuadorian Shaman
厄瓜多爾薩滿



Yi tribe conducted the 'Torch Festival Ritual'
彝族舉行「火把節祭典儀式」

扁頭習俗

Elongated head customs

昔日有許多印第安部族，流行扁頭或銳頭的風尚。嬰孩在初生六個月至八個月內，家人即用木板，或金屬片，或布類，將他們的前額和枕骨壓平，使自眉毛以上，直至頭頂，成為扁平 and 尖銳的形狀。這種改變頭型的風尚，顯然由來已久。直至公元後第十五世紀，還盛行於許多印第安的部族當中。



Elongated head figures of children was popular when the Olmec civilization was flourishing.

中國史前的東夷人，流行頭骨人工變形的習俗。所謂頭骨人工變形，俗稱扁頭，就是人為的使枕骨變扁。泰安大汶口墓地、曲阜西夏侯墓地、諸城呈子遺址、膠縣三里遺址、鄒縣野店遺址及江蘇大墩子遺址等地的人骨中都有發現。此為東夷特有的習俗。

In the past, numerous ancient Indian tribes widely adopted elongated head custom. When newborn babies were between six to eight months, family members would use wood, metal, or cloth materials to tie on their foreheads that could flatten the heads. As such the heads become sharp and flat above the eyebrows. Obviously the artificial cranial deformation occurred for a very long time. Up until the fifteenth century AD, this was prevalent among many Indian tribes.

Prehistoric Dong Yi (東夷) people in China also practiced a popular custom of artificial cranial deformation. The so-called skull deformation was commonly known as man-made flat head. Remains were found in Taian Dawenkou (泰安大汶口) cemetery, Qufu Xia Hou (曲阜西夏侯) cemetery, Zhucheng Chengzi (諸城呈子) site, Jiaoxian Sanli (膠縣三里) ruins, Zouxian Yedian (鄒縣野店) ruins and Jiangsu Dadunzi (江蘇大墩子) ruins. This is a special custom from the Dong Yi (東夷).



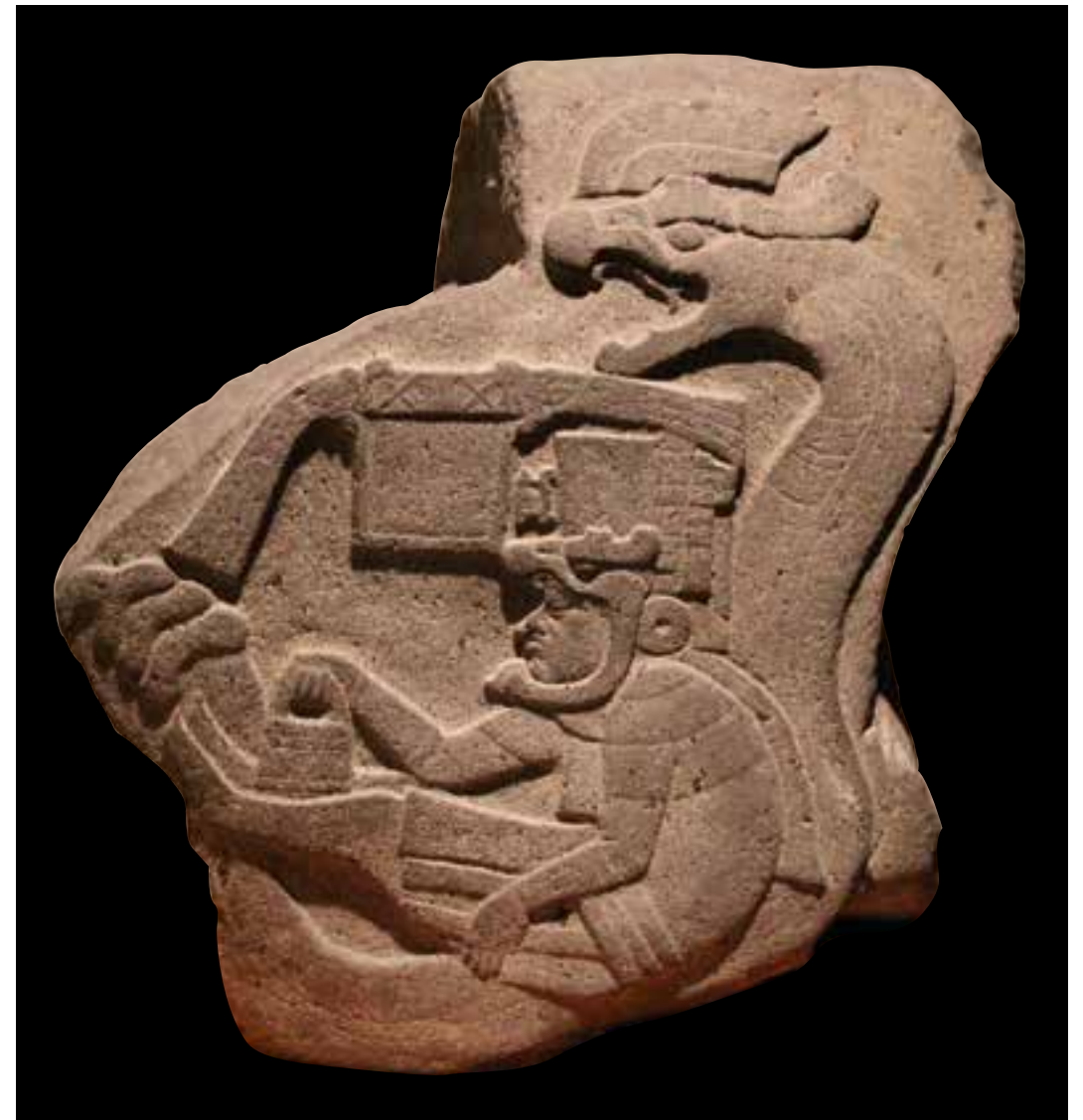
Unearthed Olmec doll figurines found in sites around Veracruz
奧爾梅克維拉克魯斯出土的娃娃陶俑頭像

猛獸含人

Man inside a beast

猛獸是「巫師的助手：親密的獸侶」，偕同被含的薩滿 / 巫師一起登天，通神。

The beast was the 'shaman's assistant and a close companion' that accompanied the Shaman to reach heavens together.



Monument 19, from La Venta (拉文塔 19 號碑)

誇察誇爾科斯羽蛇神 The Olmec Archaeology Museum

奧爾梅克考古博物館坐落誇察誇爾科斯，是一座模擬古代金字塔的現代化建築。博物館中展示的是公元前 1500 年左右即前哥倫布時期的文明「奧爾梅克文明」，它主要分布在韋拉克魯斯州和塔巴斯科州南部，是中美洲文化之母。該文化的主要遺址有：在韋拉克魯斯州的聖洛倫索和塔巴斯科州的拉文塔（La Venta）和特雷斯·薩波特斯（Tres Zapotes）。

有關誇察誇爾科斯羽蛇神的傳說，一位外來的統治者：高大，長著白色鬍子，長頭髮披肩，身穿白袍，從太陽升起的地方來到人間，教導當地人們創造器具、建立禮儀、制定曆法、種植農耕，但由於某種原因，他不得不又突然離去……，誇察誇爾科斯博物館的壁雕講述奧爾梅克起源史話，特別呈現了誇察誇爾科斯羽蛇神搭著一艘龍船降臨的情景。

The Olmec Archaeology Museum located in Coatzacoalcos is a replica of the splendid architecture of Olmec civilization. The Olmec Archaeology Museum, as its name implies, is dedicated to pre-Columbian civilization, mother of Mesoamerican cultures that developed around 1500 BC mainly in the southern state of Veracruz and Tabasco. The main places of settlement that were best developed included: San Lorenzo Tres Zapotes in Veracruz, and La Venta in Tabasco.

