



Taikiken Ritsuzen – Standing Zen – Cultivate Inner Power and Generate Sudden Energy with Zhan Zhuang Health Stance By Roland Nansink

*In a quiet forest grove, a martial artist stands as still as a tree. There are no flashy movements or loud kiai shouts – just silence and stillness. Yet beneath this calm pose, he is cultivating a wellspring of internal energy. This practice is known as **Ritsuzen**, or “standing Zen,” and it forms the foundation of a martial art called **Taikiken**. Born from ancient Chinese roots, standing Zen is a unique blend of meditation and combat training that promises increased vitality, heightened awareness, and explosive power. In this article, we explore the philosophy behind Ritsuzen, its contrasts with seated Zen, wisdom from past masters, and practical guidance for those who wish to experience this profound training. By Roland Nansink*

What is Ritsuzen? Standing Meditation in Taikiken's Chinese Roots

Ritsuzen (立禅), literally “standing Zen,” is a form of standing meditation used in certain martial arts to develop inner strength. In Japan, most people associate Zen practice with **zazen**, the seated meditation of Buddhism. But Taikiken – a Japanese martial art inspired by the Chinese internal system of **Yiquan** (also known as **Dachengquan**) – emphasizes a *standing* form of meditation for building one's **ki** (life energy) and martial skill taikiken.org the-martial-way.com. The founder of Taikiken, **Kenichi Sawai** (1903–1988), learned these methods in the mid-20th century after encountering Yiquan's creator, **Wang Xiangzhai** (1885–1963). According to history, Sawai was so impressed (after being defeated by Wang in a challenge match) that he became Wang's student, absorbing the art of **Zhan Zhuang** – the Chinese term for standing stake exercise – and later introducing it in Japan as Taikikenthe-martial-way.com.

At its core, Ritsuzen is essentially the Japanese name for the Zhan Zhuang standing practices found in arts like Yiquan and Xingyiquan. These practices involve standing still in specific postures (sometimes likened to “standing like a tree” or “embracing a pole”) for extended periods. Unlike dynamic punching or kicking drills, standing meditation might seem simple or even boring from the outside. However, it is *deceptively* rigorous on the inside – training the body's internal alignment, breathing, balance, and mental focus. Taikiken's training **always starts** with these standing “health postures” (健身桩 *jianshen zhuang* in Chinese), emphasizing relaxation and tranquility as the foundation martrix.org. Over time, this static training improves one's health and builds a reservoir of energy, preparing the practitioner for more active combat exercises. In Taikiken (which means “Body-Spirit Fist”), the standing Zen is not just an adjunct to training – it *is* the training, the very root from which agility, power, and technique grow.



Standing Zen vs. Seated Zen: Stillness for Combat vs. Stillness for Enlightenment

It's important to distinguish Ritsuzen from the more familiar seated meditation of Zen Buddhism. **Seated Zen (zazen)** is typically practiced by monks and laypeople seeking spiritual insight or psychological calm. Its ultimate goal is awakening and disciplined mind cultivation. **Standing Zen**, on the other hand, was devised by martial artists to reinforce inner power and harness it for combat – enabling “sudden, violent bursts of energy” on demand taikiken.org. In other words, the intent of standing meditation in arts like Taikiken is pragmatic and martial: to unite mind and body so one can respond instantly and naturally to an opponent. As Sawai writes, the standing Zen used by martial artists “is performed only by martial arts men and is different from the seated Zen meditation of Zen Buddhism, the ultimate goal of which is psychological discipline” taikiken.org.

