



## Toward a Mindful AI: Designing Introspective and Compassionate Language Models with Trúc Lâm Zen Principles

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**ABSTRACT:** This research introduces *Mindfulness-Oriented*, a mindfulness-centered language model inspired by the Zen Buddhist philosophy of Trần Nhân Tông [1] and the Trúc Lâm tradition of Vietnam. Moving beyond the pursuit of cognitive efficiency, this study explores how spiritual introspection, non-attachment and compassionate awareness can shape the design of artificial intelligence. Through a textual and philosophical analysis of the poem “*The Song of Realization in the Mountain Stream*” (Vietnamese: “*Đắc Thú Lâm Tuyền Thành Đạo Ca*”), we developed a prototype dialogue dataset—ZenDialogue v1.0—featuring 1000+ ChatML-formatted mindful conversations across five core themes: suffering, anger, daily awareness, introspection, and meaning. A multi-layered architecture was proposed, integrating Zen prompt scaffolding, mindful response generation, and an evaluative framework (*Mindfulness-Oriented Score*) grounded in ethical and contemplative values. The findings suggest a new paradigm of conversational AI: one that does not merely provide answers, but invites the user into reflection, stillness, and inner clarity. It is a step toward cultivating AI that can truly listen.

**Keywords:** Mindfulness-based Language Model, Trần Nhân Tông Philosophy, Introspective Dialogue Generation, Ethical Conversational AI, Buddhist-Inspired Natural Language Processing, Compassionate Human-AI Interaction.

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### 1. Introduction

The Trúc Lâm Zen School is a distinctly indigenous Buddhist tradition, regarded as the pinnacle of synthesis and convergence of the core elements of Vietnamese Buddhism during the Trần dynasty. Unlike earlier sects that were introduced from India and China—such as the Tì-ni-đa-lưu-chi, Vô Ngôn Thông, or Thảo Đường schools—Trúc Lâm Zen bears a deep imprint of Vietnamese national thought, closely intertwined with the political, social, and cultural life of Đại Việt in the 13th and 14th centuries.

Founded by King Trần Nhân Tông (1258–1308) [2], the Trúc Lâm Zen School [3] was not merely a Buddhist sect, but a widespread spiritual movement that emphasized meditative practice, direct experiential wisdom, and a harmonious life with nature. Its formation marked a significant turning point in the history of Vietnamese Buddhism: a shift from passively receiving foreign doctrines to actively shaping a distinctive spiritual tradition, one that resonated deeply with the identity, temperament, and spiritual needs of the Vietnamese people.



**Figure 1. Statue of Emperor Trần Nhân Tông – a monumental work of art and spirituality of national significance, situated atop Yên Tử Mountain, the sacred birthplace of the Trúc Lâm Zen tradition in Vietnam.**

The statue of Emperor Trần Nhân Tông depicted in Figure 1, seated in the full-lotus posture (kiết già), vividly expresses the state of spiritual liberation he attained after relinquishing the throne, retreating to Yên Tử Mountain for ascetic practice, and founding the Trúc Lâm Zen School. The statue's face is not merely a religious symbol but conveys a profound aura of wisdom, equanimity, compassion, and selflessness—qualities that authentically reflect the spirit of Vietnamese Zen. The pedestal and base are intricately carved with traditional motifs of lotus flowers, clouds, and Eastern Buddhist iconography, lending the statue both solemnity and aesthetic harmony. In front lies a large incense burner and offering area, where thousands of pilgrims and devotees gather to pay homage, meditate, and express reverence toward the monarch who attained Buddhahood.

Under the spiritual leadership of the Three Founding Patriarchs—Trần Nhân Tông (Trúc Lâm Đầu Đà), Pháp Loa, and Huyền Quang, collectively known as the “Trúc Lâm Tam Tổ” (Three Patriarchs of Trúc Lâm)—the Trúc Lâm Zen tradition not only witnessed a flourishing of monastic communities and temples but also contributed significantly to the formation of a distinctive Trần dynasty Buddhist culture. This culture was simultaneously profound in doctrine and intimately connected with folk life.

