

## Essay I | Eating as Embodied Practice

### 第一篇 | 吃是一种具身练习：如何让每一餐成为温和的自我觉察

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#### Abstract

The HanFlow Food Culture Series explores eating as an embodied practice, not merely fuel. This essay introduces the foundational premise: meals can cultivate attention, sensory awareness, and self-connection. It critiques modern habits—rushed, distracted, screen-bound—that sever our felt relationship with food. By approaching eating as practice, one can restore attention to subtle bodily signals: the texture of vegetables, the warmth of a bowl, and the slow unfolding of taste. This shift transforms nourishment into a moment of return—to the body, the present, and oneself. Everyday meals become accessible sites of mindful engagement. The essay sets the stage for understanding how ordinary dining can become a gentle discipline of embodied knowing.

#### 摘要

HanFlow 美食系列探索吃饭作为一种具身练习，而不仅仅是补充燃料。本文介绍了核心前提：日常餐食可培养注意力、感官觉察和自我连接，并批判现代分心、匆忙、对着屏幕的饮食方式，这些切断了与食物的感知关系。将饮食视为练习，可恢复对身体细微信号的关注：蔬菜的质地、碗的温度、味道的缓慢展开。这种转变将滋养转化为回归身体、回归当下、回归自我的瞬间。日常餐食因此成为可实践的具身觉察场域。本文为理解普通餐食如何成为温和的具身认知修炼奠定基础。

## Introduction

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## 引言

We eat every day. But for most of us, eating has become something to get through quickly — fuel the body, get the nutrients, move on to the next task. We put food in our mouths but rarely taste it. We count calories but forget about texture and temperature. We scroll while chewing, as if the body were just a machine that needs regular refueling.

我们每天都要吃饭。但对大多数人来说，吃饭已经变成了一件需要快速完成的事——填饱肚子、获取营养、赶上日程。我们把食物放进嘴里，却很少真正品尝它；我们计算卡路里，却忘记了食物的质地和温度；我们一边吃一边刷手机，仿佛身体只是一个需要定期加油的机器。

This is not just busyness. It is **disembodiment** — a loss of connection between mind and body, between food and felt experience. And it has a cost.

这不只是忙碌。这是**去身体化**——心智与身体的连接断裂了，食物与被感知的经验断裂了。而这种断裂，是有代价的。

Modern nutrition asks: What nutrients are in this food? How many calories does it contain? What are its measurable health benefits?

现代营养学问：这种食物含有什么营养？它有多少卡路里？它的可测量的健康益处是什么？

**Chinese food philosophy** asks a different set of questions: How does this food feel in the body? Does it warm or cool? Does it move energy or settle it? Does it harmonize with the season, the person, the moment?

**中华饮食哲学**问的是一套不同的问题：这种食物在身体里感觉如何？它是温性的还是凉性的？它是推动能量还是使其沉静？它是否与季节、与人、与此刻相和谐？

These two frameworks are not enemies. But they are not the same. And in our pursuit of the first, we have quietly lost access to the second.

这两种框架并非敌人。但它们并不相同。而在我们对前者的追逐中，我们悄然失去了通往后者的路径。

But eating was never meant to be just fuel. In **Chinese food philosophy**, eating has always been more than eating. It is about the harmony of color, aroma, and flavor. It is about matching ingredients with seasons. It is about posture and presence at the table. These traditions point to the same truth: **eating is a full-body experience, a form of embodied practice.**

但吃，原本可以是一种具身练习——一种通过感官认识自己、通过食物与身体对话的方式。在**中华饮食哲学**中，吃从来不只是吃。它关乎色香味的调和，关乎食材与节气的呼应，关乎用餐时的仪态与心境。这些传统智慧，指向同一个方向：**吃，是一种全身心参与的经验，一种具身练习。**

## Section I | Eating Is More Than Nutrition — It Is Embodied Knowing

### 第一节 | 吃，不只是营养摄入——它是具身认知

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Modern nutrition breaks food down into proteins, fats, carbohydrates, vitamins — and this is useful. But this analytical lens also distances us from the wholeness of food. We treat eating as “fueling” the body, forgetting that food is first a **sensory experience**.

现代营养学把食物分解成蛋白质、脂肪、碳水化合物、维生素……这当然有用。但这种分析性的视角，也让我们失去了对食物的整体感知。我们把吃饭当成了给身体“投喂”燃料，却忘记了食物首先是**感官的盛宴**。

**Modern nutrition** asks: What is the optimal macronutrient ratio for this meal?

**现代营养学**问：这餐饭的最佳宏量营养素比例是什么？

**Chinese food philosophy** asks: Does this meal feel nourishing? Does it satisfy more than just hunger?

**中华饮食哲学**问：这餐饭感觉滋养吗？它满足的不仅仅是饥饿吗？

In **Chinese food philosophy**, a good dish balances color, aroma, flavor, and form. Why pay attention to color? Because sight affects appetite, and it signals quality. Why smell? Because aroma prepares the digestive system for what’s coming. Why form? Because texture matters, and so does the rhythm of a meal.

