

Essay III | The Enduring Revolution: Revaluing the ‘Process’

第三篇 | 绵长的革命：重估“过程”的价值

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Abstract:

We are a culture obsessed with destinations. Our maps are dotted with pins marking places to reach; our sense of self is tied to narratives of progress toward some future arrival. Yet this destination-driven mindset breeds a peculiar anxiety: the fear of wasting time, the pressure to optimize every moment, the hollow feeling that asks, “Is this all there is?” This essay invites a radical reorientation—toward the process itself. Drawing from ancient cyclical practices such as standing meditation, it reveals a paradigm where practice is its own end, and progress is measured not by new forms learned, but by the deepening quality of engagement with the same fundamental principles. The essay traces how this shift from accumulative to immersive transforms our relationship with time: anxiety dissolves, ambiguity becomes tolerable, and the ordinary reveals its depth. It argues that to devalue process is to devalue the very fabric of lived reality. This is not an argument against goals, but an invitation to carry the sense of arrival within each step toward them. When we make peace with process, we discover that the journey was never a prelude to life—it is where life, in its most vivid form, has been happening all along.

摘要：

我们是一个痴迷于目的地的文化。地图上缀满标记抵达之处的图钉；自我的认知束缚于走向未来的进步叙事。然而这种目标驱动的心态，滋生着一种独特的焦虑：对浪费时间的恐惧，将每一刻优化为产出的压力，以及目标达成后那空洞的发问：“这就是全部了吗？”本文邀请一次根本性的转向——转向过程本身。借由站桩等古老的循环性实践，它揭示了一种范式：练习即是目的本身，进步不以学会多少新招式衡量，而以对同一根本原则的参与品质的深化来见证。文章追溯从积累性到沉浸性的转变如何重塑我们与时间的关系：焦虑消解，模糊变得可承受，寻常显现其深邃。它论证贬低过程，便是贬低生活现实的织体本身。这并非反对目标，而是邀请我们在走向目标的每一步中，携带着“已经抵达”的圆满感。当我们与过程和解，便会发现旅程从来不是生命的序曲——生命以其最鲜活的形式，一直在旅程之中发生着。

Main Text

正文

Introduction

引言

We are a culture obsessed with destinations. Our maps are dotted with pins marking places to reach; our calendars are segmented into goals to be achieved; our very sense of self is often tied to a narrative of progress toward some future state of arrival.

我们是一个痴迷于目的地的文化。我们的地图上点缀着标记要抵达之处的图钉；我们的日历被分割成待实现的目标；我们自我的感知，也常常与那个走向某个未来“抵达”状态的进步叙事相绑定。

This destination-driven mindset has shaped a peculiar form of anxiety: the fear of wasting time, the pressure to optimize every moment for output, and a subtle, chronic dissatisfaction that lingers even after a goal is met—a hollow feeling that asks, “Is this all there is?”

这种目标驱动的心态，塑造了一种特殊的焦虑：对浪费时间的恐惧，将每一刻都优化为产出的压力，以及在目标达成后仍挥之不去的、一种微妙而持久的不满足感——一种空洞的感觉在发问：“这就是全部了吗？”

What if we have fundamentally misplaced our attention? What if the deepest nourishment, the most genuine transformation, and the very substance of a life are not found in the intermittent peaks of achievement, but in the quality of the process itself—the vast, often overlooked landscape between beginnings and ends?

如果我们的注意力从根本就放错了地方呢？如果最深的滋养、最真实的转变，乃至生命的实质，并非存在于间歇性的成就高峰里，而是存在于过程本身的质量中——存在于那广阔而常被忽视的、介于起点与终点之间的风景里？

Section 1 | The Tyranny of the Endpoint

第一节 | 终点的暴政

Modernity operates on a logic of efficient cause and effect. We are trained to see actions as means to an end. The workout is a means to fitness; the study session, a means to a grade; the career climb, a means to security or status. The process is instrumentalized, valued only for its utility in delivering a future result.

