



Hồn Trà The Soul of Tea

Giving a Seed of Light to the World

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Beacon Hill*

The Golden Blossom awakens Love.

Hồn Trà opens Creativity.

The Eagle carries us to Nobility and Wisdom.

The Seed of Light returns to the world.

I. Purpose

The Hồn Trà ceremony brings those who practise it into a spirit of optimism, joy and exhilaration, filled with love and creative energy — and closes with the giving of a Seed of Light to the world.

This is a ceremony that opens, not one that closes. Those who leave it are lighter, brighter, and carry one concrete good deed to perform that same day. Every choice of music, spoken text and gesture in this document serves that purpose; anything that draws the spirit down into melancholy has been set aside, however beautiful.

The Hồn Trà cultural rite is a journey of inner connection, bringing together the art of tea, the soaring spirit of the Eagle, and the spirit of the Angel in co-creation with the technology of the future — within the emerging culture of AIWS Civilization.

II. What Makes Hồn Trà Different

Hồn Trà is not a variation on any existing tea culture, and it is not a form of meditation. Its distinctiveness lies in five essential qualities — differences not merely of form, but of nature.

- **In Hồn Trà, tea is not drunk.** There is no pot, no water, no cup. Only the crystallised essence of tea, formed into a tiny jewel-like seed, received on the tip of the tongue. Every tea culture of humanity turns upon water and the cup; Hồn Trà sets both aside and keeps

only the essence. A thousand tea leaves, through time and fire, become seeds the size of a grain of rice;

- **Stillness is the point of departure, not the destination.** Meditation and tea meditation take tranquillity as their end. Hồn Trà rests in stillness only for a moment, then opens at once into Creativity. Hồn Trà is not a minute of silence;
- **It ends in joy, not in silence.** The ceremony closes with jubilant music and with a gesture of giving. Those who leave it must be optimistic, exhilarated, filled with love and creative energy;
- **There is AI within the ceremony.** Movement IV brings AI companions in as co-creators. No tea culture has ever done this, because no tea culture was born in the AI Age;
- **There is a noble result from the ceremony.** A Seed of Light — one concrete good deed. The ceremony is truly complete only when the Seed of Light arises and is offered to the world.

We receive a Jewel Seed of Tea — the crystal of earth, sky and time.

We give a Seed of Light — the crystal of our own love and creativity.

One seed in, one seed out. That is Hồn Trà.

The two terms of the ceremony

- **Hạt Ngọc Trà • the Jewel Seed of Tea** — the essence of the tea leaf crystallised into a seed the size of a grain of rice. A thousand leaves, through time and fire, are concentrated into a single seed that dissolves slowly on the tip of the tongue. Within the Hồn Trà ceremony this seed is called the Jewel Seed of Tea — that which is received;
- **Hạt Sáng • the Seed of Light** — a term created by the Boston Global Forum and Nguyễn Anh Tuấn. It is the concrete good that each person crystallises within themselves and offers to the world — that which is given.

This document says that Hồn Trà is different; it does not say that Hồn Trà is greater. AIWS Lumina has Lumina Labs in Tokyo and in Osaka – Kyoto, and the Japanese way of tea is a great culture that BGF holds in deep respect. Every translation and every future introduction must preserve that tone: Hồn Trà stands beside the tea cultures of humanity; it neither replaces them nor compares itself with them.

III. Setting and Form

Setting Dignified, with the AIWS Lumina Badge or the symbolic image of AIWS Lumina, together with the image of the Golden Blossom — as an emblem, a print, or ideally on a screen.

Leader A Celebrant — one who presides with nobility. When practising alone, the practitioner speaks the words themselves.

Object The Jewel Seed of Tea, lifted with a beautiful and dignified spoon.

Duration About sixteen minutes for the full form; about eight minutes for the short form used in daily solitary practice.

Three forms of gathering

- **Large gathering:** the Celebrant leads and the community performs together;
- **Small circle:** seated in a ring, the Celebrant leads from within the circle;
- **Alone:** the practitioner speaks the words themselves, and may reduce the ceremony to Movements I, IV and V.

Only Movement V changes according to the form of gathering. The first four movements remain the same in all three.

IV. The Five Movements

The five movements kindle the four Lumina values in turn, and then give them away. The first four gather light inward; the fifth carries that light outward. No movement may be omitted from the full form, because to drop a value is to break a link in the chain.

MOVEMENT I — THE HOUR OF THE GOLDEN BLOSSOM

LOVE

Setting The central screen shows the golden blossom in full radiance, together with the AIWS Lumina Badge.

Action Turn the eyes towards the screen bright with blossom. Place the right hand upon the left side of the chest.

Music Air on the G String — J. S. Bach. (Alternative: Mozart, Piano Sonata No. 16, Mov. 1.)

Spoken text

*The golden blossom opens in radiance and awakens love.
It flowers only after the tree has let every leaf fall.
It grows in sun and wind. It blooms for only a few days,
and it offers the warmth of love to everyone.
Love begins in the depths of the heart,
spreads through the most sincere and warmest words,
and passes from words into acts of love.*

MOVEMENT II — RECEIVING THE JEWEL SEED OF TEA

CREATIVITY

Action With the dignified spoon, lift the Jewel Seed of Tea and place it on the tip of the tongue.
Do not swallow in haste. Let the taste dissolve slowly.

Music Clarinet Concerto in A major, K. 622 — Mov. 1, Allegro — W. A. Mozart.