This doesn't mean that standing Zen lacks a mental or spiritual component – far from it. In practice, Ritsuzen requires significant psychological discipline as well. The

practitioner must learn to quiet the mind, **emptying thoughts** and cultivating a state of relaxed awareness. However, unlike a monk who can remain absorbed in stillness, a martial artist in standing Zen maintains a readiness to *explode into motion*. One classical description is that the body and mind should be as calm as a mountain, but internally coiled like a spring. The standing meditation regimen has physical aspects aimed at combat: it is based on the premise that **instantaneous motion must be possible at all times** taikiken.org. In standing Zen, you train yourself to be relaxed yet prepared – a state sometimes called *motion in stillness*. Zazen seeks enlightenment; Ritsuzen seeks empowerment. Both involve stillness and introspection, but one's stillness is the fertile ground for sudden action.



Ki – Life Energy and the Fish-and-Stone Metaphor

Central to Taikiken’s standing Zen is the cultivation of **ki** (気), the Japanese term for the vital life energy (equivalent to Chinese *qi* or *chi*). Practitioners believe that dedicated standing meditation awakens and strengthens this invisible energy, which in turn can animate the body with unusual power and responsiveness. But what exactly is ki? This question puzzles many newcomers. Masters often say that ki defies intellectual explanation – it has to be *felt*. In fact, Sawai cautioned that “verbal explanations of ki are no more than empty words” and cannot lead to true understanding taikiken.org. Instead, one must develop ki through training experiences like standing Zen and sparring.

To give a hint of ki’s nature, Wang Xiangzhai used a vivid **fish-and-stone analogy**. He said the atmosphere of ki is like a fish in a pond: “*When a small stone is dropped into the pond, the fish instantaneously swims away*” taikiken.org. The fish doesn’t intellectualize or deliberate – it reacts *holistically* to the slightest disturbance in its environment. Its whole being is attuned to the water, so a change in the water is immediately sensed and answered with unified action. In the same way, a martial artist suffused with ki can respond to an opponent’s movement with instantaneous, integrated action, beyond ordinary reflexes. The reaction of the fish, Wang noted, “*is more than what is usually called the operations of the motor nerves*” taikiken.org. It’s

an example of a living creature *in harmony with its surroundings*, responding with totality and without hesitation. Such is the quality of responsiveness that cultivating ki aims to develop in a fighter.

Another metaphor offered by Sawai is that of a **spinning top**. A child's top, when spun at high speed, appears to stand perfectly upright and still – yet if you touch it, you're met with powerful force that can fling your finger away. Similarly, a master who has built up his ki may appear outwardly calm and motionless, but any opponent that makes contact is suddenly unbalanced or repelled by a burst of power archive.orgarchive.org. These analogies attempt to convey the feeling of ki at work: an energy that is subtle and quiet until it meets an external force, at which moment it manifests as a decisive power.

Ultimately, ki in standing Zen is not something mystical or magical, but an integration of mind, body, and energy. It's the heightened vitality and awareness that arises when one's body is relaxed, posture aligned, breathing deep, and mind clear. Over time, this state can become second-nature. The practitioner's nervous system becomes highly tuned; posture and balance improve; circulation and breath flow better – all contributing to that almost instinctive ability to move at the right moment with the right amount of force. The fish in the pond does not *decide* to swim away; it just does. Likewise, through Ritsuzen one cultivates a state where effective action requires no deliberation.



Wisdom from the Masters: Experience Over Explanation

Both Wang Xiangzhai and Kenichi Sawai repeatedly emphasized that the true essence of these arts cannot be learned from books or theories alone – one must **experience** it. As a young man, Sawai himself struggled to grasp the idea of ki and the purpose of standing still for hours. He later recounted his doubts during training: he would stand in pain and wonder “*what good such practice would ever do me.*” Noticing his frustration, Wang advised him, “*Even if I explain it to you hundreds of times, you will not understand ki; it is something that you must experience yourself.*” [archive.org](https://www.archive.org). This lesson stuck with Sawai, who decades later would tell his own students the very same thing [archive.org](https://www.archive.org). The message is clear: intellectual understanding comes *after* practical experience, not before.

