



Norwegian Taiji Centre

China Trip, 11th - 26th April 2025

In Search of the Dao

Building Bridges with Breath

One Breath · One Mind · One Kind



Restoring the Roots of Humanity

Planting Seeds of Silence

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Foreword

In April 2025, a group of 24 dedicated practitioners from the Norwegian Taiji Centre embarked on a transformative journey through China - the spiritual and historical heartland of Taijiquan and Daoist philosophy. Under the guiding theme “In Search of the Dao - Building Bridges with Breath,” the trip was both a cultural pilgrimage and a practice-intensive retreat that deepened our connection with traditional Chinese internal arts, living philosophy, and the lineage teachings that continue to inspire us.

What follows is a record of our experiences - personal reflections, cultural insights, and the profound simplicity found in slow, mindful movement through Deep Dao Dialogue.

Our journey spanned seven locations, each resonating with a unique aspect of Chinese spiritual heritage from the imperial pulse of Beijing, to the ancient beginnings of language in Anyang, embracing the mist-shrouded peaks of Wudangshan and Emeishan. We trained, listened, learned, and breathed – together – building bridges across traditions, time, and continents planting *Seeds of Silence*.

Restoring the Roots of Humanity
One Breath • One Mind • One Kind

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This book was created by Pamela Hiley and Kjell Tjensvoll
Photos are mostly by Alexander Andersen and Kjell Tjensvoll with some contributions from the rest of the delegation.

Beijing - with Historical and Cultural Insights

April 12th

Our journey began in Beijing, swept into the city by the strongest “winds of change” in over a decade. Nature greeted us with raw presence, as though reminding us of the invisible forces that shape the visible world. It was an auspicious start of our journey “In Search of the Dao”, showing Beijing as meeting modernity with striking intensity.



In Beijing, our guide Kevin greeted us with humour, warmth, and many inspiring stories both historical and personal. Introducing us to the Hutongs, the narrow alleys of old Beijing that still pulse with daily life. These traditional courtyard homes, some dating back to the Yuan Dynasty, were once the rhythm of community. Here we learned not only about the past, but lived it: preparing dumplings, watching traditional cricket fighting (a pastime from the Tang Dynasty), and immersing ourselves in living culture. Some delegates sharing their dumpling making skills to our savouring delight, yum.



That evening, we met our tour organizer, Amy. In a moving moment, we premiered our song the Chinese folk song *Mo Li Hua* for her. Tears welled in her eyes - a reflection of the sincerity that

underpinned our entire journey and efforts made by our network. She was relieved and happy to see us arrive safely, starting our well-planned journey.



Amy, Kevin and Pamela



Singing Mo Li Hua for Amy

April 13th

Our planned early morning practice at The Temple of Heaven, where we usually meet Taiji Master Li and his students, was moved due to the powerful winds. The Temple was closed so we met Master Li in a park close to the hotel with his wife and a few of his close students. We spent about an hour exchanging our Taiji forms and practiced forms and Push Hands.



Early morning Taiji exchange with Master Li and students

Master Li and his wife are always so welcoming and generous, meeting him as an old friend on every trip since 2008. His serene presence amidst the rustling trees was a teaching in itself. They were aghast as we concluded once again with Mo Li Hua making a cheering conclusion to the exchanges.



Master Li receiving gifts after practice

We then enthusiastically pursued some shopping at the Pearl Market, glimpsing The Temple of Heaven in the distance, a 15th-century Ming dynasty structure where emperors once performed ritual offerings to Heaven - a poetic reminder that the Dao is often best seen from afar.



View of The Temple of Heaven from the roof of The Pearl Market

In the afternoon we entered the formidable Forbidden City and moved quite briskly through due to the winds and temperature but managed to take a few memorable group photos.



Visiting The Forbidden City

Our walk to the Forbidden City brought us not only into the heart of China's imperial past, but also into a living meeting place of cultures. At the grand gates and courtyards, our delegation encountered Chinese families dressed in splendid traditional costumes from many regions of the country, gathering to celebrate their heritage and capture photographs in the historic setting. Their colourful silks and flowing robes seemed to bridge time, adding to the sense that history and the present moment were woven together as we snuggled up together against the backdrop of the historical red walls.



The Forbidden City, located in the heart of Beijing, served as the imperial palace of China for nearly five centuries (1420–1912). Constructed during the reign of the Ming emperor Yongle, it became the political and ceremonial center of the empire. In total, 24 emperors of the Ming and Qing dynasties ruled from within its walls.

Covering 72 hectares, the palace complex is enclosed by a high wall and a wide moat, emphasizing its exclusivity. Ordinary citizens were once barred from entry, which gave rise to the name "Forbidden City." Its architecture follows a strict north-south axis and reflects the principles of Confucian hierarchy and feng shui. The Hall of Supreme Harmony, where major ceremonies took place, stands at the very center, symbolizing the emperor's position as the "Son of Heaven."

The design is rich in symbolism: yellow roof tiles represent imperial authority, red walls convey good fortune, and decorative motifs such as dragons and phoenixes reinforce the power of the throne. With nearly a thousand surviving buildings and more than eight thousand rooms, it remains the largest and most complete wooden palace complex in the world.

Since the abdication of the last emperor, Puyi, in 1912, the site has been transformed into the Palace Museum (1925). Today it houses one of the finest collections of Chinese art and historical treasures. In 1987, it was recognized as a UNESCO World Heritage Site, celebrated as a masterpiece of traditional Chinese architecture and statecraft.



Meeting locals at The Forbidden City

The red walls of the Forbidden City are not just decorative, they're deeply symbolic. **Symbolism of Red:** In Chinese culture, red is the colour of prosperity, vitality, happiness, and protection. For the emperors, it also symbolized authority and divine mandate.

Imperial Exclusivity: Ordinary citizens were forbidden to use such bold imperial red. The walls proclaimed the emperor's power and separated the sacred space of the palace from the everyday world outside.

Endurance of History: The walls have stood since the early 15th century (Ming dynasty, begun in 1406), carrying the memory of dynasties, rituals, and transitions of power.



The Gardens - Forbidden City

That evening, we savoured authentic Peking Duck - A dish perfected over centuries, celebrating not just taste but culinary ritual. The harmony of opposites - crisp and soft, sweet and savoury - reflected the principles of Yin and Yang that permeate Chinese philosophy.

April 14th

Monday the next day was unforgettable. We left early and travelled to the Juyongguan section of the Great Wall where we met our long-time friend Jacky Hong from the Beijing Peoples Association of Friendship with Foreign Countries (BPAFFC) together with local officials. Jacky had gone to great efforts to organise this welcome with Taiji Masters from the Beijing Sports University who welcomed us with demonstrations of profound grace and power. As we joined them in practice, surrounded by ancient stone, TV crews and drones recorded the moment - Taiji flowing like water atop one of the world's greatest symbols of human endurance. The delegation was moved and amazed at this welcome and many of us were interviewed by the local TV which was shown all over the province that evening.



Taiji exchange with our new friends from Beijing Sports University and from BPAFFC



Later, we visited a Chinese medicine hospital with Master Chen, who is an old friend whom we met in 2008 when he was head of the local hospital. Master Chen is both a western medical doctor and Chinese doctor as well as being a Master in Taiji Chen Style. He introduced us to his colleague at a local hospital where we experienced acupuncture and learned about herbs. A new exchange of Taiji was also shared as Master Chen led us through the Chen Style forms, a brand-new challenge for most of us. The director of the hospital generously served us with an array of herbs enabling us to create our own healing herb sachets. One of the doctors shared her personal qigong form with us - her gentle smile remaining with many of us even now.



5 Animal
Qigong



Chen Taiji
Master Chen

Learning about Chinese Traditional Medicine, Chen style Taiji and Qigong

In the evening Jacky had organised a grand banquet in our honour at the Beijing Peoples Association of Friendship with Foreign Countries, featuring a symbolic Taiji Bagua cake, sealing new friendships with the Beijing Association.