The legend of Quetzalcoatl - the feathered serpent stated that a foreign conquerer who was tall with long white beard, shoulderlength hair, wore a white cloak, emerged from where the sun rises. He taught the locals people the ways to make tools, etiquette, calendar, and farming. But for some reason he disappeared... The Olmec Archaeological Museum walls in Coatzacoalcos depict the history of Olmec origin, and in particular, the scene that Quetzalcoatl riding on a dragon boat.



Peace Media visited the Olmec Archaeological Museum (Mexico, 2012)



The Coatzacoalcos Museum walls describe the history of the Olmec origin and in particular depicted the scene where Quetzalcoatl rides a dragon boat

虎崇拜 Feline Worship

中國的商朝和墨西哥的奧爾梅克、秘魯的查文文明都崇拜虎神。奧爾梅克人或他們的祖先最初開始崇拜美洲虎時，可能是把它們視為一種力量和權力的圖騰動物，後來他們把這種簡單信仰加以複雜的發展，集中崇拜一種超自然的生物——美洲虎和人類雜交所生的後代，部分是人，部分是獸。有些學者認為奧爾梅克的嬰兒臉像，是代表「虎人」，即是身上有神聖的美洲虎血液的人。

「人與虎組合」的造型題材，在中美洲首先出現在公元前 1200 年至前 300 年興起於墨西哥東南地區的奧爾梅克（Olmec）文化中。在整個奧爾梅克文化中美洲虎形象頗為突出，它構成了奧爾梅克文化的重要宗教特色，也貫穿於奧爾梅克文化的雕像之中。

Shang dynasty of China, Olmec civilization of Mexico and Chavin civilization of Peru all worshiped the feline god. When Olmec and their ancestors first began to worship jaguar, they might have considered it to represent an animal of force and power. Subsequently, they took this simple faith and developed it through a centralized worship of a supernatural creature - a hybrid offspring that is part human and part beast. Some scholars believe that the Olmec baby's face represents a 'Jaguar Man' who possessed sacred jaguar blood.

In Mesoamerica, the theme of a man-tiger figure first appeared in 1,200 - 300 BC before the rise of Olmec civilization. The image of jaguar is prominent throughout Olmec culture as it constitutes an important religious trait which can be viewed among sculptures in the Olmec culture.



Stone carving of a man-tiger (shang)



Feline Worship (Shang)



Feline Worship (Shang)



Stone carving of a man-tiger (Olmec)



Feline Worship (Chavin)



Feline Worship (Chavin)

玉崇拜 The Cult of the Jade

對玉產生極大興趣和關注始於奧爾梅克文明早期，它包含文化和宗教因素。雖然這種礦物在上述區域已幾千年，但它從來沒被引起重視。玉崇拜突然出現在中美洲肯定是通過很強的文化影響，它必須通過大海或確切地說來自中國。玉用於祭儀約早於我們時代 1500 年，玉崇拜之文化、宗教意涵及雕刻技術，在其開始或其進化過程，已完全到達成熟境界。這種現象本身就有足夠的證據肯定是中國移民傳入，他們的意外到來中美洲海岸，在該地區前西班牙文明留下了深刻的印記。

整個人類文化史上，只有兩個文明給予玉一個偉大的宗教和社會意義和巨大的經濟價值。然而，奧爾梅克雕刻最輝煌的成就是玉器，其在世界藝術上的地位是無以倫比的。古代文明中奧爾梅克是唯一可以雕刻完整的立體玉人物，確切地稱他們是「玉之王者」。

The great interest and attention it later had, happened precisely as of the flowering of the Olmec civilization, where it embodied the greatest cultural and religious element. This means that the worship of jade appeared suddenly in Mesoamerica, and even though this mineral was known in the mentioned area for millenniums, it never had any importance. That sudden change must have been caused by a strong cultural influence, which must have arrived through the sea and, precisely, from China, where this cult existed many years before our era, about 1,500 years; of all the cultural knowledge the Chinese immigrants brought- we have given some examples-, the cult of jade was an important part, and the carving technique, as well as the cultural and religious reasons for its usage, arrived in full maturity, not at its beginning or during its evolution. The worship of jade started with the Olmec, is itself enough evidence to affirm about the presence of Chinese immigrants, whose accidental arrival to the Mesoamerican coasts left a deep mark on the culture of the principal pre-Hispanic civilizations of that region. Through the whole history of human culture, only two civilizations have granted the jade a great religious and social meaning, and a great economic value.

However, the greatest and most refined sculptural Olmec achievement was the jade carving, which has no comparison in the whole Universal Art. The Olmec were the only ancient civilization that sculpted complete jade human figures, perhaps it would be more accurate to call them 'The Jade Lords'.



Olmec Style jade celt



Late Neolithic nephrite jade with carving



Shangdong Longshan Culture jade celt

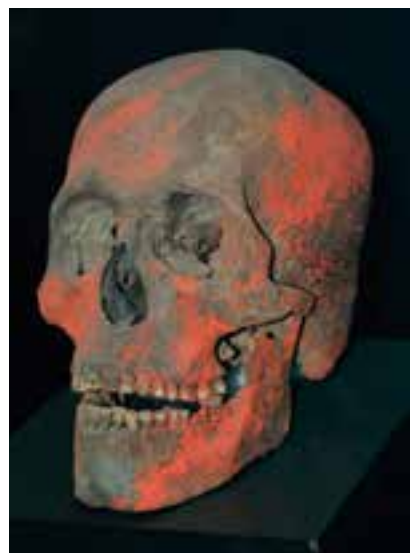
朱砂 Cinnabar

玉器曾被阿茲特克人和瑪雅人當作財富，就象中國人視為珍寶一樣，這已經夠奇怪的了。但更加奇怪的是，在太平洋兩岸，都把帶孔的玉珠或玉蟬放在死人的嘴裡；而當聽說所有這些文明中，死者用的玉質護身符都在某個時期用朱砂或赤鐵礦染上了賦予生命的紅色的時候，人們的驚訝就變為確信了兩岸的某種淵源。

It was strange enough that jade should have been so treasured by the Aztec and Mayas, as dearly as by the Chinese, but even stranger that on both sides of the Pacific, jade beads or cicadas should have been placed in the mouth of the dead; and astonishment turned to conviction when one learned that in all these civilizations the jade corpseamulets were sometimes painted with the life-giving color of red cinnabar or haematite.



Olmec culture carving with cinnabar



Unearthed skulls painted with cinnabar found in the tomb of the Lord of Sicán in Peru



Sculptures with cinnabar unearthed in Sichuan's Jinsha Ruins



扶桑與太陽崇拜 Fusang and Sun Worship

在世界遙遠的東方，有一棵樹名為扶桑，十日由此而出；在世界的西方，也有一棵樹名為「若木」，十日由此而降；大地的上面是天空，下界是流水。殷商帝王和他們真人心目中的宇宙觀以「十」來劃分大地，上界、下界，這就是後來建立「亞」形宇宙模型。

In the far east of the world, there was Fusang (扶桑) tree from which the ten suns rose. In the far west of the world, there was a tree called Ruo Mu (若木) on which they set. With the sky high above, beneath there was running water on earth. In the minds of Shang King and the priests, they used 'Cross' (+) symbol to apportion the land as heaven and earth. This is how the 'shape of Ya' (亞) of cosmos model derives.