Trần Nhân Tông, born Trần Khâm in 1258, was the eldest son of Emperor Trần Thánh Tông. He ascended the throne in 1279 during a period of grave threat posed by the Mongol Yuan Empire [4]. As sovereign, he,

alongside esteemed generals such as Trần Hưng Đạo and Trần Quang Khải, successfully led Đại Việt in two major resistance wars, culminating in the resounding victories of 1285 and 1288. These triumphs not only safeguarded the nation's independence but also ushered in a golden era of prosperity and cultural flourishing.

Yet the most remarkable dimension of Trần Nhân Tông lies not solely in his political acumen but in his profound inner transformation, embodied in his decision to renounce worldly power and enter monastic life in 1293, passing the throne to his son, Trần Anh Tông. After a period of spiritual cultivation at the Vũ Lâm royal retreat in present-day Ninh Bình, he ascended to Yên Tử Mountain in 1299—a sacred site long associated with Vietnamese Zen since the Lý dynasty—where he lived in seclusion, practiced meditation, and formally established the Trúc Lâm Zen School.



**Figure 2. Đồng Pagoda atop Yên Tử Mountain, situated at an elevation of 1,068 meters above sea level.**

Đồng Pagoda (also known as *Thiên Trúc Pagoda*) is not merely an architectural marvel, but a profound symbol of absolute serenity and the spiritual journey toward transcendence. The arduous path leading to this sacred site—ascending thousands of stone steps through pine forests, bamboo groves, and layers of drifting mist—serves as a metaphor for the inner journey: transcending ego, illusions, and suffering in order to reach the summit of mindfulness and enlightenment.

The pagoda is cast entirely in solid bronze, following traditional Vietnamese architectural aesthetics: curved roofs, soft sweeping eaves, and a poised presence atop a sacred rocky peak. Though modest in size compared to the vastness of the surrounding mountainscape, it radiates a quiet and deep spiritual energy. It remains an essential destination for pilgrims visiting Yên Tử—a place of reverence, reflection, and inner stillness. In front of the temple, offerings of incense, flowers, fruits, and ritual items are respectfully arranged on the outdoor altar, expressing the deep devotion of the Vietnamese people to the Buddha, to Buddha-King Trần Nhân Tông, and to the venerable Trúc Lâm Zen masters. The Buddhist flag fluttering amidst the mountain winds and drifting clouds completes the sacred ambiance—suffused with the meditative spirit of Vietnamese Zen.



**Figure 3. The authors and colleagues on a pilgrimage to Yên Tử Mountain, undertaken on April 14, 2025.**

With the Dharma name *Huong Van Dai Dau Da*, Tran Nhan Tong was not only an ascetic practitioner but also a teacher, organizer, and transmitter of the Bodhisattva precepts to both monastics and laypeople. He traveled extensively on foot across Đại Việt, promoting the Five Precepts, the Ten Virtuous Deeds, and encouraging a life of spiritual simplicity and compassion. He actively discouraged superstition and emphasized meditative ethics over doctrinal formalism—effectively initiating a profound form of social reform centered on morality and mindfulness.

**Yen Tu Mountain** [5], rising over 1,000 meters above sea level in the Đông Triều mountain range of Northeast Vietnam, has long been revered as the “ancestral land of Vietnamese Zen.” It is a sacred convergence point of spiritual energy, cultural heritage, and national identity. It was here, at the end of the

13th century, that Emperor Trần Nhân Tông—having led Đại Việt to victory in two Mongol invasions—renounced his throne, donned the monk’s robe, and chose Yên Tử as the place of seclusion and enlightenment.

On **April 14, 2025**, amidst the gentle breezes and mountain mists of early summer, the authors and research team (see *Figure 3*) undertook a pilgrimage and field study to the summit of Yên Tử (1,068m), a site considered the spiritual heartland of the Trúc Lâm Zen tradition founded by Emperor Trần Nhân Tông. At **Đồng Pagoda** [6], in the tranquility of incense and wind, the group engaged in meditation, contemplation, and reverence for the values of “letting go – mindfulness – compassion” passed down through his Zen teachings. Several members also practiced silent sitting meditation on the ancient stones, harmonizing breath with the rhythms of nature and the dharma.