Warm welcome dinner at BPAFFC giving us inspiration for our trip around China

The board (Gunnar Pedersen, Kjell Tjensvoll, Allan Hiley & Pamela Hiley) of the Norwegian Taiji Centre were honourably welcomed to sit and discuss with the new Vice President of BPAFFC Mrs. Wang Yanxia. We refreshed our profound interests for more cultural understanding between Norway and China rooted in our Taiji practice. There was an understanding we shared, showing appreciation through our devotion towards Taiji and Dao, which can potentially create a Universal understanding between all peoples of the world through perseverance of practice and deep dao dialogue. We are so grateful to Jacky and our friends at the Association for this significant meeting and what it might nurture in the future.

Our time in Beijing was aided significantly by the BPAFFC which acted as an opening ceremony to set the intention for the journey ahead, creating a shared container for learning and inner exploration.

Jacky Hong receiving a photo book of our previous visit to China in 2019 from Pamela



BPAFFC
Pamela film

Anyang - Tracing the Written Dao The Cradle of Chinese Civilization

April 15th

Our high-speed train to Anyang felt like riding between worlds - past and future entwined. This marked our fourth visit to this ancient cradle of Chinese civilization, and the welcome was more than ceremonial - it was heartfelt. Drums thundered as Master Chen and the mayor greeted us at the station, children offered us grand bouquets, and astonishment danced in the eyes of our delegation.



Welcoming ceremony at Anyang station with drummers and the Mayor of Anyang

In the afternoon we were received in a grand ceremony at the Youli (I Ching) Museum. Here there were honourable speeches made by the director of the museum, Mr. Tianxingjian, Taiji Master Shi, Pamela Hiley and local officials. Both Allan Hiley and Pamela Hiley were invited to lay majestic flowers to honour King Wen at the I Ching Statue site, where the legendary ruler was once imprisoned and composed key elements of the Book of Changes. These moments were deeply ceremonial, marking both continuity and restoration.



Allan lining us up for Taiji demos - and Pamela with the director of the Youli museum, Mr. Tianxingjian



Honouring King Wen at the gate of the Youli (I Ching) Museum in Anyang. Youli Museum is where King Wen was prisoned in ancient times, here we made a Grand ceremony and Taiji exchange activity with local Taiji players & Master Shi and Master Chen.



Taiji schools of Master Chen presented their Taiji forms together with us, all were in awe of this historic occasion.

The Youli (I Ching) Museum, Anyang in Tangyin County, near Anyang, lies Youli - a place where legend, philosophy, and history intertwine. According to tradition, King Wen of Zhou was imprisoned here by the last Shang ruler, the tyrant King Zhou. In the stillness of confinement, King Wen is said to have contemplated the patterns of Heaven and Earth, refining the hexagrams of the *I Ching* - the "Book of Changes." From this quiet struggle was born one of China's most enduring works of wisdom, a text that continues to shape philosophy, governance, medicine, and the inner arts of Taiji and Daoist practice.

Archaeological remains at Youli reveal layers reaching back to the Longshan culture, through the Shang dynasty, and into the early Zhou, making it a site where myth and material history converge. Later generations-built temples here in memory of King Wen, honouring both his suffering and his insight. Today, the Youli Museum preserves this legacy, inviting visitors to walk among the echoes of one of China's great cultural births — a reminder that even in captivity, the human spirit can find freedom through vision and understanding.



In the quiet of the I Ching Garden, the delegation stood in stillness to honour King Wen. Surrounded by symbols of change and harmony, we bowed inwardly to the wisdom born here - a reminder that even in silence, the spirit of the ancients speaks.



At the I Ching institute, after visiting the prison and garden of I Ching we exchanged gifts with the museum director. We were so grateful to receive the symbolic family chopsticks - simple, elegant, meaningful for our family.



Singing waiters at dinner

In the evening, we were able to eat well and relax, surprised again to see the local waiters had prepared a wonderful dance performance for us after the meal, they were so pleased to meet us. They do not usually have such large foreign delegations coming to this suburban town, so it was clearly an important occasion, also for the local people.



A few of the delegation on an evening stroll outside the incredible futuristic Anyang Museum.

April 16th

After a well-earned good night's sleep, we continued to immerse ourselves in Anyang's cultural treasures: Yinxu, the ruins of the Shang dynasty capital; the National Museum of Chinese Writing; and the newly opened National Heritage Museum.



Practicing Taiji outside the National Museum of Chinese Writing in Anyang with Master Chen

As we arrived outside the museum, hundreds of Taiji players awaited us. For two hours, we shared form, breath, and silence beneath open skies. The practice together was very uplifting in this special arena.



The museum is a surreal building and practicing together in front of this phenomenal site was quite dramatic and for the delegates extraordinary. We were again followed by journalists and drones, so this allowed us to receive fantastic documentation after the trip.



Allan with locals - Kjell humours the Chinese school children

We then entered the museum and learnt about the Shang Dynasty and its development into present day China. As one of China's ancient capitals, it holds the spiritual and cultural bones of the Chinese nation. Yinxu, is the site of the Shang dynasty capital and a UNESCO World Heritage Site. We walked among the turtle and animal oracle bones - the ancestors of Chinese writing and divination practice.



Observing the turtle shells and other exhibits

Then going on to visit the National Museum of Chinese Writing, we traced the lineage of characters from inscriptions to ideograms. Hundreds of local Taiji players and young Gōng Fu youth joined us once again in a collective movement outside the museum, uniting generations in breath and silence.



Exhibits in the museum

At the Yinxu ruins and Oracle Bone Museum, we were met by local school children showing their exceptional Kung Fu skills. They also loved taking pictures with us.



Wonderful Kung Fu performance by local school children



First visit to Yinxu in 2008 - this is NTS's 4th visit in 2025

The Cradle of Chinese Writing.

The origins of Chinese writing are traced to Yinxu, the last capital of the Shang dynasty (c. 1300–1046 BCE) in Anyang, Henan Province. Here, diviners inscribed questions about weather, harvests, military campaigns, and royal affairs onto animal bones and turtle shells, now known as **oracle bones**. These inscriptions are the earliest known examples of Chinese characters, representing the beginnings of a written language that has endured for over three millennia.

This museum reminded us of how the Dao was not only lived but written – in symbols that still echo with mystery and cosmology.

The New Yinxu museum opened in February 2024, representing the first major museum focusing on the late Shang Dynasty (1600-1046 B.C.). Located near the Huanhe River, the 22,000-square-meter facility houses nearly 4,000 artifacts, including bronzes, oracle bones, and pottery, with over 75% displayed for the first time.



Norsk Taij Senter and Master Chen's school outside the new futuristic Yinxu Museum in Anyang

Beside the Yinxu Museum our delegation practiced Taiji with local masters. Our flowing movements seemed to echo the rhythms of history, bridging past and present in a moment of harmony.



Simuwu Ding: The largest Shang dynasty bronze vessel, symbol of ritual and royal authority



Vivien Xinlin, Aurora and Xinyue with Snorre, Allan and Pamela - Seeds of Silence

Synchronistic meeting - Vivien Xinlin is an environment education specialist for youth. Pamela met her through a mutual friend. When Pamela told her about our China trip, she decided to travel with her associates from Chengdu especially to meet us in Anyang. We found a deep resonance in our gathering, linking our interests and research into humanity's roots through our profound cultural Dialogue.

Vivien was amid planning an international conference on Deep Ecology in Chengdu with Arne Næss Chair, Professor Evelyn Tucker. Tucker gave a lecture at NTS in 2018 when she was The Arne Chair for her work in connection with religion, philosophy and ecology at Yale University.



