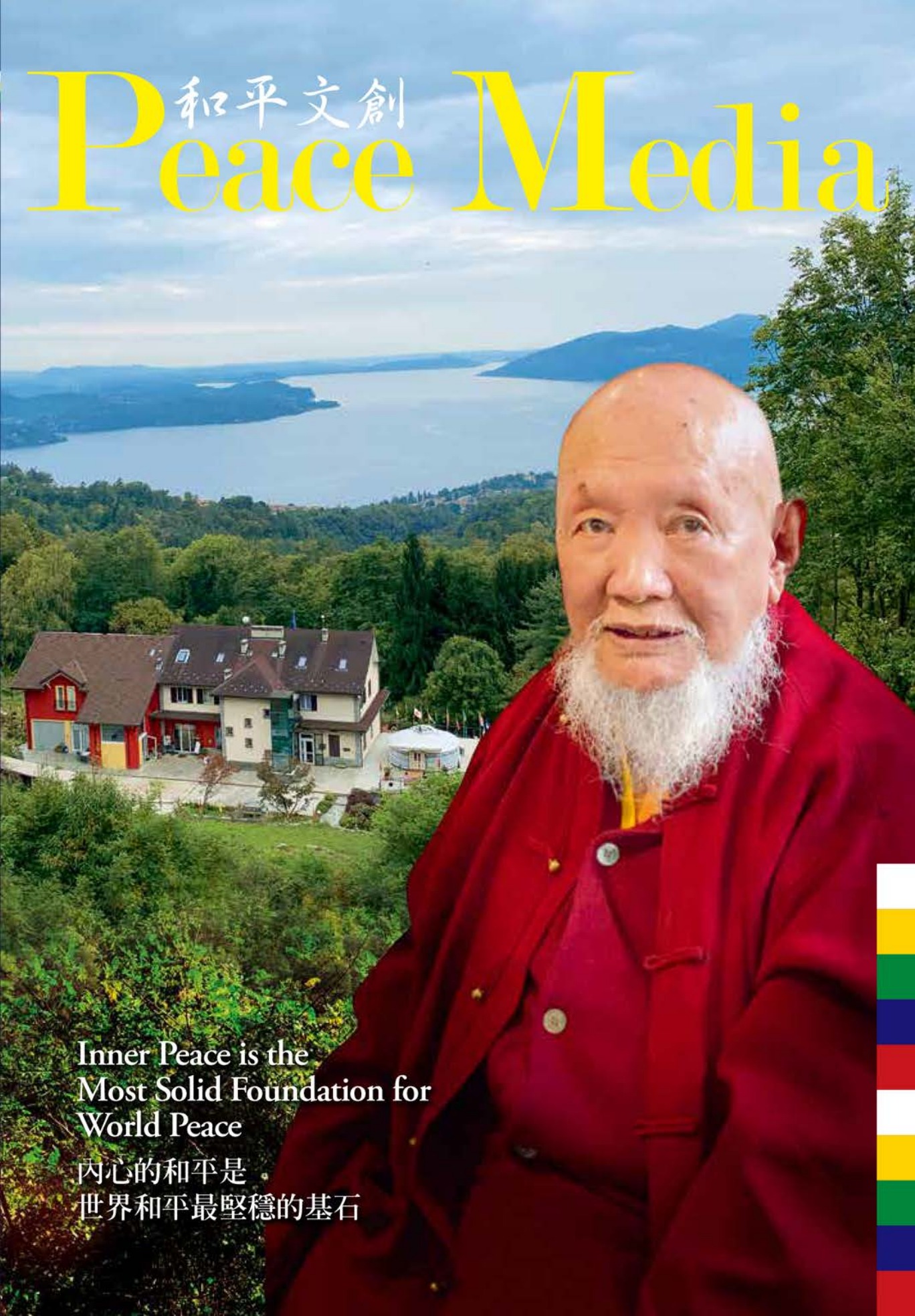
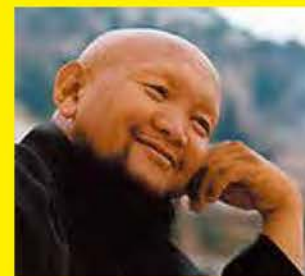


# 和平文創 Peace Media



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 Amazonia” 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創。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」，以此作為宗旨推動全球環保。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「和平文創」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文創環境，旨在轉變所有暴力傳媒為和平文創。



Statue of Bodhisattva at "Life as Clear Light"  
spiritual land (São Paulo, Brazil)

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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為，讓生活更和諧。

推動非暴力教育重尋新生活方式，成為守護心靈園丁。

— Lama Gangchen

# Lama Gangchen's Peace Journeys

## 剛堅喇嘛和平之旅



Cosy Back | Peace Media

### BANGLADHESH

Historically Bangladesh is deeply linked to Buddhism, and it is also the blessed land, where the great 10th Century Saint, Atisha Dipamkara took birth (982-1054 AD). Like the waters of the Brahmaputra river, the immense flow of Atisha's teachings spread through many countries. Atisha was born in Bengal/East India and passed away in Tibet/China. So vast is the ocean of his wisdom, that today the name of Atisha has gained importance in all corners of the world where there are Buddhist followers. So through the fame of Atisha's name also Bangladesh has been connected with many countries near and far.

In particular, the government of China generously accepted to return the carefully preserved relics of Atisha's body to his birthplace in Bengal. The late Venerable Visuddhananda Mahathero and Ven. Sanghanayaka Suddhananda Mahathero, President of the Bangladesh Bouddha Kristi Prachar Sangha, both played an important role in bringing back the sacred relics of Atisha to this country in 1978. Apart from the many beneficial actions they accomplished, they were also instrumental in constructing Dhammarajika Monastery where the relics are enshrined, the Dhammarajika Orphanage, the Atisha Dipankar Hall and to create a memorial stone and stupa at the birthplace of the great pandit.



Inter-religious ceremony with the participation of Archbishop Michael Rozario, the Indian Deputy High Commissioner S Chakrabarti, Ven Suddhananda Mahathero of Bangladesh Bouddha Kristi Prachar Sangha and gold medal award ceremony, Dhaka, February 2005



Lama Gangchen receiving the Atisha Gold Medal Award from the hand of the Hon. Social Welfare Minister Ali Ahsan Mohammad Mojaheed, Dhaka, 23 February 2005



Lama Gangchen welcomed at the Atisha Dipankar Memorial Stupa, at Atisha's birth place – Bajrayogini, Manushiganj District, 22 February 2019



Ven Suddhananda Mahathero of Bangladesh Bouddha Kristi Prachar Sangha welcoming Lama Gangchen at the Dhammarajika Monastery in Dhaka on 21 February 2019

Ven. Sanghanayaka Suddhananda Mahathero on behalf of the Dharmarajika Buddhist Monastery invited Lama Gangchen several times to Bangladesh for the International Conference and the Atisha Dipankar Memorial Ceremony held in Dhaka annually on February 23rd. Each time Lama Gangchen visited the country with an international delegation and gave his support to the monastery, orphanage, school and also to the Atisha Dipankar University project. During his second visit in 2005 Lama Gangchen was awarded the Atisha Dipankar Gold Medal Award for his outstanding contribution to world peace.

On 23 February 2019 the Dharmarajika Buddhist Monastery invited Lama Gangchen for the fourth time to Bangladesh to celebrate the Atisha Dipankar Memorial Ceremony and presented the Lama Gangchen World Peace Foundation, United Nations NGO (DPI / ECOSOC), with the Atisha Dipankar Peace Gold Award and Visuddhananda Peace Gold Award, for its outstanding contribution towards peace and humanitarian activities around the world. Ven. Sanghanayaka Suddhananda Mahathero and Lama Gangchen Rinpoche met on many other occasions over the last two decades. Ven Suddhananda Mahathero visited Lama Gangchen twice in Kathmandu and they met every time during the tri-annual World Buddhist Forum in China.

## 孟加拉

從歷史上看，孟加拉國與佛教有著深厚的聯繫，它是一片福地，也是十世紀偉大的聖人阿底峽尊者（Atisha Dipamkar）出生的聖地（公元 982-1054 年）。就像雅魯藏布江的水一樣，阿底峽尊者的教誨在許多國家傳播開來。阿底峽（Atisha）尊者出生在孟加拉 / 東印度，在中國西藏圓寂。他的智慧之海是如此浩瀚，以至於今天，阿底峽尊者的名字在世界上所有有佛教信徒的地方都變得重要起來。因此，通過阿底峽尊者的名望，孟加拉國也與許多國家建立了聯繫。



The original Atisha Memorial Stupa preserved at Dhammarajika Monastery in Dhaka

特別是，中國政府同意將精心保存的阿底峽尊者的部分聖物歸還給他在孟加拉的出生地。

已故的德高望重的觀世音菩薩孟加拉佛教復興會會長、孟加拉佛教協會主席桑伽那雅卡·蘇塔南達大長老（Ven. Visuddhananda Mahathero）在 1978 年把阿底峽尊者的部分靈骨舍利帶回這個國家的過程中發揮了重要作用。除了完成了許多有益的行動，他還幫助建造了供奉聖物的 Dhammarajika 佛院、Dhammarajika 孤兒院、Atisha Dipamkar 紀念堂，並在尊者的出生地建造了舉辦大型儀式功能於一體的尊者舍利塔和紀念堂。

桑伽那雅卡·蘇塔南達大長老（Ven. Sanghanayaka Suddhananda Mahathero）代表達摩惹吉卡佛寺（Dhammarajika Buddhist Monastery）幾次邀請喇嘛剛堅前往孟加拉國參加每年 2 月 23 日的國際會議及在達卡寺舉行的阿底峽尊者紀念儀式。每次喇嘛剛堅都會帶著國際代表團一同訪問，並向佛寺、孤兒院、學校以及阿底峽尊者大學項目提供支持。在 2005 年的第二次訪問中，喇嘛剛堅因其對世界和平的傑出貢獻而被授予 Atisha Dipamkar 金獎。

2019 年 2 月 23 日，達摩拉吉卡佛教寺院（Dhammarajika Buddhist Monastery）第四次邀請喇嘛剛堅到孟加拉參加慶祝阿底峽尊者的紀念儀式，並向聯合國非政府組織（DPI/ECOSOC）喇嘛剛堅世界和平基金會贈送了阿底峽尊者和平金



獎和 Visuddhananda 和平金獎，以表彰其對世界和平與人道主義活動的傑出貢獻。桑伽那雅卡·蘇塔南達大長老（Ven. Sanghanayaka Suddhananda Mahathero）和喇嘛剛堅在過去的二十年間，也在許多其他場合多次會晤。蘇塔南達大長老也曾兩次赴加德滿都訪問喇嘛剛堅，同時他們也會在中國三年一度的世界佛教論壇期間見面。

1. Inaugural Welcome to the Bangladesh Buddha Kristi Prachar Sangha in Dhaka, 21 February 2019
2. Md Tazul Islam Minister for Rural development and Cooperation presenting the Atisha Gold Medal Award to Lama Gangchen World Peace Foundation for its outstanding contribution towards peace and humanitarian activities around the world. Dhaka 23 February 2019
3. Atisha Dipamkar Gold Medal Award Ceremony, Dhaka 23 February 2019

## Dhamakaya Mahapuja – Fullmoon Candle Light Offering Ceremony

The Dhammakaya Foundation is a United Nations-accredited Non-Governmental Organisation, and as of today one of the largest Buddhist organizations in the world. The organization and Dhamakaya Temple are actively committed to contribute to the social welfare in Thailand and abroad and have initiated many programmes for education, disaster relief, media, health care, cultural events and support for Buddhist communities world wide. The organization has benefitted millions of people and is truly an extraordinary example of compassion in action.

Lama Gangchen World Peace Foundation and Dhammakaya Foundation have collaborated on numerous occasions in different places such as Thailand, Nepal, Indonesia, Italy, Spain, Brazil and so on. In the year 2000, Lama Gangchen was first invited to attend the Mahapuja in Bangkok, and since then has participated annually with an international LGWPF delegation. Every year Lama Gangchen presents one of the winners of the Path of Progress Peace Education Contest with the award on behalf of LGWPF.



Luang Por Dattajeevo, Vice Abbot of Dhammakaya Temple welcoming Lama Gangchen February 2019



Mahapuja Candle Light Offering Ceremony for one million participants, dedicating wisdom light for inner and world peace, Bangkok February 2019

## 法身寺大法會—滿月燭光祭儀

法身寺基金會是聯合國認可的非政府組織，並且是當今世界上最大的佛教組織之一。該組織和法身寺積極致力於為泰國和國際的社會福利做出貢獻，並發起了許多計劃，用於教育、救災、傳媒、保健、文化活動以及對全世界佛教徒的支持。該組織使數百萬人受益，並且確實是愛心行動的非凡典範。

喇嘛剛堅世界和平基金會和法身寺基金會在泰國、尼泊爾、印度尼西亞、意大利、西班牙、巴西等不同地方進行了多次合作。2000年，喇嘛剛堅首次應邀

參加了曼谷的大法會，從那以後每年都會帶領喇嘛剛堅世界和平基金會的一個國際代表團參會，並代表喇嘛剛堅世界和平基金會向「進步之路」和平教育競賽的一位獲勝者頒獎。



Lama Gangchen presented one of the winners of the Path of Progress Peace Education Contest with award on behalf of LGWPF, Bangkok February 2019



LGWPF delegation at the Mahapuja ceremony in Bangkok February 2019

## Borobudur 2019 2019 婆羅浮屠

Annual visit to the World Heritage site of Borobudur in Indonesia for the LGWPF international conference and study program. Since 1989 Lama Gangchen organizes an annual prayer and candle light offering .



Lama Gangchen giving a small donation to each child of Gangchen Samling School, Losar 2019



Annual Losar Celebrations at Gangchen Samling School with Cultural performance in honor of the visit of Lama Gangchen, February 2019

## Nepal Himalayan Healing Centre 尼泊爾喜馬拉雅療癒中心

The Himalayan Healing Centre was founded by Lama Gangchen and realized mainly by Mr Tsetan Gyurman Shresta in 1994. Since then it served as a centre for inter-cultural and inter-religious exchange, such as the Himalayan Broadcasting Company HBC94fm, that operated there for many years while fully committed to spread only positive news. One of its features was the Lumbini Interactive site, publishing news about Lord Buddha's birth place and the Lumbini Development Trust projects at this important World Heritage Site in Nepal.

For many years HHC provided free health care and participated in the national vaccination programmes through its BP Koirala Memorial Clinic. The Centre closely collaborates with the Lama Gangchen World Peace Foundation and our Italian based humanitarian aid organization "Help in Action", through which many school -, health care - and environmental projects have been realized in the past three decades. The organization also manages its adoptions at a distance programme allowing thousands of students to receive education and through its emergency fund it has been able to help in critical situations such as during the 2015 earthquake etc.

On the same compound is located also the Gangchen Samling School (G.S School), an English medium co-educational institution aimed at providing quality education to poor and needy children. Before the Gangchen Samling School came into existence, it was known as Samling Montessori School and was run directly under the aegis of Samling Carpet Industries (P) Ltd. Gangchen Samling School was established in the year 2003 with the motto of "Education for all" and has been named after His Eminence Lama Gangchen Rinpoche.

尼泊爾喜馬拉雅療癒中心由喇嘛剛堅創立，1994 年由 Tsetan Gyurman Shresta 先生主持落實。從那以後，它成為了一個跨文化和跨宗教的交流中心，例如在此經營的喜馬拉雅廣播公司 HBC94fm，多年以來一直致力於傳播正能量的新聞。它的特色之一是藍毗尼互動網站，在重要的世界遺跡產地尼泊爾，發佈有關佛陀誕生地和藍毗尼發展信託項目的新聞。

多年來，HHC 通過其 BP Koirala 紀念診所提供免費醫療保健並參加了國家疫苗接種計劃。該中心與喇嘛剛堅世界和平基金會和我們位於意大利的人道主義救援組織「關愛行動」密切合作，在過去的三十年中，已經實現了與許多學校、醫療和環境合作項目。該組織還透過遠程管理推選項目，使成千上萬的學生接受教育，並且通過其應急基金，該組織已能夠在緊急情況下（例如 2015 年地震等）提供援助。

在同一院落中還有剛堅 Samling 學校 (G.S School)，這是一家英語中等教育學校，旨在為貧困和有需要的兒童提供優質的教育。在剛堅 Samling 學校成立之前，它被稱為「桑林·蒙特梭利學校」學校，由 Samling Carpet Industries (P) Ltd. 的直接贊助下運營。剛堅 Samling 學校於 2003 年成立，校訓是「全民教育」，並以尊貴的喇嘛剛堅仁波切名字命名。



## Annual Losar celebrations and long life puja in Kathmandu, Nepal

### 一年一度藏曆新年慶祝活動和長壽法會 (尼泊爾，加德滿都)

Since many years Lama Gangchen has given support to Sedgyupa and Phegeling monasteries in Kathmandu, and to many other monasteries in Nepal.

多年來，喇嘛剛堅一直贊助加德滿都的 Sedgyupa 和 Phegeling 寺，以及尼泊爾的許多其他寺廟。



The oldest monk aged 101 of Phegeling Monastery, Kachen Tenzin Choedar, who was the assistant of Lama Gangchen's first teacher, Kachen Pemba-la of Tashi Lhumpo monastery, when he was studying in Tibet.



Kachen Tenzin Choedar offering Long Long Life Ceremony to Lama Gangchen, at Gangchen Drupkhang Kathmandu, Nepal, February 2019



Abbot of Sedgyupa monastery, Gen Tsundu-la, during the Long life ceremony at Sedgyu Gompa March 2019



Abbot of Phegeling Monastery making Long Life offering to Lama Gangchen at Phegeling Monastery, Nepal, March 2019



Arrival of Lama Gangchen in Nepal for the Tibetan New Years celebrations, Losar prayers and festivities



Traditional Copper ornaments created in Nepal for the "Temple of Heaven on Earth" in Albagnano

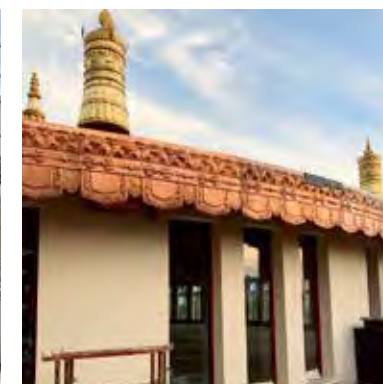
## "Temple of Heaven on Earth" in Albagnano, Italy 意大利阿巴干諾的「人間天壇」寺

Construction is progressing well and hopefully the Temple of Heaven on Earth will be completed by July 2020.

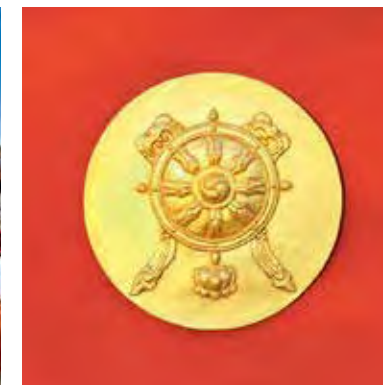
寺廟工程建設進展順利，希望「人間天壇寺」於 2020 年 7 月之前建成。



The temple project is under construction since November 2018, to complete its upper two floors and extension



The traditional temple ornaments have been commissioned in Nepal and shipped to Italy where they have been installed in the traditional manner.



Gilded copper ornament

## Temple of Heaven on Earth in construction

# Peace Media



## CHINA WUTAI SHAN

### The Five – Peaked Mountain

### Riwo Tse Nga (in Tibetan)



Wutai Mountain was inscribed as a UNESCO World Heritage Site in 2009

Like all holy places Wutai Shan is located in a special natural environment, far from any city and previously not easily accessible at a height of 3000 m. The five peaks form a distinct crescent-shaped configuration and are traditionally named by their cardinal directions. They are believed to constitute the Bodhisattva Manjushri's mandala with the five different emanations of the bodhisattva residing on each peak.

Since ancient times, the area of Wutai Shan was known to be a mystical and sacred site, where special visions and miraculous appearances, such as light formations in the sky etc were witnessed by visitors. Thus it

became an attraction for pilgrims and practitioners in search for spiritual experiences.

In the fifth century repeated visionary encounters with Manjushri were reported and recorded by pilgrims, hermits, monks and traders, and the belief that Wutai Shan is the earthly abode of Manjushri became part of the local tradition and legend. These accounts were then studied and compared to Buddhist scriptures referring to and describing Manjushri's abode.

By the eighth century Manjushri was seen as the patron deity of China and consequently Wutai Shan gained much imperial attention. Moreover the Imperial rulers linked their own status to the deity and the Buddhist Chinese rulers were regarded as Manjushri's emanations. So also the establishment of monasteries at Wutai Shan flourished under the imperial patronage.

Soon the fame of Wutai Shan spread far and across the Himalayan range all the way to India. This inspired pandits, scholars, pilgrims, and devotees from all over Asia to travel to Wutai Shan.

The Chinese court had great respect for the Indian, Tibetan and Mongolian teachers, and special privileges were granted, which allowed them to establish monasteries in Wutai Shan. Thus over the centuries a great diversity of monasteries from different traditions were established at Wutai Shan. It became one of the most important Buddhist pilgrimage sites in Asia and at its height more than two hundred monasteries, temples and retreat caves were active at Wutai Shan. Today Wutai Shan enjoys a great revival and around fifty monasteries and temples have been fully restored, perform their traditional functions and can be visited. The ancient Tibetan and Mongolian monasteries continue to follow and practice according to their tradition.

When Lama Gangchen first came to Wutai Shan in 1993, the roads were poor and some

of the peaks could only be reached by foot or by horse. Nowadays everything is easily accessible and thousands of people come to the sacred mountains every year.

Since 1993 Lama Gangchen visited Wutai Shan many times with over 100 participants from all over the world. He organized offering and prayers ceremonies, participated in Buddhist forums, initiated intercultural exchange and organized a “Rabne Chenmo” – great blessing ceremony, for the successful Wutai Shan Temple projects. In 2005 the Lama Gangchen World Peace Foundation participated in the Second Buddhist Cultural Forum at the Wutai Shan UNESCO World Heritage Site.

像所有聖地一樣，五台山位於 3000 公尺不易到達的高度上，遠離任何城市。五座山峰形成了明顯的新月形結構，傳統上以主峰的方向命名。它們被認為構成了文殊菩薩的曼陀羅，每個峰頂上都建有供奉文殊菩薩一種法像的寺廟。

自古以來，五台山地區就被認為是一個神秘而神聖的地方，遊客可以在這裡看到特殊的景象和奇跡的出現，如天空中光的形成等。因此，它成為那些追求精神體驗的朝聖者和修煉者的向往之地。

從公元五世紀開始，記錄朝聖者、隱士、僧侶和商人（在五台山）見到文殊菩薩（顯靈）的報道多了起來，人們研究佛經中提到和描述文殊菩薩居所的那部分，並與（五台山）記錄的這些故事進行比較。

到八世紀，文殊菩薩已被視為中國的守護神，因此五台山受到了許多皇帝的重視。此外，帝王統治者將自己的身份與神聯繫起來，作為佛教徒的中國統治者也就被視為文殊菩薩的化身。因此，五台山的寺院也在皇權的庇護下蓬勃發展。

很快，五台山的名聲就傳遍了喜馬拉雅山脈，一路傳到了印度。這鼓舞了來自亞洲各地的賢人、學者、朝聖者和奉獻者前往五台山旅行。

中國朝廷非常尊重印度、西藏和蒙古的大師，給予他們特權，允許他們在五台山建立寺院。因此，幾個世紀以來，五台山建立了各種不同流派的寺院。它成為亞洲最重要的佛教聖地之一，在它的巔峰時期，五台山有 200 多座寺廟和靜修洞穴。今天，五台山正經歷著一次偉大的復興，大約有五十座寺廟已經完全修復，發揮著它們的傳統功能，並供人參觀。而古老的西藏和蒙古寺院繼續按照其傳統進行活動。

喇嘛剛堅剛來五台山時，路況不佳，有些山峰只能步行或騎馬到達。如今，一切都很方便，每年都有成千上萬人來到神山。

自 1993 年以來，喇嘛剛堅多次訪問五台山，並帶來了許多國外信徒追隨。他為五台山寺項目的成功，舉辦了祭祀和祈禱儀式，參加了佛教論壇，發起了跨文化交流，並組織了「Rabne Chenmo」祈福儀式。



The acting Abbot of Nubchog Kunduling Monastery, Lama Losang Dorje, receiving Lama Gangchen, October 2019

## Nubchog Kunduling Temple

Lama Gangchen visited Nubchog Kunduling monastery first in 1993. At the time the then head monk requested him to take care of the monastery and become its honorary abbot.

喇嘛剛堅於 1993 年首次訪問了 Nubchog Kunduling 寺。當時的僧侶要求他照顧寺院，並成為寺院的名譽院長。



Lama Gangchen visiting the Nubchog Kunduling prayer Hall in October 2019

## Changkya Rolpé Dorje Monastery

The Third Changkya Rolpé Dorje (1717-1785) played a very significant role in Chinese/Tibetan affairs. He was born in Amdo, however at a young age was taken to the Qing imperial court in 1724, after his home monastery was destroyed.

So Changkya Rolpé Dorje grew up at the Yong-zheng Emperor's court, where he was educated next to the prince, who would become the Qianlong Emperor. Thus a significant relationship formed between the two, and Rolpé Dorje served as the principle Buddhist teacher to the young Qianlong Emperor. Later the Emperor gave him an advisory position at his court and appointed him as his chief administrative lama in the capital for matters related to Buddhism, such as practices and rituals, arts, literature, languages and diplomacy. Rolpé Dorje became the private teacher to the emperor, who made traditional requests for receiving teachings, commentaries and initiations. The Qianlong Emperor was a devoted disciple and said to Rolpai Dorje, "Now you are not only my lama, you are my vajra master."\*

From 1750 until his death in 1786, Changkya Rolpé Dorje spent thirty-six consecutive summers in meditative retreat at his monastery on Wutai Shan. During these years he wrote a Tibetan guide to Wutai Shan, listing all the existing monasteries at the time, "The Pilgrimage Guide to the Pure Realm of Clear and Cool Mountain". The text was also translated into Mongolian and served to inspire Mongols and Tibetans to undertake pilgrimages to Wutai Shan.

\* Bernard, Elisabeth (2004). "The Qianlong emperor and Tibetan Buddhism". 2004, p 125/6

Over the years Lama Gangchen visited this temple many times. It lies a little outside of the small town and inspires a very quiet and contemplative atmosphere.

During his many visits to Wutai Shan he made prayers and offerings at all the other Vajrayana temples and so many Mahayana Temples, like the Duluoding Temple, the Luohou Temple, the Sixth Dalai Lama Cave Temple and so on.