All the famous masters of internal martial arts – be it Xingyiquan, Yiquan/ Dachengquan, or Taikiken – echoed this sentiment that *Zen and training are the only ways* to grasp the art’s essence [taikiken.org](https://www.taikiken.org). In Taikiken training, students were expected to throw themselves into standing meditation and other exercises wholeheartedly, sometimes for years, before expecting significant results [archive.org](https://www.archive.org)[archive.org](https://www.archive.org). This kind of patience and faith in the process can be hard in

modern times of quick fixes. Sawai admitted that Wang's methods would seem **“highly ineffectual in these days of rationalist thought,”** since Wang might have a student do nothing but stand for a very long time [archive.org](#). But only through such prolonged practice did the “power of ki from within his own body” fully develop [archive.org](#). After decades, Sawai came to realize the deep wisdom in his teacher's approach, understanding that no amount of rational analysis could substitute for the internal conviction born of long training [archive.orgarchive.org](#).

The masters also taught that one should not become overly reliant on formal doctrines or even a single teacher. Wang Xiangzhai was known to break from rigid traditions, focusing on principles and personal exploration rather than fixed forms. Taikiken similarly “allows each individual to use the body motions that suit him” rather than enforcing identical patterns on everyone [archive.orgarchive.org](#). This freedom is a hallmark of internal schools: the goal is for the practitioner to awaken their *own* inherent abilities. Therefore, while guidance from a teacher is valuable, ultimately each person must walk the path and discover the art's truth in their own body and experience. The standing Zen practice is a prime example – a teacher can show you the posture and give pointers, but **only you** can stand and feel what happens internally over time. As the Zen saying goes, “You must drink water to know for yourself that it is cold.” The wisdom of Ritsuzen is earned through the tasting, not by proxy.



Cultivating Inner Awareness, Natural Movement, and Explosive Power

What tangible benefits does one gain from enduring the discipline of standing still? Paradoxically, **stillness training leads to dynamic skills**. Ritsuzen meditation develops a deep **internal awareness** – you become intimately aware of your body alignment, areas of tension, and subtle shifts in balance. By quieting the mind and standing for minutes on end, you sharpen your powers of perception and concentration. Sawai noted that standing Zen “calms the nerves, sharpens the perceptions, and regulates the breathing” archive.org. Over time, practitioners report a stronger mind-body connection and even heightened sensitivity to the environment, almost like the “sixth sense” of an experienced fighter who can intuit an attack before it fully unfolds.

Crucially, standing Zen engrains the ability to use **perfectly natural movement** in response to force. In a fight, a person who has internalized this training doesn’t rely on stiff, prearranged techniques or brute muscular speed. Instead, their body moves reflexively and efficiently, powered by the relaxed strength of ki. As one Taikiken

description explains, “*A person who understands ki is always capable of moving toward the opponent with natural ease, of defending himself, and of turning defense into attack*”, whereas someone focused only on muscular training is likely to be drawn into the opponent’s game or rely on youthful attributes like speed and strength taikiken.orgtaikiken.org. In simple terms, standing meditation cultivates *responsiveness* over *reaction*. Rather than meeting an attack with tension or panic, the trained individual responds with grounded calm and explosive counters that seem to arise of their own accord.

This is tied to the development of **explosive power** (often called *fa jin* in Chinese arts). One might wonder: how can standing still increase the power of one’s punches or kicks? The answer lies in the internal coordination developed. Through standing, you learn to relax unnecessary muscles and align your body such that when you do strike, the whole body moves as one unit. Even as aging slows the external body, masters with internal training can generate startling power on demand. Sawai pointed out that no matter how much one trains externally, there are limits – you cannot simply double your muscle speed, and as you age, your purely physical speed and strength will decline taikiken.org. Yet, “*a mastery of ki enables anyone to punch and kick speedily on the instant*”, even in older age taikiken.org. The key is that the power doesn’t come from raw muscle or athletic explosiveness alone, but from releasing the body’s stored elastic energy and intent in a split second – something honed by standing practice. Thus, *speed is not the issue; it is mastery of ki that counts* taikiken.org.