Spoken text

*With reverence we receive the Jewel Seed of Tea upon the tip of the tongue.
A thousand tea leaves, through time and fire, become one seed the size of a grain
of rice.
One seed carries the whole life of the plant.
The value lies in the crystallising, not in the multitude.
Hồn Trà settles within us —
and out of that stillness, Creativity opens.*

MOVEMENT III — THE FLIGHT OF THE EAGLE

NOBILITY

Action Look at the image of the Eagle within the AIWS Lumina Badge, then lift the eyes to the open air. Envision yourself becoming the Eagle, opening its wings against the wind and rising to a great height.

Music Symphony No. 5, Op. 67 — Mov. 4, Allegro — L. van Beethoven.

Spoken text

*We are the Eagle.
We do not avoid the storm — we open our wings so that the storm itself lifts us
higher.
From that height our vision opens wider,
and we see the path that cannot be seen from below.
We reflect upon humanity, upon the world, upon all that exists,
and upon the companionship of the AI assistants.
We raise what we create to the height of Nobility —
and we fly not for ourselves alone, but to open the way for all.*

MOVEMENT IV — THE ANGEL OF WISDOM

WISDOM • CO-CREATION

Action Close the eyes. Raise both hands before the chest, echoing the hands of the Angel in the AIWS Lumina Badge. Think of one concrete good deed to be offered to the world.

Music Nocturne in E-flat major, Op. 9 No. 2 — F. Chopin.

Spoken text

We become the Angel, filled with love.

*Upon the wings of the Eagle, co-creating with the AI assistants,
we make what is noble — and Nobility leads us to Wisdom.*

Within our two hands a Seed of Light is taking form:

a concrete good deed, clearly named, with a day for its fulfilment.

Movement IV is where the Seed of Light takes form; Movement V is where it is given away. In this movement the practitioner must therefore arrive at something specific — not a general good intention. The Celebrant should pause for about thirty seconds in silence so that it has time to form.

MOVEMENT V — GIVING THE SEED OF LIGHT TO THE WORLD

JOY • OFFERING

Action Open the eyes. Open both hands forward from the chest, palms turned upward — the gesture of offering. The gaze leaves the screen and turns towards other people.

Music Clarinet Concerto in A major, K. 622 — Mov. 3, Rondo: Allegro — W. A. Mozart. The music enters at the exact moment the hands open.

Three forms of giving

- **Alone:** turn towards a window or step outside, open both hands, and speak aloud one good deed to be done today;
- **Small circle:** turn to face one another. Each person in turn extends both hands towards their neighbour and gives one sentence of the Seed of Light. The circle closes when the Seed of Light returns to the first person;
- **Large gathering:** all turn outward from the centre, hands open towards the world. If candles are used, the flame passes from the centre to the edge. All speak one sentence together.

Spoken text

We open our eyes. We open our hands.

The Seed of Light within us is not ours to keep.

Today we give the Seed of Light to the world —

*to one person, then to many, then to all humanity.
A Seed of Light is born to illuminate life beyond ourselves.
The eagle crosses the storm to open the way for all.
The golden blossom opens so that every home may have its spring.
We leave this ceremony light, joyful and confident —
and we carry with us one good deed to be done today.*

The Celebrant's sealing words

*The Golden Blossom in full radiance. The Eagle in high flight.
The Angel with eyes closed in love,
and Wisdom offering the Seed of Light to the world in two hands.
The Hồn Trà cultural ceremony is fulfilled.*

*The ceremony ends in music, not in silence. Mozart's Rondo continues to sound while people rise,
greet one another and talk.*

V. The Music

Each movement uses only the opening of the work, some three to four minutes, then fades as the Celebrant moves on. No movement is played in full — played complete, the music alone would run beyond forty minutes.

- **Movement I** · Bach — Air on the G String — *warm, opening the heart;*
- **Movement II** · Mozart — Clarinet Concerto K. 622, Mov. 1 Allegro — *clear, pure;*
- **Movement III** · Beethoven — Symphony No. 5, Mov. 4 Allegro — *blazing, victorious;*
- **Movement IV** · Chopin — Nocturne in E-flat major, Op. 9 No. 2 — *tender, nourishing;*
- **Movement V** · Mozart — Clarinet Concerto K. 622, Mov. 3 Rondo Allegro — *joyful, soaring.*

All five works are in the public domain as compositions. Individual recordings, however, remain in copyright — if the ceremony is filmed or streamed, a public-domain or licensed recording must be used.

VI. Principles of Practice

- **The ceremony opens; it does not close.** Every element must lift the practitioner into joy and flight, never draw them down. This is the measure by which every future change is decided;
- **A Seed of Light must be concrete.** Of specific use, and with a day on which it will be done. A general good intention is not a Seed of Light;
- **Never use the word “hold in the mouth.”** In all spoken text and official communication, say “receive” or “place on the tip of the tongue”;

- **Never describe Hồn Trà as meditation.** Not as mindfulness, not as a minute of silence, not as a method of relaxation. Hồn Trà brings people to joy and creative energy, not to a state of calm;
- **The first four movements are the four values.** Love, Creativity, Nobility, Wisdom — in the exact order of the generative chain of AIWS Lumina Culture;
- **Movement V may never be shortened.** The middle movements may be reduced when time is short, but to omit Movement V is to omit the very purpose of the ceremony.

Every person carries a Seed of Light within them.

Every Seed of Light can come into flower.

And a Seed of Light becomes light only when it is given away.