Fusang Image in Mayan Palenque Temple, Mexico



Ten Day Fusang Tree at Sanxingdui, China

亞形 Ya Shape

「亞形」代表宇宙中心的象徵，墨西哥奧爾梅克（Olmec）文化的一個重要遺址卡爾卡金哥（Chalcatzingo）發現了兩個石刻，都是地神的獸形刻像，張著大嘴，作為出入生死世界的門口；嘴形都是「亞形」的，四角凹入處各生長一株樹木。這個「亞形」的口便是奧爾梅克人的一張宇宙圖，張開的大口是天地的分界，而四角的樹木是協助登天入地的四株「宇宙之樹」。這幅宇宙圖給我們的啓示，是說大地本是方形的，但四角上各植一樹，造成凹入的角隅，造成亞形的形成。從這裡我們再回頭看亞形，便引起這樣的一個問題，就是殷代的「亞形」會不會也是這樣形成的？作為天地溝通的場所的「宗廟明堂」是不是在四隅都植有（實有的或象徵性的）「若木」、「建木」，或「扶桑」這一類溝通天地的神木，而為了四木而造成四角的凹入？換言之，殷代宗廟明堂是否因為四角有四木而成為亞形的？

The 'Ya shape (亞形)' represents the center of the universe. Two stone carvings are found at an important ruin, Chalcatzingo, of Olmec culture in Mexico. The stone carvings depict zoomorphic figures with a mouth wide open representing the door between the worlds of the living and the dead. The opening of the mouth divides the boundaries between heaven and earth while the four corners facing inward allow space for four respective trees. 'Ya shape (亞形)' is a cosmic diagram for the Olmec people with a big mouth and boundaries of heaven and earth in the four corners. Moreover, the trees provide assistance in traversing between heaven and earth known as the four 'cosmic trees'. On this picture, the square shape earth is located in the center and creates an overall 'Ya shape (亞形)'. This leads us to ponder on the question: Was the 'Ya shape (亞形)' formed this way in the Shang Dynasty? Were these trees connected to 'Zong Miao Ming Tang (宗廟明堂)' four cosmic trees, 'Ruo Mu (若木)', 'Jian Mu (建木)', or 'Fusang (扶桑)'. In other words, is it based on 'Zong Miao Ming Tang (宗廟明堂)' four trees that resulted the 'Ya shape (亞形)'?



'Ya shape (亞形)' Tomb (Chinese Western Zhou Period)



'Ya shape (亞形) Tree of Life' (Picture from Aztec and Maya by Fejervary-Mayer)



Mayan 'Ya shape (亞形)' carving



Olmec 'Ya shape (亞形)' Chalcatzingo stone carving relic

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.

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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

感受藏族文化 參加降央曲珍的婚禮

Attending Jiangyangquzhen Wedding Ceremony By Linda Yuan

2015年7月31日和平傳媒一行從深圳飛赴稻城，再搭車轉至理塘參加郭松年乾女兒降央曲珍的婚禮，團員能借此機會深入藏區感受藏族文化，都感到無比興奮。

On July 31, 2015, Peace Media team flew from Shenzhen to Daocheng (稻城) followed by a car ride to Li Tang (理塘) to attend Sunny Kuo's goddaughter Jiangyangquzhen's wedding ceremony. The team members took this opportunity to further immerse themselves in Tibetan culture. Everyone present felt exceptionally excited



Jiangyangquzhen (降央曲珍)

2004年郭松年赴理塘拍攝國際賽馬節的盛會，經剛堅活佛旅台弟子赤真喇嘛介紹結識扎西大叔一家，因緣際會與扎西的女兒降央曲珍結下父女情緣，當時曲珍仍是11歲的小姑娘，天真活潑，可愛中帶著幾分帥氣，回想起來已是11年前的往事了，轉眼間她已亭亭玉立。

In 2004, Sunny Kuo made a trip to Li Tang to film the international horse racing gathering. Through an introduction by Lama Gangchen's disciple Chi Zhen Lama (赤真喇嘛) in Taiwan, he was accommodated at Tashi's (扎西) home. Through this opportunity, he felt a strong connection with Jiangyangquzhen (降央曲珍) and became her godfather. At the time, Quzhen was still a cute eleven year old girl full of vibrancy. In retrospect, this was eleven years ago and in the blink of an eye, she has grown up to be an elegant young lady.



Sunny Kuo with Jiangyangquzhen (Li Tang, 2004)



Sunny Kuo with Jiangyangquzhen's family (Li Tang, 2004)



From left: Grace (顧煒), Zhenga (珍呷), Zerenzaxi (澤仁扎西), Zangling, Jiangyangkezun (藏齡·降央克尊活佛), Sunny Kuo (郭松年), Jiangyangquzhen (降央曲珍), Renqingzeren (仁青澤仁), Gong Lan (宮藍) (Li Tang, 2015)



From left: Quzhen's aunt Qucuo (曲措), Chen Baoping (陳寶萍), Jiangyangquzhen (降央曲珍), Quzhen's father Zerenzaxi (澤仁扎西), Sunny Kuo (郭松年), Renqingzeren (仁青澤仁) (Li Tang, 2015)



理塘藏語意為平坦如銅鏡的草壩，因縣內有廣袤無垠的毛壩大草原而得名。縣城海拔 4014 公尺，素有「世界高城」之稱。對於我們這些俗人來說，理塘的知名度，最多還是來自於浪漫喇嘛倉央嘉措所譜的那首著名詩歌：「遠方潔白的仙鶴，請把雙翅借給我，不飛遠的地方，轉一轉理塘就飛回……」，讓當今的世人為之傾慕。

Li Tang roughly translates to 'a copper mirror grassland' in Tibetan, which derived its name from the vast Mao Ya prarie (毛壩大草原) in the county. With an altitude as high as 4014 meters, it is known as 'The High City of the World'. To us the average outsider, Li Tang's reputation comes largely from the famous romantic song composed by Tsangyang Gyatso (喇嘛倉央嘉措): 'The immaculate white stork flying from afar, please lend me your wings; the place where you will not fly to, turn around Li Tang and you will return'. This shows how the place is adorned by people today.

Li Tang scenery (理塘景觀)



Jiangyangquzhen

曲珍的婚禮是藏漢結合，婚禮習俗除具鮮明的藏民族地域特色外，同時又帶著厚重的時代氣息，呈現出傳統與現代交織混融、多姿多彩的風貌。

Quzhen's wedding is a Tibetan and Han Chinese match. Aside from having distinctive Tibetan cultural flavors, it also featured contemporary characteristics, demonstrating a good blend of tradition and modernity filled with colorful styles.



Sunny Kuo with Jiangyangquzhen and Renqingzhen (Li Tang, 2015)



婚禮的前一天，她要按著理塘特有的風俗進行打扮，先要花上好幾個小時將頭髮編成若干條發辮，以後腦為核心形成自然弧形披於後背，待到婚禮當日，再帶上有金餅、銀餅、紅珊瑚、蜜蠟等連串披於身後，並穿上結婚盛裝，胸掛多串珊瑚、寶石、金銀製成的大護身盒「嘎烏」，腰系金質銀質餅狀裝飾帶等，整套服飾展現著民族服飾的歷史氛圍與文化氣息。



First row from left: Renqingzhen (仁青澤仁), Jiangyangquzhen (降央曲珍), The maid of honor Grace (顧煒);
Second row: Linda Yuan (袁隆玲), Gong Lan (宮藍) (Li Tang, 2015)

On the day before the wedding, Quzhen started to dress up according to traditional Li Tang custom. First, it takes several hours to delicately braid the hair in order to have it naturally form a curved shape behind her head. On the wedding day itself, she will wear golden disk (金餅), silver disk (銀餅), red coral, amber etc on her body. Then she will dress up with wedding gown, jewels, gold and silver protective charm called 'Ga Wu (嘎烏)'. On her waist, she carries ornaments made of gold and silver, etc. The entire dress displays ethnic history and cultural spirit.