章嘉·若白多傑 Changkya Rolpé Dorje (1717-1785) 三世活佛在中國 / 西藏事務中發揮了非常重要的作用。他出生在安多，但他很小的時候故鄉寺廟被毀；在那之後他於 1724 年被帶往清朝朝廷。

因此，章嘉·若白多傑 (Changkya Rolpé Dorje) 在雍正皇帝的宮廷裡長大，在那裡與皇四子弘曆 (即後來的乾隆帝) 等皇子一同讀書。因此章嘉·若白多傑不僅在佛學方面很有造詣，還學會了漢、蒙、滿等民族的語言文字，且與比他大六歲的乾隆帝結下了深厚的同窗之誼。1734 年 (雍正十二年)，雍正帝依前世章嘉活佛之例，正式封章嘉·若白多傑為「灌頂普惠廣慈大國師」。章嘉活佛作為年輕的乾隆皇帝主要佛教導師，後來被新登基的乾隆帝賞封為管理京師喇嘛寺廟的札薩克掌印喇嘛，負責與佛教有關的事務，例如習俗和儀式、藝術、文學、語言和外交。章嘉活佛成為皇帝的私人老師後，皇帝按照傳統要求接受教導、解說和啟蒙。乾隆皇帝是一位虔誠的弟子，他對章嘉活佛說：「現在您不僅是我的喇嘛，而且還是我的金剛上師。」

從 1750 年直到 1786 年章嘉活佛圓寂，活佛在他位於五台山的寺廟裡連續 36 個夏天閉關冥思。這幾十年裏，他寫了一本關於五台山的西藏指南：「清涼山淨土朝聖指南」，列出了當時所有現存的寺廟，該文本還被翻譯成蒙古語，以鼓勵蒙古人和藏人到五台山朝聖。

多年來，喇嘛剛堅多次造訪此寺。它位於小鎮的外面，給人一種非常安靜和沈思的氛圍。

在他多次造訪五台山期間，他在所有其他金剛乘寺廟和許多大乘寺廟，諸如 Duluoding 寺，Luoho 寺，第六世達賴喇嘛洞廟等，進行祈禱和供養。



Lama Gangchen visiting the stupa of Changkya Rolpé Dorje Rinpoche at his monastery on Wutai Shan, October 2019

## Pusa Ding Monastery

### 菩薩頂寺

Pusa Ding Monastery is located on the highest peak of the central mountain, where according to legend Manjushri had revealed himself and preached. 108 stone steps lead to the summit from where Manjushri had spoken and so the original shrine was named the “Bodhisattva Summit Temple”. The monastery was first established in the reign of Emperor Xiaowen (467-499) and called “Great Temple of Manjushri”. Through out the centuries this monastery held a very important role for rituals with regards to the protection and preservation of the nation.\*

菩薩頂寺位於中央山脈的最高峰，傳說文殊菩薩曾在此顯聖佈道。108 級石階從文殊菩薩佈道的地方通往山頂，因此最初的神殿被命名為「菩薩山頂寺」。寺院始建於北魏孝文帝（467-499）年間，被稱為「文殊寺」。文殊寺在長達數個世紀裡，在保護和保存國家的宗教禮儀方面發揮著重要作用。

\* Huang Hong; Ye Jianru; Zhang Jie (2017). Voyage en Chine [Journey to China] (in French). Shanghai: Donghua University Press. ISBN 978-7-5669-1210-7.



The abbot of Pusa Ding Temple, Venerable Li Min, welcoming Lama Gangchen, he rememberd him well from precious visits.

## Da Bao Temple

### 大寶寺

The Abbot Zhao Jian received Lama Gangchen and his delegation and offered him a Statue of the Wisdom Buddha Manjushri.

The new Da Bao Manjushri Mountain Monastery Complex is being created in the area, using the most incredible modern architectural features to bring together many of the greatest symbols of Buddhism here at Wutai Shan, such as a temple in the shape of Bodhgaya, the place where Lord Buddha attained enlightenment in India, etc. The temple halls are decorated with thousands of Buddha images from the Mahayana and Vajrayana traditions. The complex also provides a large assembly hall where over 2000 people can gather.

大寶寺主持照見大和尚接待了喇嘛剛堅及其代表團一行，並向喇嘛贈送了一尊智慧佛文殊菩薩的佛像。

新大寶文殊菩薩綜合山寺在建造過程中，最令人感到不可思議的建築特色是，將佛教中許多最偉大的象徵性元素匯聚在一起。例如：印度菩提伽耶寺，佛陀在印度獲得啟蒙的地方，就融合在寺廟的設計中。新寺廟的殿堂裝飾著成千上萬的大乘和金剛乘傳統佛像。該寺大殿還設有一個可容納 2000 多人的大型禮堂。



The Abbot Zhao Jian offering Lama Gangchen a Manjushri statue, October 2019

## GERMANY

### Annual visit to the Monastery of Ganden Tashi Choeling in Paewesin Teachings and the Sangha Christmas Celebrations

The Ganden Tashi Choeling monastery school has as its task to support its monastic community so that it can dedicate its work for the establishment of the Buddhist teachings in Germany and other countries for the benefit of this and future generations.

The monastery school is dedicated to serve the people and strives to receive all those interested in learning about Buddhism. It provides regular teaching –, study – and meditation programmes as well as retreats, and other activities such as yoga, Tai Chi, etc

### 每年參加 Paewesin 教派 Ganden Tashi Choeling 寺舉行的聖誕節慶典

Ganden Tashi Choeling 寺院學校的任務是支持其僧侶團體，使其能夠致力於在德國和其他國家傳播佛教。

寺院學校致力於服務大眾，並盡力接待所有對學習佛教感興趣的人，學校開設了定期的教學，研究和冥想以及精修課程，同時也開展瑜伽、太極拳等其它活動。



Arrival at Ganden Tashi Choeling Monastery December 2019

## Christmas Market at Ganden Tashi Choeling Monastery in Germany

### 德國 Ganden Tashi Choeling 寺的聖誕節市場



Preparing the Christmas market at GTC

## BACKWAHN -- The monastery bakery

### BACKWAHN——寺院面包房

BACKWAHN — The monastery bakery, which many have called “the miracle of sweet wonder cakes”.

The bakery has started in a tiny space producing fine pasteries and has soon gained in fame for quality and quantity. All is home made by the nuns, using grandma’s recipes, a great variety of breads, cakes and sweets are created every day. The shop is open seven days a week, catering to what seems a neverending line of customers, drawn from far and wide, to taste the irresistible pasteries. The bakery provides jobs and income for the nuns and monks and joy to those passing by.

BACKWAHN—寺院的麵包房，很多人稱之為「甜蜜的蛋糕奇跡」。

麵包店的初始，僅在一個很小的空間裡生產優質的糕點，但很快就因品質和數量而逐漸聞名。（店裡食品）全部都是由修女們使用當地奶奶的家傳食譜親手製作，每天都會提供各式各樣的麵包、蛋糕和糖果。這家麵包店每週營業7天，傳承老奶奶食譜的傳統好味道的特色，吸引了來自四面八方各地的顧客來品嚐。麵包店為修女和僧侶提供了工作和收入，並為路過的人帶來歡樂。



Lama Gangchen greeting the nuns running the fabulous monastery bakery shop that has become a well known attraction in the area.

## UNITED PEACE ARTISTS

The United Peace Artists’ Ensemble was created twelve years ago, inspired by Lama Gangchen Rinpoche who gave the name UNITED PEACE ARTISTS. Under the direction of Lama Dechen Losang Chöma Rinpoche the ensemble has successfully staged a number of “Buddhist musicals” featuring profound Buddhist wisdom in a modern cabaret-hip hop, song and dance version that is easily accessible to any audience. Among the monasteries’s resident monks and nuns are several talented actors and artists, who have made this annual performance a well known and greatly anticipated event in the small village of Pawesin near Brandenburg. Guests come from far, so that this year the performance was played three times in one day and it was reported that the number of guests surpassed the number of village inhabitants.

Lama Gangchen has organized several tours of the group to Italy and Spain, where the musical was also a great success. In 2009 he gave the “Borobudur Peace Award” to the ensemble.

聯合和平藝術家樂團成立於12年前，其靈感來自喇嘛剛堅仁波切，仁波切給它命名為：『UNITED PEACE ARTISTS』。在喇嘛 Dechen Losang Chöma 仁波切的指導下，樂團成功地在現代歌舞表演中上演了許多具有深厚佛教智慧的「佛教音樂劇」，其中有嘻哈、歌曲和舞蹈版本，任何觀眾都可以輕鬆觀賞。寺院的常住僧侶和尼姑中，有幾位才華橫溢的演員和藝術家，使這一年一度演出成為在勃蘭登堡附近的小村莊 Pawesin 眾所周知且備受期待的活動。也有嘉賓來自遠方，因此今年的演出一日內共出演三場，據報導其人數超過了該村的居民。

喇嘛剛堅已經組織了多次到意大利和西班牙的巡迴演出，在那裡，音樂劇也獲得了廣大的迴響。2009年，他將「婆羅浮屠和平獎」授予該樂隊。



The United Peace Artists welcoming Lama Gangchen on Stage at the end of the performance “Karma”, December 2019

## HOLLAND – Mani Bhadra Wishfulfilling Meditation Center

### 荷蘭—Mani Bhadra Wishfulfilling 禪修中心

Since over thirty years Lama Gangchen visits Holland regularly and has held numerous courses, conferences and meditation retreats. He also participated at many international and inter-religious events all over the country, such as the “Hague Appeal for Peace” in 1999 and the “Hague Dialogue: Cultural Diversity as Catalyst for citizenship, creativity and Communication” in 2009 as well as so many other events.

He met the Former Prime Minister of Holland, Mr Ruud Lubbers and the Minister of Education, Culture and Science Mrs Jet Bussemaker in Borobudur, and many others.

Thanks to the Manibhadra Foundation, in 2016, the Mani Bhadra Wishfulfilling Meditation Center was established in Dalfsen near Zwolle. It offers regular meditation classes and courses and provides the opportunity to all those interested to become acquainted with the unique and practical NgalSo Western Buddhist meditation methods as transmitted by T.Y.S. Lama Gangchen Rinpoche.

“It is a profound wish and my hope that it will enable people to develop and connect with non-violent energies in order to develop inner peace and tranquility.”

三十多年來，喇嘛剛堅定期訪問荷蘭，舉辦了許多課程、會議和禪修活動。他還參加了許多國際和宗教間的活動，例如 1999 年的「海牙和平呼籲」和 2009 年的「海牙對話：文化多樣性是公民、創造力和溝通的催化劑」和許多其他事件。

他在婆羅浮屠會見了荷蘭前總理魯德·魯伯斯先生及教育、文化和科學部長傑特·布斯梅克爾夫人等。

感謝 Manibhadra 基金會，於 2016 年在 Zwolle 附近的 Dalfsen 建立了「Mani Bhadra Wishfulfilling 禪修中心」。它提供了定期的冥想授課與課程，並為所有有興趣的人提供一個了解 T. Y. S. 喇嘛剛堅傳授的獨特而實用的雅素西方佛教冥想方法的機會。

「這是一個深遠的願望，我希望這將使人們與非暴力的能量連接和推廣，從而到達內心的和平與安寧。」



Mani Bhadra Wishfulfilling Meditation Center, Holland, December 2019



## BRAZIL

### Shide Chide Tsog Dharma Centre and Fundação Lama Gangchen para a Cultura de Paz (Lama Gangchen Peace Culture Foundation – FLGCP)

Lama Gangchen World Peace Foundation has collaborated on numerous occasions with the World Peace Prayer Society and together they have places many Peace Poles world wide. Over the years in Brazil alone LGWPF has planted seven Peace Pole. This October an additional Peace Pole was erected at the Shide Choe Tsog Dharma Centre in Sao Paolo.

“May Peace Pervailmon Earth”

Shi De Tchö Tsog Peace Dharma Center was founded in 1988 by Lama Gangchen Tulku Rinpoche. The Non profit organization is dedicated to the study and practice of Tibetan Buddhist philosophy, and actively engages in activities promoting the development of a Peace Culture for all beings and for the environment in Brazil. It offers regular courses and interacts with public institutions such as other cultural and religious organizations, schools and hospitals.

In its 30 years of existence, based on the principles of Buddha Shakyamuni’s teachings, the centre inspired thousands of people in the search for their spiritual path. The centre serves as a meeting place for inter-religious and intercultural exchange, as well as providing a community that gives personal and shared support.

“Inner Peace is the Most solid foundation for world peace.” This sentence by T.Y.S. Lama Gangchen guides the actions and projects of the Lama Gangchen Peace Culture Foundation – FLGCP, founded in 2007. The mission of the FLGCP is to promote the Culture of Peace by developing and applying methods and practices that promote the cultivation of inner peace as a precondition for world peace.

“It takes a paradigm shift about how we relate to the world we live in. This new paradigm is established in two moments – a first stage of awareness, a process that begins with a sincere look at oneself and the kind of impact our habits have on society and the environment, followed by a stage of transformation, process of change. design and practice creative solutions to minimise negative impact as well as generate positive impact. FLGCP’s vision of the culture of peace contemplates these two aspects, awareness and transformation.” Lama Michel Rinpoche.



Peace Pole installed at Shide Choe Tsog Dharma Centre, Sao Paolo, Brazil, October 2019

### Shide Chide Tsog 佛法中心與喇嘛剛堅和平文創基金會——FLGCP

喇嘛剛堅世界和平基金會與世界和平祈禱會多次合作，在世界各地共同建立了許多「和平柱」。僅在巴西，這些年來，LGWPF 已經豎立了七根「和平柱」。今年 10 月，在聖保羅的 Shide Choe Tsog Dharma 中心豎立了另一根「和平柱」。

「願和平瀰漫大地」

釋迦牟尼和平佛法中心由剛堅仁波切於 1988 年成立。該非營利組織致力於研究和實踐藏傳佛教哲學，並積極參與促進巴西所有人和環境和平文創發展的活動。它提供定期課程，並與其他文化和宗教組織、學校和醫院等公共機構進行交流。

該中心成立 30 年來，遵循釋迦牟尼佛的教義，激發了成千上萬人尋求精神之路。同時它也是宗教和文化間交流的聚會場所，並提供一個能幫助個人和共享支持的社區。

「內心的和平是世界和平的最堅實基礎。」這句話指導了 2007 年成立的 T. Y. S. Gangchen 喇嘛和平文創基金會 (FLGCP) 的行動和項目。FLGCP 的使命是通過促進和平文創的發展，從而促進人類內心和平的發展，並認為這才是世界和平的先決條件。

「關於我們如何與現實生活世界聯繫起來，需要進行思考模式的轉變。這種新模式是在這兩個時刻建立起來的：第一階段的覺知，從真誠的自我審視開始和我們的習慣對社會和環境的影響，然後是第二階段的轉型，變革過程，設計和實踐創新的解決方案，以最大程度地減少負面影響並產生正面影響。FLGCP 對和平文創的構想考慮了這兩個方面，即意識和轉變。」—喇嘛米歇爾仁波切—

## STUPA PROJECT in MINAS GERAIS

Prayer Ceremony for the blessing of the stupa project.

佛塔項目的祈福儀式。



## Temple of Great Love Project in Campos Do Jardao

Construction of the temple began in 2009. It is a large structure that can accommodate comfortably up to 500 people. Hopefully the temple will be completed in 2020.

The “Temple of Great Love” is to provide a space for inter-cultural and inter-religious exchange for the development of a culture of peace. It is beautifully located on the lush green hill side near Campos do Jardao. Lying in a pure mountainous region only about 3 hours from the metropolis of Sao Paulo, it offers an ideal place to retreat and recover from the busy and hectic city life.

「大愛寺」於 2009 年開始建設。這是一個可以容納 500 人的大型建築。希望這座寺廟能在 2020 年竣工。

它為發展和平文創提供一個跨文化和宗教交流的空間。坐落在美麗的、鬱鬱蔥蔥的山坡上，靠近坎波斯島。離聖保羅大都市只有 3 小時的車程，它為人們從繁忙的城市生活中脫離和休養提供了一個理想的靜修之地。

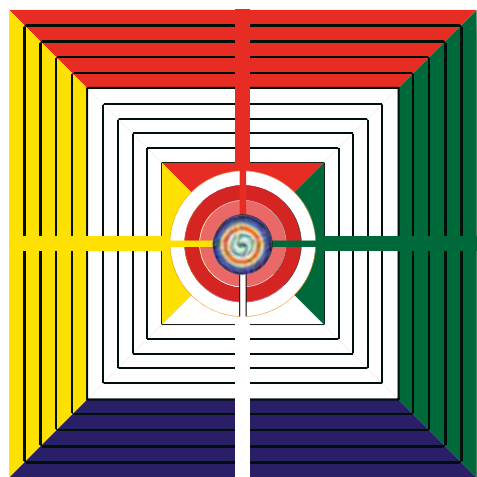


## Self Healing

### 自我療癒



submitted by: Isthara Dac | Peace Media



Self-Healing is a practice that once it has been discovered, might at first seem simple, and, at the same time, seem impossible to imagine. The essence of the practice addresses our real needs.

The NgalSo Tantric Self-Healing practice contains many different therapies to purify body, speech and mind, and to heal the inner and outer five elements and environment. These therapies include: breathing therapy, gesture therapy, sound therapy, visualisation therapy, colour therapy, opening chakras therapy, seed syllable therapy

and symbol therapy. Throughout the whole practice for example, we should always try to be aware of our breathing: while exhaling we should imagine that we are expelling all our accumulated negativities and illnesses, and as we inhale we should imagine that we are collecting and bringing inside all the pure healing energy of the five elements and of the Five Supreme Healers. As we progress upwards through the different levels and directions of the mandala, we focus on different therapies and healing meditations.

Personified as our lama-healer, the Lama Action Vajra (an emanation of Guru Vajradhara in this world) guides us throughout the entire practice, and until we reach enlightenment. He guides us through the three paths of the Lam Rim, the five paths of the Mahayana and the thirteen bhumis of Tantra, until we ourselves discover the wisdom and energy of the absolute guru – Vajradhara, within our original mind and energy. At this point, our own body and mind become the true mandala of the Five Supreme Healers, and we discover for ourselves the true meaning of the stupa-mandala in front of us.

As we progress through the different levels of the stupa-mandala, in all directions around us as well as above, the buddhas, bodhisattvas, dakas, dakinis and protectors hold umbrellas, victory banners, flower garlands and auspicious signs. They sing vajra songs, perform tantric dances and play many kinds of beautiful music. They make a shower of offerings, praises, flowers and nectars in celebration of the birth of the Five Buddhas in our body mandala, on the four walls of the mandala and in the four directions of our world.

# Self Healing

## Linking the NgalSo Tantric Self-Healing Practice with the Borobudur Stupa

Normally, when we take on a certain practice, we look for its lineage. Most of the practices have what we call the near lineage and the far lineage, that which Tibetans call the “nyingu” and the “ringyu”.

A certain practice can have, and it is said that this would make the practice more powerful, a near lineage. By near lineage we understand that, connected to the practice itself, there is a great master who has great realization, as well as the ability to actually have visions or realizations needed to adapt the practice to his own disciples.

The practice of NgalSo Self-Healing has these two lineages – the far lineage, which has come to us from Lama Gangchen, as Lama Gangchen received it from his masters Kyabje Trijang Rinpoche, Song Rinpoche, and others, who in turn received it from Pabongkha Rinpoche, Pabongkha Rinpoche receiving it from his own master Tabu Dorje Chang, and so on, until we eventually go as far back as Lama Tsong Khapa, Panchen Losang Chokyi Gyaltsen, Atisha, and Buddha Shakyamuni. Such is the long, or far lineage, which is extremely important.



The lineage of the tradition is like a container which holds a very precious substance, this precious substance is passed from master to disciple; it is passed from one container to another without losing a drop. When it comes to us, we are actually receiving it. And we need to keep it perfectly in order to be able to pass it to others. The lineage is formed of knowledge and understanding, which pass through the teachings in the same way that we have received them.

For example, let us take the definition of bodhicitta as the mind of enlightenment. The definition we use today is the same definition that has been used since the time of the Buddha. Such is passing knowledge, although, at the same time, there is passing experience, that is, one's own experience in relation to the path. This is what is transmitted to us through the blessings. All this means is that we have a very stable lineage.

To give an example: nowadays we have the Internet connection. If we have a good connection, we can access many things; if we don't have a good connection, we might have the best computer, but we won't be able to access anything. So the link between the trust,

the faith, the pure connection between guru and disciple, is what makes this connection “turn on”, and maintain it. This is our long, far lineage, and we are most fortunate to have it! Lama Gangchen has, and has always had, a perfect relationship to his own guru, and so on, as we see in the history. This is, in our case, the most precious aspect when we talk about the long lineage that we have access to.

The Self-Healing practice also has a specific short, near lineage. The short, near lineage consists of the fact that when Lama Gangchen first came to Borobudur, he had a vision. When we talk about visions, some of us may accept them, and some of us might think “I don’t know about this...” not understanding much. Some visions, you might think, are like images that come to us in a dream state, when in fact, visions are not really like that. There are different types of visions. There are visions which come to us as in a daydream, as if we were dreaming and suddenly we have a vision, and there are visions that can actually be part of the dream. But, there are also visions that come to us as if we were looking at each other, without any substance. They are not just a creation of one’s own mind, they are in fact the ability to come in contact with existence itself, an existence that is there, on a more subtle level; what we call holy existence. So, when Lama Gangchen first came to Borobudur, he had a vision which basically brought us to the practice of Self-Healing. The Stupa talked to him, so to speak, and showed him the practice of Self-Healing. It is so precious because the practice of Self-Healing was not created based on a theoretical aspect – by thinking: “let’s see ... how can we adapt the teachings of Buddha to modern society” and then searching for a technical way to achieve this. It was not formed that way, it came through the pure connection of Lama Gangchen with his own gurus, and with the buddhas. He actually had this precious experience, this precious vision, which was like the Stupa talking to him, showing him the practice itself. This is why He says that there is one commitment from his disciples, at least once in their lifetime: they must go to Borobudur. This because our main practice is the practice of Self-Healing. The practice of Self-Healing was born in Borobudur, this is where it comes from, and this is its near lineage. If we look at the essence of the practice, it goes back to Buddha Shakyamuni.

自我療癒是一種修行，是那種事後發現，起初看似很簡單但又難以想象的修行。這種修行本質上直指我們的實際需要。

雅素密宗自療法包含了多種療法，以達淨化身、口、意，並治癒內在與外在的五大元素（地、水、火、風、空）和環境。療法包括：呼吸療法、手勢療法、聲音療法、觀想療法、色彩療法、打通脈輪療法、種子字療法以及符號療法。通過全方位的實踐，我們應經常嘗試留意呼吸的韻律：在吐氣時，我們應意識著排出所積累的一切消極感以及疾病；在吸氣時，就應意識著聚集和吸收全部五大元素和五方佛（the Five Supreme Healers）的純淨療癒的能量。隨著在曼陀羅（mandala）不同階段和方向的向上進展過程，我們應更加專注於不同的療法以及不同的療癒冥思。

作為我們的喇嘛治療師的化身，喇嘛行動金剛（在此世散發著金剛佛上師的能量）引導我們進行全方位的實踐，直到我們「徹悟」（enlightenment）。他指引我

們通過菩提道次第（Lam Rim）的三路徑，大乘佛教（Mahayana）的五路徑，密宗的十三個信仰（bhumis），直到我們在自己初始的心靈和能量中探索到上師金剛佛的智慧及能量。據此，我們自身的身心即成為那五方佛的曼陀羅（mandala），同時我們也要探索我們自己面前的曼陀羅塔（stupa-mandala）的真正意義。

在我們經歷不同階段的曼陀羅佛塔時，圍繞著在我們四周的，以及上面的佛、菩薩、勇父（dakas）、空行母（dakinis）、撐傘護法、勝旗、花環、以及吉祥符，他們唱著金剛頌歌，表演密宗舞蹈，彈奏各類別賞心的樂曲，他們會獻上祭品、讚頌、鮮花、甘露，以慶祝五方佛在我們身體里的誕生、在曼陀羅的四壁上、在我們世界的四個方向。

## 雅素自療法與婆羅浮屠佛塔的聯繫

當我們進行某種修行時，通常都會追根溯源。大多數的修行都有我們稱之為遠古根源和近代根源，藏人們稱之為「nyingu」和「ringyu」。

據稱，某種修行有根源的話，會使修行更強大，更接近傳承。通過追根溯源，我們理解，與修行本身相關的那位大師，他有偉大的悟性，同時還確實擁有適合其信徒修行所需的遠見或悟性的能力。

雅素自療修行法兩種根源都有。遠古根源，是剛堅活佛傳來我們這裡，而剛堅活佛傳承自其導師 Kyabje Trijang Rinpoche、Song Rinpoche 以及其他受教於 Pabongkha Rinpoche 的人，Pabongkha Rinpoche 又受教於其導師 Tabu Dorje Chan 等等。直至溯源至宗喀巴活佛、班禪洛桑、阿底峽尊者和釋迦牟尼佛。這是一個漫長的或稱來自遠古的傳承，這極為重要。

傳統的傳承就像一個容器，裡面裝著非常珍貴的物質，由導師送給信徒，又滴水不漏的從一個容器到另一個容器。當其來到我們身邊時，我們實際上是在接受它。我們需要完美地保存它，並能完整的將它傳遞給其他人。傳承由知識和判斷構成，通過我們用接收時候一樣的教導方式傳遞下去。

例如，我們把菩提心定義為開悟之心。我們今天所使用的定義和佛陀時代使用的定義是一樣的。這就是知識的傳遞，雖然同時也是經驗的傳遞，也就是說，一個人的經驗與道路的關係。這是通過祝福傳遞給我們的。所有這一切都意味著我們有非常穩定的傳承。

舉個例子：當今我們有互聯網。如果網絡暢通，我們可以接觸到很多東西；但如果網絡不暢通，即使我們有最好的計算機，我們也將無法訪問任何東西。因此，信任、信仰、上師與弟子之間的純粹關係，是使這種聯繫「開啓」並得以保持下去的原因。這就是我們來自遠古的傳承。我們非常幸運擁有它！正如



我們在史書看到的，剛堅喇嘛與自己的上師有著，也一直有著完美的聯繫。這是我們的例子中在論及可以接觸到的遠古傳承時最寶貴的一面。

自我療癒修行也有一個特定的短期近代傳承。這個短期近代傳承包含了這樣一個事實：當剛堅喇嘛第一次到婆羅浮屠時，他出現一個幻覺。當我們談論幻覺時，有些人可能會接受，有些人則可能會認為「我不知道這個……」不太理解。有些幻覺，你可能會認為是夢境畫面，而事實上，幻覺並不是真的那樣。幻覺有各種類型。有些幻覺像

白日夢一樣，突然就出現幻覺，而有些幻覺確實是夢的一部分。但是，也有一些幻覺出現的時候，彷彿我們毫無障礙地彼此凝視。它們不僅僅是一個人的思維產物，事實上它們是一種能與本質接觸的能力，在更微妙的層面上；我們稱之為神聖的存在。所以，剛堅喇嘛剛來婆羅浮屠的時候，他出現的幻覺，本質上把我們帶到了自愈修行中。可以說，佛塔在和他交談，向他展示了自我療癒的修行。這是如此珍貴，因為自我療癒的修行不是建立在理論層面上的一通過思考產生的。「讓我們看看……我們如何才能使佛陀的教導適應現代社會」，通過尋找技術方法來實現這一點。它不是通過這種方式產生的，它基於剛堅喇嘛與其上師和佛陀之間的純粹聯繫。他確實有著這種寶貴的經驗，這種珍貴的幻覺，就像佛塔在對他說話，向他展示修行本身。這就是為什麼他要他的信徒們承諾，一生中至少要去一次婆羅浮屠。這是為什麼因為我們的修行主要是自我療癒修行。自我療癒修行誕生於婆羅浮屠，這是它的起源，這是它的近代傳承。如果我們看其修行本質，則可以追溯到釋迦牟尼佛。



# NgalSo Tantric Self-Healing

## NgalSo 密宗自療法



Dawn Steve Cain | Peace Media, Italy

### An interview with Yvonne Ulrich on her own personal experience with “NgalSo Tantric Self-Healing”



**I am here with Yvonne Ulrich. Yvonne could you please introduce yourself:**

Hello, my name is Yvonne Ulrich, I'm German, and I am forty-eight years old. I live in Germany but I have worked in Basel, Switzerland, for the past twenty-two years. For 26 years I've been working in the pharmaceutical industry in clinical research, developing drugs for patients. I studied psychology, medical informatics, and I am also a certified life coach and meditation teacher. I use a technique called MBSR, mindfulness-based stress reduction also as a certified teacher. I am a wife and mum,

we have two grown-up sons of fifteen and eighteen. Working in the pharmaceutical industry is quite a stressful job and around twenty years ago I started looking for alternative ways to balance my life and I began to investigate meditation but it was very difficult to find a meditation teacher in Basel, so I began Tai Chi where my teacher introduced me to meditation as well. After our Tai Chi class, we would have a one-hour meditation class. He was Chinese and during our meditation class, he would read the Laotse, Tao Te Ching, and talk about the meaning which I really enjoyed. I trained with him until my first son was born and then at that moment it just seemed that I did not have enough time for everything, so I gave up Tai Chi, losing contact with my teacher and did not continue my practice.