Another benefit is the cultivation of a **balanced, ready state** at all times. Through Ritsuzen, one trains to maintain equilibrium and poise. In combat, this means being able to transition from stillness to full-speed action without any wind-up. In daily life, it can translate to better posture, easier balance, and a certain grace in movement. Many practitioners also find that the mental calm carries over – stress management improves and one becomes less flustered under pressure. Standing meditation practitioners often describe feeling a kind of centeredness, as if a quiet power is always humming in their core. This internal reserve can be drawn upon not just in fights, but in any situation requiring stability and instant responsiveness.



In Harmony with Nature: The Outdoor Dojo and Minimalism

One of the beautiful aspects of Ritsuzen is its simplicity – you **need almost nothing** to practice it. No special uniform, no weapons, not even a mat. Traditionally, internal martial artists have favored training outdoors, immersing themselves in natural settings. Wang Xiangzhai and his disciples (and later Sawai in Japan) were known to practice in parks and woods rather than enclosed dojo halls. **Harmonizing with nature** is considered vital for recharging one's spirit. *“Standing Zen among the trees gives one an indescribably good feeling of being in harmony with nature,”* Sawai wrote, *“Ki is born of this kind of Zen”* even when one is feeling out of sorts taikiken.org. The fresh air, the sounds of birds or rustling leaves, the solid earth underfoot – all these elements enhance the meditative experience.



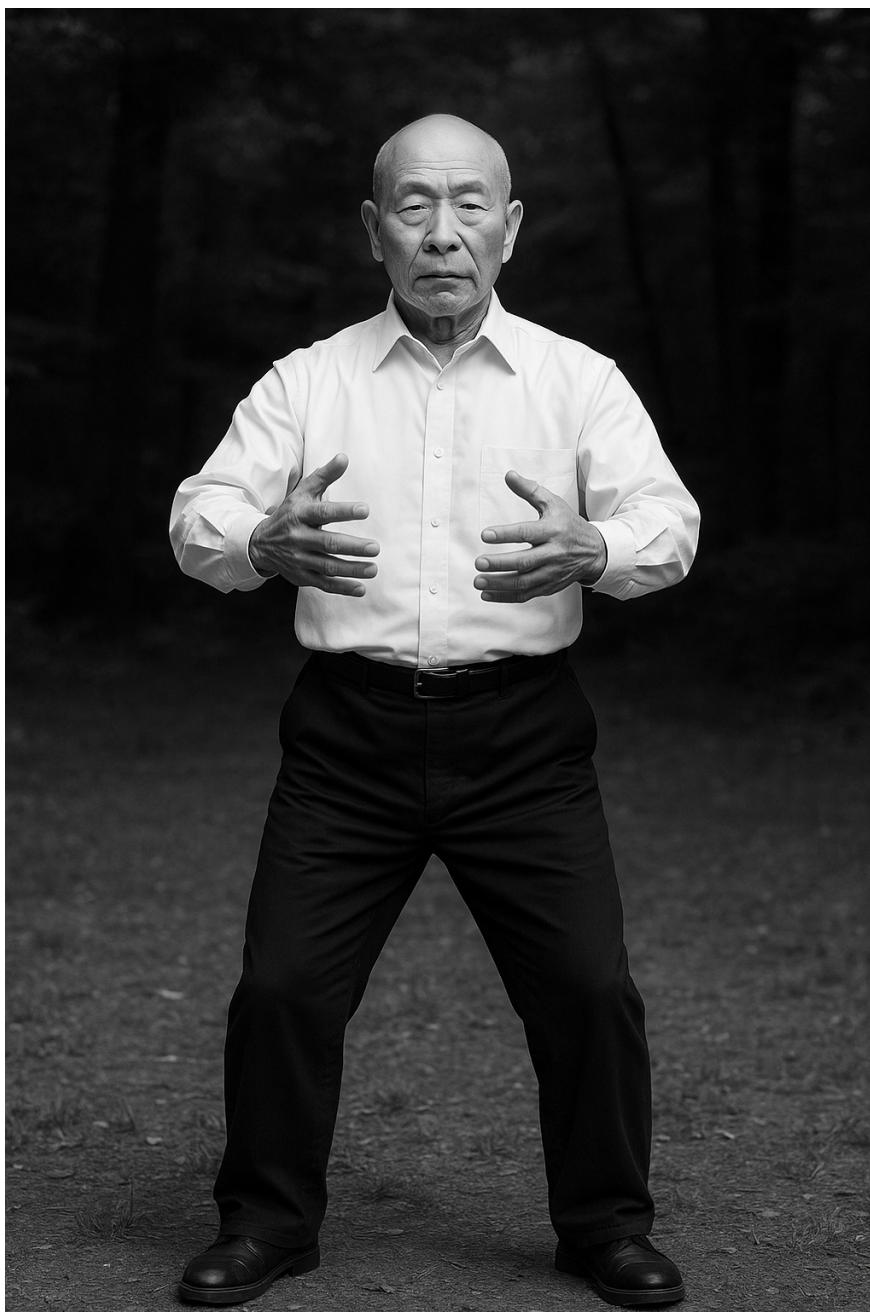
A Taikiken practitioner stands in the characteristic “standing Zen” posture amid a wooded outdoor setting, embodying the tradition of training in harmony with nature taikiken.org.