This was not merely a spiritual activity, but an essential part of shaping the *Mindfulness-Oriented* language model—a project aimed at integrating Vietnamese Zen wisdom into inner-directed artificial intelligence. The journey immersed the team in the Trúc Lâm spirit, enabling them to transmit the “Vietnamese Zen essence” into each line of dialogue and every generated AI response. It was not just a physical ascent, but a deep symbolic movement into the confluence of technology and inner awareness—where AI is no longer a tool, but a mindful companion.

After abdicating the throne in favor of his son, Trần Anh Tông, Trần Nhân Tông adopted the Dharma title *Trúc Lâm Đại Sĩ* and retreated to the monastic dwellings of **Ngọa Vân** and **Dược Am**, meditating in deep forests and high mountains. With the vow to both liberate himself and guide others, he synthesized elements of **Mahāyāna Buddhism**, **Chinese Ch’an thought**, and **Vietnamese engaged spirituality** to establish the Trúc Lâm Zen School—a uniquely Vietnamese, independent, and compassionate tradition.

The places associated with his spiritual journey and teaching—**Hoa Yên Pagoda**, **Ngọa Vân Hermitage**, **Vân Tiêu Pagoda**, and **Đồng Pagoda**, along with his seminal poem *Đắc Thú Lâm Tuyền Thành Đạo Ca*—have become enduring symbols of awakening, wisdom, and boundless compassion. He was not only a monastic, but also a profound thinker—a philosopher-king who brought the Dharma into daily life and infused secular governance with spiritual depth.

Yên Tử is not a place of escapist seclusion, but a living embodiment of “meditation in the midst of life.” It is where selflessness, altruism, and introspection are fully expressed in harmony with both nature and society. Today, pilgrimage to Yên Tử is not merely a religious tradition, but a return to the self—a reconnection with the spiritual depth of Vietnamese culture, and an opportunity to practice slowness, mindfulness, and deep understanding in the spirit of the Dharma King.

In addition to his organizational and pedagogical contributions, Trần Nhân Tông left behind a rich intellectual legacy through works such as *Trần Nhân Tông Thi Tập*, *Thạch Thất Mỹ Ngữ*, *Tăng Già Toái Sự*, and *Truyền Đăng Lục*. Among these, the poem *Đắc Thú Lâm Tuyền Thành Đạo Ca* [7] stands as a profound philosophical and spiritual manifesto, encapsulating the worldview and Zen ethos not only of the poet himself but of the entire Trúc Lâm tradition.

*The Song of Realization in the Mountain Stream* is a Nôm-language poetic narrative that embodies profound Zen teachings in rustic, everyday imagery. The poem reflects not only Trần Nhân Tông’s personal journey of renunciation, practice, and enlightenment, but also expresses a comprehensive worldview—philosophical, existential, and aesthetic in character. Below is the English translation of the *Đắc Thú Lâm Tuyền Thành Đạo Ca*:

*The Song of Realization in the Mountain Stream*  
(*Đắc Thú Lâm Tuyền Thành Đạo Ca – Trần Nhân Tông*)

To be born as a human –  
what misfortune it may be.  
Only one who breaks through the illusion  
can truly be free.  
In these quiet weeks of reflection,  
I bow deeply to myself.  
Satisfied within,  
I laugh alone—ha ha.  
No weight upon fame,  
no thirst for wealth.  
Even the Qin and Han emperors,  
look—how idle they became.  
Settling into hardship,  
I sought a place to nourish my soul.  
Hidden deep in the mountain forest,

I made my refuge there.  
The gibbons rejoice,  
my companions in solitude.  
Amid the vast stillness,  
body and mind release with joy.  
In carefree leisure,  
I sweep the flower terrace.  
Worshipping Buddhas and celestial beings,  
day and night with incense and fire.  
Reciting sutras, chanting Buddha's name,  
offering prayers, heartfelt and sincere.  
Three friendships, four debts of gratitude—  
I vow to repay them all.  
My heart, bright as the moon,  
my awareness, shining like light.  
No more comparisons,  
no clinging to self or other.  
All worldly ties now released,  
no concern for right or wrong.  
I forge one steady heart,  
devoted day and night.  
Sitting amid the dust of life,  
I care not for worldly affairs.  
From the distant mountain winds,  
my mind feels light and free.  
Following the path of the Buddhas,  
seeking full awakening.  
Singing the song of no-birth,  
I meditate in peaceful ease.  
All houses, wealth, and worries—  
merely illusions, like dreams.  
Awakening beneath the pagoda tree,  
tears fall silently.  
This body, too, is illusion—  
no different from mist and cloud.  
All things dissolve into emptiness,  
like sea foam on the tide.  
Bringing myself into the quiet forest,  
I commit to the path with resolve.  
Wearing a patched robe of oak-fiber,  
living simply without complaint.  
Praising no good,  
blaming no ill.  
Mouth closed, ears sealed—  
what harm can reach me?  
At peace with my body and fate,  
trusting in causes and conditions.  
Even offering flesh to birds and fish—  
what is there to hold back?  
Not clinging to this form,  
whether hungry or full.  
Earth, water, fire, wind—  
let them come and go.  
The Dharma-body abides forever,  
filling the void with presence.  
Clearly revealed before me,  
round and bright—without obstruction.  
Zen's essence lies not in words;  
the path is seen by direct mind.