Professor Evelyn Tucker at NTS in 2018



Sarah, Eline and Christian showing off their kicks to Chinese youth in the New Yinxi museum



Members of the delegation appreciating the exhibits

April 17th

Next morning, we visited Guangfu Ancient Town and the Yang Family Village - birthplace of Yang-style Taiji. There, on the old city walls, we practiced and met local children who received our gifts of Norwegian chocolate with joy. These small exchanges were moments of deep heart.



Guangfu Ancient Town, located near Handan in Hebei Province, is a well-preserved walled town with more than 2,600 years of history. Once a military stronghold during the Warring States period, it later flourished as a cultural and commercial centre under the Ming and Qing dynasties. Its stone walls, watchtowers, and riverside streets still convey the atmosphere of traditional Chinese urban life.



It felt profound to practice together with Master Chen and her students on this historical place for Yang Style Taijiquan, discovering the roots of our Yang Form which Chen Man Ching later developed to be the most practiced form of Taijiquan in the west called The 37 Posture Form.

Our Lineage from Yang Style to Cheng Man-ch'ing's Taiji

The Yang family tradition, rooted in Guangfu Ancient Town, produced the most widely practiced style of Taijiquan in the world. From the flowing, accessible form developed by Yang Luchan and refined through successive generations, Taiji gradually spread beyond the confines of martial practice into a discipline valued for health, balance, and inner cultivation.

In the 20th century, this tradition was carried forward by Cheng Man-ch'ing (Zheng Manqing, 1902–1975), one of the most influential figures in the modern transmission of Taiji. Trained under Yang Chengfu, grandson of Yang Luchan, Cheng absorbed the essence of the Yang family form but adapted it to meet the needs of a changing era. He created a 37-posture short form, distilling the longer Yang sequence into a practice that could be learned more quickly and integrated into daily life.

Cheng was not only a martial artist but also a painter, calligrapher, doctor of traditional Chinese medicine, and poet — often called a “Five Excellences” master. His wide-ranging artistry shaped his Taiji, emphasizing grace, relaxation, and the harmonization of inner and outer life.

In the mid-20th century, Cheng played a pivotal role in bringing Taiji beyond China. After teaching in Taiwan, he moved to New York City in the 1960s, where he introduced Taiji to Western students. His approach, accessible yet deeply rooted in tradition, helped establish Taiji as a global practice of health, meditation, and self-cultivation.

Thus, from the courtyards of the Yang family in Guangfu to studios and parks across the world, the art evolved without losing its essence. Cheng Man-ch'ing's teaching represents both continuity and transformation: a bridge between the historical tradition of Yang-style Taiji and the modern search for balance and harmony in daily life. This is what touched Pamela Hiley as she began her studies in London with Dr. John Kells 47 years ago.

We gave gifts - shirts and Bagua Norwegian placemats and Viking drinking vessels which the local administration appreciated, especially when we included some Aquavit medicine. We received stunning calligraphy and paintings in return.

The language of respect needs no translation. We were able to practice our Taiji form in the original home of the Yang family once again laying down our Seeds of Silence, our most poignant gift.



Practicing Taiji in the courtyard of the Yang family home



Gift exchange with the municipality of Guangfu Town- Hiley family pushing hands in Yang family home



On stage during the performance to a backdrop of films from Norway - here from Grimstad

After dinner and in the evening, Master Shi had arranged a full-length televised cultural performance in our honour at Anyang's largest newly built theatre. We were greeted as International Taiji players and guests of honour and performed amidst renowned opera stars, singers, dancers, young martial artists, and Taiji players from Henan. The show was broadcast across the entire province, highlighting the importance of global cultural exchange and unity through art and Taiji and the far-reaching significance of Anyang Cultural heritage and all it embodies for China and the world today.



Allan is invited to perform solely with the Anyang Taiji Association



Finale from TV show



Master Chen - NTS concluding their performance - Pamela with Master Chen and her twin granddaughters



Emotional conclusion to this fantastic experience for everyone

April 18th

This morning, we had our final meeting with Master Shi and Master Chen and met them again in the local park with the Anyang Yindu Taiji Club. We shared our sword form practices together and experienced a lot of fun engaging in Pushing Hands practice as our final exchange after a marvellous 3 days of celebrations and deep exchange.



In Anyang our practice sessions included focusing on silent standing (Zhan Zhuang) and breath harmonization, inviting us to feel the weight of history we had walked through with stillness and presence. We had an emotional farewell with our friends in Anyang leaving with enormous gratitude for all the efforts made by Master Shi and Master Chen.



Gratitude to Master Shi and Master Chen for their awe inspiring welcome and arrangements for our 2025 delegation trip to Anyang.

Shaolin Temple - Thunder and Stillness

April 18th

Already fully saturated with experiences and cultural integration, we now travel from Anyang by bus to Dengfeng, home of Shaolin Temple, cradle of Chan Buddhism and Chinese martial arts.

That night we attended the Shaolin Zen Music Ritual, an outdoor spectacle blending martial art, dance, music, and story across a natural mountain stage, the largest in the world. As the first movement began, a torrential storm erupted-rain fell in sheets, thunder roared, lightning arced above. And yet-the monks continued, unshaken. The storm became a symbol: in chaos, true practice is revealed. The moment the performance ended, the rain ceased. Nature itself seemed to bow in acknowledgment. We were all wowed and wet by the experience.



Shaolin Masters unshaken by the stormy weather



Nature itself added to the dramatic scene - Wet with wonder the delegation returns to the bus

April 19th

The following day we arrived at the Shaolin Temple and were met at the entrance by a senior monk. He led us to an inner sanctuary away from the tourists. He taught us their version of the 8 Brocades (Ba Duan Jin) - our known qigong form to cultivate inner strength. He was gentle and spoke broken English and was generous with his teaching. It was interesting to learn a new version of the Baduanjin for the delegates who already knew Wudang Baduanjin.

The Shaolin Temple is famous as the birthplace of Chan (Zen) Buddhism in China and as the cradle of Shaolin martial arts. Founded in 495 CE during the Northern Wei dynasty, the temple became renowned when the Indian monk Bodhidharma is said to have meditated there, introducing practices that combined physical discipline with spiritual cultivation.



Film 1: Learning Shaolin Baduanjin - Film 2: Allan sharing our Taiji form with Shaolin

In the temple we witnessed the results of dedicated training: stone floors worn smooth, trees punctured by fingertip strikes. We then paid our respects at the Pagoda Forest, a collection of stone stupas honouring generations of abbots and monks, reflecting its long religious heritage. We later watched a stunning martial arts performance by the temple's students. Here, the roots of discipline and transcendence run deep.



Finger strikes in tree from Shaolin training - Shaolin Temple - Allan at Pagoda Forest where Shaolin Masters rests



Tourist in awe of spectacular Shaolin Kung Fu performance

We left with memories, tea, small trinkets - and deep respect.

At the legendary Shaolin Temple, nestled in the Song Mountains, we witnessed firsthand the synthesis of Chan (Zen) Buddhism and martial artistry. We reflected on the paradox of stillness within action, and how breath links the martial with meditation. Shaolin reminded us that spirit is forged not only in silence, but in sweat, focus, and challenge.

Wudangshan – The Heart of Daoist Internal Arts

We then took a bullet train to Wudang Mountain which was a highlight for many – the mythic cradle of internal martial arts and Daoist alchemy. We trained under local Wudang masters in Taiji and Daoist Qigong, surrounded by ancient temples and cloud-covered paths.

April 20th

In the morning, we took the local bus for the long drive up the sacred Wudang mountains to arrive at our Tianlu Hotel close to the Purple Heaven Temple where an event of historical importance awaited.

Our arrival at Wudangshan, the spiritual heart of Daoism, marked a turning point. At the Purple Heaven Temple, the Norwegian Taiji Center was formally recognized by the Wudang Daoist Association. At the Temple there were local dignitaries, and the leadership of the Wudang Daoist Association present and Director Cai Feng extended a formal invitation to join the World Gōng Fu Taiji Congress this autumn. Cultural dialogue flowed as easily as the rivers beneath Wudang's sacred peaks.