It is often said that **morning** is the best time for standing practice. The air is fresh and the mind clear. *“It is best to practice standing Zen in the morning and out of doors,”*

instructs Sawai taikiken.org. In a natural setting, one can more easily absorb the qi of the environment and feel a connection to the world at large. This reflects old Taoist and Zen influences – seeking to become one with nature through practice. By training under the open sky, you might feel more inspired and less confined, which can translate to a more open, expansive feeling in your mind and energy.

Another philosophical point in Taikiken is **flexibility** in training. Practitioners are encouraged to be entirely flexible about place and conditions of training: *“each person must be able to train anywhere and at any time”* taikiken.org. If you fixate on having the perfect dojo, the right equipment, or a scheduled class, you might limit yourself. True dedication means the world is your dojo. In fact, relying too much on formal trappings is seen as contrary to the spirit. *“The idea that training halls, training equipment and opponents are requirements of training... does not reveal the attitude of a person truly devoted to [the martial arts],”* Sawai notes pointedly taikiken.org. In Taikiken lore, Sawai himself never opened a commercial dojo or billed himself as a typical instructor archive.org. He and those he taught would gather in parks (such as Meiji Jingu in Tokyo, as in the photo above) and train for the love of the art, often barefoot on the earth. This minimalist approach keeps training pure and rooted in reality – after all, a confrontation can happen anywhere, not just on a padded floor. By occasionally training on grass, gravel, or under trees, one learns to adapt to various terrains and conditions, further enhancing real-world readiness.

For the modern practitioner, this means you can practice Ritsuzen **anywhere**: your backyard, a local park, a quiet corner of your apartment, or even an office floor during a break (if you don’t mind odd looks!). While being in a forest or by a lake is wonderful, the key is not to skip practice just because you’re not in an ideal spot. The more you can make any environment your training space, the more you embody the spirit of standing Zen. Nature is a great teacher, but so is consistency.



Getting Started: How to Practice Standing Zen (Ritsuzen)

The beauty of Ritsuzen is that it's very simple to begin – but challenging to truly master. Here we'll provide a basic guide to the standing meditation posture and practice, so you can try it for yourself. Remember, small details can vary between styles (for example, Yiquan, Taikiken, or other Qigong forms might have slightly different arm positions or weight distribution), but the general principles are similar. The goal is a **stable, relaxed stance** that allows you to stand comfortably yet alertly for several minutes.