**There was a big transformational moment that turned your life around, what was that?**

Five years ago when they diagnosed me with breast cancer this had a big impact on my life. This was my wake up call and helped me change my lifestyle. When I got my diagnosis I was studying with Lama Michel, my actual meditation teacher, who advised me to read the anti-cancer book by Servan Schreyber to help me understand that lifestyle changes such as nutrition, exercise, and mediation can have a big an impact on your immune system which then helps to improve your healing process. One meditation that I have integrated into my life for five years now is NgalSo Tantric Self-Healing through the guidance of Lama Gangchen Rinpoche.



**Could you explain in your own words Self Healing?**

I integrated Self-Healing into my daily life as soon as they diagnosed me with cancer. Self-Healing includes sound, movement, and visualisation. Our body consists of a majority of water and our cells are receptive to frequencies which can influence them, Cancer cells are stiff and hard in texture, healthy cells are more fluid and soft. Because we work with movement through sound this works on the chakras, through the creation of different frequencies that affect the cells in our body. With the use of the seed syllables such as Om Ah Hum, we create the sound ie: vibration. Then with visualisation of light and colours that are represented through the different chakras, with different representations of Buddha's throughout my body. The essence is I visualise the colors (white, red, blue, yellow and green) as light, the chakras and the positions in the body that need to be healed creating the sound through the mantra recitation. Doing the mediation, it's almost like singing, the visualisations are about purifying all the sickness and negativities that are disturbing the body. I visualise for example the head, breast, throat or the

stomach, and when I had the cancer I would concentrate on the tumour in my breast. Visualising that with each inhale of a breath healing light would come into my body and with three exhaling of the breath, I would visualise the cancer leaving my body as heavy dark smoke. There are full sequences to be followed using the breath, sound, mudras, and visualisation. I could physically sense heating at the area of my breast, and with each Self-Healing practice, the sensation became stronger. It is like training a muscle.

**How did bringing NgalSo Tantric Self-Healing into your illness change it?**

I noticed over time I became more relaxed. Due to the recitation of the mantras that I had learned, especially during the follow-up medical exams that are very stressful at the beginning and waiting for the results. I would do the recitation silently and that helped my mind to calm down and there was less fear. I feel doing the mediation daily has helped purify the negative energy especially in breast. As soon as I started doing NgalSo Tantric Self-Healing on a daily basis I would always feel in that area when I did the visualisation some heat, and when I did the strong exhaling I could feel it physically leaving my breast.

When I had my first surgery they removed the tumour, but they told me I would need a



second surgery to remove some remaining pre-cancer cells. During the next four weeks or so, every day I did my new lifestyle routine which included NgalSo Tantric Self-Healing, daily exercising early in the morning and nutritional changes to vegetarian and anti-cancer diet. After the second surgery was done, my doctor came back with the pathology results and said: “I don’t know what you have done but please continue. No pre-cancer cells were found in any of the tissue we removed. It seems your body repaired and healed.” all the interventions I did mobilised my immune system to take care of the cancer cells. Cancer is a very complex disease and we can tackle it through our immune system. My body repaired itself. Over four years have passed and I still do NgalSo Tantric Self-Healing every day, I do the visualisation of the positive light entering my body but I don’t feel the heat anymore in my breast.

**Is there a specific moment or memory that stands out for you related to Self-Healing?**



Through Self-Healing practice, I trained my mind to be positive and strong, even during the challenging times of radiotherapy, various exams, and surgeries. I used the techniques of mantra recitation and visualisation to support my treatment. For example, when I had radiation therapy I visualised healing light entering my breast. Through positive thinking, I knew I was healing myself. We do not exist only of cells or body, but also our minds and emotions, together we can influence and strengthen the effect to become healthy again. There is more right with us than wrong, and during my disease, the meditation practice helped me to deeply experience this and I could go through the treatment interventions with

a relaxed mind and positive outlook to become healthy. I also think the way I have been able to address the fear related to my illness; I had a lot of fear and addressing the fear through the practice, I have been able to remove the fear from my body. I remember that this helped a lot before I had surgery or an examination. I would concentrate on the secret chakra which is related to fear and the Buddha Amoghasiddhi, green in colour, and slowly over time, I became much more at ease. I am not saying I don’t have fear, I do that’s natural but it’s not overpowering anymore.

**Could you tell us more about your work as a life coach?**

I always had the wish to increase happiness in this world and to help people who could not find a way to be happy. In parallel to my job I studied psychology (MSc in Psychology) and coaching on a one-to-one basis. People would approach me who were suffering mainly from burnout or other life challenges, but I also do workshops for universities, schools or companies around well-being and living your best self or the best version of yourself at your workplace but also at home. I try to help people to unlock their true potential at work, and this is where I usually integrate meditation and NgalSo

Tantric Self-Healing techniques or mantra recitation. There is a lot of research done about the benefits of certain frequencies for our cells, such as for Alzheimer’s disease, Parkinson’s or cancer. Mantra recitation, for example, creates a certain frequency in our body and in our cells, since we are over 80% water. These frequencies can help to eliminate certain negativities in our body, ie: certain illnesses. For example with the use of the letter M, this vibration makes the water in our cells in turn vibrate and this can have a calming effect. People with panic attacks are very receptive to this type of treatment because you stop focusing on the mind and put your energy towards the sound bringing a calming effect to our whole self, which is not just the body, but body and mind, our inner self.



**What would you recommend to other cancer patients?**

That there is always hope and to find a healthy lifestyle that suits you and create a routine, that’s very important as it helps to establish a framework. I learned to set boundaries, for example at my workplace I asked for a silent room where I could go and meditate for a short time, or when I am traveling and I have back-to-back meetings and business dinners I would excuse myself for an hour to do my mediation because it helps me generate a healthy space. We need to be very strict about what is right for us and our health, rather than what others expect from you. Embedding a daily routine, with smoothies, running, diet, meditation, and vitamins are the essences to help us stay healthy, even if we have a genetic disposition for cancer. We can influence our cells and DNA, we can bring balance to our system, regardless of the stage of cancer. There are so many HEALED stories out there, I recommend patients to learn and study these patients and apply to yourself what you feel is right. It is accepted by my workplace that I integrate my daily health interventions as I do my job well, and I learned because of my cancer to ask for. I feel I can ask and this was a new learning process for me, empowerment in some way. The day has only so many hours in it, so I always think upfront when will I do Self-Healing today. I fix it somewhere in my schedule, it may be that I will do it in the car that is taking me to an appointment for example, or in the plane during a business trip, but I always follow my routine, no excuses.

**You have also traveled to Asia and other countries conducting workshops.**

The workshop I do with universities, schools or companies, managing the stress levels we are feeling at the workplace I also held in China. I help by giving them some tools or exercises to work with which are related to silent meditation or mindfulness. At the workshop I designed for China we did short sessions of mindfulness: when you’re eating, walking, speaking and listening. There were about 400 people who attended. The other part is where I implement unlocking the strength and talents of each individual, this is

more when I work with universities or companies. I work with tools like strength finder assessment, we always start the workshop looking for the good in people more than where they need to improve. The strength finder helps you work on your strengths and talents and you work on those to maximise them.

### What are your future projects?

For five years now I have tried to help other cancer patients to integrate changes into their life to help them on their path to healing. When I was diagnosed I had to study everything myself, I had to read books like the one I referred to earlier and this got me wondering why there is no platform with information on how you can integrate other healing processes into your life. When you are diagnosed, after an hour's conversation with your doctor, you go home with this new reality in your life. I started wondering what is the right decision for me now, I have my treatment path including surgery – should I follow? What can I do myself? There was no one to tell me, so I had to look into it all by myself to find out about lifestyle changes, like food, green tea, smoothies and turmeric for example. It took me around four months of studies to start and understand what changes I needed to make, like exercising early in the morning when oxygen levels are at the highest with the sunrise, or why meditation like Self-Healing is so important because of the frequency, connecting the visualisation and our mind, is so powerful because our cells so receptive to deeper frequencies. I was wondering why is this information not given to patients when you get a diagnosis? You get a treatment plan but you don't get an App or portal where you can access this kind of information, where you can log in and there is a video explaining what you can do and what your diagnosis means all in one place. So I wish to make this a reality, working in developing health care solutions. I would also like to develop more on this side of the aspect of healing. I feel an App could help share this kind of knowledge, but also progress because cancer does not stop after the diagnosis and treatment. It becomes a journey. I felt very motivated by patients that told me they had cancer twenty years ago and are cured and you learn about their stories. I would like other patients to connect and share, but also to capture their data on wellness and their outcome. There is 18,000,000 new cancer diagnosis every year and there must be so many patients, like myself, with the same diagnosis and I would like to bring us all more together. So I would like to create an App where new patients can seek this knowledge, ask advice, and learn what we can do for ourselves but also to create sub-communities about different illnesses where we can share our progress and also capture that data in real-time because in a way we're all scientists, and we can all learn from each other. If a big community is making the

same life changes and there is visible progress I would also like to do research around it in the future. An App could help to capture the data that could allow us one day to understand how to prevent cancer and cancel cancer in the world. Patient education about how to generate peace with cancer is absolutely missing in our world.



### What is your vision for a happier and healthier world?

That we live more in balance with the earth and in peace with the elements. That everyone can start to balance their emotions and learn not to react and to spread negative energies because when we let our ego take over we create a lot of suffering. My vision is one day everyone can understand what a big influence we all have on each other and that we have an individual responsibility, and to work more to creating a peaceful society and better place to live. I would like to create a human education program where people can learn how to shift themselves and their own lives to bring balance into the way we live.

### 「NgalSo 密宗自療法」的四部分見解，指導禪定修行以及對 Yvonne Ulrich 自己的「NgalSo 密宗自療法」經驗的採訪

我和伊馮·烏爾里希在這裡。伊馮娜，請你介紹一下自己：

你好，我叫 Yvonne Ulrich，我是德國人，今年 48 歲。我住在德國，過去 22 年在瑞士巴塞爾工作。我在製藥行業從事臨床研究已有 26 年，為患者開發藥物。我學習過心理學、醫學信息學，也是一名獲得認證的生活教練和禪定導師。我使用了一種稱為 MBSR 的技術，即以正念為基礎的減壓，我同時也是一名認證導師。我是妻子和媽媽，我們有兩個成年的兒子，分別是十五歲和十八歲。在製藥行業工作是一項壓力很大的工作，大約在 20 年前，我開始尋找其他方式來平衡自己的生活，並開始研究禪定，但是在巴塞爾找到禪定老師非常困難，於是我開始學太極，我的老師同時也教我一些禪定（冥想）入門。在太極課後是一小時的禪定（冥想）課。我的老師是中國人，在禪定（冥想）課上，他會閱讀老子的《道德經》，並討論它的涵義，我十分喜愛。遺憾的是，我的第一個兒子出生後，我便無法騰出足夠的時間兼顧各項事情，於是我放棄了學習太極，沒有再聯繫我的老師，禪定（冥想）修行也隨之中斷。

### 有一個重大的變革時刻改變了你的生活，那是什麼？

五年前，當他們診斷出我患有乳腺癌時，這對我的生活產生了重大影響。這是我的警鐘，幫助我改變了生活方式。當我得到確診後，我正在與我的真正的禪定老師喇嘛米歇爾一起學習，他建議我閱讀 Servan Schreyber 撰寫的抗癌書籍，以幫助我瞭解營養、運動和禪定等生活方式的改變可能會很大影響你的免疫系統，然後有助於改善你的康復過程。這種禪修，我已經融入我的生活五年了，那就是在喇嘛米歇爾仁波切的指導下進行 NgalSo 密宗自療法。

### 你能用自己的話解釋自我療愈嗎？

當他們診斷出我患有癌症後，我便將「自我療愈」納入了我的日常生活。自我療愈包括聲音、運動和冥想。我們的身體由大量的水組成，我們的細胞接受會



影響它們的頻率，癌細胞的質地堅硬，健康的細胞則更加柔軟。因為我們通過聲音與運動一起工作，以作用於脈輪，通過創造不同的頻率來影響我們身體的細胞。通過使用諸如 Om Ah Hum 的種子音節，我們創造了聲音，即：振動。然後通過不同的脈輪來觀想光和顏色，用佛陀在我全身的不同表現。本質是我觀想顏色（白、紅、藍、黃、綠）為光，脈輪和身體中需要療癒的位置，通過念咒來創造聲音。做禪定，就像唱歌一樣，觀想是為了淨化所有困擾身體的疾病和負面情緒。例如，我會想象頭部、乳房、喉嚨或胃部，當我得了癌症時，我會把注意力集中在乳房的腫瘤上。想象每次呼吸時，治癒的光會進入我的身體，隨著三次呼吸，我將想象癌症像沈重的黑煙一樣離開我的身體。使用呼吸、聲音、手印和觀想可遵循完整的順序。我可以在身體上感覺到乳房部位的發熱，每次自我療愈練習後，這種感覺變得更強。就像訓練肌肉一樣。



### 將 NgalSo 密宗自療法帶入你的疾病有什麼改變？

隨著時間的流逝，我發現自己變得更加放鬆，這可能是因為我背誦了所學的咒語，尤其是在後續的體檢過程中，這些體檢在開始和等待結果時都非常緊張。我會默默地進行朗誦，這有助於我的頭腦平靜下來，恐懼也減少了。我覺得每天做禪定有助於淨化負面能量，尤其是在乳房。在我開始每天做 NgalSo 密宗自療法，當我觀想一些熱量時，我會一直感覺到這個區域，當我做有力的呼氣時，我能感覺到它從身體上離開我的乳房。

當我第一次手術時，他們切除了腫瘤，但他們告訴我，我需要第二次手術才能切除一些剩餘的癌前細胞。在接下來的四周左右的時間里，我每天都要進行新的生活方式訓練，其中包括 NgalSo 密宗自我療愈，每天清晨鍛鍊以及素食和抗癌飲食的營養變化。第二次手術結束後，醫生拿著病理結果回來說：「我不知道你做了什麼，請繼續。在我們切除的組織中沒有發現癌前細胞。你的身體似乎得到了修復和愈合。」我所做的所有干預都調動了我的免疫系統應對癌細胞。癌症是一種非常複雜的疾病，我們可以通過免疫系統來對付它。我的身體自我修復了。四年過去了，我仍然每天進行 NgalSo 密宗自我療愈，我冥想進入身體的正面光，但是我不再感到乳房發熱。

### 有沒有什麼特別的時刻或記憶讓你覺得與自我療愈有關？

通過自療法的練習，即使在充滿挑戰的放療、各種檢查和手術期間，我也能使自己保持積極，堅強的頭腦。我使用咒語朗誦和觀想的技巧來幫助我的治療。例如，當我接受放射治療時，我看到療愈的光進入我的乳房。通過積極的思考，

我知道我正在治癒自己。我們不僅存在細胞或身體，而且還存在我們的思想和情感，我們可以共同影響和加強效果，使其再次健康。我們是對的多於錯的，在我生病期間，禪定練習幫助我深刻地體驗到了這一點，我可以以一種放鬆的心態和積極的態度來進行治療干預，從而變得健康。我也認為我能夠解決與我的疾病相關的恐懼的方式；我有很多恐懼，通過練習來消除恐懼，我已經能夠從我的身體中消除恐懼。我記得這在我做手術或檢查之前幫助很大。我會專注於與恐懼和 Amoghasiddhi（不空成就佛）佛有關的秘密脈輪，綠色的，隨著時間的推移，我變得更加放鬆。我不是說我沒有恐懼，我有，這是自然的，但這不再是壓倒性的。

### 你能告訴我們更多關於你作為人生教練的工作嗎？

我一直希望在這個世界上增加幸福，並幫助那些找不到幸福的人。在工作的同時，我學習了心理學（心理學碩士）並一對一地進行輔導。人們會來找我，他們主要是因為精力枯竭或其他生活挑戰，但我也為大學，學校或公司舉辦有關健康的講習班，圍繞著幸福生活，在工作場所和家裡做最好的自己。我試著幫助人們釋放工作中的真正潛力，而這正是我常將禪定與 NgalSo 密宗自我療愈或咒語誦讀結合在一起的地方。關於某些頻率對我們的細胞的益處，這個部分已經進行了許多研究，例如對阿爾茨海默氏病、帕金森氏症或癌症。例如，念咒在我們的身體和細胞中創造了一定的頻率，因為身體組成超過 80% 是水。這些頻率可以幫助消除我們身體中的某些負面因素，例如：某些疾病。例如，使用字母 M，這種振動使我們細胞中的水依次振動，這使人們平靜下來。患有恐慌症的人很容易接受這種治療，因為你不再專注於思想，而是把精力放在聲音上，給我們的整個自我帶來一種平靜的效果，不僅僅是身體，還有身體和思想，我們的內在自我。

### 你會向其他癌症患者推薦什麼？

總有希望找到一種適合你的健康生活方式，創造一種生活方式，並建立一個常規，這一點非常重要，因為它有助於建立框架。我學會了設定界限，例如，在工作場所我要求一個安靜的房間，可以在這裡短暫地禪定，或者在旅行時，我要舉行背對背的會議和商務晚宴，我會原諒自己



用一個小時去禪定，因為它可以幫助我產生一個健康的空間。我們需要嚴格要求什麼對我們和我們的健康是正確的，而不是別人對你的期望。即使我們有癌症的遺傳傾向，將日常生活融入冰沙、跑步、節食、禪定和維生素中是幫助我們保持健康的要素。無論癌症處於什麼階段，我們都可以影響我們的細胞和DNA，為我們的身體帶來平衡。那裡有很多關於治癒的故事，我建議患者學習和研究這些病人，把你認為正確的應用到自己身上。我的工作場所接受了我把日常的健康干預整合在一起的做法，因為我的工作做得很好，而且因為癌症我學會了去要求。我覺得我可以問，這對我來說是一個新的學習過程，在某種程度上是一種授權。一天只有那麼幾個小時，所以我總是提前考慮今天什麼時候可以進行自我療愈。我把它安排在我的日程安排中，比如，我可能會在去赴約的車上做，或者在出差的飛機上做，但我總是遵循我的慣例，沒有藉口。

### 你也去亞洲和其他國家舉辦研討會？

我與大學、學校或公司合作舉辦的研討會，旨在管理我們在中國工作時所感受到的壓力。我通過給他們一些工具或練習來幫助他們，這些工具或練習與靜心禪定或正念有關。在我為中國設計的研討會上，大約有 400 人報名參加，現場我們進行了短時間的正念訓練：例如當你吃飯、走路、說話和聽音樂時的短暫片刻。另一部分是我試著找出每個人天生的力量和才能的地方，尤其是當我在大學或公司工作的時候。我使用像力量尋找者評估這樣的工具，我們總是在研討會開始時尋找人們的優點，而不是提出他們需要改進的地方。「力量發現者」會幫助你發揮自己的優勢和才能，並努力使它們發揮到極致。

### 你未來的計劃是什麼？

五年來，我一直努力幫助其他癌症患者將改變融入他們的生活，以幫助他們邁向康復之路。當我被確診的時候，我必須自己學習所有的東西，我不得不閱讀像我之前提到的那本書，這讓我想知道為什麼沒有平台提供有關如何將其他康復過程融入生活的信息。當你被確診後，和你的醫生談了一個小時，你帶著生活中的新現實回家。我開始思考現在對我來說什麼是正確的決定，我有包括手術在內的治療路徑，我應該遵循嗎？我自己能做什麼？沒有人告訴我，所以我只能自己去瞭解生活方式的改變，比如食物、綠茶、冰沙和姜黃。開始我花了大約四個月的研究和理解我需要的改變，比如在日出時氧含量最高的清晨鍛鍊，或者為什麼自我療愈之所以如此重要，因為它的頻率，連接了視覺和我們的思維，如此強大是因為我們的細胞能接受



更深層次的頻率。我想知道為什麼當你得到診斷的時候這些信息沒有告訴病人？你有一個治療計劃，但沒有一個應用程序或門戶網站可以在其中訪問此類信息，可以登錄並在其中有一個視頻解釋你可以做什麼以及診斷意味著什麼。所以我希望這能成為現實，致力於開發醫療保健解決方案。我還想在治療方面的這方面進行更多的發展。我覺得一個 App 可以幫助分享這種知識，但是也可以進步，因為癌症在診斷和治療後不會停止。它變成了一段旅程。20 年前有病人告訴我他們得了癌症，現在已經治癒了，你也知道了他們的故事，這讓我感到很有動力。

我希望其他患者能夠相互聯繫和分享，同時也能獲取他們關於健康狀況和結果的數據。每年都有 18,000,000 個新的癌症確診病例，肯定有很多病人，像我一樣，被診斷出同樣的病症，我想讓我們大家更加團結起來。因此，我想創建一個應用程序，讓新患者可以尋求這些知識，諮詢意見，學習我們可以為自己做些什麼，也可以創建關於不同疾病的子社區，在那裡我們可以分享我們的進展，還可以實時捕獲數據，因為在某種程度上，我們都是科學家，我們都可以相互學習。如果一個大的社區正在改變同樣的生活，並且有明顯的進步，我也願意在未來圍繞它做研究。一個應用程序可以幫助我們捕捉數據，讓我們有一天能夠瞭解如何在世界上預防癌症和消除癌症。在我們的世界裡，關於如何與癌症和平相處的患者教育是絕對缺失的。

### 你對一個更快樂、更健康的世界的願景是什麼？

我們生活在與地球更為平衡的環境中。每個人都可以開始平衡自己的情緒，學會不做出反應和傳播負面能量，因為當我們讓自我佔據了我們的生活，我們就會製造很多痛苦。我的願景是，有一天，每個人都能理解我們對彼此的巨大影響，我們每個人都有自己的責任，為創造一個和平的社會和更好的生活環境做出更多的努力。我想創建一個人類教育項目，在那裡人們可以學習如何改變自己和自己的生活，把平衡帶入我們的生活方式。

Peace with cancer, there is always hope!  
與癌症和平相處，總有希望！

For more information please contact:  
Yvonne Ulrich  
email: [email@meti-coaching.com](mailto:email@meti-coaching.com)  
Website: <http://www.meti-coaching.com/>  
Mobile: +49 151 23532677  
Instagram: [peaceoncancer](https://www.instagram.com/peaceoncancer)  
LinkedIn: [yvonne-ulrich-b2554b5](https://www.linkedin.com/in/yvonne-ulrich-b2554b5)

## 密宗修行

### TANTRIC PRACTICE

在密宗修行法中  
進行禪定活動時  
要口誦真言  
手結印契  
心觀佛尊  
當人類生命的三方面  
身、口、意如此和諧配合時  
將喚起宇宙的力量  
產生驚人的效果  
人就進入另一種實在

在密宗實踐中  
儀式、典禮起著重要的作用  
跪拜、吟唱梵唄、崇拜儀典  
都被視為禪定  
號角聲和法螺聲齊鳴  
梵唄聲、誦經、念咒聲此起彼落  
它是一切感官的祝典

佛教密宗或金剛乘  
乃大乘佛教的派支  
而藏傳佛教密宗  
取得最高度的發展  
通過修行密宗捷徑  
精通者在今世即可達到徹悟  
佛教密宗的究竟  
即在洞察、約束和轉化  
宇宙間的能動力量

禪定曾是佛陀本人  
在轉化過程中使用的方法  
在密宗或金剛乘中  
乃初步基本的實踐  
坐禪者進一步在心中  
構思形形色色的精神意象  
代表優美、忿怒等密宗神祇  
眾神與之密切結合  
指引他們完成心見過程  
通過與神和和諧一致  
以達到更高的意識狀態

在密宗修行法中  
進行禪定活動時  
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他是一切感官的祝典

——摘錄自：《護法與傳承》



In Tantric practice,  
while going through meditation,  
one needs to chant the mantras,  
to perform the mudras,  
and to visualize Buddhahood.  
As the composite of human being:  
body, mind and spirit are one,  
cosmic power will be evoked,  
huge effect generated,  
meditator then get into another reality.

In Tantric practice, ritual and ceremony constitute  
important effect.  
Worship, chanting, ritual are all deemed as  
meditation.  
Trumpet and sankha resound Mantras and chanting  
blend together as chorus.  
They represent holistic sensual blessings.

The Tantric Buddhism or Vajrayana is a sect of  
Mahayana Buddhism.  
Tibetan Tantric Buddhism has reached the peak of  
development.  
By practising Tantric Buddhism,  
enlightenment can be reached in this life.  
The essence of Tantric Buddhism is deep insight,  
self restriction and transformation to enhance the  
cosmic energy.

Meditation had been used by Siddhartha as process  
to transform to Buddhahood.  
In Tantric Buddhism or Vajrayana,  
it is the fundamental practice.  
The meditator then further constructs various mental  
images of the deities,  
some benign, some wrathful.  
By embodying within the deities meditator is guided  
to visualization process through harmonious unity  
with the deities, meditator reaches higher state of  
consciousness.

The way of Tantric Buddhism is During meditation,  
one needs to chant the Mantras to perform the  
Mudras,  
and to visualize Buddhahood.  
As body, speech and mind of human being  
harmoniously coordinated as one,  
cosmic energy will be evoked,  
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In Tantric Buddhism practice,  
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Worship, chanting and ritual are all deemed as  
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In ceremony, trumpet and sankha resound Mutras,  
chanting blend together like a chorus.  
They represent holistic sensual blessings.

## 藏傳佛教

### TIBETAN BUDDHISM

公元七世紀佛教從  
印度、尼泊爾、中國傳入西藏  
經過四個世紀的弘傳  
佛教在西藏發展成  
獨樹一格的藏傳佛教  
藏傳佛教派別很多  
主要有寧瑪派、噶舉派、薩迦派、覺朗派  
十五世紀宗喀巴  
兼容各派教義創立了格魯派  
格魯派最終取得全藏統治地位  
格魯派最具代表性的寺院有  
拉薩的甘丹寺、哲蚌寺、色拉寺、  
及日喀則的扎什倫布寺  
扎什倫布寺於 1447 至 1474 年間  
由宗喀巴弟子根敦珠巴所創  
並首任法臺獲班禪尊號  
後被追認為一世達賴喇嘛

一世達賴喇嘛圓寂時  
扎什倫布寺已頗具規模  
擁有僧侶 1600 餘人，大小佛殿 7 座  
四世班禪主持扎什倫布寺  
極具影響力  
與五世達賴一起平息了內亂  
確立了黃教的主導地位  
四世班禪圓寂後，五世班禪主寺  
1713 年康熙皇帝冊封五世班禪  
為「班禪額爾德尼」  
班禪意為大學者

額爾德尼意為寶

從此「班禪額爾德尼」名號  
由歷代班禪正式啟用  
扎什倫布寺便成為  
歷代班禪駐錫之地

「活佛轉世」制度  
是藏傳佛教的一大特點  
始於噶瑪噶舉派  
格魯派於 16 世紀中葉  
三世達賴採用此制  
第十世班禪於 1989 年圓寂後  
歷時六年多的尋訪  
選中堅贊諾布為  
十世班禪大師轉世靈童  
稱第十一世班禪額爾德尼

——摘錄自：《護法與傳承》



Buddhism was introduced into Tibet from India, Nepal and China in 7th century.

Throughout for centuries of dissemination, Buddhism was developed into unique Tibetan Buddhism.

Tibetan Buddhism was ramified into several sects notably Nyingmapa, Kagyupa, Sakyapa and Gelugpa.

In the 15th century Tsonkhapa absorbed all sects' doctrines founded Gelupa.

Gelupa became the dominant sect over Tibet. The four major monasteries of Gelupa are Ganden, Drepung and Sera monastery in Lhasa, and Tashilhunpo monastery in Shigatse.

Between 1447 and 1474 Tashilhunpo was founded by Dgehdundrugpa, a Tsongkhapa's disciple.