Jiangyangquzhen and Renqingzhen (Li Tang, 2015)

Jiangyangquzhen



曲珍的婚禮在縣城的文化活動中心舉行，當婚禮隊伍繞行縣城一周後，就在活動中心前圍著門前的火堆轉三圈，以此儀式來消除一路上攜帶的「邪氣」。隨後婚禮的司儀用藏語說著祝福的話，並舉行煨桑儀式來祝福新人，隨後三位高僧為新娘、新郎進行「加持」，「加持」本意為「沐浴」，是一種佛教儀式，以灑聖水的方式為人們驅邪滅災。最後新娘、新郎便在活動中心的包房中接受親友們的祝福。

Quzhen's wedding ceremony is held at the county's cultural center. After the wedding group paraded one round in the area, they surrounded the fire located in front of the door of the centre and walked three circles. This ritual signifies elimination of 'evil spirit' along the way. Soon after the master of ceremony announces words of blessing in Tibetan language. They use Weisang ritual (煨桑儀式) to bless the new couple. Thereafter, three high monks gave their 'blessings' to the groom and the bride. 'Blessing' originally means 'purification' is a Buddhist ritual. By spraying holy water, it helps to eradicate evil spirit and avoid disaster. Soon after, they could receive blessings from their relatives and friends.

整個婚禮雖有現代味，婚禮過程仍保有藏傳佛教的傳統色彩，禮儀中不可缺少的哈達、祭壇上藏傳佛教的「三白」牛奶、酥油、酸奶；新娘到門又象徵性地喝一口牛奶；用系有白羊毛的松樹枝蘸著摻有牛奶的水向上中下彈三次祭祀諸神等，表示祝福新婚夫婦幸福甜美、萬事順願、喜慶有餘。古樸傳統的婚禮中穿插的「宗教儀式」象徵寓意非凡。

Although the entire wedding ceremony shows modern influence, the procedure nevertheless carries visible traces of Buddhist traditions. The ritual includes indispensable 'Khatag' and the three white products on Tibetan altar namely milk, butter milk and yogurt. As the bride reaches the door step, she symbolically takes a sip of the milk. Then she uses a tree branch wrapped with white sheep hair that was soaked with milk to flick three times from top, middle to bottom. All these show the couple will have blissful life, smooth circumstances, and ample resources. The religious rituals incorporated in authentic traditional wedding bear meaningful symbolic connotation.





長青春科爾寺 Chang Qing Chun Ke Er Si

婚禮過後，扎西大叔安排我們參觀了理塘最大的黃教寺院：長青春科爾寺。科爾寺原為黑教寺廟，在明萬曆年間三世達賴途經該地時改為黃教並為其開光。寺廟由三世達賴索南嘉措於公元 1580 年開光建成，佔地面積 900 多平方公尺，寺容僧侶 4300 多人，常駐 800 人左右，為康區第一大格魯派（黃教）寺廟，素有「康南佛教聖地」之稱。

After the wedding ceremony, Uncle Zaxi made arrangement for us to visit the biggest Yellow Sect (黃教) temple: Chang Qing Chun Ke Er Si (長青春科爾寺). Ke Er Si (科爾寺) was originally Black Sect Tantric Buddhism (黑教) Temple. During the Wanli period of the Ming Dynasty, Yellow Sect (黃教) temple was given by Dalai III when he passed through that place and granted his blessing. The temple was blessed by Sonam Gyatso, 3rd Dalai Lama (索南嘉措) when it was inaugurated in 1580. With an area of 900 square meters, the temple can occupy maximum of 4300 monks with approximately 800 regular occupants. It is the Gelug-pa (Yellow Sect) renowned as buddhist holy land at Kangnan (康南佛教聖地).



『阿伊努人』歷史、文化及『鄂霍次克文明』初探

Exploration of 'Ainu' history, culture and 'Okhotsk Civilization'

在嚴寒中活過來的人與動植物

凍結在超過零下 20°C 的大地

春天到來生命狂舞

活在珍愛的北方故鄉裡的生命

*Surviving from frigid cold winter,
the animals and plants start to come alive.*

Frozen in -20 °C vast land.

Every being is excited about the arrival of spring season.

It is great to live in the beloved northern homeland.

2015 年春節期間，「和平傳媒」赴日本北海道，對當地先住民阿伊努人歷史、文化做初步考察，並進一步對構成阿伊努文化之重要組成「鄂霍次克文明」進行初探。

During spring break seasonal holidays in 2015, Peace Media team went to Hokkaido, Japan. We were particularly interested in gaining a preliminary understanding of the history of ethnic Ainu people and their culture. Moreover, we were able to conduct initial investigation of the composition of Ainu culture and 'Okhotsk Civilization'.



Peace Media team visited 'Ainu village' and 'Ainu Porokotan Museum' (Hokkaido, 2015)



上川盆地的人類足跡可以追溯到 2 萬年前。通過和薩哈林及本州人們的交流，約在 13 世紀左右完成阿伊努文化的原型。阿伊努有其固有的語言和宗教，是北海道、薩哈林南部、千島列島等地的原始住民。被外界稱為「川上的人們」的阿伊努族至今仍生活在這一處上川盆地上。彌生時代以降，相對於與大陸人混血的本州人，阿伊努族則被認為，其體內流淌著濃濃的繩文人的血脈。

Here in Kamikawa basin, the early history of man can be traced back 20,000 years. After the Ainu commenced trade with Sakhalin and Japan, the base structure of Ainu culture was established in 13th century. The Ainu people have a unique language and religion. They are native to Hokkaido, southern Sakhalin island and the Kuril islands. The Ainu, descended from one distinct branch of the Jomon people, have been living in Japan for 10,000 years.



赴北海道「紋別」，搭乘 GARINKO 號破冰船，觀賞「鄂霍次克海」流冰，感受充滿震撼感的破冰體驗。

In order to go to 'Monbetsu' in Hokkaido, we boarded the GARINKO ice-breaking ship. This trip is known for watching the ice floating on Okhotsk Sea and to experience the astounding ice breaking voyage.



鄂霍次克文化 Okhotsk culture

鄂霍次克文化是七至十七世紀出現在黑龍江下游、堪察加半島、庫頁島、北海道及千島群島的狩獵採集文化，這種文化也是阿伊努文化構成部分，阿伊努的熊祭是這文化遺風，古代的肅慎與靺鞨是這文化來源之一。

Appearing along the downstream of the Heilongjiang River during 7th to 17th century were the hunting cultures of Kamchatka, Sakhalin, Hokkaido and Kuril Islands. These were also part of the composition of Ainu culture. The worship of bear among the Ainu is inherited from these cultures. It is one of the sources of ancient Sushen (肅慎) and Mohe (靺鞨) cultures.