在**中华饮食哲学**中，一道好菜讲究色香味形。为什么要看颜色？因为视觉影响食欲，也影响我们对食物品质的判断。为什么要闻香气？因为嗅觉是味觉的前奏，它能唤醒消化系统，让它准备好迎接食物。为什么要讲究形状？因为食物的形态会影响口感，也影响用餐的节奏。

None of this is excess. These are the elements that make eating a full-body event. When you appreciate a dish with your eyes, smell it with your nose, taste it with your tongue — you are “knowing” that food through your whole being. Not through analysis, but through direct sensation. This is **embodied knowing**: knowledge that arrives not through thought, but through felt experience.

这些都不是多余的讲究。它们是让吃饭成为全身心体验的必要元素。当你用眼睛欣赏一道菜，用鼻子嗅它的香气，用舌头感受它的味道和质地，你其实是在用整个身体“认识”这份食物。这种认识，不是通过分析得来的，而是通过感觉直接获得的。这就是**具身认知**——不是通过思考，而是通过被感知的经验获得的知识。

This is the foundation of **mindful eating**. Not a diet. Not a rule. Just the simple act of bringing full attention to the experience of eating.

这是**正念饮食**的基础。不是节食，不是规则。只是把全然的注意力带到吃饭这一简单行为中。

## Section II | Why Sensory Awareness Matters — And How We Lost It

### 第二节 | 为什么感官觉察很重要——以及我们如何失去了它

Modern life floods us with information. Screens compete for our eyes. Notifications fight for our ears. But the senses that ground us — touch, proprioception, interoception — have quietly atrophied. We are visually saturated, yet **sensorily undernourished**.

现代生活用信息淹没我们。屏幕争夺我们的眼睛，通知争夺我们的耳朵。但那些让我们扎根的感官——触

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觉、本体感觉、内感受——却悄然退化了。我们视觉饱和，却在**感官上营养不良**。

This matters because **sensory awareness** is how we know we are here. It is how we register hunger, fullness, satisfaction, discomfort. When we eat without sensation — scrolling, working, worrying — we lose access to this fundamental channel of self-knowledge.

这很重要，因为**感官觉察**是我们知道自己“在这里”的方式。它是我们感知饥饿、饱足、满足、不适的途径。当我们吃饭时没有感觉——刷着手机、想着工作、担忧着生活——我们就失去了通往这种基本自我认知的通道。

**Modern nutrition** asks: Did you meet your daily fiber target?

**现代营养学**问：你今天达到膳食纤维目标了吗？

**Chinese food philosophy** asks: How does your body feel after this meal? Light or heavy? Energized or sluggish?

**中华饮食哲学**问：吃完这餐后，你的身体感觉如何？是轻盈还是沉重？是充满能量还是昏沉乏力？

We may know the calorie count of what we just ate, but not whether it actually nourished us. We may know we finished the plate, but not whether we truly wanted to.

我们或许知道刚吃下的食物的卡路里数，却不知道它是否真的滋养了我们。我们或许知道自己吃完了整盘食物，却不知道自己是否真的想吃。

This is the cost of living in our heads while abandoning our bodies.

这就是活在头脑中、抛弃身体的代价。

## Section III | Eating as Practice — The HanFlow Triangle

### 第三节 | 吃作为一种练习——HanFlow 三角结构

Just as **Tai Chi refines movement**, and self-massage refines touch, eating can refine **sensory awareness**. These three practices form a triangle: each one trains a different channel through which we experience being alive.

正如**太极精炼动作**，**自我推拿精炼触觉**，吃饭可以精炼**感官觉察**。这三种实践形成一个三角结构：每一种都在训练我们体验生命的不同通道。

In Tai Chi, we learn to feel weight shift, breath, the subtle adjustments of balance. In self-massage, we learn to listen through our hands — to feel tension before it becomes pain, to invite release rather than force it. In **mindful eating**, we learn to receive sensation through taste, smell, and the felt sense of nourishment entering the body.

在太极中，我们学习感受重心的转移、呼吸的节奏、平衡的微妙调整。在自我推拿中，我们学习通过双手倾听——在紧绷变成疼痛之前感受它，邀请放松而非强迫它。在**正念饮食**中，我们学习通过味觉、嗅觉以及营养进入身体时的感觉，来接收感官信息。

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These are not separate practices. They are different doors into the same room: **embodied presence**. When you train one, you strengthen the others. When you neglect one, a dimension of experience grows dim.

这些不是分离的练习。它们是进入同一个房间的不同门：**具身临在**。当你训练其中一个，你就加强了其他的。当你忽视其中一个，经验的某个维度就会变得暗淡。

**Chinese food philosophy** understands this connection intuitively. A meal, approached with the same attention you bring to a Tai Chi form, becomes a meditation. Not a special meditation. Just an ordinary one, made whole by your presence.