Wudang Mountain, located in Hubei Province, is one of the most important centers of Daoist practice in China. Its temples, monasteries, and scenic peaks have long been associated with Daoist philosophy, meditation, and internal martial arts. The site reached its peak of influence during the Ming dynasty, when Emperor Yongle (who also commissioned the Forbidden City) supported large-scale construction on the mountain.

Wudangshan is particularly known as the birthplace of Wudang martial arts, which emphasize softness overcoming hardness, internal energy (qi), and harmony with nature. The surviving temple complexes — including the Golden Top and the Purple Cloud Palace — are UNESCO World Heritage Sites. Together they represent a fusion of sacred landscape, religious practice, and traditional Chinese architecture.



Seeds of Silence at the entrance of Purple Heaven Temple



Film 1: President Liu Wenguo's speech - Film 2: Pamela's speech

President Liu Wenguo's speech was gracious and visionary. President Liu Wenguo then presented Pamela Hiley with a plaque, officially naming Norwegian Taiji Centre as the Wudang Culture Communication Centre of Norway - honouring our association with Wudangshan since 2008.



Pamela Hiley and President Liu Wenguo

Pamela's heartfelt acceptance speech conveyed a dedication to spreading Daoist values through Taijiquan practice, philosophy and dialogue, not just as movement, but as medicine for a fractured world. Honouring and remembering the dedicated studies of Bjarte (Ling Yuan) Hiley who lived at Wudangshan for 4 years, who was followed closely by brothers Allan Hiley and Benjamin Hiley, each upholding their individual sources of practice, bringing insight and inspiration. Together, the exchanges lit a spark of cultural exchange that may burn for generations to come.



Delegation receiving the plaque from President Liu Wenguo at Purple Heaven Temple

Afterwards students of Master Zhong gave an exceptional performance of their Gōng Fu skills, and we replied with our performance in the open temple all concluding with the singing of *Mo Li Hua* by all, touching hearts, bridging cultures through breath and sincerity. We were becoming quite good at the song by this time, and it certainly brought everyone joyfully together.



Delegation performing with Master Zhong's students



Pamela presents President Liu with Jasmin flower

President Liu then hosted a delicious celebratory lunch for the whole delegation.

In the afternoon a lecture was given by Professor Yang Lizhi, Director of research for Wudang Culture, and had travelled a significantly long way from Xian to meet us.

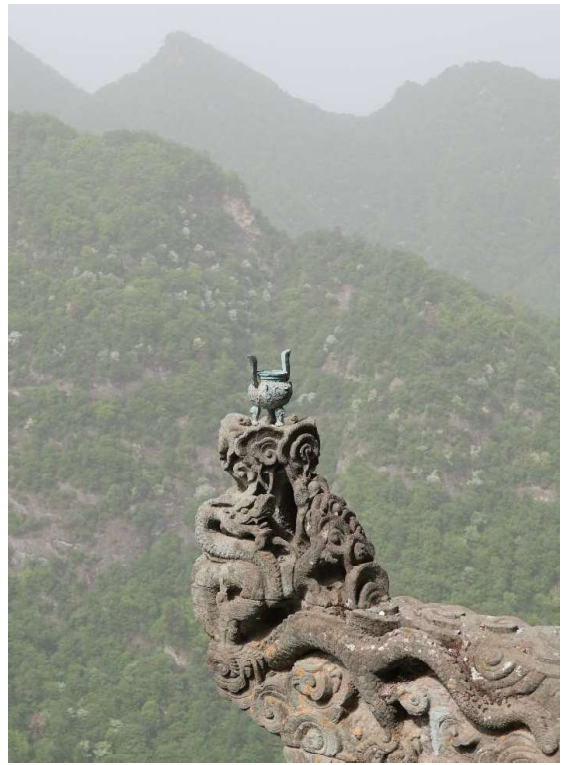
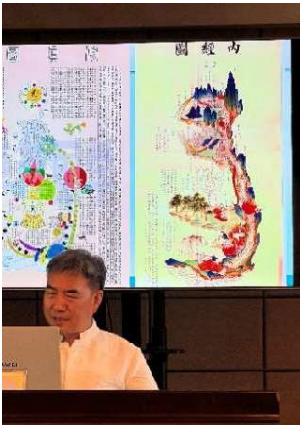


Professor Yang Lizhi with the delegation (links to lecture and transcript)

He offered his scholarly view on Wudang's significance in Chinese Cultural development - how this sacred mountain shaped internal arts, Daoist alchemy, and contemplative traditions. His insights clarified why Taiji is not merely a practice, but a path for restoring what has been lost in the modern psyche, referencing: rhythm, reverence, restraint. The Wudang legacy is urging cultural harmony in modern times and shows how our exchanges can serve as a deeper connection towards this aim.







The Purple Heaven Temple, also known as the Zixiao Palace, stands as the most perfectly preserved and architecturally significant Taoist structure on Mount Wudang. Constructed in 1413 during the Ming Dynasty by the Yongle Emperor—a massive undertaking intended to solidify imperial legitimacy—it was designed to reflect the harmony between humanity and the celestial realm. Built directly into the mountain slope, the temple complex features a series of majestic, tiered halls that climb toward the peaks, creating a stunning visual representation of the Taoist concept of "ascending to heaven." Its name, "Purple Heaven," refers to the auspicious violet clouds believed to surround the mountain, signaling the presence of the immortals.



Purple Heaven Temple

April 21st

This morning, we revised 8 Brocades / Baduanjin with Master Zhong's students. This was followed with a deepening of teachings from Master Tian on Daoist cosmology, yin-yang theory, and the cultivation of internal energy (neigong). He was delighted to receive our Bagua t-shirt in gratitude.



Master Tian

Zhang Sanfeng, a legendary Daoist master of the late Song–early Ming period, is credited as the founder of Wudangshan's internal martial arts. According to legend, he observed a battle between a crane and a snake: the crane attacked with hard, direct movements, while the snake moved softly, flexibly, and circularly, ultimately overcoming the crane. Inspired, Zhang Sanfeng developed Taijiquan, emphasizing softness, breath, and intention over brute force.

He also wandered through Sichuan's sacred mountains, especially Mount Qingcheng, living as a wandering sage in harmony with nature. Whether historical or symbolic, Zhang Sanfeng embodies the Dao through movement, stillness, and breath.



Generations meeting across cultures. Sharing ideas and moves with the young Kungfu students of Master Zhong



Master Zhong's Students generously sharing their Cha Dao with us.

April 22nd



Master Zhong's students waving farewell after an inspiring few days together



Allan meets an old friend, Snorre attempts to lift the mountain and hidden shrine in the mountain



Prince's Slope, South Cliff



Golden Top, China's largest brass structure - at the summit of Tianzhu Peak. A heaven-touching practice followed, laying down Seeds of Silence among the clouds.

Climbing the Golden Summit, we carried the breath of our shared intention to the heavens. Steadily walking up the many steps through Daoist temples atop Tianzhu Peak, the Golden Top glowed. We stood in silent reverence, laying our Taiji as offerings to Heaven. Pamela offered us all a Norwegian flag sweet which we ate soothingly inside absorbing the Wudang spirit within.

At the summit stands the Golden Top, crowned by the magnificent Golden Temple. Its gilded roof glimmered in the sunlight, reflecting both the sacredness of the site and the devotion of generations who built and maintained it. The temple radiates a serene grandeur, its halls filled with the weight of ritual, meditation, and the teachings of Daoist masters. From this vantage point, the mountain seemed to embrace all the temples below, forming a continuous path of spiritual ascent and a tangible embodiment of Wudangshan's mystical presence.



Golden Top Summit



NTS Board member Gunnar, searching for deep dao dialogue with Wudangshan Daoist Masters



White Crane Spreads Wings in Carefree Valley

This leg of the journey embodied the trip's core purpose: searching for the Dao within and without, building inner bridges of breath and spirit at Carefree Valley.