繪製在服裝及飾物上的阿伊努紋樣，是祖先代代相傳下來的東西。紋樣雖根據家系與地區而有所區別，但基本上都有其個別的代表性意義，於是根據不同的組合來繪製這些複雜的紋樣。在所有的服飾中都施以象徵「刺角」的圖騰，其中涵蓋了不讓妖魔從衣領、袖口、衣腳、衣被等處侵入的祈願。

The knowledge about decorative Ainu patterns used on clothes and accessories is handed down from generation to generation. Patterns vary among family lines and regions, however, basic forms have their respective meanings, and they are combined into intricate patterns. All of such patterns have thorn and horn-like designs used to ward off evil spirits from vulnerable sections of cloths, such as collars, cuffs, hems, and backs.





Peace Media

台北市立美術館 TAIPEI FINE ARTS MUSEUM

訪台北市立美術館，觀賞該館舉辦的「台灣製造・製造台灣」特展，並拜會林平館長。

Visit to Taipei Fine Arts Museum to appreciate the special exhibition of 'FORMOSA IN FORMATION' as well as meeting with curator Lin Ping.



Sunny Kuo meeting with curator Lin Ping (林平) (Taipei, 2015)

青睞影視 GREEN FILM PRODUCTION

青睞影視赴美國加州郭家拍攝「紫色大稻埕」電視劇

Arrival of Green Film Production in Kuo's residence in California, USA for filming television episodes of 'Zi Se Dadaocheng' (紫色大稻埕) (CA, 2015)



Filming team in Kuo's residence (CA, 2015)



Kuo Hsueh-Hu Foundation (郭雪湖基金會) with Yu-Chun Lin (林育淳) (right 2) (Taipei, 2015)



Director Yeh Tien Lun (葉天倫) visited Lin A-Chin (林阿琴, Sunny Kuo's mother) (CA, 2015)



Actor Yang Lie (楊烈) and actress Yan Yi Wen (嚴藝文) with Lin A-Chin (林阿琴, Sunny Kuo's mother) (CA, 2015)



From left: Sunny Kuo, Komi Kuo and actors: Eli Si (施易男) and Yang Lie (楊烈) (CA, 2015)



The whole filming team with Kuo's family (CA, 2015)

日本經濟新聞 JAPAN NIKKEI NEWS

日本經濟新聞特派記者窪田直子 (Naoko Kubota) 採訪郭松年 (郭雪湖基金會代表)

Visit by Naoko Kubota, reporter dispatched by Japan Nikkei News to interview Sunny Kuo, representative of 'Kuo Hsueh-Hu Foundation' (Taipei 2015)



Naoko Kubota (窪田直子) (left), Sunny Kuo (right 2)



From left: Linda Yuan, Sunny Kuo, Naoko Kubota, Sikun Zhuang, Liu Chunting



First row from left: Li Qinxian (李欽賢), Naoko Kubota (窪田直子), Sunny Kuo (郭松年), Liu Huangxian (劉煥獻), Tama Pan (潘鳳珠); Second row from left: Diana Fang (范藍方), Chiu Hanni (邱函妮), Yu-Chun Lin (林育淳), Sikun Zhuang (莊士勳), Yeh Tan-Ching (葉丹青), Linda Yuan (袁隆玲)



News article titled 'Formosa', written by Naoko Kubota of Japan Nikkei News on June 21, 2015, regarding artist Kuo Hsueh-hu and his artworks.

台灣創價學會 TAIWAN SOKA ASSOCIATION

拜會創價學會洪玉柱執行長，商議舉辦「郭雪湖畫作 2016-2017 台灣東部巡迴展」

Meeting with Mr. Hung, CEO of Taiwan Soka Association to discuss agreement on organizing 'Kuo Hsueh-Hu art exhibition in east Taiwan 2016 - 2017' (Taipei, 2015)



Yu-Chu Hung (洪玉柱) (left), Sunny Kuo (郭松年) (right)



From left: Chih-Jui Lin (林志銳), Landy Lin (林藍娣), Yu-Chu Hung (洪玉柱), Sunny Kuo (郭松年), Sikun Zhuang (莊士勳), Linda Yuan (袁隆玲)

陳逸松紀念展

CHEN YI SUNG'S MEMORIAL EXHIBITION

參加陳逸松紀念展、座談會暨新書發表會開幕式

Participation in Chen Yi Sung's memorial exhibition as well as opening ceremony and symposium of new book release (Taipei, 2015)



From left: Diana Fan, Sunny Kuo, Yeh Tan-Ching; Lin Lingyu (林玲玉), Karen Chen



First row from left: Liu Huangxian (劉煥獻), Lin Lingyu (林玲玉), Tama Pan (潘鳳珠); Second row from left: Nadia Lin (林簪如), Karen Chen (陳雪梨), Sunny Kuo (郭松年), Yang Lei (楊烈), Yeh Tien-lun (葉天倫), Linda Yuan (袁隆玲)

高雄市立美術館 KAOSHIUNG MUSEUM OF FINE ARTS

訪高雄市立美術館拜會館長

Visit to Kaoshiung Museum of Fine Arts (Kaoshiung, 2015)



Sunny Kuo (郭松年) visited Sunny Jein (簡美玲) curator



From left: Tseng Mei-Chen (曾媚珍), Sunny Kuo (郭松年), Sunny Jein (簡美玲), Chen Hsiu-Wei (陳秀薇)

國立傳統藝術中心 NATIONAL CENTRE FOR TRADITIONAL ARTS

拜會國立傳統藝術中心台灣音樂館翁誌聰館主任

Visit to Mr. Weng Chih-Tsung, Director of Taiwan Music Institute, National Centre for Traditional Arts (Taipei, 2015)



From left: Sunny Kuo (郭松年), Weng Chih-Tsung (翁志聰)

國立台灣文學館 NATIONAL MUSEUM OF TAIWAN LITERATURE

拜訪國立台灣文學館

Visit to National Museum of Taiwan Literature (Tainan, 2015)



From left: Hong Xiumei (洪秀梅), Sunny Kuo (郭松年)

李欽賢 LI QINXIAN

拜會藝術史學家李欽賢老師

Visit to art history scholar Mr. Li Qinxian (Taipei, 2015)



From left: Li Qinxian (李欽賢), Sunny Kuo (郭松年)



Peace Media

Between Temples and Volcanos

by Cluadia Proushan (Brazil)



Having received an invitation from Peace Media, an organization founded by Lama Gangchen and directed by Sunny Kuo, I had the opportunity to travel to Japan, Indonesia, Hong Kong and Taiwan. The trip had many facets. In Fukuoka, located on the northern shore of Japan's Kyushu Island, I had the opportunity to attend numerous honor ceremonies for the great artist Kuo Hsueh-hu, the father of Sunny Kuo. He spent all 104 years of his life dedicated to his art. The tributes took place at the East Asian Modern Art Museum and in Taiwan in three different museums and galleries in Taiwan. These ceremonies made me to participate in those numerous tributes and they made me understand the power and beauty of his work. Visiting Japan has always been on my wish list because I have a great interest in Japanese culture.



