

The HanFlow Practice Framework:

A Cultural and Embodied Approach to Gentle Self-Care

HanFlow 身心实践框架：

文化与身体化的温和自我关怀方法

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Abstract:

The HanFlow Practice Framework presents a culturally grounded and embodied approach to gentle self-care, drawing upon traditional Chinese practices such as Tai Chi and Tuina. Rather than positioning these practices as performance-oriented exercises, the framework emphasizes slow, attentive, and sustainable engagement with the body.

摘要：

HanFlow 身心实践框架以中国传统实践（如太极、推拿）为基础，提出了一种文化化、身体化的温和自我关怀方法。本框架强调缓慢、专注和可持续的身体参与，而非单纯的动作表现或健身训练。

Main Text

正文

We are, perhaps, the most paradoxical generation in the history of the human body.

我们或许是人类身体史上最为矛盾的一代。

We possess more data about our physiology than any civilization before us. We track our sleep in minute detail, map our heart rate variability, and quantify our metabolic output with scientific precision. We have turned the body into a project of relentless optimization, a machine to be debugged, upgraded, and pushed toward peak performance.

我们比任何前代文明都拥有更多关于自身生理的数据。我们以精细入微的方式追踪睡眠，绘制心率变异性图谱，以科学精量化代谢输出。我们将身体变成了一个无休止的优化项目，一台需要调试、升级并推向巅峰性能的机器。

Yet, beneath this surface of hyper-rational management, a profound sense of disconnection quietly thrives. We are experts on the metrics of our body, yet strangers to its language. We know our step count but not the subtle plea in a stiff shoulder; we understand our calorie deficit but not the story of exhaustion woven into our breath. In our zeal to manage the body, we have forgotten how to listen to it. We have become brilliant technicians of a life we no longer fully feel.

然而，在这种高度理性管理的表面之下，一种深刻的疏离感正悄然蔓延。我们是身体指标的专家，却是其语言的陌生人。我们知道步数，却不懂僵硬肩膀里微弱的恳求；我们理解热量缺口，却不明白编织在呼吸中的疲惫故事。在我们管理身体的热情中，我们忘记了如何倾听它。我们成了一生不再能全然感受的、却技巧精湛的技师。

This is the quiet crisis of modern embodiment: a life measured, but not fully inhabited.

这就是现代具身存在的静默危机：一个被度量，却未被全然栖居的生命。

Part I | The Lost Dialogue — From Machine to Conversation Partner

第一部分 | 失落的对话——从机器到对话伙伴

Modern wellness culture is largely built upon a mechanistic metaphor. The body is treated as a complex machine. When a part creaks (pain), we lubricate or replace it (medicate or surgery). When performance lags (fatigue), we push the system harder (stimulants, willpower). This framework is logical, powerful, and profoundly reductionist. It sees symptoms as malfunctions to be silenced, not messages to be deciphered.

现代健康文化很大程度上建立在一个机械隐喻之上。身体被当作一台复杂的机器对待。当一个部件嘎吱作响（疼痛），我们给它上油或更换（用药或手术）。当性能滞后（疲劳），我们就更用力地驱动系统（兴奋剂、意志力）。这个框架是逻辑的、有力的，也是极其简化论的。它将症状视为需要消除的故障，而非

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需要解读的信息。

The ancient practice of Tui Na massage, as explored in our earlier writings, originates from a fundamentally different premise. Here, the body is not a machine, but a **living, intelligent system in constant communication**. Discomfort is not merely a broken component; it is a form of speech. A knot in the muscle is a held sentence of tension. A dull ache is a persistent question from the depths of one's physiology.

如我们先前文章所探讨的，古老的推拿实践源于一个根本不同的前提。在这里，身体不是机器，而是一个 **活生生的、持续交流的智能系统**。不适不只是一个损坏的部件；它是一种言说形式。肌肉中的结节是一句被压抑的紧张之语。隐痛是来自生理深处的一个持久追问。

The revolutionary shift offered by this view is not about a new technique, but a new relationship. It is the shift from **confrontation to conversation**, from **dictation to dialogue**. When your lower back whispers with stiffness, the old paradigm asks, “How do I fix this?” The dialogic paradigm invites a different question: “What is this tension trying to say? What has it been holding up, or holding in?”

这一视角带来的革命性转变，不是关于新的技术，而是关于新的关系。是从 **对抗到对话** 的转变，从 **指令到交流** 的转变。当你的腰部以僵硬低语时，旧范式会问：“我如何修复它？”对话范式则邀请一个不同的问题：“这种紧张想说什么？它一直在支撑什么，或压抑什么？”

This is the first, foundational homecoming HanFlow invites: **a return to the body as a partner, not a problem**. It begins with the simple, radical act of using our own hands not as tools of blind manipulation, but as instruments of attentive listening—feeling for the story beneath the skin.