Visiting the tea house in Carefree Valley



Panorama view of Wudang Mountains

We were profoundly grateful to Tom Year for his brilliance in translations during the duration of our stay and for helping to organise the whole stay in Wudang to promote the spirit of Universal Dao for the world.



Tom Year

Chengdu, Leshan, Emeishan, and Hemingshan

In the evening, we flew to Chengdu. The delegation became quite tired at this point since the flight was delayed which prompted an early morning arrival at the 5-star Tibetan Hotel, giving us a short night's sleep.



On the road to Chengdu with our own Panda and Alien 😊

April 23rd

In the morning, we ventured to a beautiful meeting in a park at Leshan with a very large group of local Taiji practitioners who had travelled from a large area around Leshan and the province to be with us. We again received the warmest of welcome, with flowers, speeches and amazing grace.





Warm welcome to Leshan

Drones and press captured the moment, but it was the heart-to-heart connection that left the deepest impression and what mattered most was the feeling of continuity, shared lineage, living tradition. The Chinese practitioners show a deep appreciation for our dedication to Taiji, and this moves the delegation profoundly.





Taiji form and Taiji sword exchange

In the afternoon, we stood before the Giant Buddha of Leshan, carved into the mountain face - a symbol of enduring compassion.



The Leshan Giant Buddha, carved into the cliffs where the Min, Qingyi, and Dadu rivers converge, is the largest stone Buddha in the world. Standing 71 meters tall, it was begun in 713 CE during the Tang dynasty under the guidance of a monk named Haitong. The project aimed to calm the turbulent waters that endangered river travellers, and legend says the enormous volume of stone removed during carving helped to steady the currents.

The statue depicts Maitreya, the future Buddha, seated with a serene expression and hands resting on his knees. Despite centuries of weathering, the monument remains an extraordinary feat of engineering and devotion. Along with Mount Emei, it forms part of a UNESCO World Heritage Site, representing the enduring influence of Buddhism in Chinese history.

Boat ride on the river and practiced Taiji right beside the 70 metres Giant Buddha on the boat.



Fun ride back to our bus on rickshaws much to the glee of everyone.

April 24th

The next morning, we have an early start on the bus to Emeishan.

At the base of the mountain, it was quite cold so many of us rented thick winter coats for protection and warmth. We had a long wait as we approached the cable car to take us to the top of Emeishan. During our climb and cable car journey we endured snow, rain, sunshine - four seasons in a matter of hours which showed dramatic and beautiful views.

At the top we had a nice lunch and then approached the Golden Buddha statue. We practiced beside the colossal golden Samantabhadra statue, offering silence in the name of awakening. The sun came out as we practiced beside the temple and silently bowed to the mountain in the moment before our descent. At over 3000 metres some of us became a little dizzy which eased on our ascent.



Mount Emei's history evolved through a gradual layering of spiritual traditions, beginning in the pre-1st century as a remote sanctuary for indigenous nature worship and Daoist hermits seeking immortality. The historical pivot occurred around the 1st century AD with the introduction of Buddhism, which established the site as the sacred domain of the Bodhisattva Puxian. Over the ensuing centuries—most notably during the Tang and Song dynasties—imperial patronage transformed these scattered hermitages into a massive, organized monastic network, often punctuated by the creation of monumental bronze icons like the famous Puxian statue riding a six-tusked elephant. By the Ming and Qing dynasties, Mount Emei was firmly cemented as one of China's Four Sacred Buddhist Mountains, yet it retained a profound, syncretic legacy where early Daoist reverence for the landscape and institutional Buddhist ritual coexisted, creating a unique historical tapestry that persists to this day.

Mount Emei offered us the chance to walk a sacred mountain trail, ascending gradually through monasteries, forests, and clouds. Along the way, we practiced walking meditation and mountain Qigong, reflecting on the journey as both an outer pilgrimage and inner ascent.

The mountain's quiet majesty and Buddhist presence invited deep contemplation.

Arriving at the base of Emeishan, the bus then took us briefly to Baoguo Monastery before arriving a little later than planned at Hemingshan, our final destination.

Hemingshan

We were quite late arriving at Hemingshan in the evening and were greeted by students of Master Mei patiently waiting at the reception with gifts and a celebratory mood. After a long day it was our last evening to have dinner together, so everyone made an effort and dressed in their best togs, especially those who had tailor fitted suits made personally for them in Beijing. A glamorous group indeed.

Pamela Hiley was slightly delayed for the dinner as she met old friends and Master Mei's Taiji family. When she arrived in the restaurant the whole delegation rose and was fiercely clapping much to the total glee and surprise of Pamela. Professor Snorre Christiansen offered a beautiful speech of thanks, and Pamela responded with deep appreciation. The delegation managed to organise a beautiful red shirt tailor made for Allan Hiley and a turtle for Pamela which was waiting in Beijing as a token of gratitude to both. Both Allan and Pamela were deeply moved by this gesture.

Then the whole delegation broke into song which had been created especially for the moment by the group much to the astonishment of Pamela. Where did they have time to organise all this without Pamela finding out it is still a mystery?



The delegation, united by experience, effort, and joy, closed the circle with hugs, speeches and songs.

April 25th

In the morning, we were again greeted by a huge group of Taiji players at Hemingshan temple who had travelled from all over the province to come and meet and greet us. It was very impressive. The beautiful Temple of Hemingshan was a wonderful backdrop for this heartfelt greeting. So much excitement and wonder meeting one another from destinations so far away, joining together as if old friends through our embodied practice of Taijiquan.









Local master showing Single Whip posture, Allan and Pamela presenting gifts to our hosts.

Later, a Daoist priest was there to show us the rituals of how to pray at the various temples and pay our respects to the Daoist gods while visiting the Daoist temples and receiving a blessing for the final stages of our journey, giving gracious thanks for the momentous time we had all shared with everyone on the journey.





Our humble Daoist priest receives our Seeds of Silence in our final exchange In Search of the Dao.



Film: Our final days in Sichuan Province

Reflections from the Delegation

Sarah: In terms of places we visited, for me the highlight of the tour was our time at Wudangshan. To see, experience and feel the birthplace of Daoist Taiji and our version of Baduanjin provided a firmer root and broadened my understanding of our practice. I was also deeply touched by how much the local Taiji practitioners appreciated our dedication to studying and cultivating the essence of Taiji, saying that they could learn from us. This mutual respect and shared commitment has given me new momentum to deepen and share our practice.

Wenche: I was amazed by how we were received everywhere we came on our tour. It was a great experience to meet the Masters and so many Taiji practitioners – we have a common language through Taiji.

What also stands out is connecting through push hands, especially with the students in Purple Cloud Temple, Wudangshan.

Janine: What impressed me was how quickly the Chinese sent us the finished videos - sometimes after just two hours. It made me doubt my own skills as a graphic designer.

What moved me to tears was the pride and dignity of the elders who performed their Taiji. I just couldn't take my eyes off the elders in the group. I got the feeling that it was just as big for them as it was for us to share their Taiji with each other. The friendliness, curiosity, joy of life and openness of the Chinese surprised me – I come from a country where I often perceive people as a bit grumpy (Germany) or reserved (Norway). All in all, I felt welcome everywhere and treated like a very important person. It was a bit of a culture shock in itself.