He became the first abbot who received the title "Panchen".

Later he was also named "Dalai Lama I"

By the time when Dalai Lama I passed away, Tashilhunpo was already of considerable size. With more than 1600 lamas and 7 buildings, Panchen IV as abbot of Tashilhunpo became very influential.

He suppressed inner revolts with Dalai Lama V and stabilized the supremacy of Gelupa sect. Panchen V, successor of Panchen IV, was granted by Emperor Kangxi in 1713 as "Panchen Erdeni", Panchen means "Great Scholar" and Erdeni means "Treasure". Since then, the title "Panchen Erdeni" has been officially inherited.

Tashilhunpo Monastery became the official seat of Panchen.

The succession of Living Buddhas by reincarnation as a major unique feature of Tibetan Buddhism was first adopted by Karma Kagyupa sect.

Gelupa later adopted it in mid-16th century.

During the reign of Dalai Lama III after Panchen X passed away in 1989, with more than 6 years of searching Rgyal-mtshan-nol-pu was identified as reincarnation of the late Panchen X, the living Buddha was respected as Panchen Erdeni XI.



## 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

## Claudia Sobrevila: The Beautiful Journey of an Environmentalist Bodhisattva

### 一位環保菩薩的美好之旅



Dzambing Cho Tab Khen (Alfredo Sfeir Younis) | Peace Media, Chile



Claudia has departed from this beloved planet. She left her material nature to fly with the great strength of the Spirit. With her smile and incalculable love, she has embraced that cosmic flight, as do the white eagles that fly over the mountains of Latin America. With its luminous awakening, she leaves us a great legacy of vision, mission and commitments with the Mother Earth. On this walk, we met by the grace, love, compassion, and wisdom of our dear and beloved Master Lama Gangchen Rinpoche. Yes, I remember it, as it was today, when we entered a bus to climb the beautiful and majestic mountains of

Tibet, to visit the Ganden Monastery. We visited so many countries, so many temples, so many sacred places ... We organized meditations for world peace in several countries of the world. We wrote so many texts and presentations on how to treat this Mother Earth, animals, native forests, birds, and all sentient beings. Your programs were and always will be an impeccable frontier of how we should live on this planet.

I know that elephants love you, and thank you, for what you have done. That's why you go hand in hand with Ghanesha. I know that thousands of communities love you, and will love you, for your love, your programs, and your great protection, as do great compassionate beings. I know that the indigenous peoples, and especially the Mayan People bless you, protect you, and give you a fire of sacred lights.

I know that our Master, your Master, Lama Gangchen Rinpoche loves you with all his soul. I know that it protects you and guides you, right now, towards the Great Shambala. I know that your Master puts his forehead with your forehead to pass the Bardo and enter that Buddha light that we need so much. I know that your Master supports you in this flight, in this take off, in this encounter with the Sacred and Eternal Balance. I know that your Master envelops you with the words of the most sacred texts that have been written in Buddhism. I know that your Master puts on you His vigilant and alert hands, so that you don't miss any moment of transformation towards the Last Light. I know that your Master blows on you with that breath of the Divine and Final Healing, so that your pure soul becomes the Buddha body and the Buddha mind. I know that your Master takes your hand to soak you in everything that is sacred and worthy of embracing. I know that your Master gives you the golden keys of those precious memories in your walk on the planet. I know that your Master is giving you all the secrets you need to dissolve in that eternal and infinite light.

Claudia Sobrevila

Fly to the heavens, enveloped by the Great Consciousness of true love and compassion. Fly to the purest spaces that the Divine Light can create for those who were mandated on this beautiful planet. Fly to Shambala as do so many enlightened beings who dedicated their lives to others. Fly to meet your father, a being who dominated the art of living. Fly to establish the spaces of the new life that is approaching all of us on this planet. Fly to embrace the divine spirits of all sentient beings and nature. Fly to listen to the choir, and sacred music, that all the birds on the planet trill for all you have done to protect them. Fly with the wind that moves the waters of the oceans, and which allows all of us to reach infinite distances.

My dear Claudia fly! Doña Claudia, as Grandfather Fermín Gómez and the great Mayan priest of Guatemala, and all the priests with whom she performed sacred fire ceremonies told her. I cannot forget the many sacred altars that we traveled with the Taita Fermín. How many fire pujas we made in the most sacred corners of this world. You are always aware of how great it was not to contaminate this energy so important for life on this planet. We are all making fires to warm our sad and desolate hearts for your sudden departure from this material world. The great fire has spoken in so many ways these days. I know that you have also walked the world of indigenous peoples. Today is the time to bathe in the waters of wisdom and eternal cosmivision of these peoples.

Thanks for walking together for so many years. Thank you for sharing so many spiritual moments. Thank you for helping me to open doors in this closed material world. Thank you for those important moments in our human and spiritual transformation. Do not worry about the communities you loved so much, since we will follow that legacy. Do not worry about women's organization for the healing of the earth, because we will continue to support all that. Do not worry about the Amazon, because we will protect it and fight hard for it. Don't worry about elephants, because we won't let people to kill them. Do not worry about wildlife on all continents, because we will know how to change the destiny of this humanity.

With lots of love.

克勞迪婭（Claudia）已離開這個她深愛的星球。她離開了物質世界，以聖靈的強大力量飛翔。她帶著微笑和無法估量的愛，擁抱了那次宇宙飛行，就像飛過拉丁美洲山脈的白鷹一樣。憑藉其明亮的覺醒，她為我們留下了偉大的願景、使命和承諾。在這條路上，我們與親愛的大師喇嘛剛堅仁波切的恩典、愛、同情和智慧相遇。是的，就像今天一樣，當我們坐上巴士去攀登美麗而雄偉的西藏山脈，參觀甘丹寺時……我們參觀了那麼多國家，那麼多寺廟，那麼多聖地……我們在世界幾個國家組織了世界和平的冥想活動。我們撰寫了許多有關如何對待這個地球母親、動物、原始森林、鳥類以及所有眾生的文章和報告。您的項目過去是，將來也將永遠是我們如何在這個地球上生活的無可挑剔的前沿。

我知道大象愛您，並感謝您所做的一切。這就是為什麼您與 Ganesha（象神）攜手共進的原因。我知道成千上萬的團體愛您，因為您的愛、您的計劃、您的

保護，就像富有偉大的同情心的人一樣。我知道土著人民，特別是瑪雅人民會祝福您、保護您，並給您點燃神聖之光。

我知道我們的師父，您的師父——喇嘛剛堅仁波切全心全意地愛著您。我知道他可以保護您並立即引導您前往大香巴拉。我知道您的師父把他的額頭和您的額頭放在一起，穿過 Bardo（中陰），進入我們非常需要的佛光中。我知道您的師父在這次飛行中，在與神聖和永恆平衡的相遇中幫助您。我知道您的師父用佛教中寫的最神聖的文字來裹住您。我知道您的師父會把警覺的手放在您的身上，這樣您就不會錯過任何朝向最後的光轉變的時刻。我知道您的師父用神聖和最終療癒的氣息吹向您，使您的純淨靈魂成為佛陀的身體和佛陀的心靈。我知道您的師父會牽著您的手讓您沉浸在一切神聖的、值得擁抱的事物中。我知道您的師父為您提供了在這個地球上漫步的那些珍貴回憶的金鑰匙。我知道，您的師父正在向您提供您需要解決的所有秘密，您需要在那永恆和無限的光中溶化。

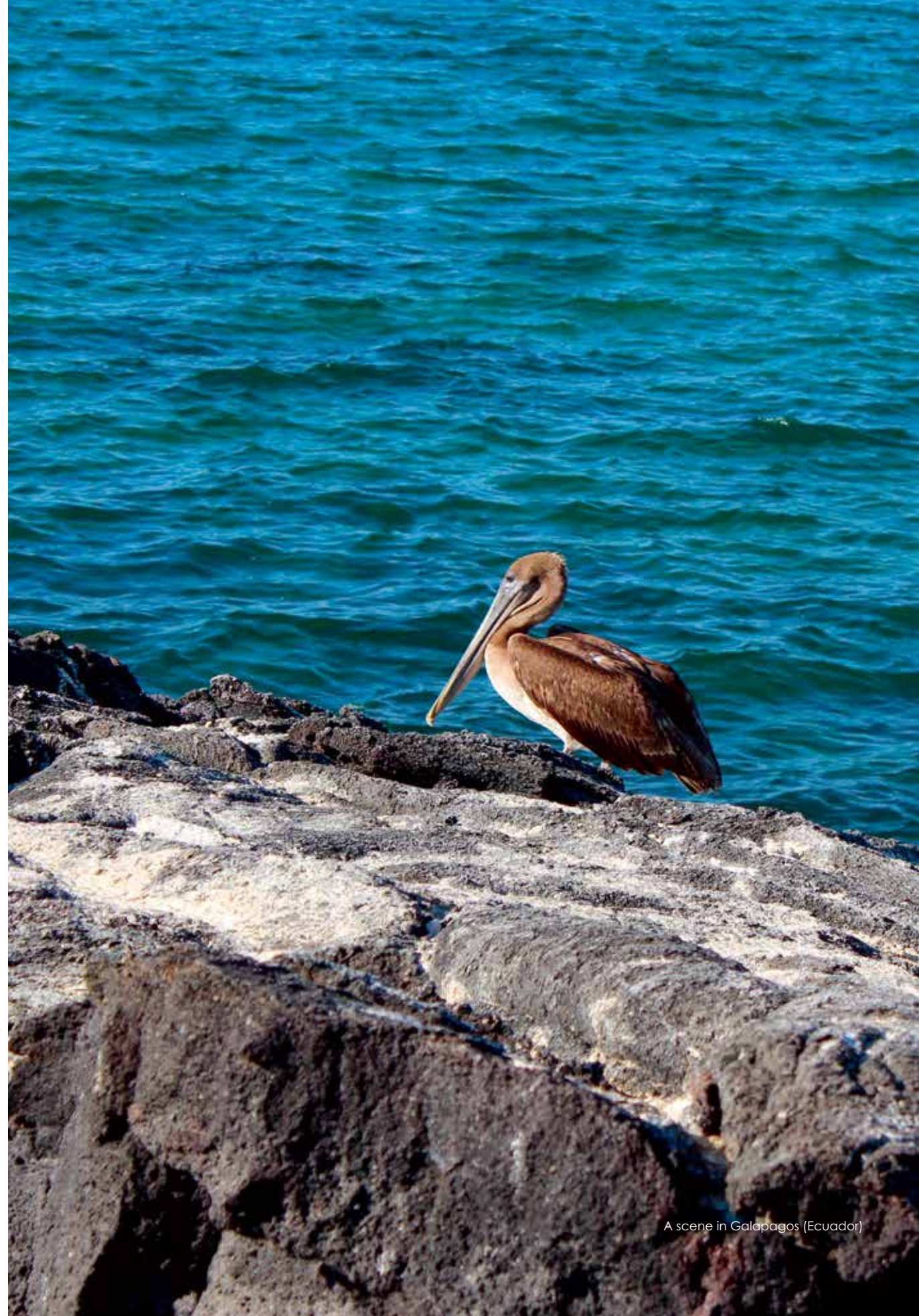
飛向天堂，被真愛與同情的極大意識所籠罩。飛向神聖之光可以為這個美麗地球上受命的人創造最純粹的空間。與許多將生命奉獻給他人的開悟的人一樣，飛向香巴拉。飛去見見您的父親，這是一個主宰生活藝術的人。飛去建立新生命的空間，這個星球正在接近我們所有人。飛向擁抱所有有情眾生和大自然的神聖靈魂。飛來聆聽唱詩班和神聖的音樂，保護您所做的一切，使地球上的所有鳥類都顫栗。隨風飛翔，讓海洋的水移動，讓我們所有人都能到達無限的距離。

我親愛的克勞迪婭（Claudia）！ Doña Claudia，祖父 Fermín Gómez 和危地馬拉偉大的瑪雅祭司，以及所有與她一起進行聖火儀式的祭司告訴她的那樣。我不能忘記我們與 Taita Fermín 一起旅行過的許多神聖的祭壇。在這個世界上最神聖的角落裡，我們做了多少次火供法會。您始終知道，沒有污染對於地球上的生命是多麼巨大重要的能量。我們都為您突然離開這個物質世界而生火，以溫暖我們悲傷和淒涼的心。這幾天，這場大火在很多方面都說明了這一點。我知道您也走過了土著人民的世界。今天是沐浴在這些民族智慧之水和永恆宇宙觀中的時候。

感謝您這麼多年一起陪我走過。感謝您分享如此多的精神時刻。感謝您幫助我在這個封閉的物質世界中打開了一扇門。感謝您在我們人類和精神轉型中的那些重要時刻。不要擔心您如此鍾愛的社區 / 團體，因為我們將遵循您的遺願。不要擔心婦女康復組織，因為我們將繼續支持這一切。不要擔心亞馬遜，因為我們會保護它，並為之努力奮鬥。不要擔心大象，因為我們不會讓人們殺死它們。不要擔心所有大陸上的野生動物，因為我們將知道如何改變人類的命運。

給您我無盡的愛。

# Claudia Sobrevilla



A scene in Galapagos (Ecuador)

## Peace Environment 和平環境



Claudia Sobrevila | Peace Media USA



One of the major reasons why environmental degradation is taking place at an accelerated pace in China and in the world is because most of the population (urban and rural) and decision makers (national and local) are ignorant about effects of environmental degradation on health, on natural environment and on future generations. Modern urbanized societies that have high consumption rates and technologically driven are becoming more isolated from the natural cycles of life and the environment. They are losing touch with the beauty of nature and fail to recognize they

could have improved health if they preserve the environment, natural habitats and ecosystems. The solution to avoiding further environmental damage and destruction is if human consciousness is increased so that people become less ignorant about harmful actions to the environment and ultimately to themselves. This request for proposal to China Environmental Awareness Campaign is so timely. We believe Peace Media can contribute to this important campaign to China.

China has several serious environmental problems that can be divided as following.

Pollutions of water and air. Sulfur dioxide and pollution levels are high in large cities. Acid rain is becoming more serious in South China. Solid waste disposal problems are difficult for most municipal and local government to handle. Although health expectancy of Chinese has increased, the number of environmental illnesses is growing. In Beijing, lung cancer death rate has climbed 200 percent over the last twenty years. The relation of respiratory illnesses and birth defects caused by deterioration of the environment is a topic which badly needs further study.

The Shenyang City Health Department found that birth defects in maternity wards at four Shenyang hospitals doubled from 9.9 percent in 1970 to 19.73 percent in 1980. Investigators found that in Shenyang region birth defects are twice as frequent in areas with polluted irrigation water than in areas where irrigation water is clean. Digestive ailments were clearly higher also.

Land erosion, water shortage, river sedimentation and desertification in China demonstrate natural conditions are very fragile and the climate is harsh. There is widespread of water shortage and Chinese people have little arable land areas given their population density. China loses much land to erosion and many parts of China are becoming like deserts. Chinese farming is still very precarious with massive use

of pesticides and fertilizers with limited organic farming. Agricultural research and development is focused on production while neglecting the essential areas of food processing, transportation and storage.

The loss of natural habitat, forest, biodiversity. China is one of the most richly endowed nations on earth in terms of biological and ecological resources. This richness is shown in absolute number of wild species, but also of domesticated crops (rice, tea, animals) and herbal medicines (5,000 used plants out of 30,000 total plant species). But these biological riches occur in a land of 1.3 billion people with the result that over 15% of plants are threatened to extinction. Over exploitation of forests and destruction of plant life resulted in annual rainfall reductions of 15 to 20 percent in 46 counties of Sichuan Province. After much of the forest in southern Anxing in Heilongjiang Province (on the Siberian border) was destroyed, annual rainfall dropped from 680 mm to 380 mm. About one-third of China's grasslands are seriously damaged -- and the size of the damaged area continues to grow.

There is alarming threat to cultural heritage sites. Many of China's sacred sites not only preserve development of earth's history, but also the cultural sediment of human history. Cultural heritage sites reflect the relationship between man and nature in China. In ancient times, these places were considered the medium through which people can learn the truth, beauty, harmony and cultivate spiritual perfection. Culture has been accumulated through thousands of years. China has innumerable national scenic locations such as sacred mountains, monasteries, caves, rivers, lakes, walls, statues that are masterpieces of both nature and ancestors. They are not only assets for China but also for the world at large. These sites are susceptible of being destroyed due to ignorance about their value. So it is imperative to raise the level of awareness of these riches to the general public and decision makers.

In Summary, China is at ecological and cultural crossroads. The two interrelated because they are both "Healthy Roots of Sustainable Development". "We need to clearly understand – saving the land means saving ourselves" as said by author of "Science and Education for a Prosperous China".

Chinese ecological problems arise from natural circumstances and became worse because of uneven development from place to place. We must quickly move to understand China's resources and Chinese ecological crisis. We must count on the efforts of one billion people to find the road to sustainable development. We should not be frightened by the alarm bell. Hearing the bell but not responding to its warning would be truly frightening!





中國乃至世界範圍內環境惡化速度加快的主要原因之一是因為大多數人口（城市和農村）和決策者（國家和地方）都不了解環境惡化對他們的影響：自己的健康、自然環境和子孫後代的健康。具有高消費率和技術驅動的現代城市化社會，越來越與自然的生活和環境循環隔離，它們與自然之美失去聯繫，並且認識不到如果他們能夠改善健康狀況，保持了純淨的環境以及自然棲息地和生態系統的重要性。避免進一步的環境破壞和破壞的解決方法是，提高人們的意識，使人們了解自己的行為對環境乃至最終對自己造成的危害。這項關於「中國環境意識運動」的提案要求非常及時，我們相信「和平文創」可以為這項非常重要的「中國運動」做出重要貢獻。

中國有幾個嚴重的環境問題，這些問題可以分為以下幾種方式：

水和空氣的污染。中國大城市的二氧化硫和污染水平很高。每年華南地區的酸雨都越來越嚴重。大多數市政府和地方政府也難以處理固體廢物處理問題。儘管中國人的健康期望不斷提高，但環境疾病的數量也在增加。在北京，過去二十年來，肺癌死亡率上升了 200%。呼吸系統疾病和先天缺陷與環境惡化之間的關係是一個亟待進一步研究的課題。

沈陽市衛生部門發現，四家沈陽醫院的產科病房出生缺陷率在 1970 年的 9.9% 到 1980 年的 19.73% 之間翻了一番。調查人員還發現，在沈陽地區，受灌溉水污染的地區的出生缺陷率是兩倍。比灌溉水乾淨的地區要多。消化系統疾病也明顯更高。

土地侵蝕、缺水、河流沉積和沙漠化。中國的自然環境十分脆弱，氣候惡劣。普遍存在水資源短缺，考慮到人口密度，中國人的耕地面積很少。中國很多土地正遭受侵蝕，而且中國的許多地方正變得像沙漠。由於大量使用農藥和化肥以及有機農業非常有限，中國的農業仍然非常不穩定。農業研究和開發的重點很少，因為它主要集中在生產上而忽視了食品加工，運輸和新鮮存儲的重要領域。

自然棲息地，森林和生物多樣性的喪失。就生物和生態資源而言，中國是世界上最富有的國家之一。這種豐富性體現在野生物種的絕對數量上，也體現在馴化的農作物（大米、茶、動物）和草藥（30,000 種植物總數中的 5,000 種二手植物）中。但是，這些生物財富分佈在 13 億人口的土地上，其結果是超過 15% 的植物面臨滅絕的威脅。過度開採森林和破壞植物生命導致四川省 46 個縣的年降雨量減少了 15% 至 20%。黑龍江省安興市南部（西伯利亞邊界）的大部分森林遭到破壞後，年降雨量從 680 毫米降至 380 毫米。中國約有三分之一的草原受到嚴重破壞—受損區域的規模繼續擴大。

對文化遺產遺址的威脅。中國的許多聖地不僅保存著地球歷史的發展，而且還保存著人類歷史的文化底蘊。文化遺產遺址反映了中國人與自然之間的關係，關於這種關係還沒有發現很多。在遠古時代，這些地方被認為是人們聆聽真理、美麗、和諧並培養精神完美的媒介。文化已經積累了數千年。中國擁有無數的國家級風景名勝區，例如神聖的山脈、寺廟、洞穴、河流、湖泊、牆壁、雕像，是自然和祖先的傑作。它們不僅是中國的財富，也是整個世界的財富。這些遺址很容易因其價值的無知而遭到破壞，因此必須提高公眾和決策者對這些財富的認識水平。

總而言之，中國正處於生態和文化危機中。兩者不可分離，因為它們都是「可持續發展的健康根源」。《科學和教育促進繁榮的中國》的作者說：「我們需要清楚地理解—節約土地就意味著自我保護。」

中國的生態問題源於其自然環境，由於各地發展的巨大不平衡而變得更加嚴重。我們必須迅速採取行動，以了解中國的資源和中國的生態危機。我們必須依靠十億人的努力尋找通往可持續發展的道路。我們不應被警鐘嚇到。但是，聽到鐘聲，不聽從它的警告，那才是最可怕的！

注：此文作為 2010 年 Peace Media 參加「推動中國環保意識活動」之宣導文

## 祖先精神的召喚 Call of Ancestor Spirit



李珍 | Peace Media, China

今年8月，網上各大媒體相繼報道了亞馬遜雨林被大火持續燒毀的新聞，亞馬遜熱帶雨林有著「地球肺部」之稱，它為地球提供著充足的氧氣，維持著地球上的生命，對幫助遏制氣候變化有著至關重要的作用。這片被焚毀的熱帶雨林中居住著一群守護者（土著部落），他們祖祖輩輩用生命捍衛森林，但事實上掠奪者為清理土地而縱火燃燒了森林，從而迫使他們離開（雨林）家園。當英國《鏡報》記者克里斯·巴克丁（Chris Bucktin）採訪麥齊河沿岸「Piraha」游牧部落的首領伊奧安時，他說：「當你砍伐樹木、燒毀土地、把我們趕出家園時，這是對我們祖先精神的攻擊。當你這樣削弱土地時，它就會開始死亡。如果土地死了，如果地球死了，那麼我們就沒有人能活下去，我們也都會死。你為什麼要這樣做？為什麼？」伊奧安的反問觸動了我，祖先精神到底是什麼？為何遠在中國西南邊陲的土著彝族和巴西土著「Piraha」都有著共同對祖先精神的守護，這將會是一種什麼樣的精神？為此我們需要找到答案。



彝族畢摩（祭司）



彝族龍樹



神廟的神靈像



彝族神廟

彝族是中華古老而文明的民族，它最初由遠古氏羌遷徙而形成，從游牧民族變遷到山地民族。彝族居住在高山海拔地帶，族人聚集的村落四周有著茂密的樹林，常年蔥郁的植被為族群提供著充足的水源、獵物、野生菌等食物，為了能夠抵禦自然災害帶來的困境，各個村落的樹林里通常都設有神廟、神樹，這些一年四季樹木茂密的地方被稱為「風水林」。風水林是族人們用生命維護的地方，神廟中供奉著神靈，神靈保佑著人畜平安、五穀豐登、草木茂盛；風水林中還要選一棵形似飛龍的大樹，意為「龍樹」，龍樹意味著接通天地的樹，是族人們居地飲用水源的保障；每年七、八月份，族人們就由畢摩（祭司）引領到山林選一棵神樹祭拜，稱為「狩獵堂」，祭拜完神樹後，族人才能動身到森林中追捕獵物。彝族先民們認為：宇宙中的一切生命本源都是由雌雄平衡產生的結果，如日是雌的，月是雄的；地是雌的，天是雄的；自然界中的草、樹、石、河流、山崗等等一切都有雌雄之分，人類要想獲得生命持續、子孫綿延就不可破壞一切自然萬物的生長循環規律。在彝族的古籍文獻和口傳史中，大量出現了早期人類破壞自然界，而受到洪水、暴雪、乾旱、地震等災難懲罰的記敘。彝族祖先用文化記憶凝結成的智慧告誡後人，不能破壞自然界中一草一木、一花一石的平衡，如果人類不存善良之心，使貪欲心泛濫，自然災害的來臨終將使人類散失共有家園，走向地球黑暗。

祖先精神在召喚著我們，它在喚醒人類對地球災難經歷過的共同記憶，地球是人類共有的家園，我們要對自然萬物心存敬畏，地球黑暗什麼時候來臨，我們不知道，但克服內心黑暗的恐懼卻是人類的智慧和責任，願地球上的我們守護好每一片綠洲淨土，讓人類智慧文明的光芒照耀著每個人內心的安寧與祥和！

# Ancestor Spirit



彝族石神



彝族石神

In August this year, major media on the Internet successively reported news that the Amazon rainforest was continuously being burned by fire. The Amazon rainforest is known as “lungs of the earth”. It provides sufficient oxygen to the earth and maintains life on the planet. It plays a vital role in helping to stop climate change. In the report, a group of indigenous tribes were living as guardians in the burned tropical rain forest. Their grandparents used their lives to defend the forest. In fact the predators set fire to clear the land and forced them to leave rain forest home. When British Mirror correspondent Chris Bucktin interviewed Ioan, leader of the “Piraha” nomad tribe He said: “This is an attack on the spirit of our ancestors. When you weaken the land like this, it will start to die. If the land is dead, the earth is dead, then no one can live, and we will all die. Why do you do this? Why?” Ioan’s questioning touched me. What was the spirit of the ancestors? Why does the indigenous Yi people far from the southwestern border of China and the Brazilian indigenous “Piraha” have common guardianship of the ancestral spirit and what kind of spirit will this be? For this we need to find the answer.

There was an ancient and civilized nation of China. It was originally formed by the migration of ancient Qiang from nomadic to mountains. The Yi people live on high mountains and high altitudes. The villages where the people gather are surrounded by lush forests. The lush vegetation throughout the year provides sufficient water, prey, wild mushrooms and other food for the ethnic groups. In order to be able to withstand the plight brought by natural disasters, various villages in the woods, there are usually temples and sacred trees. These densely wooded places are called “fengshui forests” throughout the year. Feng Shui Forest is a place where people use their lives to protect.

The gods are enshrined in the temple. The gods bless the safety of people and animals, the grain is abundant, and the vegetation is lush. In the Feng Shui Forest, a big tree like a flying dragon is also called “Dragon Tree”. The trees that connect heaven and earth are the guarantee of drinking water sources for the people’s residence. Every year in July and August, the people are led by Bi Mo (priest) to the mountain forest to choose a god tree to worship, called “hunting hall” After the worship of the god tree, the tribe can set off to hunt the prey in the forest. The ancestors of the Yi nationality believed that all the origins of life in the universe are the result of balance between male and female, such as the sun is female and the moon is male; the land is female and the sky is male; grass, trees, stones in nature, Rivers, hills, and so on are all male and female. If human beings want to have a sustainable living and long-term descendants, they must not destroy the growth cycle of all natural things. In the ancient books and oral history of the Yi people, a large number of narratives of early humans destroying nature and being punished by disasters such as floods, blizzards, droughts, and earthquakes. The ancestors of the Yi people warned future generations with wisdom condensed from cultural memories. They cannot destroy the balance of grass, trees, flowers, and stones in nature. In the absence of good hearts, greed will inevitably overflow. Mankind will lose their homes caused by natural disasters. The Earth will turn to total darkness.

The ancestral spirit is calling us. It is awakening common memory of human beings to the disaster of the earth. The earth is the homeland of mankind. We have to be in awe of nature and all things. We do not know when the earth’s darkness will come, but we have to overcome the darkness inside. Fear is the wisdom and responsibility of human beings. May people on earth take care of every oasis and pure land, and let the light of human wisdom and civilization shine on peace and harmony of everyone’s heart!