这是 HanFlow 所邀请的第一次、也是根本的归家：**回归身体，将其视为伙伴，而非问题**。它始于一个简单而根本的行为：用我们自己的双手，不是作为盲目操控的工具，而是作为专注倾听的器具——去感受皮肤之下的故事。

Part II | The Intelligence of Flow — From Linear Time to Circular Rhythm

第二部分 | 流动的智慧——从线性时间到循环节律

When we cease fighting the body and begin listening to it, a second layer of modern dissonance comes into focus: our fractured relationship with **time**.

当我们停止与身体对抗并开始倾听它时，现代生活的第二层不和谐音便清晰起来：我们与 **时间** 的破裂关系。

Contemporary life operates on linear, metric time. Time is a scarce resource to be “spent,” “saved,” or “wasted.” Our calendars are mosaics of deadlines, our worth often measured in output per hour. The body, however, does not understand quarterly goals or inbox zero. It operates on **cyclical, rhythmic time**—the time of hormones, of cellular repair, of nervous system arousal and calm, of the breath itself.

当代生活运行于线性的、可度量的时间之上。时间是一种需要被“花费”、“节省”或“浪费”的稀缺资源。我们的日历是截止日期的马赛克，我们的价值常以每小时产出来衡量。然而，身体不理解季度目标或收件箱清零。它运行在 **循环的、有节律的时间** 之上——激素的时间、细胞修复的时间、神经系统兴奋与平静的时间、

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呼吸本身的时间。

This is where the wisdom of Tai Chi, as a moving meditation, becomes profoundly relevant. Tai Chi is often mistaken as merely “slow exercise.” In truth, it is a **physical practice of a different temporal logic**. There is no rush toward an endpoint in a Tai Chi form. Instead, there is the cultivation of **process**. Each movement is an exploration of the arc between emptiness and fullness, yielding and asserting, rooting and rising. The practitioner’s attention is trained not on the destination of a pose, but on the quality of the journey there—the sensation of weight transferring like poured sand, the breath coiling and uncoiling like a tide, the continuous, unbroken flow of awareness through the limbs.

这就是太极作为一种移动冥想的智慧，变得极具深意之处。太极常被误认为仅仅是“缓慢运动”。事实上，它是一种 **不同时间逻辑的身体实践**。在太极套路中，没有冲向终点的匆忙。取而代之的是对 **过程** 的培育。每一个动作都是对虚与实、让与进、根与升之间弧度的探索。练习者的注意力被训练在姿势的目的地上，而是在抵达之途的品质上——重量如流沙般转移的感觉，呼吸如潮汐般卷起与舒展的感觉，意识穿过四肢的持续、不间断的流动。

To practice Tai Chi is to rehearse, in the body, a way of being that honors rhythm over efficiency, presence over productivity, and the long, restorative cycle over the short, exhaustive sprint. It is an antidote to the tyranny of the clock, not by rejecting schedules, but by cultivating an internal sanctuary where time is felt as a medium to inhabit, not a commodity to exhaust.

练习太极，就是在身体中演练一种存在方式，这种方式尊崇节律而非效率，临在而非生产力，漫长、恢复性的周期而非短暂、耗尽的冲刺。它是对时钟暴政的解药，不是通过拒绝日程表，而是通过培育一个内在的圣所，在那里，时间被感受为一种可栖居的介质，而非一种待耗尽的商品。

This is the second homecoming: **a return to rhythmic, embodied time**. It is the repair of our bond with the natural pulses that have always governed life, reminding us that we are not linear projects, but cyclical beings.

这是第二次归家：**回归有节律的、具身的时间**。这是修复我们与那些一直支配着生命的自然脉搏之间的联系，提醒我们，我们不是线性的项目，而是循环的生命。

Part III | The Ground of Sensation — From Abstract Mind to Embodied Presence

第三部分 | 感觉的根基——从抽象心智到具身临在

The journey of dialogue and rhythmic flow leads us to the most fundamental ground of all: **the ground of our own sensory presence**. We live in a culture that prioritizes the distant senses—sight and hearing, the senses of information and abstraction. We are drowning in concepts, opinions, and virtual stimuli.

对话与节律流动的旅程，将我们引向最根本的根基：**我们自身感官临在的根基**。我们生活在一个优先考虑遥远感官——视觉与听觉，即信息与抽象之感官——的文化中。我们淹没在概念、意见和虚拟刺激中。

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Meanwhile, the proximal senses—**touch, proprioception (sense of body position), interoception (sense of inner state)**—have atrophied from neglect. We spend hours in postures our bodies protest, numb to the accumulating distress signals. We make decisions from the neck up, disengaged from the “gut feeling” that is literal intelligence from the enteric nervous system. the ‘gut feeling’ that is literal intelligence—backed by modern neuroscience's understanding of the enteric nervous system. This is a form of existential exile: we are thinking about our lives, but not fully feeling our way through them.