Sunny Kuo (right 1), Claudia Proushan (right 2) with Exhibitors in front of artwork 'Scenery Near Yuan Shan' by Kuo Hsueh-hu. (Fukuoka, 2014)



Claudia Proushan, Sunny Kuo, in front of Hsueh-hu's artwork: 'Solitude (寂靜)' at Taiwan National Art Museum (Taichung, 2014)



Visited 'Kuo Hsueh-Hu and Dadaocheng Special Exhibition' organized by National Center of Traditional Arts (Yilan, 2014)



Visited 'The Beauty of Taiwan through Dadaocheng' Exhibition organized by East Gallery (Taipei, 2014)

The Museum organized a tour for museum directors from different countries in Asia who came to the exhibition opening. Together we went to the Kyushu Museum, one of the city's major attractions, where we saw a display of Kakiyama (昇き山): a huge sculpture, a decorated one-ton float for the celebration of the Hataka Yamakasa Gion Festival (博多山笠祇園). In this Festival a group of men walk through the city carrying it on their backs, walking, praying and throwing holy water on the streets. They celebrate the overcoming of a serious epidemic that happened in the XVIII century, when a Buddhist monk at the time put an end to it. They celebrate their survival, a tradition that began 750 years ago and that continues to this present day. We also visited a Temple Kushida Shrine (櫛田神社), in the city's downtown area. Cindy, local friend from Taiwan, kindly accompanied us and she couldn't be a better host. It is interesting to see how spirituality is present in their everyday lives.
Yamakasa (山笠) (National Kyushu Museum)



'Yamakasa' (山笠) (National Kyushu Museum)



Kushida shrine (櫛田神社) (Hataka, Kyushu)



The next day on a sunny morning, after having the typical Japanese breakfast: raw fish, soup and soy cheese, we took the metro and the high speed train and went to Aso National Park, home of the Aso Volcano. Considered sacred by many, it is one of the biggest volcano calderas in the world, and is permanently active. We spent the day enjoying its beauty, but we couldn't get too close since the smoke is very toxic.



Aso Volcano (Kyushu, Japan)

Let's go to Kyoto! We went toward Kyoto on board the high speed train. The station was spotless, and one can sense organization, cleanliness, comfort and punctuality. Their formality is accompanied by their respect for people. The trip was amazing, I couldn't wait to arrive at such a gracious city. The visit to the Temples of Kyoto was very moving to me and made me feel very close to Buddhist culture. I was very impressed by the grandeur of the Sanjusangen do Temple, which Its sand garden and by the 1001 golden Buddhas in the main room. I was told they were from the twelfth century and they were made of Japanese cypress.



Sanjusangendo (三十三間堂) (Kyoto, Japan)



Young women graciously wearing geisha costumes made the commute to Kyomizu Temple very special. On this rainy afternoon, which made the setting even more mysterious, we saw several people in Jishu altar praying. It is said that this site is the Japanese Temple of Cupid, where people ask for wisdom, happiness and eternal love. Some of the people who visit this altar pray to find their soul mates. I loved old Kyoto, its magnificent temples, its charming alleys and the typical old Japanese style of the hotel where we stayed. It was as if we had gone back in time.



Afternoon rain scene in Kyoto



We had the opportunity to take the high-speed train on our trip to Osaka where we met Florence, the daughter of a famous calligrapher specialized in Oracle (Oracle Bone Script is one of the oldest forms of Chinese script calligraphy). We had a delicious tea and held a delightful conversation at the Sheraton Hotel hall. Florence graciously presented us with one of her father's book.

One of the highlights of the trip for me was the encounter with Juan Chang-Yao, a calligraphy professor at Taipei University. Knowing I appreciate calligraphy, he presented me with a beautiful stamp carved in stone with my name written in Chinese. It seemed like a dream, which also included a painting he made in ink with the characters of health and peace. Evelyn, one of Sunny's assistants kindly accompanied me on this day as I have a limited knowledge of the Chinese language.



Florence Tomiko Seki (歐陽效平)

In Borobudur, Indonesia, we met our dear master Lama Gangchen who was hosting two hundred friends and disciples from all over the world. We arrived two days after schedule as we waited for the ashes of an erupting volcano to perish. Every day at dawn Lama Gangchen would wait for us in front of the stupa, where he would give incenses and together we walked around the magnificent stupa practicing the selfhealing and dedicating all the energy to World Peace. One night after the Fire Puja, Sunny Kuo presented us with a Peace Media booklet and shared his past year activities.



In Hong Kong, at the end of the trip, together with Tina, Sunny's wife, we visited the big Buddha on the island of Lantau. At the top of the mountain we contemplated the beautiful 26 meter-high statue and thanked Him for this entire period of discovery and conquest. And then a magical moment took place: with great joy and excitement I received the Peace Media Award from Sunny, in the presence of Tina and the whole Peace Media team. Joy that I share with everyone, making sure that the best is yet to come, and wishing a long life for the Peace Media and its activities. And I hope I can always contribute to this great cause.

Tashi Delek



Claudia Proushan received 'Peace Media Messenger Award' (Hong Kong, 2014)



2014 Peace Media gathering in Hong Kong. From left: Florentina Tapnio, Claudia Proushan, Sunny Kuo, Liu Zhiwei, Wang Qiao, James Huo, Linda Yuan.

Between Temples and Volcanos 譯文

克勞迪雅·波珊（巴西）寄稿

本人有幸接受由剛堅活佛創立、郭松年主持的「和平傳媒機構」之邀請前往日本、印尼、香港、台灣。此行安排內容豐富：首先在日本北部九州福岡，我有幸參加了郭先生父親偉大藝術家郭雪湖的多項榮譽儀式。郭雪湖享年 104 歲，終其一生貢獻於自己的藝術。這項紀念活動是在福岡亞洲美術館和台灣的三個美術館和畫廊舉行的。我非常榮幸能參加這些活動，讓我對郭雪湖作品中蘊藏的力道和美感更為理解。訪問日本是我一直以來的願望，因為我對日本的文化極感興趣。

福岡美術館安排來參加展覽開幕式的各位嘉賓參觀了福岡主要的景點之一的九州博物館，觀看了「昇き山」表演：一個巨大的雕塑裝飾在一噸重的浮船上，慶祝「博多山笠祇園」祭節。節慶中，一群男人扛著它穿城而過，邊走邊祈禱，向街道兩邊撒潑聖水。他們慶祝的是十八世紀時一位和尚帶領大家最終戰勝嚴重瘟疫的事件。他們慶祝自己生存下來，並將 750 年前的這種傳統傳承至今。隨後我們還參觀了櫛田神社。此行，非常感謝當地的台灣朋友 Cindy 一直陪同我們參觀，並感受到靈性融入當地人的日常生活中。

第二天，在陽光明媚的早晨享受了典型的日式早餐後：生魚，湯和大豆奶酪，我們乘坐地鐵和高速列車前往有著阿蘇火山的阿蘇國家公園。許多人認為它是一座聖山，它是世界上最大的火山之一，並且是活火山。我們花了一天時間來欣賞其美麗風光，但我們不能靠得太近，因為煙霧毒性很大。

接下來去京都！我們乘坐高鐵去的京都。高鐵站一塵不染，看得出管理很好，清潔、舒適和準時。一路伴隨著對人的尊重感。此行讓人感動，我迫不及待希望快點抵達這樣一個親切的都市。對京都寺廟參觀活動非常打動我，我親切感受了佛教文化。雄偉的「三十三間堂寺廟」，特別是其沙圓和主殿的 1001 尊金佛讓我印象特別深刻。據說這些都是 12 世紀用日本檜木建造而成的。

通往清水寺路上很多穿著優雅和服的年輕女子，也很特別，午後雨景讓周邊氛圍更顯神秘，我們看到幾個人在祭壇祈福。據說，這個地方就是日本的丘比特寺廟，人們在此祈求智慧、幸福和永恆的愛情。某些訪客來此祭壇祈求找到自己的精神伴侶。我喜歡古老的京都，有著宏偉的廟宇、迷人的小巷和典型古老日本風格的旅館，我們就住這種旅館。彷彿時光倒流。