Basic Ritsuzen Posture (Zhan Zhuang “Hugging the Tree” stance):

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1. **Stand with feet rooted:** Place your feet about shoulder-width apart (or a bit wider), toes pointing forward or slightly outward. Distribute your weight evenly across the soles of your feet. Your knees should be **unlocked and slightly bent**, never locked straight. Imagine you are a tree with roots sinking into the ground through your feet – this feeling will help you stay balanced and grounded.
2. **Align your body:** Keep your back straight but not stiff. Tuck your chin slightly to keep the neck aligned, as if the crown of your head is suspended from above. Your head, neck, and spine should feel as if stacked naturally. Relax your shoulders downwards. The hips should be relaxed and slightly lowered as if sitting down just a little (avoid sticking your buttocks out or leaning forward). Some lineages suggest a slight inward tuck of the pelvis or bending the knees inward gently, but the main idea is to feel stable and not overly tense in the hips and legs archive.org.
3. **Raise your arms gently:** Imagine you are **embracing a big tree trunk** or holding a large, slightly flattened beach ball in front of your chest. Lift your arms forward to about chest or shoulder level, curving them naturally as if wrapping them around that tree or ball archive.org. Your hands face your chest at roughly the height of your heart or upper abdomen, with palms about one foot apart. Fingers are spread slightly and softly extended, as if gently stretching, but keep them relaxed (no clenched fists or rigid straight fingers). The elbows should point outward and downward (think of an armpit hold an egg – not too closed, not too flared). Keep a small hollow or rounded shape under your armpits. **Use minimal effort** to hold this position – enough to keep your arms up, but not so much that you feel tight. If you feel tension, imagine your arms are resting on something (for instance, floating on water or on a cushion of air) matrix.org. This can help you release excess effort.
4. **Relax your face and breathe:** Let your facial muscles go soft. You might allow a hint of a smile on your face (“like smiling, yet not smiling,” as the classics say) to release tension matrix.org. Keep your jaw unclenched; the lips can be lightly closed or slightly open. **Breathe naturally** through your nose matrix.org. Do not force deep breaths or hold your breath. Simply observe the breath entering and leaving your nostrils. As you settle, your breathing may deepen on its own. Allow your abdomen to expand on inhale and contract on

exhale – this natural diaphragmatic breathing helps engage your core and relax your body.

5. **Quiet the mind:** Gaze softly at a point straight ahead, or you may close your eyes if it helps you focus inward. If eyes are open, let your vision relax – don't stare hard at one spot; rather, take in the whole field of view gently [archive.org](https://www.archive.org). Now, **clear your mind** as best you can. Let go of busy thoughts. You can focus on a simple thing to anchor your mind: for example, feel the sensation of your hands (some describe feeling a tingling or warmth between the palms), or pay attention to your Dan Tien (the lower abdomen, a center of gravity and energy in Asian tradition). Alternatively, use an image: imagine you are a tree drawing up nourishment from the earth, or picture yourself standing in warm water up to your chest, supported and buoyant [martrix.org](https://www.martrix.org). Visualization of being in beautiful surroundings – a meadow with a breeze, a peaceful lake – can also promote relaxation [martrix.org](https://www.martrix.org). The key is to remain mentally present and relaxed. When thoughts intrude (and they will!), calmly acknowledge them and let them drift away like clouds, returning your attention to the here and now.
6. **Stay and observe:** Hold this posture. Start with a modest goal, perhaps **5 minutes**. At first, your mind may race and your body may protest. It's common to feel your shoulders burn or legs ache after just a short while. This is part of the process. Rather than shifting position at the first sign of discomfort, try to **relax into the stance**. Scan your body for tension – can you soften the tight spots while maintaining the structure? Often, pain in the arms or legs can be alleviated by releasing unnecessary muscle tension and aligning your bones better (for instance, check that your shoulders aren't creeping up, or that you're not leaning weight into your toes). If the discomfort becomes sharp or numbing, gently ease out; but if it's just mild trembling or tiredness, see if you can endure a bit longer today. Remember to keep breathing. Over time, you'll find the pain becomes less of a barrier and your body adjusts.
7. **Finish gently:** When your session time is up or you feel you need to come out, do so **slowly and mindfully**. Avoid simply dropping your arms and walking off, especially after a longer session – your body and mind need a transition from stillness to movement. One traditional method is *Yuri* (swaying) practice: slowly lower your arms and straighten your legs, then sway your torso or step lightly to loosen up [archive.org](https://www.archive.org). You can gently swing your arms or take a few steps, breathing deeply. This “releases” the static energy and helps your circulation normalize. The idea is to preserve the calm state you've cultivated even as you return to normal activity [archive.org](https://www.archive.org). Finally, shake out your limbs and smile – you've completed a standing meditation session!