Maisey and Fred: Life changing!! ❤️

Snorre Christiansen: Funniest moment: I landed in Beijing quite tired after a long flight in which I didn't manage to sleep. The sun hit hard when we were summoned to show our form, and it took some time before I understood the pavement wasn't horizontal. I had been compensated by extra muscle work. The thighs felt flaky and the balance shaky. But after a few days I started to adjust. At one point the guide, Vincent, came towards me, all smiles and with open arms. I was eager to hear what good news he had for me. «Your Taiji is ... good enough! »

Interesting insight: In Anyang we visited the museums of Chinese civilization, Chinese writing and of the I Ching. It was while a prisoner in this garden that King Wen assembled the I Ching. The character Wen appears in the characters for writing, civilization and culture, testifying to the unity of these topics. The writing system was developed in connection with royal divination procedures with oracle bones. Not only questions but also results were inscribed on the bones. Crucially, a whole library of such outcomes was kept, with as many as 150 000 items. The dynamics of these records were abstracted to create the I Ching. The order of the hexagrams attributed to king Wen is not the same as the binary order that was introduced later but attributed to the legendary emperor Fuxi. It seems it is the latter that was first communicated to the west, through Jesuit missionaries, around 1700. The reports stimulated polymath Leibniz in his reflections on logic and numbers. These connections have a revival today, in the globalized digital age.

Living to tell: Exposure is not why I do Taiji, nevertheless it seems that the story of us performing in the Anyang opera house is among the more gratifying to tell.

Pamela Hiley: “The silence at the summit of Wudang was the loudest lesson of all.”

Song gifted from the Delegation

Pamela (Mo Li Hua)

*Hvor vakker er ikke Mesteren vår
Hvor vakker er ikke Mesteren vår
Finn fram mykhet så blir du sterk
Jording og dantien skal vise vei
Reis med ho, gjennom Kina
Så finner du din Dao
Pamela vår Pamela*

*Nå er vi kommet helt til reisens slutt
Det er vår tur til å gi deg salutt
Tidvis skjønte vi ingenting
Startet i hvert fall i Beijing
Vinden kom, men dro sin vei
Det var nok takket være deg
Pamela, vår Pamela*

*Nå er vi kommet helt til reisens slutt
Det er vår tur til å gi deg salutt
Vi veit ei om vår form er bra
Men vi kan synge og være glad
Gaver fikk vi på vår vei
Men, den største det er deg
Pamela, vår Pamela*



The Practice of Taijiquan in China today

In China in 2026, Taijiquan is practiced primarily as a mass public health and lifestyle activity, while also continuing as a traditional martial art and cultural heritage. For most practitioners, it is a low-impact daily exercise emphasizing relaxation, balance, coordination, and mental calm rather than combat. It is commonly practiced in public parks, residential squares, and community fitness areas, especially in the early morning or evening, often in informal groups led by experienced amateurs or retired instructors.

The most widespread forms are standardized routines such as the 24-Step Simplified Taijiquan, along with popular sword, fan, and competition-style forms. These are promoted through national fitness programs, workplace wellness initiatives, senior activity centres, and some school physical-education curricula. Government support frames Taijiquan as part of preventive health care and “active aging,” closely linked with public health, rehabilitation, and stress management.

Alongside this mainstream health-oriented practice, traditional lineages—notably Chen, Yang, Wu, Sun, and others—continue to be taught in specialized schools, family lineages, and martial arts academies. In these settings, training may include longer traditional forms, push-hands (*tuishou*), internal strength development, and martial applications, though this represents a smaller, more dedicated segment of practitioners compared to the general fitness population.

Taijiquan also has a competitive and performative dimension, with standardized judging, routines, and national or regional competitions overseen by sports authorities. At the same time, its designation as intangible cultural heritage (including UNESCO recognition) reinforces its cultural and symbolic role, leading to demonstrations, festivals, and tourism-linked events, particularly in historically associated regions.

Finally, Taijiquan practice in China has increasingly integrated digital platforms, including online instruction, social-media groups, and video-based learning, attracting younger urban practitioners. Overall, in 2026 Taijiquan in China exists as a layered practice: predominantly a public health exercise, sustained by cultural policy, while still preserving smaller but active communities focused on traditional martial depth and transmission.

Exchanges with Chinese Taiji Masters

Throughout our journey, we stood in the presence of masters who did not teach so much as *transmit*—through gesture, silence, and smile. In Beijing’s early morning parks, we moved beside elders whose breath and form were seamless. At Hemingshan, Push Hands became dialogue, not contest. In the Wudang mountains, Master Tian’s quiet demonstration of “cloud hands” echoed the valley’s mist—ephemeral, yet precise. These moments were more than instruction; they were invitations to enter a shared field of presence.

“The Dao that can be spoken is not the eternal Dao... but it may be shown through the movement of an open heart.”

The Art of Balance

An inspirational NTS Teachers Training Project by Adrian Koziol:
“The Art of Balance: Analogies in Taiji Forms and Tensegrity Structures”

Read here: <https://www.taiji.no/research/>



Pamela presenting "The Art of Balance" to President Liu Wenguo in Wudangshan 2025

The Evolution of Taijiquan Forms through a Cultural Context

From the stone-carved ideograms of Anyang to the golden rooftops of Wudang, form has always reflected the soul of its soil. The lines of Taiji are not fixed—they breathe the air of their time. Shaolin sharpens its edges in martial necessity; Wudang softens them into flowing philosophy. What we received was not merely a "style" but an evolving language of the body, shaped by mountain, temple, and tide.

"A sage does not cling to form but moves like water-fitting the vessel of the moment."

Lao Tzu

Taijiquan can be read as a moving reflection of Chinese cosmology, shaped by geography, history, and lineage, yet unified by the philosophical grammar of the *Yijing* (*I Ching*). At its core, Taiji embodies the *Great Ultimate*—the dynamic interplay of yin and yang, movement gives rise to yang, stillness returns to yin. Across its many forms and lineages, Taiji expresses this same principle differently, like regional dialects of a single philosophical language.

In the Central Plains, especially around Anyang, where the earliest *Yijing* divination inscriptions were found on oracle bones, Taiji's roots feel closest to cosmology rather than martial technique. Here, the emphasis historically was on understanding change (*yi*), resonance, and timing—ideas that later informed internal martial arts. This intellectual soil nourished later developments in Henan, particularly Chenjiagou (Yang Village), where Chen-style Taijiquan emerged. Chen Taiji reflects a sophisticated synthesis of *Yijing* polarity and military boxing: slow coiling and sudden release, softness containing hardness, stillness hiding motion. The alternation of *open/close* and *store/release* directly mirrors hexagram transformations, where one line change alters the whole configuration.

The Yang style, refined and popularized as Taiji moved north toward Beijing, represents another philosophical turn. In Beijing—long a centre of Confucian order and imperial refinement—Taiji softened in outward appearance. The martial intent remained, but was submerged beneath continuity, balance, and moderation, echoing Confucian ideals of harmony and social equilibrium layered atop Daoist foundations. The large-frame Yang form can be seen as Taiji's philosophy made accessible: yin-yang balance no longer dramatic, but continuous and humane, suitable for governance of the body as much as for combat.

In contrast, Wudangshan embodies Taiji's explicitly Daoist metaphysical orientation. Wudang Taiji traditions emphasize emptiness (*wu*), naturalness (*ziran*), and non-forcing (*wuwei*). Movement arises as a consequence of alignment with the Dao rather than intention. Here, Taiji is less a martial system and more a moving meditation, a physical enactment of the *Daodejing* and *Yijing* combined: form arises from formlessness, and technique dissolves into principle.

The relationship between Taiji and Shaolin is often framed as oppositional—internal versus external—but historically they are complementary. Shaolin, rooted in Buddhist discipline, contributed structure, conditioning, and martial pragmatism. Taiji absorbed these influences while reversing their emphasis: where Shaolin trains force to overcome resistance, Taiji trains sensitivity to neutralize it. This reflects a deeper philosophical divergence—Buddhist transcendence of the world versus Daoist harmonization within it—yet both are united through the *Yijing* logic of transformation.

Moving southwest, Heming Mountain (Hemingshan), associated with early Celestial Masters Daoism, reinforces Taiji's ritual and energetic dimensions. Here, body cultivation, breath, and moral alignment were inseparable. Taiji in this context becomes a continuation of Daoist self-cultivation practices, where physical movement supports ethical clarity and cosmological alignment. Further south in

Leshan, near sacred landscapes shaped by Buddhism and Daoism alike, Taiji reflects a quieter synthesis—less systematized, more contemplative—mirroring the region’s integration of meditation, landscape reverence, and embodied practice.