## 亞馬遜雨林大火

# Amazon Rainforest Fire



顧煒 | Peace Media, China

今年八月二十日的晚上，我和平時一樣隨意地刷著朋友圈，從滾動著的勵志成功、股市房市、旅行購物等充斥著現代商業氣息的信息中，忽然以下這則別樣風格的消息印入眼簾。

不久，各大網頁刊出這條震驚了全世界人民的國際新聞——亞馬遜雨林失火，照片中被燒焦的小動物還維持著它們生命最後一刻的姿勢，衛星圖中斑駁的一片片焦黃都揭露著亞馬遜雨林失火的慘狀。國際社會批判巴西政府的不作為，在西方國家的壓力下，巴西總統對此採取了措施，但是這成為了焦土的一片翠綠已然無法逆轉。

更加令人痛心的是，這場火災竟然是巴西政府為了增加國民收入默許的結果；更可笑的是還有分析稱，這次火災是因為中美貿易戰帶給了巴西農業市場機會，他們為了把握住機會耕種出大量的農作物因此毀林造田。

據數據顯示，自 1978 年以來，已經有 70.5 萬平方的雨林被摧毀。如果以這種趨勢持續下去，亞馬遜雨林很可能會在一百年內就消失。然而作為世界上最大的雨林，亞馬遜調節地球環境的方面發揮著至關重要的作用。被稱為「地球之肺」的亞馬遜雨林產生了地球大氣中 20% 的氧氣。那麼如果它消失了，對於全人類無非是一個毀滅性的打擊。

諾貝爾物理學獎獲得者楊振寧曾經在一次公開對話中說：「我常常想，如果邀請愛迪生來到現在的時代，他會多麼驚訝?!」的確，他一定會欣喜於科技進步給人類社會帶來的種種方便，也會驚訝於軍事核競賽、經濟政治全球的登峰造極。那麼當他看到亞馬遜雨林這場人為縱火的慘劇，他會不會為此放下創新實驗，扼腕嘆息呢？

如今，人類文明已經是空前的發達，但人類卻在自己發明的全球化政治經濟體系中，集體無意識地一點點毀掉自己賴以生存的最根本條件——自然生態。

剛堅活佛曾說過：「內心的平和是人類和平最堅實的基石。」人類個體的心靈平和相對容易達到，但由人類發明的這個全球化的系統卻少了似生命體般的心靈自覺，它就象 AI，智能雖超越人腦，而溫度卻遠低於人心。如果任由這種

趨勢發展下去，缺乏有效地制衡，我們人類將是用自己的智慧毀滅掉自己。

在面對冰山大面積融化，全球氣候變暖，霧霾的大面積入侵等一系類事件中，人類都表示要環保要熱愛環境，但事實上真正做到的又有幾成？面對這個問題，人類給出答案是顯而易見的，在經過短期的氣氛渲染下，人類還是會選擇於對自己而言更加便捷的生活方式。所謂的環保意識隨之拋擲腦後。

這次的亞馬遜雨林大火揭露出來的人性以及全球面臨的環境問題已經顯而易見了。最後我衷心地期望人類今後的社會系統能更完善，不是軍事，經濟，政治制度，科技的體系，而是在生態環境的可持續化和諧發展層面。因為只有在自然和現代科學相輔相成的基礎下，人類生活環境才能得到質的提升。





In the evening of August 20 this year, I as usual was casually browsing through the information circulated among group of friends to see if there is any update. Apart from the usual messages of inspirational cases, performance of stock market and real estate, travel and shopping that basically dominate modern businesses, I was caught by news of a different kind. The rainforest was on fire. Satellite photos revealed the devastated scorched situations. The Brazilian government was criticized by international communities for their inaction. Unfortunately, the devastated lush rainforest was burned down and became an irreversible tragedy.

What's more heartbreaking is that the fire was a consequence of policies set by Brazilian government in order to enhance agricultural opportunities due to recent Sino-US trade war. They burnt down the forest to create massive spaces for farming.

According to data, 705,000 square meters of rainforest have already been destroyed since 1978. Should this trend continue for another year, Amazon Rainforest is likely to disappear in a hundred years. As the world's largest rainforest, the vital role of Amazon in regulating global environment is not to be ignored. Amazon Rainforest is known as the "lung of the earth". It produces 20% of oxygen in the earth's atmosphere. If the forest disappears, it will be a devastating blow to all humanity.

Nobel Laureate in Physics Yang Zhen Ning once said, "I often wonder how surprised it will be should Thomas Edison be present today!" Indeed, he would certainly be delighted to see the advancement of science and technology in human society. It also brings surprises at the peak of military nuclear race as well as economic and political globalization. So should he see the tragedy of arson in the Amazon rainforest, will he let go of his innovative experiments and sigh with regret !

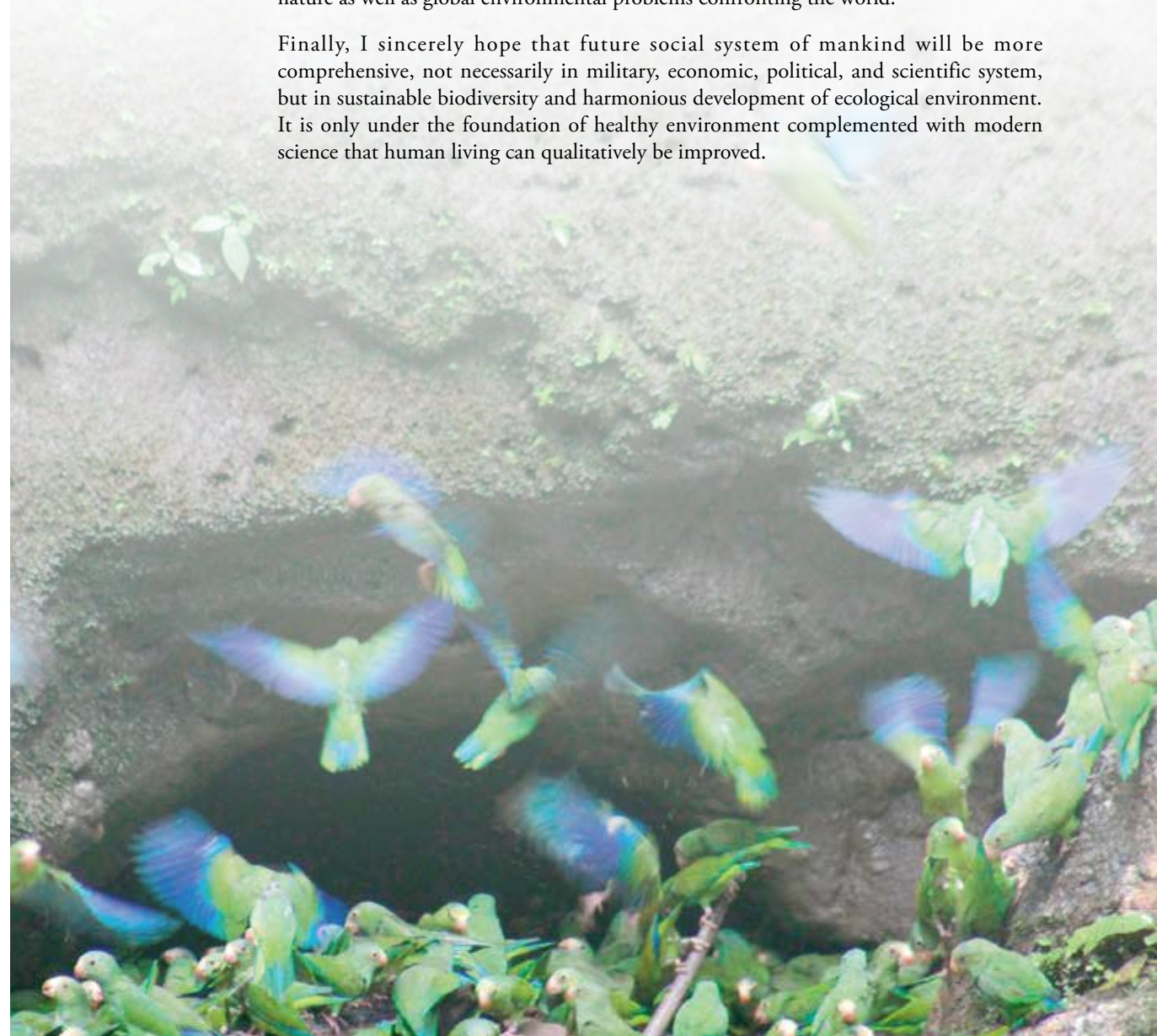
Nowadays, human civilization has unprecedentedly developed. However, along with modern globalized political and economic system, human beings have unconsciously been destroying the fundamental conditions for survival – natural ecology.

Lama Gangchen Rinpoche said, "Inner peace is the most solid foundation of world peace." Peace of mind of individual is relatively easy to achieve, but global system devised by the society lacks the consciousness of the mind like a living body. It is just like an artificial intelligence. Although the function surpasses human brain, the temperature is much lower than human heart. If this trend is allowed to continue without effective checks and balances, we humans will destroy ourselves with our own wisdom.

Confronted by large-scale melting of icebergs, global warming and smog pollution, human beings have expressed awareness of the devastating environment. But in reality, what is the percentage among those will take action? Solution conceived by humans in confronting this problem is obviously limited. Humans nevertheless continue the shortsighted ways in adopting apparently convenient but unsustainable ways of living. The noble environmental awareness is neglected.

The recent fire and burning of Amazon rainforest clearly exposed the faults of human nature as well as global environmental problems confronting the world.

Finally, I sincerely hope that future social system of mankind will be more comprehensive, not necessarily in military, economic, political, and scientific system, but in sustainable biodiversity and harmonious development of ecological environment. It is only under the foundation of healthy environment complemented with modern science that human living can qualitatively be improved.



## 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

# Peace Media

# Oracle Bone Art 甲骨文藝術



Ouyang Keliang (歐陽可亮)

At the beginning of the 20th century, the discovery of oracle bones brilliantly illuminated a page in Chinese cultural history. It dazzled the eyes of archaeologists in the world. After 60 years of their presence, oracle bone ideographic art has enhanced the aesthetic aspect of life in a number of oriental as well as occidental homes in the form of scrolls and decorative strips of poems and parables.

Oracle Bones are tortoise shells and animal bones used during the Shang Dynasty (1766-1121 B. C.) to record divination, weather, calendar, hunting and great historical events. The inscriptions, which are the oldest known Chinese writing were carved on the oracle bones and colored with cinnabar.

In 1899 A.D. Wang Yi-jung, an archaeologist, recognized those tortoise shells to be oracle bones, and a scholar by the name of Liu Tieh-yun succeeded in deciphering some of the pictograms on those shells. In 1928, the Academia Sinica dispatched a team

of prominent Chinese archaeologists, headed by Dr. Li Chi, to commence systematic excavations in the little village near Anyang, Honan. According to the record, 96, 118 pieces of oracle bones had been unearthed, of which more than one half are scattered all over the world. So far, 200 odd books have been published about 42, 005 pieces in the past few decades. The rest, about 54,113 pieces are in the hands of collectors and museums in many countries. Up to now, only 1,377 ideograms or characters have been deciphered from the bones, but the written language of the Shang Dynasty must have had more characters. Therefore, it is my fervent hope that orientalist of the world pursue this knowledge by exchanging whatever research materials at hand.

Since the grammar used on the oracle bones is extremely difficult to understand, Chinese literate begin to employ only the idea-grams to write poems, maxims, and scrolls. Six books have been published along this line. This is but a small fraction of oracle studies.



Oracle Bone



Wang Yi-jung (王懿榮)  
1845-1900



Liu E (劉鶚) 1857-1909



Dr. Li Chi (李濟博士)  
1896-1979



董作賓 (1895-1963)



高風亮節 涕竹舟般人東渡美洲三千年 歐陽可亮作 1980

二十世紀初，甲骨文的發現，在中國文化史上留下了輝煌的一頁。它使考古學家們對世界的目光眼花繚亂。甲骨文表意文字藝術出現60年後，以捲軸、裝飾性的詩歌和寓言的形式，在許多東西方家庭中提升了生活的審美層面。

甲骨文是龜甲和獸骨，使用在商朝(公元前1766-1121)記錄占卜、天氣、日曆、狩獵和偉大的歷史事件。這是中國已知最古老的文字，刻在甲骨上，並用朱砂著色。

1899年考古學家王懿榮(Wang Yi-jung)認為這些龜甲是甲骨，劉鐵雲(Liu Tieh-yun)成功地破譯了龜甲上的一些象形文字。1928年，中央研究院派出由李濟博士(Dr. Li Chi)率領的中國著名考古學家團隊，在河南安陽附近的一個小村莊里進行系統的發掘工作。據記載，出土的甲骨文有96,118片，其中一半以上散落在世界各地。到目前為止，在過去的幾十年里，已經出版了200多本書涉及大約42,005片。剩下的大約有54,113片收藏在許多國家的收藏家和博物館手中。迄今為止，只有1377個象形文字被從骨頭上破譯出來，但商朝的書面文字肯定有更多的文字。因此，我熱切希望世界上的東方學者通過交換手頭的任何研究資料來研究這些知識。

由於甲骨文的語法極其難懂，中國文人開始只用表意文字來寫詩、格言和捲軸。在這方面已經出版了六本書。這只是甲骨文研究的一小部分。

## 歐陽可亮 (Ouyang Keliang)



Ouyang Keliang (歐陽可亮) 1918-1992

歐陽可亮先生祖籍廣東中山大嶺鄉，1918年生於北京，唐代書法家歐陽詢四十四代孫。可亮兒時拜國學巨匠王國維先生啟蒙甲骨文，後又得甲骨文大家羅振玉、郭沫若大師指點。1939年就讀於輔仁大學歷史系。1955年應聘赴日本愛知大學，創辦春秋學院甲骨文研究所，一生心血傾注於甲骨文的研究。

歐陽可亮1945年到1954年在台灣工作了十年，期間與甲骨學大家董作賓先生、古文字研究大家汪怡先生交往甚密，深得兩位大師賞識。

1984年十月，他抱病回國參加安陽殷墟筆會，會上他提案「在甲骨文出土九十週年時，在安陽殷墟召開中國與收藏國及研究國各大學研究所國際甲骨大會」。「甲骨還鄉之願」希望之火旺盛的燃燒起來。為了推動國際性甲骨研究盛會的召開和安陽殷墟筆會會館的建造，歐陽可亮先生返日後進行了大量的社會活動，甚至出賣字畫藏品而募集資金。用他自己的話說，這一切不是為了「勳章、銅像」，只要作個「安陽公民」。

——摘錄自：歐陽樂《漫長的期盼艱辛的歷程》殷都好地方期刊

## Explore “Oracle”

### 「甲骨文」探索

2013年2月應中國河南安陽殷都博物院劉志偉院長邀請，「和平文創」一行攜馬蓮娜女士（時任厄瓜多爾駐廣州總領事）及2012年「和平文創使者」安第斯古天文學者 Cristobal Cobo 先生前往殷墟重鎮考察。重點之一是參觀了與「甲骨文」有關的中國文字博物館及明義士故居。

In February 2013, under the invitation of Dean of the Yindu Museum in Anyang, Henan, China, Professor Liu Zhiwei, Peace Media team with Ms. Mariella Molina (Ex-Ecuador's Consul General in Guangzhou) and 2012 “Peace Media Messenger” Andean ancient astronomy scholar Cristobal Cobo paid a visit to Yin ruins. One of the highlights was a visit to the museum of Chinese characters and the former residence of James Mellon Menzies related to “oracle bones”.



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



Mariella Molina visited James Mellon Menzies Former Residence (Henan, 2013)



Peace Media visited James Mellon Menzies former residence 明義士故居 (Henan, China 2013)



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

Oracle



James Mellon Menzies (明義士) 1885-1936

### 明義士 (James Mellon Menzies)

1885年2月23日，出生在加拿大安大略省的克林頓（Clinton, Ontario）小鎮。1910年，他接受加拿大教會授予的牧師職務，來到河南北部地區傳教。前後在安陽呆了15年，自此，他開始收藏甲骨，自稱共收得5萬片。1932年秋，明義士應齊魯大學之邀，離開安陽到齊魯大學任教，教授考古學，從事甲骨文研究。1936年6月20日，明義士告別齊魯大學，回到加拿大多倫多市。1957年3月16日，明義士在多倫多去世，享年72歲。

他先後完成了《甲骨研究》、《考古學通論》等著作，並發表了一系列研究甲骨文的論文，使齊魯大學成為甲骨學研究的重鎮之一。

明義士青年時期就來到中國傳教，從1914年走入殷墟，就被博大精深的中國古代文明折服，和中國文化結下了特殊之緣，兩次世界大戰以及中國國內戰爭也不能再讓他改變初衷，歷經磨難，終於成為一個令人尊敬的漢學家，一個享譽世界的文化傳教士。



# 「殷人東渡」史話、探索泛太平洋文化之淵源

## The Legent of “Yin People Journey Eastward”, To explore the origin of Pan Pacific culture



Sunny Kuo (郭松年) | Peace Media



Azteca Calendar

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」史話。

「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，甲骨文大師羅振玉、王國維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，四子歐陽可亮曾師從郭沫若、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。攸侯喜主力十萬殷軍及軍屬在攸失綜，這是個歷史疑謎，歐陽可亮晚年整理了相關手稿先後交給王大有及劉志偉，經王大有在《中華祖先拓荒美洲》一書中，比較完整的披露出來。

這史話引起不少中外相關學者之關注議論，卻未能達到一致的觀點，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

「殷人東渡」史話，充滿神秘與傳奇，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



Ouyang Geng (歐陽庚特使)



Ouyang Ke Liang (歐陽可亮)



KC Chang (張光直)



Joseph Needham



Lu Gwei Jen (魯桂珍)

克文明」，某些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「瑪雅—中國文化連續體」的觀點，他認為，人類老祖先渡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。

美國學者邁克爾·科 (Michael D. Coe) 曾提出，美洲第一個文明的「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) 也都認爲「奧爾梅克文明」與「殷商文明」有著某種聯系。

這個謎團引起了極大的興趣，2003 年始，我代表「和平文創」，曾多次攜中外學者走訪太平洋兩岸，足跡遍及中美洲之墨西哥、瓜地馬拉、宏都拉斯，南美洲的巴西亞瑪遜雨林、厄瓜多爾、祕魯、玻利維亞，亞洲的中國、日本等地，並對相關古文明遺址進行深入考察，見證了「殷商文明」的確與環太平洋文化有許多相似之處，特別是中美洲的「奧爾梅克文明」及南美洲的「查文文明」有著不少「殷商文明」的烙印及深層次的文化聯繫，看來「殷人東渡」顯然不是空穴來風，然而由於年代久遠，史無所在，考證難度大，或許我們終究無法証實這個故事的真偽。然而從更廣泛意義的人類文化傳播內涵而言，「中華古文明」、「瑪雅古文明」、「印加古文明」或許都源自亞洲的「薩滿文明」，這古老的文明才是泛太平洋文化之淵源。

The history of “Yin People Journey Eastward” is full of mystery and legend. At the end of 1995, my friends and I were invited by the Lavinien Cultural Counsellor of the Mexican Embassy in China to attend an academic seminar hosted by Ambassador Luis Wybo. 200 people, attended lecture by Chinese scholars Wang Dayou, Song Baozhong, Wang Xue, etc. It revealed the cultural link between China and Mexico in the ancient

# Yin People Journey Eastward



Michael D. Coe



Betty Meggers



Gordon F. Ekholm

civilization period through Aztec solar calendar, ancient Mexican music and other related literature catalogs, and focused on “Yin People Journey Eastward” history.

The historical story of “Yin People Journey Eastward” originated from Qing government that sent a special envoy Ouyang Geng to Mexico in 1910 to deal with the claim for the killing of 311 overseas Chinese by the revolutionaries during Mexican Revolution in 1908. Ouyang Geng undertook a mission to make unremitting investigations of “Yin People Journey Eastward” throughout the Americas. His fourth son Ouyang Keliang studied under Oracle Morse and Dong Zuobin to learn Oracle in deciphering Yin who traveled to the Americas. In 1956, Professor Kobayashi Fumio and Guo Moruo discussed “Yin People Journey Eastward” together in Japan. When Guo Moruo said that King Wang Tuo Dong Yi, Huai Yi, and Hu Yi, King Zhou Wu invaded and defeated Ke Yi from the west, so the Yin army in the east did not retreat. Youhou Xi’s main force of 100,000 Yin Army and military subordinates are missing. This is a historical mystery. In his later years, Ouyang Keliang sorted out the relevant manuscripts and handed them to Wang Dayou and Liu Zhewei, which was disclosed more fully by Wang Dayou in the book “The Ancestors of the Americas”.

This historical story has attracted attentions and discussion of many Chinese and foreign scholars, without reaching a consensus. Some communication theorists believe that “Yin People Journey Eastward” has succeeded. Some scholars have further promoted the argument that the Chinese discovered the Americas. Independent scholars believe that the American civilization was developed independently by local Indians, and even that “Yin People Journey Eastward” is nonsense. Zhang Guangzhi, a professor of archeological anthropology at Harvard University, put forward the idea of “Mayan-Chinese cultural continuum”. He believes early human ancestors of humans crossed the Bering Strait from Asia and entered the Americas. Other civilizations can be regarded as their descendants. British scholars Joseph Needham and Lu Guizhen believed that American Indian culture was not completely unaffected by the continental continent. However, the Asians brought advanced civilization to the Americas at different times in ancient periods. After all, American civilization was developed by local Indians.

American scholar Michael D. Coe has proposed that the time when the “Olmec civilization” of a civilization in the Americas appeared in history is close to the time of the great storm recorded in ancient Chinese literature. “Civilization” may come from Yin Shang. Famous American archaeologists Betty Meggers and Gordon F. Ekholm also recognized that there is some connection between the “Olmec civilization” and “Yin Shang civilization”.

This mystery has aroused my great interest. Since 2003, representing “Peace Media”, I have taken Chinese and foreign scholars to visit the Pacific Rim many times, and my footprints in Central America include Mexico, Guatemala and Honduras, South America’s Brazil’s Amazon Rainforest, Ecuador, Peru, Bolivia, Asia’s China, Japan and other places, and conducted in-depth inspections of relevant ancient civilization sites, and witnessed that the “Yin Shang civilization” does have many similarities to Pacific Rim culture. In particular, the “Olmec civilization” in Central America and the “Chavin civilization” in South America have many marks of “Yin Shang civilization” and deep cultural connections. It seems that “shareholders’ eastbound” is obviously not there are reasons, but because the age is too long, there is no history, and it is difficult to verify. Perhaps we cannot prove the truth of the story after all. However, in terms of the broader meaning of human cultural dissemination, “Chinese ancient civilization”, “Mayan ancient civilization”, and “Inca ancient civilization” may all be inherited from the “Sale civilization” originating in Asia. This ancient civilization may be Origin of Pan Pacific Culture.

## 深入巴西亞馬遜雨林

### Ventured into the Amazon rainforest

2003年剛堅喇嘛遣我遠赴巴西亞馬遜雨林採訪，我發現亞馬遜原住民與亞洲黃種人從膚色、臉形、生活習俗驚人相近，佐證了「印地安原住民」之先祖源於1.5萬年前，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。

In 2003, Lama Gangan sent me to the Amazonian rain forest in Brazil to conduct an interview. I found that the indigenous people of Amazonian and the Asian yellow people were astonishingly similar in skin color, face shape and life customs, which proves that the ancestors of the “Indigenous Indians” originated from 15,000 years ago, at the end of the Quaternary Ice Age, the Asians hunted for prey. They crossed the Bering Strait Road Bridge from Siberia, and passed through Alaska, Canada, North America, and Central America through several generations to South America. The argument is a historical fact generally recognized by the academic community.



## 探索印加古文明

### Explore the ancient Inca civilization

2016年應厄瓜多爾安第斯議會主席 Freddy Ehlers 之邀請，代表「和平文創」攜中國學者王大有、宋寶忠出席在厄瓜多爾首都基多舉辦之文化節，紀念拉丁美洲解放之父「西蒙·玻利瓦爾」百年誕辰，藉此機會並赴安第斯諸國探索印加古文明，並對中拉文化基因之相似性作了初步探討。

In 2016 at the invitation of the President of the Andean Parliament of Ecuador, Freddy Ehlers, on behalf of "Peace Media" and Chinese scholars Wang Dayou and Song Baozhong attended the cultural festival held in Quito, the capital of Ecuador, to commemorate the centenary of the father of the liberation of Latin America "Simon Bolivar". Taking this opportunity Peace Media visited to the Andean countries for exploring the ancient Inca civilization and the similarities between the cultural genes of China and Latin America.



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



Peace Media visited Andean countries and ancient Inca sites (2006)

## 彝族十月太陽曆

### Yi 10 Month Solar Calendar

2009年受雲南楚雄彝族自治州之邀請，「和平文創」赴楚雄對劉堯漢前所長倡導的「彝族十月太陽曆」進行考察，劉堯漢亦主張瑪雅十三月太陽曆與彝族之十三月太陽曆有傳承的淵源，他認為彝族先祖在遠古時代已踏足美洲。

In 2009, invited by the Yunnan Chuxiong "Yi Ethnic Culture Institute", "Peace Media" "Yi 10 Month Solar Calendar" advocated by Liu Yaohan. Liu Yaohan also declared that "13 Months Mayan solar calendar" is related to the "13 Months Sun calendar" of the Yi people. He believes that the ancestors of the Yi people have set foot in the Americas in ancient times.



1. "Yi 10 Month Solar Calendar" Monument
2. Peace Media visited Yin Ethnic Culture Institute (2009)
3. Sunny Kuo with Liu Yaohan (2008)
4. Peace Media participated in "Torch Festival of Yi Ethnic Group" (2009)

## 巫和薩滿文化

### Sorceress and Shaman Culture

約一萬至四萬年前大部分印第安人通過白令海峽從亞洲到美洲的時候，他們從亞洲帶到美洲的文化內容可能是意想不到的豐富的，其核心內容是「巫和薩滿文化」。

When a significant number of indigenous Indian tribal group travelled across the Bering Strait from Asia arriving in America 10,000 to 40,000 years ago, they brought along their Asian culture. The content was unexpectedly rich and substantial. It was the core of "Sorcerers and Shaman Culture".



### 恍惚狀態的巫師（薩滿祭司）

#### A Shaman Priest in Trance

印加古文明的薩滿祭司借助致幻植物、舞蹈和音樂進行通靈儀軌，出現變形法力；臉部呈轉化狀態；眼球突出、臉部肌肉繃緊、性器膨脹，薩滿祭司進入巔峰狀態的能量。

薩滿變形的力量在儀式中顯現出來。在致幻植物、舞蹈和音樂的幫助下，他求助其守護動物，並因此從中汲取力量及天賦，踏上危險的精神之旅，以確保社區的福祉。

The Incan shaman priests conduct psychic rituals and manifest their transformation through the use of hallucinogenic plants, dance and music. Their faces will appear deformed, eyeballs protruded, facial muscles tightened, and sexual organ enlarged. The shamans thereby enter into a pinnacle state of energy.

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.



The shaman displays a serpent as a sign of the protective force and the staff of his rank.



### 面具

#### Mask

巫師舉行祭祀活動，廣泛使用面具，以賦予自己與神靈溝通的能力，巫師戴面具舞蹈娛神，讓神靈附身，達到人神交往，巫師代表鬼神傳達神靈的旨意。

Shamans use masks extensively in order to obtain power from the deities during performance of rituals and ceremonial activities. Endowed with spiritual capabilities, they can reach the stage to communicate with the gods. Shamans not only wear masks and dances to entertain the gods, they also pray for their spiritual presence through their bodies in order to transmit genuine communications.

三星堆面具眼睛突出或呈杏眼的奇特造型可從人類古文明『巫』的世界中探尋究竟。

The peculiar shape of the Sanxingdui mask with protruding eyes can be explored from the world of "shaman" in ancient civilization.