**中华饮食哲学**直觉地理解这种连接。一顿饭，如果你带着练习太极时的那份专注去对待，它就成为一种冥想。不是特殊的冥想，只是寻常的冥想，因你的临在而变得完整。

This is what we mean by **food as meditation** — not a practice reserved for monks or retreats, but something available at every meal, to everyone, every day.

这就是我们所说的**食物即冥想**——不是专属于僧人或静修营的练习，而是每餐饭、每个人、每一天都可以获得的练习。

## Section IV | A Simple Practice: 3-Step HanFlow Eating Exercise

### 第四节 | 一个简单的练习：三步 HanFlow 饮食练习

If you'd like to experience **eating as embodied practice**, here is a simple exercise — no special equipment, no extra time required. Just the next meal in front of you.

如果你想体验**吃作为一种具身练习**，这里有一个简单的练习——不需要特殊设备，不需要额外时间。只需你面前的下一餐。

#### Step 1 — Pause

Before you take the first bite, pause for one breath. Notice that you are about to eat. This micro-moment of pause shifts you from autopilot to presence.

#### 第一步——暂停

在吃第一口之前，暂停一个呼吸。注意到你即将开始进食。这个微小的停顿，把你从自动驾驶模式切换到临在状态。

#### Step 2 — Observe with two senses

Look at the food on your plate. Notice its colors, its textures, how it's arranged. This is not analysis — just reception. Then bring it close and inhale — really smell it. Let the aroma arrive before the taste. In Chinese food philosophy, aroma is half the meal.

#### 第二步——用两种感官观察

看看盘子里的食物。注意它的颜色、质地、摆放的方式。这不是分析，只是接收。然后把它靠近，深吸一

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口气——真正地闻它。让香气在味道之前到达。在中华饮食哲学中，香气是半顿饭。

### Step 3 — Chew slowly, feel fully

Take a bite. Chew slowly — ten times, or until the food changes texture. Notice the flavors as they unfold. Notice the sensation of swallowing. Notice the moment satiety begins to arrive. This is **sensory awareness** in action.

### 第三步——慢嚼，全感

吃一口。慢慢咀嚼——十次，或者直到食物的质地发生变化。注意味道如何展开。注意吞咽时的感觉。注意饱足感开始出现的那一刻。这就是**感官觉察**在行动。

That's it. Three steps. One meal. No perfection required. Just presence.

就是这样。三步。一餐。不需要完美。只需要临在。

## Conclusion | Eating Was Always a Practice. You Just Had to Remember.

### 结语 | 吃，原本就是一种练习。你只需要记得这一点。

We live in a culture that treats food as fuel and eating as refueling. But this is a reduction — useful for efficiency, costly for aliveness.

我们生活在一个把食物当燃料、把吃饭当加油的文化里。但这是一种简化——对效率有用，对生命力却有代价。

**Modern nutrition** has given us valuable tools. It has helped us understand deficiencies, prevent diseases, extend lifespans. For this, we can be grateful.

**现代营养学**给了我们有价值的工具。它帮助我们理解营养缺乏、预防疾病、延长寿命。对此，我们心怀感激。

But **Chinese food philosophy** offers something modern nutrition cannot: a way of relating to food that is not just about numbers, but about felt experience. Not just about optimization, but about presence. Not just about the body as machine, but about the body as home.

但**中华饮食哲学**提供了现代营养学无法提供的东西：一种与食物相处的方式，不仅仅是关于数字，而是关于被感知的经验；不仅仅是关于优化，而是关于临在；不仅仅是关于身体作为机器，而是关于身体作为家园。

Eating can be a way of knowing — a way of being present — a way of caring for the body without forcing or fixing. It is one of the oldest **embodied practices** in human history — available to everyone, every day, without appointment or subscription.

吃可以是一种认知方式，一种临在的方式，一种不强迫、不修复地关怀身体的方式。它是人类历史上最古老的**具身练习**之一——每个人每天都可以获得，无需预约，无需订阅。

The next time you sit down to eat, you have a choice. You can eat as usual — distracted, efficient, 2026 HanFlow. Licensed under CC BY 4.0.

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absent. Or you can eat as practice — present, curious, alive.

下一次你坐下来吃饭时，你有一个选择。你可以像往常一样吃——分心、高效、缺席。或者你可以把它当作一种练习来吃——临在、好奇、鲜活。

**Just as Tai Chi refines movement, and self-massage refines touch, eating refines sensory awareness.**  
Three practices. One body. One life.

**正如太极精炼动作，自我推拿精炼触觉，吃饭精炼感官觉察。** 三种练习。一个身体。一个生命。

It begins with a single bite. Chewed slowly. Fully felt.

它始于一口饭。慢慢咀嚼。全然感受。

This is **mindful eating**. This is **embodied practice**. This is **Chinese food philosophy** — not as theory, but as lived experience.

这就是**正念饮食**。这就是**具身练习**。这就是**中华饮食哲学**——不是作为理论，而是作为活生生的经验。