Seen as a whole, Taijiquan’s forms and lineages are not contradictions but regional expressions of a shared cosmology. From the oracle bones of Anyang to the mountain temples of Wudang and Hemingshan, from village boxing in Chenjiagou to refined urban practice in Beijing, Taiji continuously reinterprets the *Yijing*’s insight: that reality is not fixed substance, but patterned change. Each lineage answers the same question differently—how should the human body participate in the movement of the Dao?

The Daoist Roots and Spiritual Meaning of Internal Arts

To practice Taiji is to return - again and again - to the still point within movement. In the Daoist tradition, this is more than health or discipline; it is a sacred alignment with the uncarved block, the original breath. In the temples of Wudang and Hemingshan, we felt this deeply: each step was prayer, each posture a poem of balance. The internal arts have not escaped, but return - home to a self that listens, flows, yields.

“To know others is wisdom; to know oneself is enlightenment... To move without moving is the true art.”

Lao Tzu

The Chinese internal arts—most notably Taijiquan, Xingyiquan, and Baguazhang—are inseparable from Daoist cosmology and spiritual cultivation. While they are often practiced today as martial arts or health exercises, their deeper purpose lies in embodying the Daoist understanding of reality: that life unfolds through natural rhythms of change, balance, and return. The internal arts are not merely methods of fighting or fitness, but disciplines for aligning the human body, breath, and mind with the Dao (道).

At the heart of these arts is the Daoist vision expressed in the *Daodejing* and the *Yijing*: all phenomena arise from emptiness (wu), differentiate into yin and yang, and continuously transform. Internal training mirrors this process. Stillness precedes movement; relaxation gives rise to power; yielding overcomes force. Martial effectiveness is not created through muscular tension or aggression, but through sensitivity, timing, and resonance with change. In this way, the internal arts translate cosmology into lived, physical experience.

Daoist internal alchemy (neidan) provides the spiritual framework for these practices. The body is understood as a microcosm of the universe, containing energetic pathways, centres, and cycles that correspond to heaven and earth. Training principles such as *song* (release), *ting* (listening), and *hua* (transformation) are not technical tricks but alchemical processes. Through correct posture, breath regulation, and intent (*yi*), practitioners refine raw vitality (*jing*) into circulating energy (*qi*), and ultimately into spirit (*shen*). Movement becomes a means of purification rather than exertion.

The internal arts also express Daoist ethics and psychology. Non-contention (*bu zheng*), humility, and adaptability are central values. Instead of meeting force with force, the practitioner empties themselves, allowing the opponent’s intent to collapse under its own excess. This mirrors the Daoist sage, who governs by non-interference and prevails by not asserting. Victory, in this context, is not domination but preservation of harmony—both internal and external.

Mountains such as Wudangshan symbolize this orientation. In Daoist tradition, mountains are places where heaven and earth communicate, and where cultivation unfolds in solitude and refinement. The internal arts associated with these traditions emphasize alignment, spiral motion, and rootedness, reflecting the Daoist view that power emerges from connection rather than effort. The practitioner learns to “borrow the force of the earth and follow the movement of heaven,” turning the body into a conduit rather than a weapon.

Ultimately, the spiritual meaning of the internal arts lies in their transformative intent. Combat skill and health benefits are secondary expressions of a deeper goal: returning the practitioner to naturalness. Through long practice, the distinction between stillness and movement dissolves, effort becomes unnecessary, and action arises spontaneously from awareness. In this sense, the internal arts are a form of moving meditation, guiding the practitioner toward the Dao not through belief, but through embodied understanding.

Thus, the Daoist roots of the internal arts remind us that their true mastery is not measured by external victory, but by inner clarity, balance, and alignment with the unfolding order of the universe.

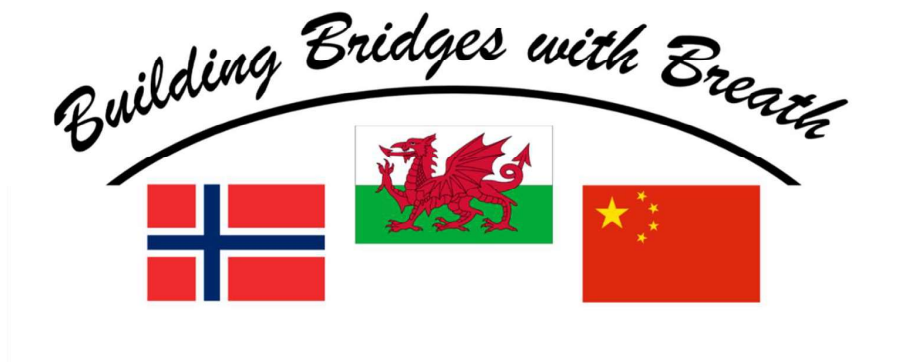
The Norwegian Taiji Centre is profoundly grateful to have been honoured with representing Wudangshan as their Cultural Communication Centre in Norway.



Acknowledgments

Gratitude from Norwegian Taiji Centre, Allan Hiley and Pamela Hiley to:

- Amy Jiang CYTS Travel agency
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- Wudang Daoist Association President Liu Wenguo, Master Zhong, Master Tian, Professor Yan Lizhi, Tom Year
- Anyang - Master Shi, Master Chen
- Leshan/Hemingshan - Aoshaung, Taiji Masters, Julian (our translator), Daoist Priest
- All local hosts, guides, dignitaries, doctors, Daoists, Buddhist monks, and Taiji Masters
- The Norwegian Taiji Centre Delegation
- Photography – Alexander Anderson, Kjell Tjensvoll
- Kjell Tjensvoll for the support in the production of this report



In Search of the Dao

Building Bridges with Breath

Seeds of Silence

Restoring the Roots of Humanity
One Breath, One Mind, One Kind

About the Norwegian Taiji Centre

The Norwegian Taiji Centre (NTC) is a non-profit organization dedicated to the teaching and cultivation of Taijiquan, Qigong, and related internal arts in the spirit of mindfulness, balance, and cultural connection. Founded in 1983 by director Pamela Hiley, the Centre has grown into one of Europe's most respected hubs for internal cultivation, known for its depth of practice, its warmth of community, and its rootedness in both tradition and innovation.

Under the guidance of Pamela Hiley, the Centre has nurtured thousands of practitioners in finding stillness in movement, vitality through breath, and presence through posture. Pamela, a pioneer of Taijiquan in Scandinavia, has devoted over four decades to sharing the internal arts as tools for peacebuilding, leadership, and personal transformation.

NTC's vision extends beyond form: it is about fostering a way of life. With a strong emphasis on awareness, breath, and inner strength, the Centre hosts classes, retreats, international exchanges, and collaborations with schools, cultural institutions, and global Daoist communities.

From its peaceful location in central Oslo to the peaks of Wudangshan, the Norwegian Taiji Centre continues to build bridges - between East and West, between movement and meaning, and most importantly, between human beings.

"The journey of Taiji is the journey home-to a breath, a still point, and the space where we can meet ourselves and each other."

Website: www.Taiji.no

Instagram: [@norskTaijisenter](https://www.instagram.com/norskTaijisenter)

Facebook: Norwegian Taiji Centre

Email: pamela@Taiji.no



Norsk Taiji Senter China Trip

11th to 26th April 2025

IN SEARCH OF THE DAO

RESTORING THE ROOTS OF HUMANITY



BUILDING BRIDGES WITH THE BREATH

ONE BREATH ONE MIND ONE KIND

Visiting once again Beijing – Anyang - Wudangshan – Shaolin – Chengdu – Emeishan – Hemingshan

Norwegian Taiji Center has taught Taijiquan over 42 years in Norway and had 9 study tours to China. We are excited to make a return journey in search of the origins of Taijiquan and the Roots of Daoism.