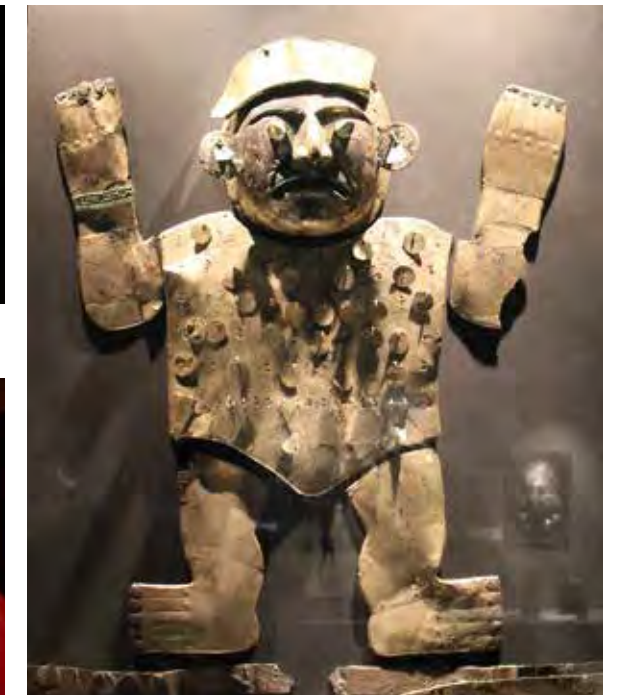
Bronze human-face mask (Sanxingdui Site, Sichuan)



A bronze mask with protruding eyes (Sanxingdui Site, Sichuan)



Unearthed gold mask of Sican Lord (Chiclayo, Peru)



Ulluchu deity (the Museo Tumbas Reales De Sipan, Peru)



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



Peace Media visited Sanxingdui Museum



Mascara mortuoria de oro cincelado, valle medio del Cauca (Colombia)



Gold mask unearthed in Sanxingdui Ruins (Guanghan, China)



Gold mask unearthed in Jinsha Ruins (Chengdu, China)



Gold mask unearthed depicts the principal deity of the Moche (Peru)

### 「八角星」與「基沙多古天文中心」

## The "Eight Pointed Star" and "QUISATO ANCIENT ASTRONOMY CENTER" (Ecuador)

Cristobal Cobo 主導設計的「基沙多古天文中心」，是一個位於赤道二分線上的巨大日晷。它與周公的測景臺異曲同功；立建木測日影以定冬至、夏至、春分、秋分四時八節太陽曆。此中心標記著「八角星」的源由。

整個安第斯山地區，八角星圖標的存在非常頻繁。印加人使用這個八角星的例子比任何地方都多，也許用於儀式。這存在的不爭事實是他們能夠掌握宇宙天文學。這八角星也許是帝國統治者一個重要的符號。



Sunny Kuo with Cristobal Cobo (Ecuador)

"QUISATO ANCIENT ASTRONOMY CENTER" directed by Cristobal Cobo is a sundial located on the equator in Ecuador. It bears a similar function to the gnomon used during the Zhou dynasty. A wooden pole measures shadows to mark the winter/summer solstice and the spring/fall equinoxes. This center also marks the origin of the "Eight Pointed Star".

The "Eight Pointed Star" icon is very common throughout the Andes. There are more examples of the Inca using this "Eight Pointed Star", perhaps for rituals. The indisputable fact of this existence is that they can master cosmic astronomy. The "Eight Pointed Star" may be the ruler of the empire – an important symbol.



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



Cristobal Cobo standing by the Ceyingtai "周公測影臺" (observatory measuring the shade or gnomon) built during the Zhou Dynasty (Henan China, 2013)



Eight pointed star on Bolivian Indigenous tribe clothing and musical instrument



Eight pointed star symbol on an ancient pottery (China)



Anhui Hanshan unearthed jade piece with an eight pointed star pattern (China)



Eight pointed stars weaving on textile of Yi ethnic clothing



Eight pointed star at "Midad del Mundo" (Ecuador)



Eight pointed star symbol on painted pottery (Ecuador)



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

## 探索瑪雅古文明、奧爾梅克文明 諸遺址

### Exploring the Sites of the Ancient Maya, "Olmec Civilization"

2012年「和平文創」赴中美洲墨西哥、瓜地馬拉、洪都拉斯等地考察瑪雅古文明，並在友人 Tooru Ebisawa 及墨西哥考古人類學者 Guadalupe 的引領下，安排深入探訪美洲文明之母「奧爾梅克文明」諸遺址。

In 2012, "Peace Media" went to Central America to Mexico, Guatemala, Honduras and other places to investigate ancient Mayan civilizations. Under the guidance of Tooru Ebisawa and Mexican archaeological anthropologist Guadalupe, an in-depth visit to, "Olmec civilization" sites, the mother of American civilization



Sunny Kuo with Tooru Ebisawa (right 1) and Guadalupe (left 1) (Mexico, 2012)



#### 奧爾梅克文明發祥地

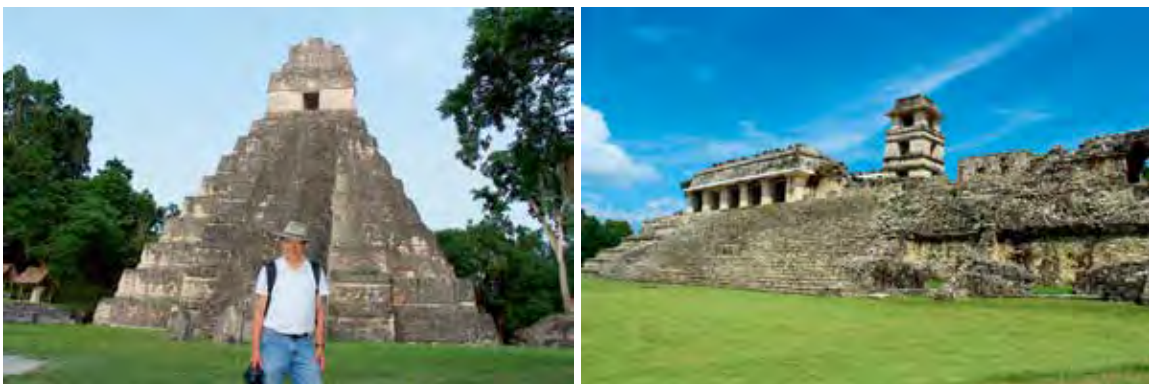
#### The Birthplace of Olmec Civilization

特萬特佩克地峽 (The Isthmus of Tehuantepec) 是奧爾梅克文化的發祥地，位居中美洲地理中心，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 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.



Peace Media visited Tikal, Palenque, Copan etc. Mayan ancient sites (2012)

## 「聖羅倫佐特諾奇提特蘭」遺址

### San Lorenzo Tenochtitlán Ancient Site

「聖羅倫佐特諾奇提特蘭」遺址是奧爾梅克文明的主要中心，約公元前 1200 年到公元前 900 年，權力達到了頂峰。是當時中美洲最大的城市。聖羅倫佐以巨大的石頭頭像而聞名，其中最大的超過 20 公斤、高 3 公尺。

San Lorenzo was one of the major centers of Olmec civilization. It reached its peak of power between 1200-900 BC and was the largest city in Mesoamerica at the time. San Lorenzo is famous for the gigantic Olmec heads. The largest one weighs as much as 40 tons and stands up to 3 meters high.



Peace Media visited San Lorenzo ancient site (Mexico, 2012)



Colossal Head (San Lorenzo, 1400-1000 BC)



Earth Monster (San Lorenzo, 1400-1000 BC)



Monument "Seated Figure with Knuckle-dusters" (San Lorenzo, 1200-900 BC)



Monument "Composite Feline and Descending Ballplayer" (San Lorenzo, 1400-1000 BC)

# San Lorenzo Tenochtitlán



## 「拉文塔」遺址

### La Venta Ancient Sites

拉文塔是奧爾梅克文明的重鎮，它是一個祭祀中心，包含系列精緻的墓葬群及神壇，以及巨石人頭、石碑……

邁克爾·科 (Michael Coe) 指出拉文塔的奧爾梅克文明有很強烈的殷商影響。

奧爾梅克遺址拉文塔祭祀中心的地下出土了十六尊翡翠雕像，這些雕像人的面孔酷似中國人，且頭顱系人工改型的高長頭。這種高長頭正是殷商所崇尚的習俗。這十六尊雕像後立著六塊玉圭板，圭板上刻有類似商殷甲骨文和金文的字跡。據王大有等人考證，認為這些玉圭板上的字跡刻的是殷人先祖的名號。許輝另有解讀，並進一步對若干奧爾梅克文字符號與商周文字作了比對，獲范毓周認同。在祭祀中心出土的這些雕像和玉圭，當是表示祭祖的儀式。



Peace Media visited La Venta ancient sites (Mexico, 2012)



Monument "Seated Figure Wearing Cape" (La Venta 900-400 BC)



Altar ( La Venta 900-400BC )



Offering "Group of Standing Figure and Celts" (La Venta 900-400BC)



Stone sculpture of an Olmec Chief or King

La Venta is a city of Olmec civilization, it is a worship center, containing exquisite series of tombs and altars, as well as stone heads, stone tablets... Michael Coe pointed out that La Venta Olmec civilization has a very strong influence from the Shang civilization.

The ceremonial center of La Venta Olmec ruins unearthed sixteen jade statues that looked very similar to Chinese people, in terms of the faces of these statues and the elongated head due to artificial modification. The elongated head also bears similarity to the Shang Dynasty custom. The sixteen statues crowd around six jade celts. These celts have engravings that are similar to Yin Oracle inscriptions. According to Wang Dayou's research, these jade celts engraving contained the names of the people of Shang ancestors. Mike Xu had a different interpretation, and further made a comparison of Olmec text symbols with the Shang and Zhou text, to which Fanyu acknowledged. These statues and jade celts that were unearthed in the worship center was thought to represent an ancestor worship ceremony.

## 奧爾梅克考古博物館

### Olmec Archeology Museum

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」。

Located in Coatzacoalcos, the museum resembles an ancient pyramid built with a modern design. It houses a collection of pre-Columbian civilization Olmec artifacts around 1500 Bc.around 1500 BC.



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

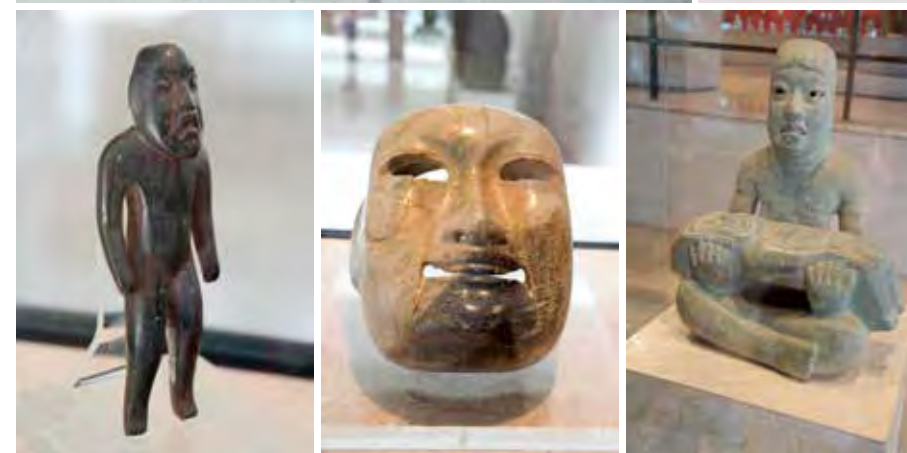
### 娃娃陶俑

#### Doll Figurines

奧爾梅克核心區聖洛倫佐出土的娃娃陶俑，其人種特徵與「中國」或「亞洲」人一致：上挑著的細長眼睛、單眼皮、短鼻小口、下巴通常無須，大多剃光頭，且其中很多頭頂留著一小簇精心刮剃且款式雷同的髻束。



Doll Figurines unearthed at San Lorenzo of Olmec heartland, here the human beings represented realistically also in clay, are uniformly of “Chinese” or “Asian” race, in the most classical sense of the words. They have slanted thin eyes, thick eyelids, short nose, small mouth, fine chin and always beardless. Most of them have shaved heads and many of them with tufts carefully cut and shaved in similar styles.



### 玉之王者

#### The Jade Lords

奧爾梅克雕刻最輝煌的成就是玉器，其世界藝術上的地位是無以倫比的。玉崇拜之文化、宗教意涵及雕刻技術，從其出現或其進化過程，完全到達成熟境界。這種現象本身有足夠的證據應是中國移民傳入，他們的意外到來在中美洲海岸留下了深刻的印記。人類文化史上，只有兩個文明都給予玉一個偉大的宗教和社會意義和巨大的經濟價值。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 greatest and most refined Olmec achievement in sculptures was jade carving by no comparison. The cult of jade was an important part. The carving technique, as well as the cultural and religious reasons for usage, with full maturity were not achieved at its beginning or during its evolution.

The worship of jade started with the Olmec. There is sufficient evidence to affirm the presence of Chinese immigrants. Through accidental arrival to the Mesoamerican coasts the people left a deep mark on the culture of the principal pre-Hispanic civilizations in that region. Throughout the history of human culture, only two civilizations have granted jade with significant religious and social meaning and economic values. The Olmec was the only ancient civilization that sculptured complete jade human figures, better still more accurately called them “The Jade Lords”.

## 探索印加古文明、查文文明等遺址

### Exploring the Sites of the Ancient Inca, Chavin Civilization

2012年7月「和平文創」赴秘魯進行原野考察，在安地斯古文明學者 Mario Osorio 引領下，赴查文德萬塔爾、塞欽遺址、莫切月亮神廟、特魯希略等遺址，並參觀相關遺址博物館。

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 Ivan Silva 先生、玻利維亞駐華大使 Mr. Guillermo Jorge Chalup Liendo 發出邀請，「和平文創」攜「中拉古文明研究所」所長袁廣闊一行出訪厄瓜多爾、秘魯，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 July 2012, "Peace Media" travelled to Peru for field investigation. Under the guidance of Mario Osorio, a scholar of Andean ancient civilization, we visited the ruins of Chavin de Huantar, Secin, Huaca de la Luna, Trujillo etc. as well as visited several related museum.

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.



Sunny Kuo (right 1) visited Peruvian Andean scholar Mario Osorio (right 2) (Peru, 2012)



Chavin de Huantar (Peru)



From left: Sunny Kuo, Linda Yuan, Yuan Guang kuo (Chavin, 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 Chavin de Huantar on the high eastern slope of the Andes."



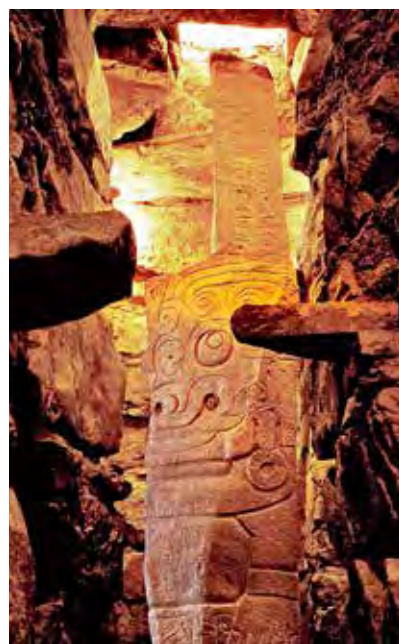
Peace Media visited Museo Tumbas Reales De Sipan (Peru 2014)

## 蘭松主神

### Lanzon Deity

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。

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. Lanzon's importance is not only in its artistic value, not in the grandeur of sculpture, but because it is the only deity found in the Andean region at its birthplace.



Lanzon Deity in Chavin

## 美洲虎人神

### 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。而牠們的母型或出來自太平洋彼岸的商王朝。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。

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. And their prototype may come from the Shang Dynasty on the other side of the Pacific Ocean. The Shang dynasty of China, Olmec civilization of Mexico and Chavin civilization of Peru all worshiped the feline god.



Chavin Culture Tiger Shaped Pottery (Peru)



Olmec stone carving of a man-tiger, Mexico (left)  
Shang stone of a man-tiger, China (right)

## 猛獸含人

### Man Inside a Beast

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。

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.



'Tiger eating a man' wine vessel (Shang)



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



La Venta Monument, Relief Carving with Serpent and Priest



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



Shang Taotie motif (China)



Incan Taotie motif (Peru)

## 饕餮紋

### Tao-tie Motif

「饕餮紋」的特徵是雙目圓睜，各部分由用於祭祀的不同動物構成，大張的嘴暗示了通往另一世界通道，奉獻的物品由此送上。太平洋兩岸古文明的「饕餮紋」有極其類似的圖象紋案。

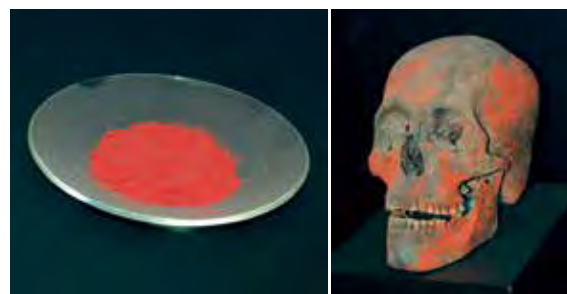
The major feature of 'Tao-tie motif' is the wide open eyes. Other parts are made of different animals used for sacrificial ceremony. The wide open mouth implies a passage leading to another world. Items for offering are placed here. The "Tao-tie motif" of the ancient civilization on the Pacific rim has very similar patterns.

## 朱砂

### Cinnabar

在太平洋兩岸，死者用朱砂或赤鐵礦染上了賦予生命的紅色的時候，人們驚訝地確信了兩岸的某種淵源。

On both sides of Pacific, deceased persons are dyed with red cinnabar or hematite to bestow life. People are astonished to learn that there is certain link between the customs on two shores.



Unearthed skulls painted with cinnabar found in the tomb of the Lord of Sican (Peru)



Sculptures covered with cinnabar unearthed in Sichuan's Jinsha Ruins (Chengdu, China)



Olmec culture carving with cinnabar

## 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」。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？



'Ya shape (亞形) Tree of Life' (Mexico)

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'. 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)



Mayan 'Ya shape (亞形)' carving



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

以真理的力量，永遠和平、喜樂。

By the power of the truth peace and  
bliss now and forever.

ནམ་གྲུབ་བྱུང་། རམ་བྱང་ཡ། རམ་རྒྱལ་ཡ། རམ་སངས་ཡ། རམ་སྐྱི་རུ་ཡ།  
ཨོ་སྐྱི་སྐྱི་མ་ལྟ་སྐྱི་ལྟ་སྐྱི་ཡེ་སྐྱི། ཨོ་སྐྱི་ལྟ་སྐྱི་ལྟ།

Peace Media

## 歐洲行 Trip to Europe



2019年10月17日至10月19日，和平文創主席陳盛泐與總監郭松年共赴意大利米蘭，拜訪剛堅喇嘛、米歇爾喇嘛並參觀1999年成立的阿巴干諾禪修中心。此時阿巴干諾禪修中心的「人間天壇寺」工程正在加緊施工，趕在2020年7月7日前完工，為剛堅仁波切八十大壽獻禮。

在米蘭期間，總監郭松年參觀了和平文創成員依雲在意大利米蘭開設的「XINGCHA」茶館，該茶館除日常商業運營外，也提供茶道禪修。

From October 17th to October 19th, Peace Media Chairman Felix Chen and President Sunny Kuo went to Milan, Italy, to visit Lama Gangchen and the Abgano Meditation Center established in 1999. At this time, the “Temple of Heaven in the Earth” project at Abgano Meditation Center is intensifying, and it will be completed by July 7 next year as a gift for Rinpoche’s 80th birthday.

During his stay in Milan, Sunny Kuo visited the “XINGCHA” tea house in Milan, Italy founded by a Peace Media member Yiyun. The tea house provides tea ceremony meditation in addition to daily commercial operations.



## 「行茶」物語 About “Xing Cha”

Yiyun | Peace Media, Milan

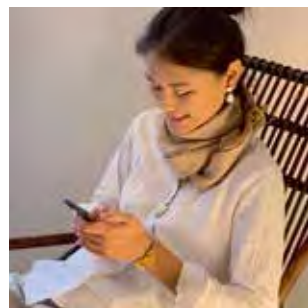
茶道是生活的藝術，接觸中國的茶道文化是這兩年的事情，在意大利米蘭開了一家中國茶館也就這兩個月的時光。接到和平文創 Sunny 的約稿，讓我和朋友們做一些關茶方面的



分享，筆起來又放下，不知道從何說起。我和茶的結緣大概還有佛緣有些關係。我在歐洲留學多年，每次探親回上海，都會去杭州走一走，去杭州常住的區域總是不出靈隱寺周邊。喜歡被綠植鬱鬱蔥蔥包圍的小丘陵，成片成片的綠茶矮灌木，散步在山間還能聽到叮叮咚咚的泉水聲，天氣好的晨間陽光從樹縫，竹林間灑下來，人間天堂的美譽絕非虛名。

靈隱寺是無人不知的寺廟，早上六點就有香客在外排隊等候，卻鮮少有人往前走兩步，爬幾步鍛鍊一下腿腳，就是寧靜安謐的永福寺。我獨愛在遊客稀少的晨間散步過去。

永福寺的正堂前有一片綠茶園，是寺廟的小師傅們打理，如果有幸在四月採茶季拜訪寺廟，能夠品嚐到最鮮爽的清明龍井。周邊竹林徐徐，鳥鳴清幽，品一杯好茶，好似能夠感受鄭板橋詩歌裡繪的意境。「十笏茅齋，一方天井，修竹數竿，石筍數尺，其地無多，其費亦無多也。而風中雨中有聲，日中月中有影，詩中酒中有情，閒中悶中有伴，非唯我愛竹石，即竹石亦愛我也，彼千金萬」。



對茶的喜歡，大概也是從那時候萌生發芽的吧。再後來，從巴黎搬來米蘭居住，生活在忙碌的大城市，奔波於餵飽身體，卻常常忘記給靈魂增添營養。因為和 Sunny 結緣的關於，有幸和藏傳佛教結緣，也因此學習了一些佛教思想。大概就是種種機緣巧合的關係，茶館的誕生好像不是刻意為之，但這一年的努力從沒有斷過，很高興這兩個月能夠招待走進小店的客人，每一次給客人奉茶何嘗不是一次次的日常修行呢。



Tea ceremony is an art in life. It has been two years since I came across the arena of tea culture. It has been two months since I opened a Chinese tea house in Milan, Italy. Upon receiving a request by Sunny Kuo of Peace Media to share about my experience with tea, I hesitantly picked up the pen. Yet I have no clue as where to begin in telling the connections I encountered with Buddhism and with tea. I have been studying in Europe for several years. Every time I return to Shanghai, I would go to Hangzhou and in particular, to the area where I used to live which is the vicinity of Ling Yin Temple. I enjoy being surrounded by lush green on the hills covered by an entire area of short tea shrubs. It is always a pleasure to stroll along the mountain side while listening to the gentle flow of water. Sun rays gently shine through between gaps of tree trunks and bamboo groves. Indeed this is the famous place of heaven on earth.



Ling Yin Temple is a well known place. As early as six o'clock in the morning, there are pilgrims faithfully waiting to enter. Some will walk a little further to stretch their bodies or climb up and down a few steps to train the legs. I prefer strolling around the area quietly in early morning when Wing Fook Temple is quiet and peaceful.

There is a green tea garden in front of the main hall of Yong Fu Temple which is attended by young monks. If you are lucky to visit the place during tea season in April, you will be able to taste fresh Qing Ming Long Jing tea. As surrounding bamboo forest gently swing with birds softly singing, it is a pleasure to enjoy a cup of tea and emerge in the artistic mood as described in Zheng Ban Qiao's poems: "Shihu Maozhai, a patio on one side, bamboo poles and stalagmite feet, there is not much land and costs very little. Yet there is sound in the wind and the rain; there is a shadow in the sun and the moon. The mood in the poems and companion over leisure times, not only paints the affection I have towards the bamboo, but the feelings are also reciprocal."

My passion for tea probably germinated from that time. Thereafter, I relocated from Paris to Milan. Living in a big city and busily engaging in activities in order to feed the body, I often neglect the nutritions needed by the spirit. By tribute of friendship with Sunny, I was fortunate to form relationship with Tibetan Buddhism and learn about Buddhist teachings. Everything seems to be combination of blessings by coincidence. The birth of the teahouse was not intentional, but rather through a year of hard work. I am very happy to be able to entertain the guests who entered the venue in the past two months. For me, every time I serve a cup of tea to a guest is a practice of personal refinement.



結束了意大利米蘭行程後，10月21日至25日郭松年轉赴捷克布拉格，專訪西方現代主義文學先驅弗朗茨·卡夫卡故居及被譽為世界最美圖書館之一的斯特拉霍夫圖書館 (Strahov Library)，並在這充滿魅力的城市——布拉格體驗了一番。

After his trip to Milan, Italy, from October 21st to 25th, Sunny Kuo traveled to Prague, Czech Republic, to visit western modernist literature giant Franz Kafka's little cottage and the Strahov Library, known as one of the most beautiful libraries in the world, and experienced this charming city "Prague".

## 巨人高不可攀 Unattainable Giant

右圖這座 12 英尺高的弗朗茨·卡夫卡紀念像銅雕像，位於老城區都斯尼大街 (Dusni) 和維森斯卡大街 (Vezenska) 交匯處，騎在直立的西裝空殼肩上的男子，外形酷似卡夫卡。

弗朗茨·卡夫卡 (Franz Kafka, 1883-1924) 出生在布拉格的一個猶太商人家庭，他的父親粗暴、專制，他內心中一直對父親存有無法消除的畏懼感，由此而培養成孤僻、脆弱、偏執、憂鬱的性格。

卡夫卡一生廣泛閱讀宗教與哲學書籍，深受齊克果 (Søren Aabye Kierkegaard) 與尼採的影響，這令卡夫卡始終描繪反思世界的荒誕與個人的處境。卡夫卡是捷克猶太人，他的作品在德國佔領時期被禁，戰爭結束後，由於用德語寫作，人們的反德情緒，不受歡迎，共產主義時期，他的作品未能得到宣揚，許多捷克人對卡夫卡知之甚少。

卡夫卡的小說揭示了一種荒誕充滿非理性色彩的景象，個人式的、憂郁的、孤獨的情緒，運用的是象徵式的手法。後世的許多現代主義文學流派都把卡夫卡奉為自己的鼻祖。他生前默默無聞，孤獨地奮鬥，隨著時間的流逝，他的價值才逐漸為人們所認識，作品引起了世界的震動，並在世界範圍內形成一股「卡夫卡」熱，經久不衰。他的作品不多，卻對後世文學的影響極為深遠。

Right: This 12-foot-tall bronze statue of Franz Kafka, located at the intersection of Dusni and Vezenska in the old town, riding on an empty suit. The man on his shoulders looks exactly like Kafka.



Franz Kafka



Franz Kafka was born to a Jewish merchant family in Prague. His father was rude and an authoritarian. Franz always had inexorable fear towards his father deep inside his heart. Consequently, he became lonely, vulnerable, paranoid, and developed melancholic character.

Kafka's readings included extensive religious and philosophical books and he was deeply influenced by Søren Aabye Kierkegaard and Nietzsche. As such, Kafka always portrayed absurd and personal situations in reflecting the world. Kafka was a Czech Jew. His works were banned during German occupation. Though the war has ended, people's anti-German sentiment remained. His works were unpopular because they were written in German language. During the communist period, his works could not be promoted. So little was known about Kafka.

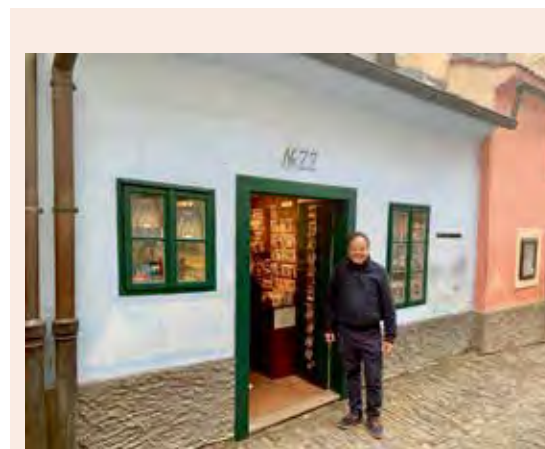
Kafka's novels reveal ridiculous scenes and characters full of irrational, personal, gloomy and lonely emotions expressed in symbolic ways. Many subsequent literary schools of modernism regard Kafka as originator. During his lifetime, he was obscured and struggled with loneliness. With the passage of time, his value gradually surfaced and became known to people. His works caused a shock in the world and stirred "Kafka fever" in the world. Though limited in quantity, his writings certainly caused profound impact in subsequent literature.