For beginners, consistency matters more than duration. It is said in the Taikiken tradition that initially you may stand for only **ten to fifteen minutes** at a time [archive.org](#). Even five minutes daily is a good start. As you become more comfortable, you can gradually extend your standing time – aiming for 15, then 20 minutes or more. Advanced practitioners might stand for **30 minutes to an hour** in one go [archive.org](#). However, there is no strict rule; it's better to do shorter sessions daily than to do one marathon and then skip days. The most important thing is regular practice.

Some additional tips for practice:

- **Find a quiet spot** where you won't be disturbed. Early morning can be ideal as mentioned, or any time you can carve out a peaceful moment.
- **Clothing** should be comfortable and not restrictive. If outside, dress for the weather so you're not distracted by cold or heat.
- **Mindset:** Approach Ritsuzen with an open, explorative mind rather than a grim determination to "last X minutes." Some days will feel easy and blissful, other days chaotic or stiff – that's normal. Just observe what each session brings.
- **Visualization and intention:** As you progress, you can experiment with different mental focuses. For example, you might sometimes imagine energy radiating outward from your Dan Tien to your hands, or feel as if the earth's energy is flowing up into you. These can enhance the sensation of ki circulation. In other sessions, you might simply focus on being empty and receptive. There's room for personal variation.
- **Know your limits, but gently push them:** If you experience dizziness or sharp pain, stop and rest. But if it's just that your legs are a bit sore or your mind is bored, challenge yourself to stay a little longer, even if it's 30 seconds more – those small pushes help build endurance. With a correct attitude, what was once agony can turn into enjoyment: practitioners often report that after persevering for weeks, a turning point comes where standing becomes comfortable and even deeply pleasant, like "great refreshment" flooding the body [archive.orgarchive.org](#).

By following these guidelines, you can begin to tap into the benefits of Ritsuzen. Remember, the description may sound involved, but in practice you are *just standing there*. Don't overthink it – *feel* it. Over time, you will refine your posture and mental concentration.

Openness, Perseverance, and Daily Practice – The Path Forward

Like any meditative or martial practice, Ritsuzen requires a spirit of **perseverance**. In the beginning, it might honestly feel boring, difficult, or even foolish to stand still while your legs ache. Many practitioners experience a chatter of doubts in their mind (“Is this doing anything? Am I doing it right?”). This is where the earlier wisdom from masters becomes valuable: trust the process and persist beyond the urge to quit. As Wang and Sawai insisted, the real understanding comes *through* the doing. If you maintain a regular practice, even just 10 minutes every day, you will likely start noticing subtle changes after a few weeks or months. Perhaps your posture in daily life is straighter, or you feel more calm and centered in stressful situations. Maybe your sparring or sports performance shows quicker reactions or more stability. These small signs encourage you to keep going.

Adopt a **mindset of openness** during practice. Rather than expecting a specific mystical experience (some people wonder if they’ll feel qi tingling or see visions), just observe whatever arises. Some days you might feel a strong warmth or vibration in your hands; other days you just feel like a statue with nothing special. Avoid chasing sensations. Ki development can be very subtle and may not be apparent moment-to-moment. Trust that even on days when nothing “magical” seems to happen, you are still watering the roots of a profound internal growth. As one keeps at it, ki “*begins to grow to maturity*” almost without you noticing archive.orgarchive.org. Sudden leaps of ability or insight might reveal themselves after long plateaus, so stay open to outcomes but not obsessed with them.

