

Essay I – VI | Tui Na: A Complete Arc

第一至六篇 | 推拿：一个完整的思想弧线

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Abstract:

This essay explores the arc formed by six interconnected reflections on the relationship between self and body, moving from diagnosing the modern loss of listening, through cooperation and seasonal time, down to the sensory ground of presence, then dissolving practice into a way of attending and finally into a way of living. Drawing on principles embedded in Tui Na, it proposes that the series traces not a curriculum but a structure of relation: a quiet argument that how we meet our bodies is how we meet the world.

Rather than a collection of techniques or philosophies, the body is understood as a conversation—beginning with listening and ending with the disappearance of the listener into listening itself. By reframing the series as a deliberate movement from dictation to dialogue, from control to cooperation, from forcing the body to inhabiting a life, this final essay situates Tui Na within a cultural and non-clinical context: not as something to be practiced, but as something to be lived—a return from the body as object to the body as home.

摘要：

本篇探讨了六篇关于自我与身体关系的相互关联的反思所构成的思想弧线——从诊断现代倾听的遗失开始，经由协作与节气时间，沉入同在的感官根基，然后让练习消融为一种注意力的方式，最终成为一种生活方式。借鉴推拿中蕴含的原则，它提出这组文章追溯的不是一套课程，而是一种关系的结构：一个静默的论证——我们如何迎接身体，便如何迎接世界。

身体并非一套技术或哲学的集合，而被理解为一场对话——始于倾听，终于倾听者消失于倾听本身。通过
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属于 HanFlow 系列：推拿自我调养模块

将这一系列重新定义为一个从指令到对话、从控制到协作、从强迫身体到栖居生命的审慎运动，这收官之篇将推拿置于文化与非临床语境之中：不是作为待练习的某物，而是作为待生活的某物——从作为客体的身体，回归到作为家园的身体。

Main Text | 正文

What began as an inquiry into listening has completed its arc.

始于对倾听的探寻，如今已走完一个完整的弧线。

These six essays form a single, deliberate movement: from the body as a conversation (I), through the paradigm of cooperation (II), into the rhythm of seasonal time (III), down to the sensory ground of presence (IV). From there, the practice dissolves — first into a way of attending (V), and finally into a relationship with life itself, where forcing ceases and dialogue remains (VI).

这六篇文章构成一个单一而审慎的运动：从身体作为对话（一），经由协作的范式（二），进入节气时间的节律（三），沉入同在的感官根基（四）。从那里，练习开始消融——首先成为一种注意力的方式（五），最终成为一种与生命本身的关系，在其中强迫止息，对话留存（六）。

This is not a curriculum. It offers no techniques, no steps, no methods. It traces a path from **dictation to dialogue**, from **control to cooperation**, from **forcing the body to inhabiting a life**.

这不是一套课程。它不提供技术、步骤、方法。它描绘了一条路径：从指令到对话，从控制到协作，从**强迫身体到栖居生命**。

What holds these essays together is not a theme but a **structure of relation** — a quiet argument that how we meet our bodies is how we meet the world.

贯穿这些文章的并非一个主题，而是一种**关系的结构**——一个静默的论证：我们如何迎接身体，便如何迎接世界。

They do not teach. They point.

它们不教导。它们指向。

And together, they form not a collection, but a complete return: from the body as object to the body as home.

而它们共同构成的，不是一个集子，而是一个完整的回归：从作为客体的身体，到作为家园的身体。

This is the path. The door, if one chooses to enter, is always open.

这便是那路径。那门，若有人选择进入，则始终敞开。

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