现代性遵循一种高效的因果逻辑。我们被训练将行动视为达成目的的手段。锻炼是获得健康的手段；学习课程是获得成绩的手段；职业攀升是获得安全或地位的手段。过程被工具化，其价值仅在于它带来未来结果的效用。

This creates a peculiar existential stance: we are perpetually leaning into the future, living in a state of deferred presence. We endure the commute for the sake of being at the office; we tolerate the workday for the sake of the weekend; we sacrifice years for the dream of retirement. Life becomes a series of tollbooths

on a highway, where the real living is believed to happen only once we've passed through the final gate.

这造成了一种奇特的存在姿态：我们永远在向未来倾斜，活在一种 延宕的在场 状态中。我们为了抵达办公室而忍受通勤；我们为了周末而容忍工作日；我们为了退休的梦想而牺牲多年时光。生活变成高速公路上一系列收费站，而真实的生活被认为只会在我们通过最后一道关卡后才开始。

The cost is a gradual attenuation of direct experience. When the “doing” is only a bridge to the “having been done,” we cease to fully inhabit the doing itself. We grow numb to the textures, rhythms, and subtle learnings embedded in the act. We lose the capacity to derive meaning and sustenance from the journey, making the arrival, when it comes, feel strangely insufficient.

代价是 直接体验的逐渐衰减 。当“做”只是通往“已完成”的一座桥梁时，我们便不再能全然栖居于“做”本身之中。我们对行动中蕴含的质感、节奏和细微学习变得麻木。我们失去了从旅程中汲取意义和滋养的能力，使得抵达之时，当其终于来临，却令人感到莫名地不足。

Section 2 | The Practice as the Purpose

第二节 | 练习本身即是目的

Contrast this with the inner logic of certain ancient, cyclical practices. Here, there is no final destination, no belt to be earned that signifies completion. The practice—be it a standing meditation, a slow sequence of movements, or a breathing exercise—is its own end.

这与某些古老的、循环性实践的内在逻辑形成对比。在这里，没有最终目的地，没有象征完成的段位可以获取。练习本身——无论是站桩、缓慢的动作序列，还是呼吸练习——即是其自身的目的。

One does not “complete” a session of standing meditation; one simply engages in it for a duration. Progress is not measured by how many new forms one learns, but by the deepening quality of one's engagement with the same fundamental principles: a more refined sense of balance, a more pervasive state of relaxation within the posture, a more intimate dialogue with gravity and breath.

一个人并非“完成”一次站桩练习；他只是在一段时间内进行它。进步不是以学会多少新招式来衡量，而是以对同样根本原则的参与 品质的深化 来衡量：更精微的平衡感，姿态中更普遍的放松状态，与重力及呼吸更亲密的对话。

This shifts the paradigm from accumulative to immersive. The value is not added in a linear, quantifiable way (like money in a bank). Instead, it is a qualitative enrichment, like the deepening color of a stone repeatedly washed by a stream, or the evolving flavor of a sourdough starter meticulously maintained over years. The change is not in the content of the practice, but in the context of the practitioner's awareness within it.

这将范式从 积累性 转变为 沉浸性 。价值不是以线性的、可量化的方式增加的（如银行里的存款）。相反，它是一种质性的丰富，如同被溪流反复冲刷的石头颜色逐渐变深，或如同多年来精心维护的酸面酵种那不断演变的风味。变化不在于练习的内容，而在于练习者在其中觉察的境域。

Section 3 | Process as a State of Being

第三节 | 过程作为一种存在状态

To engage in a process for its own sake is to cultivate a specific state of being. It is the state of full participation in the unfolding present. In this state, time is not a resource being spent toward a goal; it is the very medium of experience, to be inhabited and felt.