Consistency is more valuable than intensity. It’s better to stand every day for 10 minutes than to do one hour once a week. Make Ritsuzen a *daily ritual*, like brushing your teeth. But also be **flexible** – if you miss a morning session, do it in the afternoon or evening. You don’t need perfect conditions; you just need to show up. Over months and years, the cumulative effect of daily standing is tremendous. Recall that masters spent **years** honing their standing meditation. It was said that some of Wang Xiangzhai’s pupils did virtually nothing but Zhan Zhuang for the first year of training. While you might not be that extreme, the principle is to **give it time**. There’s a saying: “Be not afraid of going slowly, be afraid only of standing still.” In ironic contrast, here we *choose* to stand still in order to progress!

Finally, remember to enjoy the journey. Ritsuzen can become a treasured time of day where you nourish yourself mentally and physically. Feel the simple joy of standing on two feet, alive and present. Appreciate the stillness as a counterbalance to the hectic pace of modern life. For martial artists, know that every minute you spend in

standing meditation is forging a powerful engine inside you – even if externally nothing is moving. For spiritual seekers or those using it for health, recognize that you are engaging in a practice that has been used for centuries to unify body and mind. This is truly a **timeless practice**, one that connects you with warriors and monks of the past who sought strength and insight in stillness.

Conclusion: A Timeless Practice for Body and Spirit

Taikiken's Ritsuzen, rooted in the ancient Zhan Zhuang tradition, teaches us that great power can come from stillness. It bridges the worlds of martial artistry and mindful cultivation, showing that internal development is as important as external technique. In standing Zen, Eastern philosophy becomes tangible: concepts of yin and yang (stillness and motion), of harmony with nature, of mind-body unity, all play out in the simple act of standing upright with awareness. This practice carries **timeless relevance**. Whether you are a martial artist looking to enhance your fighting prowess or a spiritual seeker aiming to deepen your self-awareness, standing meditation offers a profound vehicle for growth. It costs nothing but time and patience, yet the returns can be life-changing.

As you stand in silence, you might come to realize that the true opponent to overcome is within – your own restlessness, fear, or doubt. Through Ritsuzen, you learn to overcome these by gentle endurance and openness. And in doing so, you “cultivate inner power” of character as well as energy. Over months and years, the practice can transform not only your combat ability (making your movements more effective and spontaneous) but also your daily life, infusing it with calm and vitality.

In an age

In an age of constant motion and distraction, the practice of standing Zen reminds us of the power of **stillness**. It teaches that sometimes the most potent action comes from non-action — by standing quietly, we cultivate something deep and enduring within. The lessons of Ritsuzen go beyond combat. They speak to living with **balance and harmony**: being grounded like a tree, receptive like a calm pond, yet capable of swift and decisive action when required. By training in this way, we learn to **trust our natural intuition** and strength, rather than relying on brute force or intellect alone. We learn perseverance, because ki “is not mastered easily” – and precisely *because* of that, it is immensely valuable archive.org .

Whether one's goal is martial excellence, spiritual growth, or improved health, standing meditation offers a timeless path. It requires no special gear or venue – just an open mind and the willingness to stand still and look inward. Over days, months, and years of Ritsuzen, you may find that you have cultivated not only inner power and the ability to generate sudden energy, but also a calmer mind and a healthier body. The outer stillness of the practice gradually blossoms into **inner strength**. As you stand like a mountain and flow like water, you embody the profound wisdom that true power is gentle and true stillness is dynamic. This is the gift of Taikiken Ritsuzen – a practice at once meditative and martial, ancient and yet perfectly relevant for our

modern life, helping us all to **cultivate inner power** and be ready to **move naturally with explosive energy** when life demands it.

Take a stand, and discover the energy within.

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