

Essay VII | Tai Chi as a Way of Living Attention

第七篇 | 太极：一种生活中的注意力方式

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Abstract:

Flow, the natural expression of embodied wisdom cultivated through yielding, centering, process, Wu Wei, grounding, and stillness—what emerges when these capacities are no longer separate practices, but a unified way of being? This essay explores flow not as a technique to be mastered, but as the movement of water finding its way, of bamboo bending in wind, of breath moving through the body without effort. Drawing from the arc of the preceding essays, it suggests that flow arises when these qualities are no longer things we do, but qualities of who we are. In flow, the dancer and the dance become one; the practitioner and the practice dissolve into each other. This is not a final destination, but a continuous returning—a way of moving through life that is at once deeply rooted and utterly free.

摘要:

流动——经由柔顺、执中、过程、无为、落地与静定所培养的身体智慧的自然表达——当这些能力不再是孤立的练习, 而成为一种统一的存在方式时, 会生发出什么?本文探讨流动, 不是作为需要掌握的技巧, 而是水寻其道的流淌, 竹随风弯的摇曳, 气息穿行身体的毫不费力。借由前文的脉络, 它提示流动生于这些品质不再是我们“做”的事, 而是我们“是”的品质。在流动中, 舞者与舞蹈合一;练习者与练习彼此消融。这不是

一个最终的终点,而是一种持续的回归——一种既根植深厚、又全然自由的在世之道。

Main Text

正文

Introduction | The Return

引言 | 回归

A curious thing happens when any deep practice matures: it begins to dissolve.

当任何深度的练习成熟时，一件奇妙的事会发生：它开始消融。

The clear boundary between “practice time” and “life time” grows faint. The distinction between being “on the mat” and “off the mat” starts to feel like an artificial fence. The techniques, the forms, the deliberate breaths—they do not vanish, but they cease to be events. They become **the quality of the background**.

“练习时间”与“生活时间”之间清晰的界限变得模糊。“在垫上”与“垫下”的区别，开始感觉像一道人造的篱笆。那些技巧、招式、有意的呼吸——它们并未消失，但它们不再是事件。它们变成了 **背景的质地**。

This raises a quiet, pivotal question: If the sense of presence, alignment, and ease we seek can only be accessed in a special, designated hour, how real is it? If it cannot survive the commute, the kitchen, the inbox, then perhaps it was merely a pleasant interlude, not a transformation.

这引发了一个安静而关键的问题：如果我们所追寻的同在感、调和与安然，只能在一个特殊的、指定的时段中获得，那它有多真实？如果它无法在通勤、厨房、收件箱中存活，那么它或许只是一段愉快的插曲，而非真正的转变。

This final exploration, then, is not about adding another layer to the practice. It is about its **graceful disappearance into the fabric of the ordinary**. It is about attention coming home—not to a cushion, but to a life.

因此，这最终的探讨，并非为练习增添另一层内容。它是关于练习 **如何优雅地消融于寻常生活的织体之中**。它是关于注意力归家——不是归于坐垫，而是归于生活。

Section 1 | No Special Moments

第一节 | 不存在“特别时刻”

We often wait for the right time, the right space, the right mood to “practice.” We believe depth requires a stage set apart from the messiness of living.

我们常常等待合适的时机、合适的空间、合适的心境来“练习”。我们相信深度需要一个舞台，与生活的杂乱分开。

This is an elegant illusion. The water coming to a boil, the knife meeting the vegetable, the line inching forward at the market, the turn in a corridor to answer a call—these are not inferior distractions from some purer state. In their essence, they are **not different** from the “turn,” the “shift,” the “settle” of a practiced form.

这是一种精致的幻觉。水烧开，刀切菜，市场里队伍缓缓前移，在走廊转角接听电话——这些并非某种更纯粹状态的劣等干扰。在其本质上，它们与练习中的“转”、“移”、“落” 并无不同。

This is not to say that chopping an onion is “like” doing Tai Chi. It is to recognize, more humbly and more radically, that the wisdom of Tai Chi **came from here**. It was born from observing the natural yielding of reeds, the balanced rooting of trees, the effortless flow of water in everyday terrain. It abstracted these principles into a form not to escape the ordinary, but to remember how to be ordinary with profound awareness.

这并不是说切洋葱“像”打太极。这是以一种更谦卑、也更根本的方式认识到，太极的智慧 **本就源于此**。它源于观察芦苇自然的柔顺、树木平衡的扎根、水流在日常地势中的无为而行。它将此抽象为一种形式，并非为了逃离寻常，而是为了记起如何带着深刻的觉知去寻常。

The special moment, then, is a myth. The practice begins when we stop waiting for it.
那么，“特别时刻”是一个神话。练习始于我们停止等待它的那一刻。

Section 2 | Ordinary Movements, Full Presence

第二节 | 平凡动作中的完整存在

So, what does it look like when this understanding seeps into a Tuesday?
那么，当这种理解渗入一个平凡的周二，会是怎样的景象？

It looks like feeling the weight shift from one foot to the other as you stand at the sink, truly feeling the support of the floor. It is the moment you lift a heavy pot and, instead of bracing with sheer tension, you **receive its weight** through your aligned spine and lowered center, as if welcoming an honest force. It is the subtle, unshakable calm you find in a crowded train, not by withdrawing from the bodies around you, but by finding a quiet, internal axis that no jostle can disrupt.