接著我們搭乘新幹線前往大阪，拜訪了著名甲骨文（甲骨文是中國最古老的文字）書法家歐陽可亮的女兒歐陽效平（Florence Tomiko Seki）。我們在喜來登酒店大廳一起品嚐美味的茶，愉快地交談。歐陽效平慷慨地給我們贈送了一本她父親的書。

在印尼婆羅浮屠，我們見到了敬愛的師傅剛堅活佛，來自世界各地的 200 多位朋友和弟子共聚一堂。每天拂曉，剛堅活佛就會在佛塔前等我們，給我們發香燭，我們一起繞行壯觀的佛塔，實踐自我靈修並為世界和平奉獻己力。一天，火供法會後，郭先生贈送了每人一本和平傳媒成員專輯並與大家分享了過去一年的活動。

在香港，結束旅行的時候，我和郭松年（Sunny Kuo）的夫人 Tina 一起，參觀了昂坪天壇大佛。在山頂，我們面對 26 公尺高的雄偉雕像，致敬、冥思。

最後，我懷著極大的喜悅和興奮，從郭松年（Sunny Kuo）手中接受了「和平傳媒使者」獎，我很高興與在場的和平傳媒團隊分享喜悅，並真誠地祝福和平傳媒及其活動。我希望我可以為這個偉大的事業貢獻我的力量。

吉祥如意！

『中國與美洲古代文明比較研究』學術研討會 'Comparative Study on Culture between Ancient Chinese and American Civilizations' scholastic discussion

2015年5月17日，由首都師範大學考古系主辦的「中國與美洲古代文明比較研究」學術研討會在北京紫玉飯店紫霞園隆重召開。來自中國社會科學院考古研究所、中國社會科學院拉美研究所、中國文物報社、北京大學考古文博學院、首都師範大學考古系、中央民族大學歷史系、中央民族大學民族學與社會學學院、加拿大英屬哥倫比亞大學、University of Alaska Fairbanks 人類學系等學術機構的十餘位學者以及北京大學、首都師範大學等高校的考古學學生參加了會議。

On May 17, 2015, a scholastic discussion on 'Comparative Study on Culture between Ancient Chinese and American Civilizations' was formally convened by Archaeological Department of Capital Normal University at Zi Xia Garden ZIYU Hotel in Beijing. Participants included the scholars from Chinese Social Archaeological Research Institute, Institute of Latin American Studies (ILAS) Chinese Academy of Social Sciences, China Cultural Relics News, School of Archaeology and Museology of Peking University, Archaeology Department of the Capital Normal University, History Department of Minzu University of China, College of Ethnology and Sociology of Minzu University of China, the University of British Columbia in Canada, University of Alaska Fairbanks Anthropology Department and the archaeology students from Peking University, the Capital Normal University.



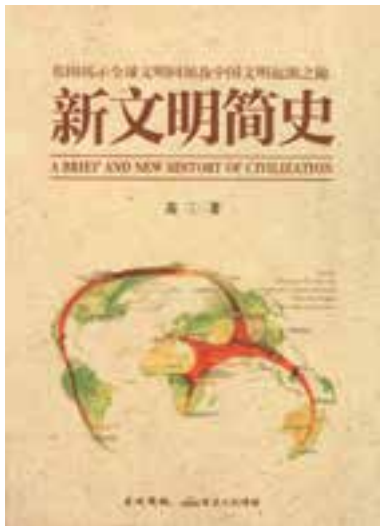
'Comparative Study on Culture between Ancient Chinese and American Civilizations' scholastic discussion held at Zi Xia Garden ZIYU Hotel (Beijing, 2015)

承厄瓜多爾駐廣州總領事 Mariella 的精心安排，2014年5月和平傳媒攜首都師範大學考古系袁教授赴南美洲厄瓜多爾、秘魯等國進行了為期20多天的考察訪問。這次會議上，袁教授對此次考察訪問進行了彙報，詳細講述了此次考察的過程與收穫，尤其對厄瓜多爾 Alabado 博物館，秘魯查文遺址、月亮神廟遺址、西潘王陵金字塔進行了生動形象的介紹，使與會人員對美洲古代文化有了一個更加直觀、真實的瞭解，加深了大家對美洲古代文明的認識。通過此次考察訪問，袁教授認為美洲文明與古代中國有著很深的聯繫，美洲印第安人最早來源於亞洲；美洲文明祭祀文化發達，與古代中國也有一定的相似性。

Through the meticulous arrangement made by Ms Mariella Molina, Consul General of Ecuador based in Guangzhou, Peace Media team led Professor Yuan of Archaeological Department of Capital Normal University on a trip to Ecuador and Peru for a period of 20 days in May 2014. During the convention, Professor Yuan provided briefings regarding this trip and shared his findings. He vividly described Ecuador's Alabado Museum, Peru's Chavin ancient site, Huaca de la Luna Temple's ancient site, and Sipan's pyramid site. This presentation enhanced participants' understanding of ancient American culture especially knowledge about America's ancient civilization. Through this excursion, Professor Yuan believes the linkage between ancient American and ancient Chinese civilizations, in that American Indians originally came from Asia. The development of American rituals share certain similarities with that of ancient Chinese culture.



Peace Media Meeting with Consul General Mariella Molina (center) (Guangzhou, 2013)



'A new History of Civilization' by Susan Xu

Chinese culture scholar Susan Xu with Sunny Kuo

美洲印第安人與中國人到底是什麼關係？

中國文化學者蘇三老師在其《新文明簡史》美洲印第安人基因中的有如下論述：

舊大陸的人一直不知道有一個美洲的存在，直到 500 年前哥倫布發現「新大陸」。之後對於印第安人是否屬於人類歐洲學者討論了很久。最後問題逐漸轉化為：他們是從哪裡來的？以及，他們是何人？至今摩門教的人依然堅持認為印第安人是「失落的以色列十個部落」。但基因說出了另外一個秘密。

大約二萬年前末次冰盛期（last glacial maximum）來臨，海平面達到最低（現在海平面 100 公尺以下），今天的大陸架基本全部都露出了水面，北歐到中歐、加拿大都被冰蓋覆蓋，但此時的現代人禦寒能力已經足以抵擋冰期，所以東北亞的許多人分批逐漸從北方冰橋進入美洲，最重要的是，這個時期東亞的人類數量足以支持概率上有許多人外出到美洲，之前之所以人類從來沒有涉足美洲也是因為本身在東亞地區就沒有多少人。

也有零星的歐洲人從歐洲方向進入美洲北部。

每次寒流也都會將人類驅趕到美洲赤道附近地區。（綜略）

可能很多人只知道中國有文明西來說，其實中國文明更準確地說，是文明「北來說」，起源時期主要與俄羅斯草原方向有交流，比如夏、商、周肯定多如此。美洲與舊大陸的主要聯繫通道就是東北亞，就是俄羅斯的西伯利亞地區，所以美洲文化與商文化看起來有一定的同源關係，那是再正常不過了。其實美洲有些文化的痕跡可以追蹤到東歐，因為整個歐亞大草原從宏觀的遠古而言，就是一個整體，有相對統一的文化。很多人沒有意識到，華北的文化，其實就是歐亞大草原的東南邊緣文化。

以上就是蘇三老師的基本看法。如讀者希進一步瞭解這本書的詳細內容，請參考蘇三老師的近著《新文明簡史》，這本書已有英文版，請鏈接 <http://www.duokan.com/book/101684> A New History of Civilization；而漢語版同一網站也有陳列，請鏈接 <http://www.duokan.com/book/40240>。另外，紙質書香港有售，修正本預計 2016 年春天在中國大陸面市。

What is the relationship between American Indian and Chinese ?