## 卡夫卡故居 Kafka's little cottage

卡夫卡居所之一，布拉格城堡的黃金小巷 22 號小別墅。這條胡同兩端都是死胡同，也被稱為煉金術士巷或黃金匠巷，修建於十六世紀末的。

在小屋居住期間很少有朋友來造訪，也許只有奧斯卡·鮑姆，或馬克斯·布羅德，1917年2月馬克斯·布羅德在他後來的日記中寫道：「在卡夫卡的煉金術士的小路上，他朗讀得很優美。一個真正的詩人的僧侶的房間。」

卡夫卡在布拉格城堡下的小房子現在成了一家小書店的所在地，這家書店是為了紀念卡夫卡最著名的居住者而建立的；它出售作者的書籍，以及與布拉



格有關的各種語言的文學作品。

One of the best known Kafka sites is the little cottage at No. 22 Golden Lane in the Prague Castle complex. The lane, a blind alley at both ends, also called Alchemists' Lane or Goldmakers' Lane, was laid out at the end of the 16th century.

Only seldom did friends come, perhaps Oskar Baum or in February, 1917, Max Brod, who wrote in his diary afterwards: "At Kafka's in the Alchemists' Lane. He reads aloud beautifully. The monk's cell of a real poet."

Kafka's little house beneath Prague Castle is now home to a small bookshop set up to commemorate its best known resident; it sells books by the author as well as literature on subjects related to Prague in a range of languages.

——摘錄自：《Franz Kafka and Prague》| A Literary Guide by Harald Salfellner

## 斯特拉霍夫修道院圖書館 The Strahovský klášter Library

斯特拉霍夫修道院圖書館被評選為「世界最美圖書館」之一，亦是捷克最大的修道院圖書館。圖書館的穹頂壁畫繪製得美輪美奐，精緻氣派引人入勝。

最早在 1134 年修道院建立時，圖書館即已存在，並收藏了極多藏品，十五至十六世紀間，經歷了幾場戰爭，造成了圖書館極大的損失。二戰結束後，捷克與斯洛伐克成為共產主義國家，圖書館內的書藏被分派到其他機構，至共產主義倒台後，才回收大部分藏書。圖書館內設神學館和哲學館（神學館建於 1679 年，哲學館建於 1780 年），兩館分別以巴洛克風格及洛可可風格（Rococo Style）裝修，此外兩館都積極收藏珍貴書籍，當中包括九世紀的《斯特拉霍夫福音書》手抄本。

The Strahovský klášter Library has been voted one of the “most beautiful libraries in the world” and the largest monastery library in the Czech Republic. The library’s dome murals are beautifully drawn and exquisitely attractive.

At the earliest when the monastery was established in 1134, the library already existed, and a large collection was collected. During the 15th to 16th centuries, it experienced several wars, causing great losses to the library. After the end of World War II, the Czech Republic and Slovakia became communist countries, and the collections in the library were assigned to other institutions. Most of the collections were not recovered until the fall of Communism. The library has a theological hall and a philosophy hall (theology hall was built in 1679 and the philosophy hall was built in 1780). The two halls are decorated in Baroque and Rococo styles. In addition, both halls actively collect precious books. It includes a 9th-century *manuscript of the Strahov Gospel*.



「哲學館」的天花頂，畫有富麗堂皇的壁畫  
The ceiling of the “Philosophy Museum” is painted with magnificent murals



「神學館」飾有珍貴的灰燼和壁畫  
“Theological Hall” decorated with precious grey urns and murals



圖書館內收藏著約有 90 萬冊古籍，其中 16 本是原始手稿，最古老的手稿歷史可追溯到 9-10 世紀  
The library contains about 900,000 ancient books, of which 16 are original manuscripts, and the oldest manuscripts date back to the 9-10 century



## 布拉格「充滿魅力的城市」 Prague “Charming City”

這座城市堪稱世界文化的寶庫。在幾個世紀的風雨中，布拉格曾歷經戰爭和無數災難。1968 年，華沙條約的坦克曾踐踏這座城市，堅忍不屈的人民歷經了「布拉格之春」的洗禮，23 年後人民終於贏得渴望已久的自由，從此散發出無比璀璨的活力。

The city is a treasure trove of world culture. In the centuries of ups and downs, Prague has gone through wars and countless disasters. In 1968, the tanks of the Warsaw Treaty trampled the city, and the persevering people underwent the baptism of the “Prague Spring”. After 23 years, the people finally won the long-awaited freedom, and from that time they radiated extremely bright vitality.

# Peace Media



# A Peace Day 和平日



Vanesa Fasciolo | Peace Media, Argentina



By the moment I was writing this article, the country in which I live, Argentina, as well as other Latin American countries, i.e Chile, Brazil, Bolivia, Ecuador, Venezuela, are going through deep political, social or economic crisis that impact directly ways of life. In some cases there were violence, social unrest, political and economical instabilities.

While contemplating the topic to be shared in this article, I felt the need to reflect upon the general situation that is going on this side of the world. It will not come from political, economic or social point of view. Instead, to reflect about the direction our collective existence is taking, and beyond the several possible causes of these events. We have the opportunity to take personal responsibility for what concerns us as human beings in this society.



Recently, I traveled to Sao Paulo, Brazil, to meet Lama Gangchen who was giving teachings in the Dharma Center. There he gave a masterful life teaching. He inspired each of us to cultivate a “Peace Day” in a very simple and profound way, warning us that carrying it out requires commitment and attention.

Despite this, Rinpoche with his infinite love and dedication, inspired and motivated us to cultivate our own inner peace and to generate the conditions for the garden that resides inside each one of us to flourish.

He said that Buddha realized during his life time that the path consisted of cultivating a Peace Day, each day, until finally reaching Enlightenment.

While I was reflecting on how I could cultivate my Peace Day, every day, in Buenos Aires, Argentina and feeling distressed by the unpeaceful situation that is going through the region, came to my mind the phrase that Rinpoche always reminds us: “Inner peace is the most solid foundation for world peace”.

# A Peace Day





On the surface of that statement, I cannot ignore the circumstance that if I live in a unpeaceful community; I am also part of it. This puts me in a place of responsibility towards the change I want to see in society.

I don't know what kind of social or economic policies might be needed and I even don't know if they would be truly successful, however, I do believe that each human being may contribute cultivating his own Peace Day, making each day a peace day. And if we are several people trying to cultivate each one his own Peace Day, we may collectively generate a powerful positive energy.

Faced with this, I wondered what Peace really is and how could I cultivate it with in my daily life. So for, I decided to go to the source.

In the book “Choose Peace”, Lama Gangchen tells us that peace is our pure crystal nature that is now tarnished by negative and unpeaceful emotions. He also comments that we have lost the connection with our original nature, we are always looking for peace, beauty and perfection in external objects and in the activities we undertake, but this search is poorly oriented and leads us to pain and suffering.

He argues that the solution is to transform our impure and negative mind and return it to its original state, meeting with the peaceful mind and that way, we can integrate peace into everything we do, say and think at all times of our lives.

He adds that we all have an inner light, an inner master with the qualities of Buddha, full of wisdom. We just need to recognize it, develop that inner light and live according to it.

In the teaching Rinpoche gave regarding a Peace Day in Sao Paulo, he commented that we may cultivate it through the use of our senses in a peaceful way.

As he says in his book (Choose Peace), by using the eyes and sight in a negative way, we

pay a very high price. On the contrary, looking in a peaceful and calm way helps people respond to us in a friendly and relaxed way.

He adds, by using the sense of taste, before eating, we may say a simple prayer to offer or bless the food and that way, we are taking the opportunity to remember that we are very lucky that we do not lack food and also to recognize the long process that food followed to reach our table, in which numerous people participated.

Regarding the use of our ears and hearing sense, he reminds us to use them in a peaceful and positive way, avoiding unpleasant sounds that can affect us physically and mentally.

Rinpoche also comments that our word is very powerful, since hearing a single word may trigger a wave of all kinds of emotions. Therefore, he have in our hands the possibility to create peace or suffering with our words. He said, if we like to hear pleasant things, said kindly, we must also choose a peaceful and delicate way of speaking, so that those who hear us perceive love, recognition and peace.

Regarding the use of our nose and smell sense, he comments that olfactory pollution affects our subtle energy and on the contrary, pleasant and natural aromas, such as flowers or freshly cut grass, can help us relax and feel good, so it is convenient to create environments with natural and pleasant aromas and reduce olfactory contamination.

In relation to the sense of touch, he said that our physical contacts must be peaceful and kind. If someone touches us angrily, we immediately tend to notice it and react accordingly, and the same happens when they touch us sympathetically. So it is important to touch always in a kind and peaceful way.

There is also the way we use the mind, we need to cultivate positive and peaceful thoughts, highlight the good qualities of others instead of their defects. Cultivate a kind mind of joy, gratitude and happiness.

When disturbing thoughts arise we can incorporate space and allow them to dilute there. Rinpoche says we need to bring the positive and remove the negative.

In short, he inspires us to use our senses at all times to bring peace to those who come into contact with us. He says that by acting like this, we not only increase our inner peace, we are also giving a positive message and setting the example.

He concludes that others will be encouraged to change their behavior if they observe the benefits of acting peacefully and, in this way, our message of peace will begin to have an effect on the whole family, in the workplace, in the community and in the society.

Finally, each one of us have the possibility to choose the way to live our lives internally, and we all are very fortunate to have Lama Gangchen Rinpoche, Lama Michel Rinpoche and Lama Caroline's inspiration and example that remind us that we may cultivate our inner garden by making a Peace Day every day.

\* Material for the article taken from the book: Choose Peace. Lama Gangchen Rinpoche.  
Images: Dedication to world peace that took place at Centro de Dharma da Paz, Sao Paulo, Brazil



在撰寫本文時，我所居住的國家—阿根廷以及其他拉丁美洲國家如智利、巴西、玻利維亞、厄瓜多爾、委內瑞拉等，正經歷著深刻的政治、社會、經濟等不安定的危機，並直接影響人們的生活方式，在某些情況下還伴隨著暴力和社會動蕩，有的地方是政局不穩，有的地方還出現經濟崩潰的危機。

在對這篇文章的主題進行反思的同時，我覺得有必要對世界這一邊的總體形勢進行反思，而不是從政治、經濟或社會的角度。相反，反思我們集體存在的方向，超越這些事件的幾個可能的原因，我們有機會為我們作為人類在這個社會中所關心的問題承擔個人責任。

最近，我去了巴西聖保羅，拜見了正在佛法中心授課的剛堅喇嘛。在那裡，他進行了精湛的生命教學。他激勵我們每個人以非常簡單和深刻的方式來培養「和平日」，並告誡我們，實現它需要承諾和關注。

儘管如此，剛堅喇嘛以他無限的愛心和奉獻精神，鼓舞和激勵我們去培育我們自己內心的平靜，並創造條件使我們每個人的內心花園蓬勃發展。

他說佛陀在他的一生中意識到，這條路是每天培養一個和平日，直到最終達到徹悟。

當我在思考如何培養和平日的時候，每天對阿根廷布宜諾斯艾利斯的整個地區的不和平局勢感到不安時，我想到了仁波切始終提醒我們的一句話「內心和平是世界和平的最堅實基礎」。

面對那句話，我不能忽視這樣一種情況，即我生活在一個不和平的社區中。我也是其中的一部分，這使我對社會上要看到的變革負有責任。

我不知道需要什麼樣的社會或經濟政策，我甚至不知道他們是否會真正成功，但是，我相信每個人都可以培養自己的和平日，使每一天都成為和平日。如果我們是幾個人，努力培養每個人自己的和平日，我們可以集體產生強大的正能量。

面對這一點，我想知道和平到底是什麼，如何在日常生活中培養和平。因此，我決定去尋找根源。

在《選擇和平》一書中，剛堅喇嘛告訴我們，和平是我們純淨的水晶本性，如今它被負面和不和平的情緒所破壞。他還批評說，我們已經失去了與原始本性的聯繫，我們一直在尋求外在事物和我們所從事的活動中尋找和平、美麗和完美，但這種尋找的方向是錯誤的，並將我們引向痛苦和折磨。

他認為，解決方案是轉變我們不純淨和消極的思想，使其恢復到原始狀態，與和平的思想相遇，這樣，我們就可以將和平融入到我們生活中每時每刻做的、說的和想的每件事中。

他補充說，我們都有一個內在的光、一個內在的大師與佛陀的品質，充滿智慧。我們只需要認識到它，發展內在的光並根據它生活即可。

在仁波切關於聖保羅和平日的教導中，他談到，我們可以通過以和平方式使用我們的感官來培育和平日。

正如他在《選擇和平》的書中所說的那樣，通過消極地使用眼睛和視野，我們付出了很高的代價。相反，以一種平和、平靜的方式看待問題，有助於人們以一種友好、放鬆的方式回應我們。

他補充說，在吃之前，我們會通過品嚐來表達一種簡單的祈禱，即提供或祝福食物。這樣，我們藉此機會記住我們很幸運，我們不缺乏食物，需認識到，在食物到達我們餐桌的漫長過程中，無數的人參與其中，作出了貢獻。

關於耳朵和聽覺的使用，他提醒我們以和平、積極的方式使用它們，避免聽到可能影響我們身心的令人不愉快的聲音。

仁波切還說，我們的話語是非常強大的，因為聽到一個詞可能會引發各種情緒波動。因此，他掌握著用我們的話語創造和平或苦難的可能性。他說，如果我們喜歡聽好聽的話，請客氣的說，我們還必須選擇一種和平而微妙的說話方式，使那些聽到我們的人感受到愛、認可





與和平。

關於我們鼻子和嗅覺的使用，他評論說：嗅覺污染會影響我們的微妙能量，相反，令人愉悅的自然香氣（例如鮮花或剛割下的草）可以幫助我們放鬆身心，感覺舒適，因此可以方便地創造具有自然怡人香味的環境，減少嗅覺污染。

在觸覺方面，他認為我們的身體接觸必須是和平與友好的。如果有人生氣地觸摸我們，我們會立即注意到它並做出相應的反應，當他們溫和地觸摸我們時，也會發生同樣的情況。因此，務必始終以友好與和平的方式進行接觸。

關於我們用腦的方式，我們需要培養積極平和的思想，突出別人的優點而不是缺點。培養一顆快樂、感恩、幸福的心。

當出現令人不安的想法時，我們可以融入空間，讓它們在那裡被稀釋。仁波切說，我們需要帶來正能量，移除負能量。

簡而言之，他鼓勵我們在任何時候都要運用我們的感官，為那些與我們接觸的人帶來和平。他說，通過這樣做，我們不僅增加了內心的平靜，還傳遞了積極的信息，樹立了榜樣。

他的結論是，如果其他人看到和平行動的好處，就會鼓勵他們改變自己的行為，這樣，我們的和平信息將開始對整個家庭、工作場所、社區和社會產生影響。

最後，我們每個人都有可能選擇內部生活方式，而我們所有人都非常幸運，得到了喇嘛剛堅仁波切，喇嘛米歇爾仁波切和喇嘛卡羅琳的靈感和榜樣，提醒我們可以通過每天的和平日來培育我們的內在花園。

\* 本書的資料摘自：喇嘛剛堅仁波切：《選擇和平》  
圖片：致力於世界和平的活動在巴西聖保羅的達摩中心舉行

# Chag Wang Ngalso Reiki



Claudia Proushan and Claudio Pineda | Peace Media, Brazil

The Chag Wang system emerged approximately 2,500 years ago in India following an event with Buddha and his cousin Devadhatta. Buddha used to visit villages every day looking out for people in need, healing through the blessings of his hands and invoking the pure unlimited energies of compassion, love and wisdom.



In the time of Buddha Shakyamuni, his envious and jealous cousin Devadhatta at one point falls ill. Upon visiting him Buddha says, "Being truly perfect and his teachings being perfect wisdom, may Buddha be able to fully heal body and mind". Buddha then reaches out over Devadhatta's head with immense compassion and heals him completely. At this moment Reiki was born.



Lama Gangchen Rinpoche holds the unbroken lineage of Healing Lamas since Buddha Shakyamuni and passes on the laying on of hands method Chag Wang NgalSo Reiki, which aims at physical and emotional balance.

Lama Gangchen Rinpoche first started teaching Chag Wang NgalSo Reiki in Sao Paulo at the Dharma Center in 2004. Afterwards, a group of volunteers was formed to serve people in a loving and welcoming way with great devotion to this day.

This group of volunteers is available at the Dharma Center to everybody. It also has a team of people in hospitals and schools and is part of the Integrative Medicine Projects regulated by the Brazilian Government.

Tashi Delek!

在佛陀和他的堂兄提婆達多（Devadhatta）的事件之後，大約在 2500 年前在印度出現了 Chag Wang 體系。佛陀過去每天都會到村子裡尋找需要幫助的人，通過雙手的祝福來醫治疾病，並祈求慈悲、愛和智慧的無限能量。

在釋迦牟尼佛時代，羨慕又嫉妒佛陀的堂兄提婆達多 Devadhatta 病倒。佛陀探望他時說：「佛陀的教誨是真實的、完美的智慧，願佛陀能完全治癒你的身體與心靈。」然後，佛陀以極大的同情心觸摸了 Devadhatta 的頭，完全治癒了他。這時靈氣誕生了。

喇嘛剛堅仁波切承襲自釋迦牟尼佛以來的完整的治癒喇嘛世系，並傳承了旨在實現身心平衡的手法 Chag Wang NgalSo Reiki。

喇嘛剛堅仁波切於 2004 年開始在聖保羅的達摩佛法中心教授 Chag Wang NgalSo Reiki。此後至今，一群志願者以充滿愛心和熱情的方式服務人們。

這群義工在達摩中心為大家服務，且還在醫院和學校擁有巴西政府監管的中西醫結合計劃的一支團隊。

[http://dab.saude.gov.br/portaldab/ape\\_pic.php?conteudo=praticas\\_integrativas](http://dab.saude.gov.br/portaldab/ape_pic.php?conteudo=praticas_integrativas)



## 訪「中國藏語高級佛學院」

### Visit to “China Tibetan Advanced Buddhist College”

2019年3月16日下午三點，剛堅活佛攜和平文創一行赴中國藏語系高級佛學院參觀，佛學院公保、南拉扎西兩位副院長親自接待並引領剛堅活佛參觀了西黃寺博物館，及館內正在舉辦的『娘本唐卡藝術展』、『愛國老人喜饒嘉措大師展』，在十世班禪大師講經過的講經殿，活佛向班禪大師的法座獻上聖潔的哈達並唱誦經文；隨後登上清淨化城塔，順時針繞行佛塔；瀏覽了『藏經室』、『六世班禪展室』、『西黃寺展室』、『十世班禪展室』、『學銜制度展室』。最後在佛學院教學大樓貴賓廳，剛堅活佛與公保、南拉扎西兩位副院長親切會談，回顧了他與十世班禪及佛學院的因緣際會……

At 3 pm on March 16th, 2019, Lama Gangchen and Peace Media visited the Senior Buddhist College of the Tibetan Department of China. The two deputy directors of the Buddhist College Gongbao and Nanlazaxi personally received and led the Lama Gangchen to visit the Xihuang Temple Museum and the “Nang Ben Thangka Art Exhibition” and “The Patriotic Old Man Xi Rao Gyatso Master Exhibition”, in the lecture hall of the 10th Panchen Lama, the Living Buddha presented the holy Hada to the Panchen Master’s seat and sang the Scripture; Then they boarded the Qing Dynasty City Tower and clocked the stupa clockwise; They browsed the “Tibetan Room”, “The Sixth Panchen Exhibition Room”, “Xihuang Temple Exhibition Room”, “The Tenth Panchen Exhibition Room”, “School title system exhibition room”. Finally, in the VIP room of the teaching building of the Buddhist College, Lama Gangchen and the two deputy directors Gongbao and Nanlazaxi cordially talked about the relationship between Lama Gangchen and the 10th Panchen Lama and the Buddhist College .....

# Peace Media



## 訪「北京蒙臺梭利國際學校」

### Visit to “The International Montessori School of Beijing ”

2019年3月16日傍晚，受威德國際教育集團 Shirley (吳思慧) 董事長誠邀，剛堅活佛與和平文創一行抵達位於北京順義別墅區的『北京蒙台梭利國際學校 (MSB)』參觀。剛抵達學校，佇立眼前的是一座頗具中國傳統建築特色的校舍。剛堅活佛在 Shirley 的攙扶下，細心參觀了這座頗具國際氛圍、佈置井然的教室、圖書館等。短暫的參觀卻對這間國際學校留下美好的印象。



In the evening of 16th of March, 2019, Chairman of Wisdom International Education Group Shirley Ng sincerely invited Lama Gangchen to visit “Beijing Montessori International School (MSB)” in Shun Yi District in Beijing. Upon arrival at the school, what came to sight was the Chinese architectural style building. Guided by Shirley, Lama Gangchen attentively visited the classrooms and library that are filled with international atmosphere and organized layout. Although it was a short visit, this international school portrayed a good impression.



Lama Gangchen and Lama Michel blessed “The International Montessori School” headed by Shirley Ng

## 訪「安博教育」集團總部

### Visit to "Ambow Education" Headquarters



2019年3月15日，『Warmly Welcome Lama Gangchen』安博教育集團每層辦公樓的電子顯示屏上同時展現了這歡迎字句，預示了剛堅活佛即將再次蒞臨安博。下午四點，剛堅活佛攜喇嘛、信徒與和平文創一行十餘人，抵達安博教育集團。黃勁總裁及公司高管、職員等熱情接待了活佛一行。參觀過程中，黃勁博士親自為活佛導覽、演示相關辦公的高新科技設施，並邀請活佛親自體驗了從太空眺望地球的VR技術，參觀間隙，活佛為在場所有幹部、職員祈福、加持。

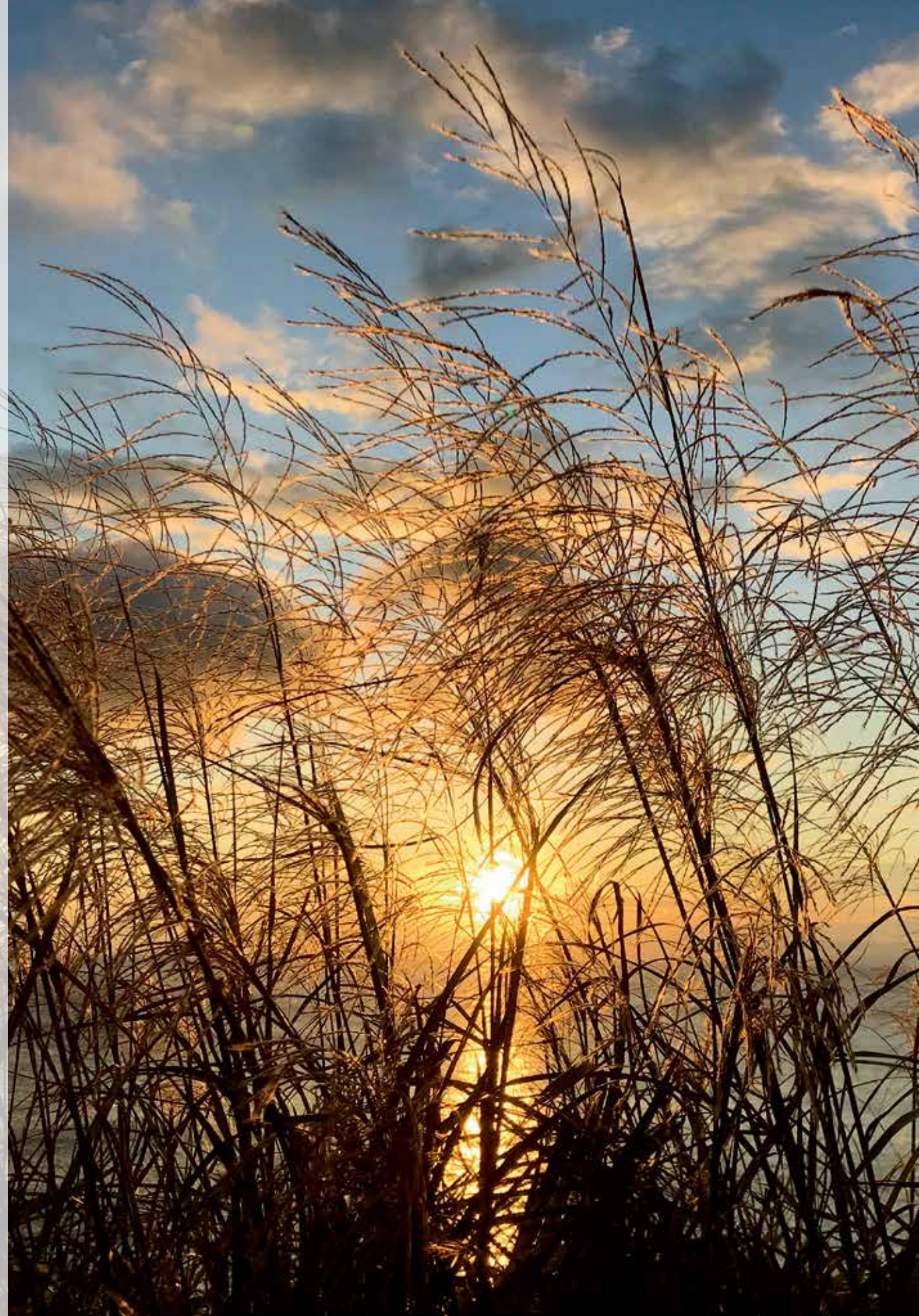
On March 15, 2019, an electronic board display showing "Warmly Welcome Lama Gangchen" was visible on every floor of Ambow Education Group's office building. This is a notice to all staff of the upcoming arrival of honorable Lama Gangchen. At four o'clock in the afternoon, Lama Gangchen together with a group of lamas, disciples, and Peace Media team members arrived at the location of Ambow's headquarters. The employees led by President of the Group Huang Jin along with the executives were waiting anxiously at the entrance. During the visit, Dr Huang Jin personally guided Lama Gangchen and showed him various hi-tech office equipments and facilities. She invited the Living Buddha to experience the latest VR technology viewing the earth from space. Thereafter, Lama Gangchen granted every employee in the office with prayers and blessings.

## “2009 Peace Media messenger”, Professor Sun Xin Zhou (孫新周教授)

2019年3月15日上午十點，「2009 Peace Media messenger」孫新周教授與女兒孫倩女士專程到郭松年先生下榻的酒店，老友久別重逢，孫教授雖已是滿頭銀髮，但身體健朗、精神矍鑠，兩位知交就『殷人東渡』及『冰河時期亞洲人渡過白令海峽抵達美洲』的史話，進行了磋商交流，郭先生稱許孫教授是他這領域的啓蒙者，而孫教授也贊賞郭先生多年來始終如一、鏗而不捨持續探索此課題的執著精神，孫教授並將自己新出版的《神話、岩畫、文化研究論文集》贈予郭先生，而郭先生也回贈了2019年《和平文創》專輯及台灣資深藝術家郭雪湖影視紀錄片。



At 10 o'clock in the morning on March 15, 2019, “2009 Peace Media messenger”, Professor Sun Xin Zhou together with his daughter Sun Chen made a special visit to Sunny Kuo at his hotel in Beijing. It was a reunion between old friends after a long while. Though Professor Sun has reached silver hair age, he maintains himself as healthy and in good spirit. The two immediately caught up with each other just like old friends and held exchanges on the history of “Yin People Journey Eastward” and “The Arrival of Asians in Americas Across Bering Strait during Ice Age Period”. Mr Sunny Kuo praised Professor Sun for inspiring him to explore this subject. Professor Sun reciprocally appreciates Mr Sunny Kuo for his continued dedication in this field. Moreover, he presented his new book on research of “Myths, Rock Art, and Culture” to him. In turn, Mr Sunny Kuo gave Professor Sun the special edition of 2019 “Peace Media” journal as well as the documentary video of senior Taiwanese artist Kuo Hsueh-Hu.