它看起来像是，当你站在水槽边，真切感受双脚间重心的转换，感受地面的支撑。它是你抬起一口重锅的瞬间，不是以纯粹的紧绷去硬扛，而是通过调直的脊柱与沉下的中心 **接纳它的重量**，如同迎接一股诚实的力。它是在拥挤地铁中找到的、微妙不可动摇的平静，并非通过从周围的身体中抽离，而是通过找到一个安静的、任何推挤都无法扰乱的内在轴心。

In these moments, nothing new is acquired. No special posture is assumed.
在这些时刻，没有获得任何新东西。没有摆出任何特殊姿势。

Nothing is added.

无所增添。

Nothing is performed.

无所扮演。

Attention simply stops leaving the body.

注意力，只是停止了离开身体。

The hand washing the dish is fully felt. The breath while waiting is fully heard. The feet walking are fully 2026 HanFlow. Licensed under CC BY 4.0.

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inhabited. The movement, however mundane, becomes complete because the awareness is complete within it.

洗碗的手被全然感受。等待时的呼吸被全然聆听。行走的双脚被全然栖居。那动作，无论多么平凡，因其间的觉察是完整的，而变得完整。

Section 3 | The End of “Practice”

第三节 | “练习”的终点

We speak of “presence in motion.” But the final stage of this journey might be the realization that **presence is the motion**. It is not a quality we bring to action; it is the substance from which all authentic action flows. 我们谈论“动中同在”。但这旅程的最终阶段，或许是领悟到 同在即是那运动本身。它不是我们带给行动的一种品质；它是一切真实际行动得以流淌的实质。

The sign of maturity is not a more perfect pose. It is the fading of a particular internal question. You no longer ask, “**Am I doing this right?**” You simply notice, “**Here I am.**” The system of evaluation (right/wrong, good/bad) softens and is replaced by a system of sensation (pressure, flow, ease, resistance). 成熟的标志并非更完美的姿势。而是一个特定内心疑问的消逝。你不再问，“我做对了吗？”你只是觉察到，“我在这里。”评价的系统（对/错，好/坏）软化，被感知的系统（压力、流动、轻松、阻力）所取代。

In this light, Tai Chi ceases to be primarily a **movement system**. It reveals itself as an **existence system**. Its forms were never the point; they were the training wheels for a way of being that is weight-aware, gravity-respectful, and response-ready in every context.

由此看来，太极不再主要是一个 **运动系统**。它显现自身为一个 **存在系统**。它的招式从来不是目的；它们是一种存在方式的辅助轮——这种存在方式在任何情境中都重量自知、尊重重力、且回应就绪。

The end of practice, then, is not its abandonment. It is the moment the scaffolding becomes unnecessary because the building—a life lived in attentive embodiment—is standing on its own.

那么，练习的终点并非将其抛弃。而是脚手架变得不再必要的那一刻，因为建筑——一种在专注的具身中活出的生命——已能独自屹立。

Section 4 | Why This Matters in Modern Life

第四节 | 为何这在今天如此重要

This is not a critique of busyness, nor a prescription against anxiety. It is a simple observation about human architecture.

这不是对忙碌的批判，也不是对抗焦虑的处方。这是关于人类构造的一个简单观察。

When attention is chronically exiled from the body—hijacked by screens, abstractions, and future worries—a subtle disorientation sets in. We may think we have lost our purpose, but often, we have first lost our **place**. The fundamental sense of being located here, in this body, in this room, at this moment, grows faint. We become ungrounded.

当注意力长期被逐出身体——被屏幕、抽象概念和对未来的担忧所劫持——一种微妙的迷失感便会蔓延。我们或许以为自己失去了目标，但往往，我们首先失去了自己的 **位置**。那种根植于此、在此身、在此室、在此刻的基本感觉，变得模糊。我们变得失了根基。

Tai Chi, in the way we have reframed it, does not solve this problem like a pill. It simply offers a way **back home**. It is the practice of recalling attention, not to a thought, but to a sensation. Not to a plan, but to a breath. Not to somewhere else, but to here.

我们以这种方式重构的太极，并非像药片一样解决这个问题。它只是提供了一条 **归家之路**。它是一种召回注意力的练习，不是召回至一个念头，而是召回至一种感觉。不是召回至一个计划，而是召回至一次呼吸。不是召回至别处，而是召回至此处。

In a world pulling us constantly into the virtual, the abstract, and the ahead, this homecoming is not a small thing. It is the recovery of our primary ground.

在一个不断将我们拉入虚拟、抽象与前方世界的时代，这种归家并非小事。它是我们首要根基的复得。

Conclusion | Nothing to Add, Nothing to Escape

结语 | 无所增添，亦无所逃离

And so we arrive at the simplest of conclusions.

于是，我们抵达了最简单的结论。

The ultimate promise of this path is not to make your life different, more special, or more exotic. It is to allow you to **finally be in your life**—fully, sensitively, responsively. To meet the chaos with a center, the force with a yield, the rush with a rhythm, and the mundane with a permeating presence.

这条道路的终极承诺，并非使你的生活变得不同、更特别或更异域。它是允许你 **终于能在你的生活之中**——全然、敏锐、回应地。以中正迎接混乱，以柔顺迎接力量，以节律迎接匆忙，以弥漫的同在迎接平凡。

The practice does not ask you to leave your life behind.

练习并不要求你抛下自己的生活。

It asks you to arrive.

它要求你，抵达。

After you read the final line, and before you rise—set down your phone or step away from the keyboard—pause.

当你读完最后一段，在起身之前——请放下手机或推开键盘——暂停片刻。

Notice, just for this moment, the weight of your body along your spine. Feel the swell and fall of your breath in your chest.

尝试感受，就在这一刻，身体重量沿脊柱的分布。感受呼吸在你胸腔内的起伏。

This is Tai Chi.

这就是太极。

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And this, is your first step home.

而这，就是你回家的第一步。

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