Chinese culture scholar Susan Xu has the following theory in her publication '*A new History of Civilization*' about the genre of American Indian :

Those from the Old Continent remained strangers to the Americas until 'New World' was discovered by Columbus 500 years ago. Shortly after, scholars from Europe discussed for a long time whether Native Americans should be classified as human beings. In the long run, their attention was focused on where they were from and what kind of humans they were. Until now, Mormonism still believes that American Indians are merely the lost ten tribes of Israel. Genetics, however, imparts to us another secret.

About 20,000 years ago when the last glacial maximum visited and the sea level reached minimum (below 100 meters currently), the present-day continental shelf all broke the surface of water, the areas from North Europe all the way to Central Europe and Canada being ice-bound. At that time, modern humans were so well acquainted with the ability to weather through the ice age that a great many / northeast Asians came to the Americas in turn via the ice bridge in the north. Most importantly, the number of humans in Eastern Asia during the period was so mathematically sizable as to enable many of them to migrate to the Americas. The reason why the Americas had not been peopled previously is that Eastern Asia itself was not populated.

Sporadically, there were Europeans entering the northern part of America. The cold weather also drove people to go to America near the equator area.

Perhaps a lot of people only heard of western culture arrived in China. As a matter of fact, Chinese civilization is more accurately said to have derived from the north. The origin stems from the exchange with the Russians in the pastoral areas. This is definitely the case in Xia, Shang, and Zhou periods. The channels with America and old continent were definitely linked through northeastern Asia. This is the Siberian region in Russia. So there is a certain degree of the relationship of origin between the cultures in America and Shang. That was absolutely normal. Actually there are traces of culture in America linking to that of Eastern Europe. This is because the entire European pasture from the broad ancient perspective was one entity with relatively unified culture. A lot of people were not aware that the northern culture in China was actually the peripheral Southeastern culture of the pastoral culture of Euro Asia.

The above was based on the perspectives of Susan. Should the readers wish to understand further the content of the book, please refer to the recent publication '*A new History of Civilization*'. For English version, please refer to <http://www.duokan.com/book/40240>. There is an equivalent link in Chinese through <http://www.duokan.com/book/101684>. A paperback edition is available in Hong Kong bookstores. The revised edition is expected to be available in spring of 2016.

聲援甲骨文研究大師歐陽可亮先生之遺品返鄉

旅日華僑歐陽可亮（1918年5月23日—1992年5月1日，出生於北京，英文名 Theodore），字泉堂、堯山、如水、明，是唐代書法大家歐陽詢的44代孫，北宋歐陽修二十四代孫。著名的教育家、甲骨文學者與書法家。其父是歐陽庚（1858年5月12日—1941年2月10日）為第一批留美幼童，1881年耶魯大學畢業後，歷任美國、加拿大、英國、墨西哥、巴拿馬、爪哇、智利等外交官四十四年。

歐陽先生即三歲拜國學大師甲骨文學家王國維先生為師。1922年至1927年曾從父親赴任駐智利中華民國第一代大使生活於智利。1927年隨父親回北京後，轉入北京育英學校讀書。師從陳錦洪、王海帆學詩詞、書法，1928年師從智珠學墨雲畫，1929年師事葉爾愷甲骨文書法。後又受到甲骨文學者羅振玉師和董作賓師的指導，正式學習甲骨文。1936年北京育英學校高中部畢業之後，入東吳大學（現蘇州大學）法學系。1937年發生抗日戰爭，歐陽可亮愛國參加抗日藝術宣傳隊；1938年赴武漢參加「中華全國文藝界抗敵協會」。會後馮玉祥、李德全夫婦介紹歐陽可亮拜郭沫若為師學習卜辭辭例後，郭沫若授他「泉堂」字號。1939年入北京輔仁大學（現北京師範大學）歷史學系，後回東吳大學，1941年法學系畢業。歐陽可亮在抗日戰爭期間考取了外交官、律師、國語教員、書法教授資格。1945年8月15日，日本投降；9月，他為普及國語教育，遷到台灣，在大同中學、台灣大學等校任教。1954年應日本邀請赴日編纂《中國語辭典》《中國語大辭典》《中日大辭典》等日本人學習漢語必用的工具書，及《中國語教室會話》等漢語教材。

歐陽先生與甲骨文研究結下了終生之緣，並終生努力於中日和平友好工作。歐陽可亮先生學富五車，藏品富足。1956年至1972年於日本國際基督教大學、1956年至1976年於日本外務省研修所講授漢語、培養漢語人才、傳播中華文化。先生不幸於1980年11月13日，患腦溢血，導致右半身癱瘓，又舌麻痺等，但是他以驚人毅力練習左手寫字，逐步恢復了創作水平。1984年他還特意曾到河南省安陽市殷墟提出「甲骨還鄉之願」。1992年5月1日辭世。

非常遺憾是歐陽先生大量遺品2005年被日本婦女川合繼美送到和歐陽可亮毫無緣份的日本私立立命館大學了。這十餘年來，歐陽可亮先生的兒子歐陽效光先生（經濟學者1940年2月6日—2014年9月2日，出生於北京，Abraham）、長女歐陽效平先生（日本大阪家庭法院家事調解委員及參與員）不避險阻，付出了驚人的代價與精力，堅持追索先生的圖章和墨跡，協助先生實現「甲骨還鄉之願」，讓先生的靈魂與精神得以安寧。

「和平傳媒」在此聲明，支持歐陽效平女士（閔登美子 Florence）向立命館大學申索取回其不法侵佔之歐陽可亮先生遺墨及相關文物，完成先生之「甲骨還鄉」遺願，並期待海內外關心人士團體予以大力聲援。

憶故人 'Pete' In memory of Pete



Pete with his daughter Camilla

<i>Parting in Milan unexpectedly turned to farewell</i>	米蘭分手竟成永別
<i>Every meeting has always been such hurry</i>	每次相會總是匆匆
<i>Yet you left behind</i>	卻留下
<i>Some lasting memories</i>	一些難忘的記憶
<i>With your inclination towards oriental culture</i>	您對東方文化的嚮往
<i>How you entered the missionary</i>	您如何走入神道
<i>Yet became disciple of Lama Gangchen</i>	您在剛堅師傅門下
<i>To pursue weaving your future dreams</i>	持續編織著未竟的美夢
<i>Though you put on the monk's robe</i>	而您雖已披上袈裟
<i>Your appeal to opposite gender still</i>	卻對異性仍
<i>Disperse limitless charm</i>	散發著無窮的魅力
<i>What astonishes me</i>	讓我吃驚
<i>At the final trip</i>	最後一程
<i>When we caught up in Milan</i>	我們在米蘭與
<i>Meeting your daughter Camilla</i>	令媛 Camilla 會面
<i>This happened to be the final gathering</i>	這亦是她見您的最後一面
<i>Life is indeed so unpredictable</i>	人生何其無常
<i>Truly sorrowful</i>	誠感唏噓
<i>Although appearing as void</i>	雖呈空相
<i>Your image inevitably exists</i>	您的身影餘韻猶存

— Sunny Kuo (郭松年) —



和 | 平 | 傳 | 媒 | 感 | 謝 | 您 | 的 | 支 | 持 | ！

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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
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