与此同时，近体感官——**触觉、本体感觉（对身体位置的感知）、内感受（对内在状态的感知）**——则因长期忽视而退化。我们长时间维持着身体抗议的姿势，却对持续累积的求救信号麻木不仁。我们仅用“脖子以上的部分”做决策，与那种有现代神经科学依据的“直觉”——即来自肠神经系统的真实智能——完全脱节。这是一种存在的流亡：我们一直在思考关于生活，却从未全然感受着度过生活。

Both Tui Na and Tai Chi, in their essence, are **disciplines of sensory re-education**. They are not about thinking your way into relaxation, but about feeling your way into it.

推拿与太极，其本质都是 **感官再教育的修炼**。它们不是关于通过思考进入放松，而是关于通过感受进入放松。

In Tui Na, the learning is in the fingertips. It is the practice of discerning, through touch, the difference between healthy resilience and stagnant tension. It is listening with the palms.

在推拿中，学习在于指尖。它是通过触摸，辨别健康弹性与停滞紧张之间差异的练习。是用手掌倾听。

In Tai Chi, the learning is in the weight, the balance, and the space between movements. It is the practice of feeling the body as a unified field of sensation in motion, where a shift in the little toe is connected to the reach of the opposite hand.

在太极中，学习在于重量、平衡与动作之间的空间。它是将身体感受为运动中统一感觉场的练习，其中小脚趾的移动与对侧手的伸展相连。

This cultivated, embodied awareness is the ultimate homecoming. It is the return from the abstracted, future-oriented, anxious mind to the **authoritative reality of the present moment as it is registered by the senses**. Peace is found not by eliminating thoughts, but by dropping attention so deeply into the sensations of breathing and gravity that the thoughts lose their tyrannical volume.

这种被培养的、具身的觉察，是最终的归家。它是从抽象的、面向未来的、焦虑的心智，回归到 **被感官所记录的、此刻当下的权威现实**。平静的获得，不是通过消除念头，而是通过将注意力如此深地沉入呼吸与重力的感觉中，以至于念头失去了它们暴君般的音量。

To explore the dialogue of touch, see our Body Awareness & Self-Care (Tui Na) series. To inhabit the intelligence of flow, dive into our Mindful Movement (Tai Chi) series.

Conclusion | HanFlow — Not a Path to Fixing, but a Space for Remembering

结语 | HanFlow——不是一条修复之路，而是一个忆起的空间

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HanFlow is not a platform that sells solutions. We do not offer the “5 Tricks to Erase Back Pain” or the “Secret to Instant Calm.” Such promises belong to the very paradigm of quick fixes and mechanical intervention that creates the disconnection we described.

HanFlow 不是一个销售解决方案的平台。我们不提供“消除背痛的 5 个技巧”或“瞬间平静的秘诀”。此类承诺属于那种制造我们所描述的疏离感的速成方案与机械干预范式。

Instead, HanFlow is a **curated space for remembering**.

相反，HanFlow 是一个 **为忆起而设的精心构筑的空间**。

It is a space to remember that you can have a **conversation** with your body, not just a battle.

这是一个空间，让你忆起你可以与身体进行 **对话**，而不仅仅是一场战争。

It is a space to remember that you can move in **rhythm** with your own life, not just against the clock.

这是一个空间，让你忆起你可以与自己生命的 **节律** 同步移动，而不仅仅是与时钟对抗。

It is a space to remember that your most reliable anchor is not a thought, but a **sensation**—the feeling of your feet on the ground, the swell of your breath, the alive silence beneath the noise of your mind.

这是一个空间，让你忆起你最可靠的锚点不是一个念头，而是一种 **感觉**——你双脚踩在地上的感觉，你呼吸的起伏，你心智噪音之下鲜活的静默。

The practices we share—the principles of Tui Na, the movements of Tai Chi—are not the final goal. They are the **gateways**. They are the structured invitations to step out of the exhausting cycle of management and control, and into the spacious, resonant, and intelligent dialogue that your life already is, waiting only for your attentive presence.

我们分享的实践——推拿的原则、太极的动作——并非最终目标。它们是 **入口**。它们是结构化的邀请，邀你走出那令人精疲力尽的管理与控制循环，步入你那早已是、只待你专注临在的、广阔、共鸣且充满智慧的生命对话。

This is our invitation to you. Not to add something new to your life, but to return to something ancient and fundamental within it. Not to become someone else, but to finally, fully, come home to yourself.

这就是我们给你的邀请。不是为你的生活增添新东西，而是回归其中古老而根本的东西。不是成为别人，而是最终、全然、归家于你自己。

The journey of a thousand miles begins, as the saying goes, with a single step. This journey begins with a single, conscious breath. And then another.

千里之行，始于足下。而这段旅程，始于一次有意识的呼吸。然后，再一次。

We'll be here, in the space of HanFlow, when you are ready to begin.

当你准备好开始时，我们就在这里，在 HanFlow 的空间里。

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