# Peace Media

願一切有情眾生知聞佛法，離苦得樂。  
願一切有情眾生抱持佛法真義，  
離苦得樂，萬世如此。

May the great sound of Dharma eliminate  
the sufferings of sentient beings.  
May it uphold the meanings of Dharma  
for inconceivable eons to come.

ཚེས་རྩ་ཆེན་པོ་སྐྱེ་ལྷིས་སྒྲི། །སེམས་ཅན་སྐྱུག་བསྐྱེད་ཐུག་པའི་བསྐྱེད་ཤོག།  
བསྐྱེད་པ་བེ་བ་བསམ་ཡས་སྐྱེ། །ཚེས་སོན་འཛིན་ཅ་སྒྲིང་བཞུགས་ལྷུང་ཅ་སྒྲིག།

## 基金會活動

## Foundation Activities



### 登月

### To the Moon

知名 VR 藝術家黃心健的近作《To the Moon》在香港國際藝術博覽會 Art Basel 展出，引起相當關注，黃先生夫人曹筱玥特地安排，我們體驗了這登月的虛擬實境。



《登月》運用來自希臘神話、文學、科學、太空科幻電影政治中的意象和比喻，創造了一個想象中的、神話般的新月。在 15 分鐘的 VR 體驗中，觀看者被趕出地球，在月球表面行走，在太空碎片中滑翔，在 DNA 骨骼中飛行，然後被抬高，最後被拋離月球山。

《登月》是獻給中國古代畫家的，他在山上畫了一幅巨大的垂直山水畫，畫中有一座山，山上有一片松林，陡峭的道路蜿蜒而上，有瀑布，有帶拐杖的小徒步旅行者，有茅草的竹屋，還有漁民在遠處的海裡撒網。

這幅畫非常複雜，花了很多年才完成。當畫家最終完成這幅畫時，他走進了那幅畫。這就是我們的目標，目的是讓觀眾真正走進這件藝術品——《登月》。

The recent work “To the Moon” of well-known VR artist Huang Xinjian was exhibited at the Art Basel of the Hong Kong International Art Fair. It attracted considerable attention. Mr. Huang’s wife, Cao Xiaoyu specially arranged, we experienced the virtual reality of the moon landing.

To the Moon uses images and tropes from Greek mythology, literature, science, space sci fi movies and politics to create an imaginary and fabulous new moon. During the 15-minute VR experience, the viewer is shot out from earth, walks on the surface of the moon, glides through space debris, flies through DNA skeletons and is lifted up the side and then tossed off of a lunar mountain.

To the Moon is dedicated to the ancient Chinese painter who made a huge vertical landscape painting of a mountain with groves of pine trees, a steep road winding up to the top, water falls, tiny hikers with walking sticks, thatched bamboo huts, and fishermen casting their nets in the sea far below.

The painting was very intricate and it took many years to make. When the painter finally finished the painting he walked into it. This is what we aim to do with To The Moon, allow the viewer to literally walk into a work of art.



## 聽者

### Listener

文・攝影 | 范欽慧

Text · Photographer | Laila Chin-hui Fan

傾聽，多麼神祕又隱逸的過程。

你跨進水域，猶如跨入多年沈睡的夢境。不帶著想像的期待著，這是聲音的荒野，有如初窺天外星球的異形，帶著一種莫名的新奇，等待領受全新的創意。麥克風拖曳著長長的線索，在冰冷的水底展開探詢，這是聆聽者的姿態，天地間，唯我獨聽。

聆聽湖心，這也讓我明白，度聆聽。也就像質背後，還能情。我知道自脫離塵緣，仍伴，但我深信那樣的聲音是承載著美與善的訊息，彰顯著通達宇宙的相應密碼。人能透過聲音去邂逅另一個世界，魔幻般的感受異己的存在，在某種瞬間時，我們把自己抽離，又隨著情緒擺盪而觀詳自我，似乎更能曲盡萬事之理。

自古以來，「聽者」總是身懷絕技，各有自己研發的一套理論架構，我在網路上加入了一個全世界的田野錄音設群，總共有九千多個成員，主要的發起人是德國的錄音師，在這個群組當中，很多都是跟他一樣，是從事錄音相關的工作，甚至是透過聲音進行藝術創作，大部分的人最常分享的就是器材，用什麼設備錄音，用什麼軟體剪輯，好壞評價，價格分析。然而，串聯彼此的真正

“雲水相望，萬物皆備。這樣的闊蕩，帶著幾分冒險跟冒犯，你必須保持謙卑，因為所有的決定，都在發聲的源頭，除非它願意，否則無法與它交融。”

是創舉。而你原來這就是深在於聲音的本識其心辨其己的意念很難有喜樂好惡相



理由，卻是對於聆聽的熱情。

那些來自極地的聲響、雨林的騷動、溪流水域的旋律、城市節奏的捕捉，一幕幕畫面聚焦著聲音，以及某種取代耳朵的麥克風。臉書成了另一種揚聲器，把這一切的音量擴大加深，直灌到彼此的心底。這群聽者，身處世界各地，卻透過個別的經驗，形成了另一個整體。

他們開始邀請了各地的錄音師，打開自己的感官，共同錄下彼此在地震間序曲。這是一場接力賽，正如地球由西向東的自轉速率，隨著陽光投射灑落的瞬間，這群聽者按下了自己的錄音鍵，製作出一張地球清晨奏鳴的創作。

原來「聽者」，本身就是充滿結構美學的表達，有著更大尺度的連結。老子早有領悟，「無聽之以耳，而聽之以心。無聽之以心，而聽之以氣。聽止於耳，心止於符。氣也者，虛而待物者也」。

原來，山水移情，聲息換悟，只為「自然」。



Listen, what a mysterious and reclusive process.

The moment you step into area of water is like stepping into a dream that has been sleeping for a long period of time. When a person starts to imagine without any expectation, the image appears like a wilderness of sounds. It is similar to glimpse of aliens on outer planet with inexplicable novelty waiting for new inspiration. The swinging of a microphone with extended cable appears to be an attempt to make inquiries under icy water. This is the posture of a person as the only person who is listening in the whole world.

Listen humbly to lake is an act of realize this means level. Through the one can recognize emotions. It is mind to escape attachments with dislikes. However, a positive voice brings the message goodness with highlights of corresponding code to connect with the universe. People are able to venture to another world through sounds and magically experience the existence of aliens. At certain moments, we are able to pull ourselves away to look at our own emotional swings. It seems like we can perceive everything.

“  
*As cloud meets water,  
 every element is ready.  
 Such adventure is mixed with aggression.  
 One must remain humble  
 because every decision is  
 determined at the source of sounds.  
 Nothing can be blended  
 without the will of the origin.*”

the heart of the momentum. I listening at a deep essence of sound, the heart and hard for my from earthly all the likes and I believe there is within us that of beauty and

Since ancient times, "listeners" often possessed special abilities in respective theoretical framework. I added a field of recording device for groups from all over the world totaling more than 9,000 members. The main initiator actually is a German sound recordist who has attracted individuals with common interests and dedication in recording field or artistic creation work through sound. They often share information of equipments for recording, software for editing, positive or negative evaluations and even price analysis. In fact, the real motivation of group connection is passion for exchanges.

Sounds from polar regions, movements in rainforests, melodies of stream waters, rhythms of cities, portraits of scenes with sounds, and some kind of microphone that replace the ears all became sound systems on Facebook. When the volume is amplified, it can flow into the deepest parts of the hearts. To such group of listeners all over the world, they can amalgamate to form different entities through this channel. Members are able to invite musicians from different backgrounds and experiences from different parts of the world.

They started to invite recordists from all over the world to open their senses and cooperate in recording morning overtures. This is like a relay race synchronized to the rotation of the earth from west to east. At the moment when the sun begins to shine, listeners will turn on their respective recordings to create morning sonata of the earth.

It turns out that "listener" itself is an expression full of structural aesthetics with larger-scale of connection. The famous Chinese sage Lao Tzu had early epiphany, "No one listens with the ears but through the heart. No one listens with the heart but through

Qi. Listen using only the ears and the heart will stop at the note. Only those who use Qi in treating material things lightly can genuinely listen.”

Actually, alteration of landscapes and change of mindsets are only parts of “nature.”





## 南島新聲驚豔各地，來自北大武山的聲音—徹摩

### The Amazing Voice of Austronesian peoples from Mt. Kavulungan – Cemelesai Pasasauv



2019年第30屆金曲獎「最佳原住民語歌手獎」、「最佳原住民語專輯獎」、「年度專輯獎」星光大道紅毯

徹摩，他將大武山的神聖、排灣族人的信仰、和外界接觸後的轉變一點一滴都濃縮在他創造的音符之間；山林的靈魂如湧泉灌注在他的歌聲裡，觸動人心也撼動天。2016年發行首張個人族語創作專輯《真圓 ZEMIYAN》，即入圍第28屆金曲獎「最佳原住民語歌手獎」、第8屆金音獎「最佳民謠專輯獎」後備受矚目；2018年發行第二張族語創作專輯《天窗 VANGAV》，再度入圍第30屆金曲獎「最佳原住民語歌手獎」、「最佳原住民語專輯獎」、「年度專輯獎」及第10屆金音創作獎「最佳跨界或世界音樂單曲獎」。

Cemelesai Pasasauv transforms the holy spirits from Mt. Kavulungan, the belief from Paiwan tribe, and the interaction with the world into his music creation. In his music, we could feel the soul from the great mountain filling in his voice as spring, touching our heart and shake the sky and the earth. His first singer-songwriter album "ZEMIYAN – Circularity" has been nominated as the "Best Aboriginal Language Vocalist" in the 28th Golden Melody Award and "Best Folk Album" in 8th Golden Indie Music Awards, which has already drawn a lot of attention. In 2018, his second singer-songwriter album "VANGAV - Skylight" was released, and was once again nominated for "Best Aboriginal Singer", "Best Aboriginal Album", "Album of the Year" of 30th Golden Melody Award and "Best Crossover/World Song Award" of the 10th Golden Indie Music Award.

#### 從排灣族石板屋獲得靈感

#### The inspiration from the Stone Slab Houses of Paiwan Tribe

徹摩用歌聲傳遞這片土地的故事與對造物者的尊敬。第二張個人族語創作專輯《天窗 VANGAV》透過十首歌曲，感受從古至今，生命的誕生到逝去的情感；穿越萬變的時空；延續太陽之子 (Uyan) 的故事，隨著承載時代記憶的人一一離世，帶走的不只是一個生命，而是古老文化的流失，你，從哪裡來？又將回到哪裡？

從石板屋「天窗」灑落的光，「賦予族人生命的氣息，創造世間萬物新生命」

徹摩靜靜地望著，彷彿聽見大武山上的歌聲，那是夢裡看見的神話傳說，也是祖先傳承下來的古老文化。

Cemelesai Pasasauv conveys the stories of the motherlands and shows the respects to the creator through his voice. With ten songs in his second indigenous singer-songwriter album "VANGAV," he feels the emotions timelessly from the past to the current and from the cradle to the grave.

Cemelesai continues the story of Uyan (the son of sun) through his ten songs. With people inheriting the ancient culture leaving the world, what we lost is not merely lives, but ancient cultures. Where do the ancient cultures come from? Where will they return? Through the light falling down from the VANGAV (skylight), it brings the new life to the tribe, creating every new life in the world. Cemelesai looks quietly as if hearing the voice from Mt. Kavulungan. It is not only the myth in the dreamland but and the ancient culture passing down from our ancestors.

#### 以樂會友，邁向國際舞臺

#### Make friends through Music and Step into the international Stages

2019年，徹摩發行第二張專輯，除了宣傳巡迴演出外，也開始著重於國際音樂節的交流演出，希望能將傳統文化以不同形式的展現推至世界各地。

9月中徹摩獲邀出演島嶼音樂季 (H.O.T. Islands Music Festival)，前往日本沖繩與當地音樂人進行為期一週深度交流，他說道：「當我得知即將與沖繩的部落青年會作交流活動時，除了專輯以外，還準備了代表排灣族色彩、繡有代表力量的排灣族聖山『大武山』，與代表勇氣的太陽圖騰勇士襪，致贈給島袋青年會，期待島袋青年會在未來能夠至我們部落拜訪並與青年作交流！」並在現場演唱了排灣族傳統曲調《milimilingan》，祝福在場的所有與會貴賓，堅持著「音樂無國界」的信念，讓更多的人聽見從土地孕育出徹摩自己的音樂。



2019 島嶼音樂季 (H.O.T. Islands Music Festival)



2019LUCfes 貴人散步音樂節開幕晚宴 (圖取自貴人散步音樂節)

10月「世界音樂節在台灣」，徹摩在島嶼舞台演出，特別改編排灣族古調及自創歌曲，與DJ Waven全新跨界合作，用「野性美聲 × 出神電氣」述說斜坡上的排灣族故事；全新的創作感動了首爾音樂週 (Seoul Music Week) 創辦人及總監 Jung Hun Lee，邀請徹摩至韓國演出。

11月初擔任「貴人散步音樂節」開幕晚宴演唱嘉賓、以及「臺南城市音樂節」演出歌手，現場來賓多來自亞洲、歐洲各大音樂節策展人及媒體人，徹摩真摯的情感，深深觸動聽眾的心靈，驚艷全場，演出結束後也收到許多策展人及媒體人鼓勵及支持。

In 2019, Cemelasai released the second album. In addition to promotion and touring performance, he starts to put emphasis on the interaction and performances in International Music Festival, expecting to promote traditional cultures in different forms to the world. In mid-September, Cemelasai was invited to H.O.T. Islands Music Festival in Japan to have interaction with local musicians for one week. He said that when he learned he would interact with the youth in the tribe from Okinawa, he prepared the valiant socks printed with the symbolic colors of Pawian, and embroidered with the powerful St. Mt. Kavulungan and tattoo of the valiant sun for them, expecting them to pay a visit in our tribe in the future.

Cemelasai sings the traditional songs “milimilingan” from Paiwan tribe to bless every distinguished guest. Holding the belief that music is universal, Cemelasai introduces his music coming from the motherlands to more people in the world. In October, during World Music Festival in Taiwan, Cemelasai performs on island stage, adapting traditional songs from Paiwan tribe and original song and experiments cross-disciplinary collaboration with DJ Waven. With wild vocal and trance, they tell the story from Paiwan tribe living on a slope. Brand-new creation touches the founder and general director of Seoul Music Week- Jung Hun Lee and then he invites Cemelasai to perform in Korea.

In the beginning of November during LUCfestival, Cemelasai was invited to be the distinguish guest to sing for the opening dinner and perform in Tainan Music City. Guests including music festival delegates and media people from Asian and Europe. Cemelasai's voice touches the soul of audiences and impresses everyone. After the performance, he received many supports and encouragements from delegates and media people.

### 嶄新，開啟天窗和世界對話

#### Groundbreaking – Opening the VANGAV (skylight) to the World

經過兩張專輯的歷程，想讓聽眾更直觀的了解排灣族文化的徹摩，已開始著手進行挑選，將專輯裡的部分作品翻唱成中文歌曲，讓更多人可以藉由徹摩的聲音認識不同的文化，歌曲預計再 2020 年露出。

而明年 3 月份，徹摩也將在台南美術館一郭雪湖老師畫作展覽上，擔任開幕演唱嘉賓，獻唱《思念》和《斜坡上的風》，並搭配郭雪湖老師的作品，結合音樂、影像、視覺動畫的跨界演出，敬請拭目以待。



2019 臺南城市音樂節 Tainan Music City 主舞台 (圖取自臺南城市音樂節)

Though the journey of two albums, Cemelasai who expects the audience to understand more about the culture of Paiwan tribe begins to select and cover some of his works from the album into Mandarin with the hope to introduce more different cultures through his voice. The covered songs will be released in 2020.

In March next year, Cemelasai will sing for the opening ceremony of Kuo Hsueh-Hu's art exhibition. During the exhibition, the song “missing ” and “wind from the slope” will be matched with the art works of Kuo Hsueh-Hu's. The cross-disciplinary performance combined with music, video, and visual animation is expected. Let's look forward to it.

## 航向生命之旅：郭雪湖的戎克船象徵

### Voyage to Life : Symbol of Junk Ship for Kuo Hsueh-hu

廣容 | 郭雪湖基金會

大稻埕的童年時期是台灣前輩畫家郭雪湖魂縈夢繫的場景。郭雪湖（1908-2012）晚年在異鄉思念故鄉不得返，記憶卻無端格外鮮明。窗外彷彿就是那座熟悉的觀音山，淡水河靜靜流淌，沿岸有美麗的芒草及小花，一艘艘戎克船從河面飄過，航向遙遠的地平線，未知的國度，少年郭雪湖雀躍不已。

戎克船載著南北雜貨，船艙混和著菸草茶葉的香味，氣味複雜又神祕，少年郭雪湖一輩子難以忘懷。戎克船是一種童年的印記，深深烙印在心底，也成為郭雪湖異鄉遠盼之象徵符號。戎克船似乎成為郭雪湖某種神祕的原型，預告著之後的人生波瀾壯闊以及遊子的異鄉行旅。

這幅完成於1969年的《淡江群舟》，當時61歲的郭雪湖回憶戎克船之細節及家鄉之景色，是根據草稿完成之作。英文Junk指的是方形船帆的中式平底船，翻譯為戎克船。郭雪湖仔細勾勒了戎克船細部，每艘船都有三枝船桅，船帆或捲起或迎風飄揚，船旁邊還有載貨小船，淡水河的波浪以深淺的藍色與白色仔細描繪，浪波的樣式有浮世繪的韻味。遠方的觀音山飄浮幾抹靄靄雲霧，蒼翠的觀音山撫媚秀麗。藍綠色與戎克船的深淺棕色調相映成趣，也感受出一種豐盈愉悅。

郭雪湖喜愛戎克船，幾幅與戎克船相關的畫作都標誌著他重大的人生轉折。1935年的《戎克船》榮獲第九屆台展朝日賞，剛好是在他新婚前夕，27歲的郭雪湖雙喜臨門，人生如大船出港，從此開啟新境界。1946年的《驟雨》標誌著當時的時局風雨飄搖，在風浪之間如何定心齊力，度過難關。這幅作品也參加第一屆省展，別具時代意義。郭雪湖完成1969年的《淡江群舟》作品，此時已經是居住在日本的時期（1964～1980）。自從1964年因為藝壇國畫之爭，膠彩畫未能有發揮之舞台，郭雪湖遠至日本發展，異鄉遊子思鄉之情可由這幅創作略窺一二。

1982年完成的《淡江泊舟》是在美國時期（1980-2012）完成的作品，當時郭雪湖年74歲。晚年的郭雪湖思念故鄉，打開窗戶，凝視故鄉之眼，竟以為是觀音山，夜夢低迴，戎克船也成為郭雪湖生命原鄉之象徵。

——轉載人間福報【藝術之眼】專欄



Dadaocheng was a scene of Taiwanese painter Kuo Hsueh-hu's dream. Kuo Hsueh-hu (1908-2012), in his old age, missed his hometown while living in a foreign country. Unfortunately he was not able to return. His memory of home was extraordinarily clear. Just outside the window in his US residence is a view similar to Guanyin Mountain. He remembered the freshwater river flows quietly. There were beautiful Miscanthus and small flowers along the shore. A Junker boat floated across the river and heading towards distant horizon. The young Kuo Hsueh-hu was ecstatic to travel to an unknown country.

Junker ships carried miscellaneous goods onboard. The smells of tobacco and tea were mixed inside the cabin. Such combination was complex and mysterious. The young Kuo Hsueh-hu will never forget it. "Rong" passengers ship is a childhood image deeply imprinted in his heart. It became a nostalgic icon of Kuo Hsueh-hu's long-distance hope. Junk boat seems like some kind of mysterious prototype of Kuo Hsueh-hu's paintings in foreseeing magnificent life in his future and the strange journeys to foreign countries.

Completed in 1969, "Danjiang Boats" portrayed details of the Junk boats and the scenery of his hometown. It was based on drafts. The English word "Junk" refers to Chinese style flat-bottomed ship with square sail transformed as a Junk ship. Kuo Hsueh-hu carefully outlined the details of the Junk ship. Each ship has three masts; the sails are rolled up or fluttered in the wind with cargo boats adjacent to the ship. The waves of the Danshui River are carefully depicted in shades of blue and white. The style has the charm of ukiyo-e. Guanyin Mountain in the distance floats a few clouds, and the green Guanyin Mountain is charming and beautiful. The turquoise and dark brown shades of the Junker ship complement each other, and they also feel a richness and joy.

Kuo Hsueh-hu likes Junk ships as several paintings related to Junk ships marked his major life changes. In 1935, "Junk Ship" won the Ninth Taiwan Exhibition Asahi, just before the wedding, and 27-year-old Kuo Hsueh-hu double-happened, his life was like a ship leaving Hong Kong, and a new realm was opened. 1946's "The Rain" marked the prevailing situation at that time, how to concentrate and work through the storm to survive the storm. This work also participated in the first provincial exhibition, which is of special significance for the times. Kuo Hsueh-hu completed his work of "Danjiang Group Boats" in 1969. This is the period when he lived in Japan (1964-1980). Since 1964, because of the competition of Chinese painting in the art world, the pastel painting has failed to show its stage. Kuo Hsueh-hu has developed as far as Japan.

The "Danjiang Mooring Boat" completed in 1982 was a work completed in the United States (1980-2012) when Kuo Hsueh-hu was 74 years old. In his later years, Kuo Hsueh-hu missed his hometown. When he opened the windows in his residence in California and stared out the windows, he visualised the image of his hometown. It seemed like Mount Guanyin was calling him home.

## 郭雪湖·赤崁樓暮色

### Kuo Hsueh-hu : The Twilight of Chihkan Tower

廣容 | 郭雪湖基金會

台灣前輩膠彩畫家郭雪湖先生（1908-2012）的這幅《赤崁樓暮色》，是完成於1986年，當時郭雪湖先生已經是78歲。隔年他回到台灣，在台北東之畫廊舉辦60年來首度的「前輩畫家三少年特展：陳進、林玉山、郭雪湖」，轟動一時，也是畫壇盛事。郭雪湖年紀雖大，但是老當益壯，繪畫功力日益深厚。

郭雪湖對於台灣風景文物研究甚深，觀察細微。在這幅畫作中，赤崁樓當時的建築樣式均仔細描繪。赤崁樓是在1653年荷蘭統治時期，荷蘭人興建的歐式建築，也稱為普羅民遮城（Provintia）或是紅毛樓及番仔樓。當時，赤崁樓曾經是行政及商業中心，後來逐漸傾壞；當地人在這些遺跡之上又陸續興建神廟及文昌閣。1960年，又由大南門遷來九座鼉鳳碑，放置於赤崁樓外圍牆邊。當時城牆是以糖水、糯米汁攪拌蚵殼灰作為接合料，以紅磚石為主要建材疊砌而成，經歷3百多年仍甚為厚實。

郭雪湖以赤崁樓兩棟建築物海神廟與文昌閣為主體，分列兩側，歇山重簷式的屋坡造型，紅瓦屋簷堆疊有序。高高捲翹的簷角，在夕陽映照下，別有風情。在中間矗立兩棵高大的椰子樹，濃綠深淺不一的葉子，錯落有致，與紅棕色的建築物形成對比。外層的圍牆上有青綠石紋裝飾，下層是多道乾隆時期的石碑，外牆上是一對小石獅，描繪細節栩栩如生。

尤其有趣的是，郭雪湖特別安排一個挑著扁擔的小販在畫面中央，生動吸睛。左右兩側，都有白色帳篷搭起的臨時小攤，古早的長竹凳上，坐著三三兩兩的客人正品嚐小吃，似乎也正隨意聊天。府城的度小月擔仔麵頗負盛名，讓觀者不禁想像府城當時的市井小民生活樣貌，也能身歷其境。

在赤崁樓前的流動小攤，格外讓人感受悠然之府城氣氛，生活如歌之行板，流動是緩慢而愉悅的。在紅棕色的色調中，一抹斜陽，令人感受市井生活之樸實溫馨。郭雪湖觀察力仔細，構圖鉅細靡遺，以膠彩豐富的顏色成功捕捉了赤崁樓前永恆的庶民生活時光，令人回味無窮。

——轉載人間福報【藝術之眼】專欄

Taiwanese gouache artist Mr. Kuo Hsueh-hu's (1908-2012) painting "The Twilight of Chihkan Tower" was completed in 1986 when he was already 78 years old. In the following year, Kuo returned to Taiwan and held the first "Special Exhibition by Three



Pioneer Artists: Chen Jin, Lin Yushan, Kuo Hsueh-hu" at the East Gallery in Taipei. It was a spectacular event in the arena of art. Although Kuo Hsueh-hu is at elderly age, he maintained himself in good health and poise. His painting skills nevertheless were increasingly profound.

Kuo Hsueh-hu has deep understanding of Taiwan's landscapes and cultural relics. His observations are detailed and subtle. In one of his artworks, the architectural style of Chihkan Tower at that time is carefully depicted. Chihkan Tower is a European-style building built by the Dutch during when Taiwan was under Dutch rule in 1653. It is also known as Provintia or Hongmao Tower and Fanzi Tower. At that time, Chihkan Tower used to be an administrative and commercial center but gradually deteriorated. At a later stage, the locals successively built Tanah Lot Temple and Wenchang Pavilion on the site of the ruins. In 1960, nine tablets with inscriptions were moved from Great South Gate and placed adjacent to the outer wall of Chihkan Tower. At that time, city walls of the main building were built with red bricks made of mixture of husk ash, sugar water and glutinous rice juice. They remain very sturdy after more than 300 years.

Kuo Hsueh-hu painted two buildings of Chihkan Tower as main body with Tanah Lot Temple and Wenchang Pavilion on both sides. The high curled eaves angle is particularly unique under the setting sun. In the middle stand two tall coconut trees with different shades of green leaves that bring contrast against the red-brown buildings. The outer wall is decorated with turquoise stone patterns. The lower level is composed of several steles belonging to Qian Long period. The outer walls are guarded by a pair of small size stone lions that look as real.

What's particularly interesting is that Kuo Hsueh-hu specially arranged a hawker carrying a bamboo pole on his shoulder in the center of the picture. The figure is vivid and eye-catching. On both left and right sides, there are temporary stalls set up with white tents. Sitting on ancient bamboo benches are a pair of customers casually chatting over teas and snacks. Du Xiaoyue's noodles in Fucheng are quite famous. Viewers are not only invited to imagine the lifestyle of the people in Fucheng at the time, but also to experience it.

The mobile stalls in front of Chihkan Tower fill the city with leisure atmosphere. Life is like a song board that flows casually with pleasant rhythms. A touch of reddish brown shades of setting sun makes people feel simplicity and warmth of city life. Kuo Hsueh-hu's careful observations and meticulous compositions successfully captured lifestyles of the people around Chihkan Tower with rich colors.



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ལྷན་ཉིན་མོ་བདེ་ལེགས་མཚན་བདེ་ལེགས།  
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 དཀོན་མཚན་གསུམ་གྱིས་བཟང་ཤིས་ཤོག།

Nyimo delek tsen delek  
 Nyime gung yang delek shin  
 nyintsen taktu delek pe  
 kon chok sum gyi jin gyi lob  
 kon chok sum gyi ngoe drup tsol  
 kon chok sum gyi tra shi shok

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

*Dedicated to Honorable Lama Gangchen*

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