为了过程本身而投入其中，是在培养一种特定的 存在状态 。这是一种 全然参与于正在展开的当下 的状态。在这种状态中，时间不是为达成目标而被消耗的资源；它恰恰是体验的介质，有待我们栖居和感受。

This practice-state has profound psychological consequences:

这种练习状态具有深刻的心理学后果：

- It dismantles performance anxiety. When there is no “perfect” endpoint to achieve, only a continuous engagement, the fear of failure loses its foothold. The focus shifts from “Am I doing it right?” to “What am I sensing right now?”
- 它消解了表现焦虑。当不存在需要达成的“完美”终点，只有持续的参与时，对失败的恐惧便失去了立足点。焦点从“我做对了吗？”转移到“此刻我感知到了什么？”
- It builds endurance for ambiguity. Life is overwhelmingly process, not product. Learning to find stability and interest within open-ended, repetitive activity trains the mind to cope with the inherent uncertainty of existence without grasping for premature closure.
- 它培养了对于模糊性的耐受力。生活绝大多数是过程，而非成品。学会在开放、重复的活动找到稳定与兴趣，训练心智去应对存在本身固有的不确定性，而不急于寻求过早的终结。
- It reveals depth in the seemingly mundane. By attending to the breath, the shift of weight, or the path of a hand through space with unwavering attention, one discovers a universe of sensation and subtlety within the simplest of acts. The ordinary becomes extraordinary.
- 它在看似平凡中揭示深度。通过以全然的注意力去关注呼吸、重心的移动或手在空中的轨迹，一个人能在最简单的动作中发现一个充满感受与精妙的世界。寻常变得非凡。

This is the quiet revolution: reclaiming the vast middle ground of our lives not as a means to an end, but as the primary locus of meaning itself. It requires no new system to learn, no complex theory to master—only a gentle shift of attention, here and now, in the middle of whatever you are already doing.

这就是那场静默的革命：重新夺回我们生命中广阔的中间地带，不作为达到目的的手段，而作为意义本身的主要所在地。它不需要学习任何新体系，不需要掌握任何复杂理论——只需要一个温柔的注意力转向，就在此时此地，就在你正在做的任何事情之中。

Section 4 | Conclusion: The Substance in the Flow

第四节 | 结语：流动中的实质

We are not just creatures who attain; we are, more fundamentally, creatures who experience. To devalue process is to devalue the very fabric of our lived reality.

我们不仅仅是达成的生物；更根本地，我们是 体验着 的生物。贬低过程，就是贬低我们生活现实的织体

本身。

The wisdom embedded in process-oriented practice is an invitation to re-inhabit time. It asks us to stop seeing our days as a linear race toward a finish line and to start feeling them as a series of breaths, cycles, and seasons—each complete in itself, each an opportunity for full presence.

蕴含于以过程为导向的实践中的智慧，是一份重新栖居于时间的邀请。它要求我们不再将我们的日子视为一场冲向终点的线性赛跑，而是开始将它们感受为一系列呼吸、循环与季节——每一个本身即是完整的，每一个都是全然临在的契机。

This is not an argument against having goals. It is an invitation to carry the sense of arrival within each step toward them—to discover that the destination is not a future point to reach, but a quality of attention we can inhabit at any moment.

这并不是在反对拥有目标。它是一份邀请，让我们在走向目标的每一步中，都携带着“已经抵达”的圆满感——去发现，目的地并非一个未来要到达的点，而是一种我们随时可以栖居的注意力品质。

The strength gained is not the brittle strength of a trophy on a shelf, but the supple, enduring strength of a river that persists not by reaching the ocean, but by being fully itself in every bend and ripple along the way. 由此获得的力量，不是架子上奖杯那种脆弱的力量，而是河流那种柔韧、持久的力量——它之所以持续，并非因为抵达了海洋，而是在沿途的每一处蜿蜒与涟漪中都全然成为自己。

When we make peace with process, we discover that the journey was never a prelude to life; it is where life, in its most vivid and nourishing form, has been happening all along.

当我们与过程和解，我们便会发现，旅程从来不是生命的序曲；生命以其最鲜活、最滋养的形式，一直在旅程之中发生着。

(To be fully present within a process requires a particular quality of attention—one that is receptive, patient, and free from the compulsive need to “do” something definitive. This cultivated state of alert stillness, of potent readiness within apparent inaction, forms the ground for our final exploration.)

(全然临在于一个过程之中，需要一种特定的注意力品质——一种接纳的、耐心的、免于“必须做点明确之事”之强迫需要的品质。这种被培养出的、警觉的静定状态，这种在看似无为之中的有效准备状态，将为我们最终的探索奠定基础。)

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