Our dialogue and practice deepens with the Masters and Chinese people as we move forward with our principles of 'Softness is Stronger than Hardness' through Taijiquan to help cultivate a Culture of Peace for the World.



THE DELEGATION FROM NORWAY

PAMELA HILEY

Pamela is originally from Wales but is now a Norwegian citizen. She has been the Director of the Norwegian Taiji Centre for 42 years.

Deeply immersed in Taijiquan practice and Dao to deepen dialogue towards a culture of peace in the world. Most honoured to head this delegation of 23 students from Norway to China this Spring, our 9th delegation to date.

Immensely grateful to our Chinese Masters and organisers who have devoted their time to create and facilitate this tour of 2025.



ALLAN HILEY

Taiji- and meditation-enthusiast with a variety of interests, the leading one at the moment being guiding people back to their bodies through connecting them to the internal and external forces saturating and surrounding us at all times. Teaching taiji and meditation at Norwegian Taiji Center.

**KJELL TJENSVOLL**

60 years old, civil servant. Started Taiji practice in August 1998. Travelling to China with NTS for the 7th time and look forward to visiting familiar places and old friends. Member of the board of the Norwegian Taiji Centre.

**GUNNAR PEDERSEN**

Pensioner and active as a consultant in the company Amanda Consultancy Aps. Has been involved with Taiji for over 30 years. Hobbies: genealogy and stamp collecting. Member of the board of the Norwegian Taiji Centre.

**WENCHE BERGER**

A dedicated Taiji student and teacher. Started doing Taiji with Pamela 12 years ago. Working as accountant advisor in a non-profit organisation. Two grown up children.

**SARAH REIMANN**

Sarah has been practicing Taijiquan and Qigong for many years. She recently started learning Chinese. She has a degree in physics and works in medical research.

**SNORRE H CHRISTIANSEN**

Has practiced taiji with NTS for 10 years, happy to still discover new pleasures. He works as a professor of mathematics at the University of Oslo and has published a book of poems, some of which are inspired by Daoism.

**INGRID RODNES**

I work part time at the Norwegian Buddhist Association, and am also a pensioner. I enjoy taiji/qigong, singing in choirs, some bird watching and spending time with my family.

**SISSEL NILSEN**

I came in contact with Norwegian Tai Chi Senter for about two years ago. I am grateful for how this practise affects my life, also in my work with vulnerable children and their extended families. I am excited about what there is to discover in my further practise, and especially during the journey to China together with you all.

**ELINE VIK SKOGEN**

I work with children and language training. I have lived in Madrid, Copenhagen, and Buenos Aires for a few months. I have three younger brothers.

**MARGRETHE MAISEY**

I am an Architect with passion for process, co-working and the key to how a team functions. In search of answers to these processes I came across Taiji as it is a way of balancing energy from within. A good team works on similar principles. I have been blessed with 2 children and 2 grandchildren. They each give light in their own way. I am also a dog trainer and I find that it is very much the same as taiji. One cannot communicate with animals or nature before understanding where the energy comes from within.

**ALEKSANDER ANDERSEN**

Therapist and founder of Sovnkliviken, where he helps people with sleep problems through a physical treatment similar to acupuncture. He previously worked as a photo and video journalist, producing documentary projects from various parts of the world. Since January 2024, Aleksander has been studying Tai Chi, complementing his interest in body, health, and balance.

**JANINE KUKE**

Discovered Qigong in 2021 and Taiji in 2022, and just started learning the Sword Form. She enjoys the unique diversity of people in class and the peaceful energy we build together during practice. Originally from Germany, Janine moved to Norway 25 years ago.

**ELINE UTSIGT**

I love nature, pandas, and journaling. I started to learn taiji in 2018, but after a couple of years I strayed away to other things, mainly yoga, before finding my way back to taiji in January this year. I work behind a desk all day and live with my favourite human in a cozy apartment, on top of a hill near the forest in Oslo.

**CHRISTIAN TRONSTAD**

Researcher. 45 years old from Oslo, Norway. Practicing Taiji on and off for 6 years in Norsk Taiji Senter. Very interested in learning more taiji, push hands and qigong. Hobbies: Painting and rock climbing.

**FRED HALVORSEN**

I have been practicing taiji since 2019 in the search for inner peace. I am far from the goal and looks upon the search as an eternal process. Besides practicing taiji I seek to fill my life with meaning and positivity, such as spending time with family - especially grandchildren, culture - literature, music, and art, hikes in all kinds of nature summer and winter, and travels at home and abroad. I also spend a good deal of time on work for the board of Oslo naturist association and the Norwegian naturist union, as I believe that naturism's acceptance of people's diversity of bodies without the social status bearer that clothing is, also might be a path to inner peace for the individual and with it also peace and harmony between people.

**JOHAN VOTVIK**

I am work in a local office as a journalist for Avisa Nordland. I am a teacher of Taijiquan Yang style short form, with courses and training in my home municipality of Meløy and in Bodø. My preferred hobbies are fishing and mountain hiking, as well as hydroponic cultivation in greenhouses.

**BIRTHE ARIANSEN**

Practicing Midwife, for 40 years. I'm interested in TCM (Traditional Chinese Medicine) I use acupuncture myself and at work. With Master Pamela I've taken courses in Tai Chi, Qigong and now Sword form.

**JULIE ERIKSEN**

Last year I started to practice tai chi at the Norwegian Tai Chi Center, and I'm very happy to be back after a break of almost 15 years. I am also grateful for the opportunity to travel to China and eager to understand and learn more.

**LUDMILA BELYAKOVA**

Hello everyone! I was born and raised in Siberia, Russia. For 15+ years I've been working in Oil&Gas industry as an engineer. I relocated to Norway for professional purposes 2 years ago. My current area of professional interests is geothermal energy. I've been practicing Taiji for a year now and I'm enjoying this journey. My other interests are: playing piano, learning languages (I speak quite good English and French, and learning Chinese).

**MARIT DA COSTA**

A translator. I started practicing Taiji with Pamela at Norsk Taiji Senter about four years ago. It has been a fantastic experience. The practice has strengthening both body and mind! I will definitely continue to practice taiji in the years to come

**LING POON**

I have been doing tai chi for about nine years now and still enjoy. I get to relax while doing tai chi. I work as an occupational hygienist and give advice to improve safe working environments when necessary, and trying to remember to be in the chi while addressing this important issues.

**THOMAS GRAMSTAD.**

Working at the Science Library with student support, IT and science fiction books. Spend as much time as possible outdoors in green (pine and bush) and blue (ocean/coast) nature. Practiced taiji for 3-4 years, so just a beginner.

**ØYVIND STRAND**

Lives in Trondheim. Educated as an Electrical Engineer. He started with Taiji & Qigong in 2014, and has since dedicated much of his time to this.



Norsk Taiji Senter China Trip

11th to 26th April 2025

ITINERARY AT A GLANCE

DEPARTURE FROM OSLO

- April 11

BEIJING

- April 12 Sat
- April 13 Sun
- April 14 Mon

ANYANG

- April 15 Tues
- April 16 Wed
- April 17 Thur

DENGFENG - SHAOLIN

- April 18 Fri
- April 19 Sat

WUDANGSHAN

- April 20 Sun
- April 21 Mon
- April 22 Tue

CHENGDU - LESHAN

- April 23 Wed

EMEISHAN

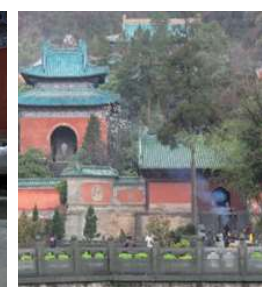
- April 24 Thur

HEMINGSHAN

- April 25 Fri

CHENGDU - BEIJING

- April 26 Sat



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