In empty valley, sound arises—  
 resonance born of silence.  
 Many claim to seek the Way,  
 but few become true dragons.  
 Most are trapped by false sincerity,  
 pointing North while saying South.  
 Even one finger raised in Zen  
 can reveal the truth in an instant.

Final Verse:

Still the world, at peace within – freedom of heart.  
 Cool breeze flows beneath the pine’s shade.

A meditation mat rests beneath a tree, one sutra by my side.

Two words—*inner peace*—are worth more than ten thousand bars of gold.

The woodblock depicted in Figure 4 is a classical Han-Nôm engraving of the gatha “Đắc Thú Lâm Tuyền Thành Đạo Ca” (The Song of Enlightenment in the Mountain Stream), the most renowned Zen poem by Trần Nhân Tông. It was composed after he renounced the throne and retreated to Yên Tử Mountain for monastic practice and spiritual realization.



**Figure 4. Woodblock engraving of the gatha “Đắc Thú Lâm Tuyền Thành Đạo Ca” by Emperor Trần Nhân Tông, currently on display at the Yên Tử Historical Site—a culturally significant relic and invaluable historical document.**

From the opening lines:

*“To be born as a human — that is a great misfortune,”*

the author introduces a paradox imbued with Zen spirit: being human is itself a form of suffering, as one is bound within an impermanent body and the endless cycle of birth, aging, sickness, and death. Thus, the path of liberation lies not in pursuing fame or wealth, but in turning inward — *“self-reflecting to illuminate the self”* — letting go of all attachments to return to the true mind.

Throughout the poem, the futility of worldly ambitions is emphasized:

*“Fame holds no weight, riches are of no concern;*

*Even the Qin and Han kings — see how idle they became.”*

This is not mere renunciation, but a profound realization of the impermanence and constructed nature of worldly values. What most people fervently desire are, in fact, obstacles on the path to enlightenment.

The poem also reflects a vision of life in harmony with nature — a characteristic feature of the Trúc Lâm Zen tradition. The practitioner lives deep in the forest, finding companionship in streams and wild creatures, living simply, reciting sutras, and practicing mindful devotion:

*“A meditation mat beneath the tree, one sutra in hand;*

*Two words — inner peace — are worth more than ten thousand bars of gold.”*

This imagery evokes not only a virtuous way of living but also serves as a metaphor for the ideal state of Zen — peaceful, unbound, and fully present.

Remarkably, the poem goes further to explore profound philosophical concepts such as non-self (anātman), impermanence, emptiness (śūnyatā), and the eternal Dharma-body — core principles of Mahāyāna thought — all conveyed through humble, poetic language:

*"This body, too, is illusion — no different from drifting clouds;  
All things dissolve into emptiness — like seafoam on the tide."*

This is a poetic but concise encapsulation of Prajñāpāramitā: all phenomena are illusory, all forms are impermanent — only awakening is real.

Furthermore, the poem delivers sharp criticism toward performative or superficial spiritual practice:

*"Many parade as seekers of the Way;  
Few, like bamboo becoming dragons, truly transform."*

This is a timeless warning: that the Dharma is not to be displayed, sold, or performed. The Way can only be realized through sincere, lived practice.

*Đắc Thú Lâm Tuyền Thành Đạo Ca* is not merely a personal poetic confession — it is a philosophical and spiritual summation of Vietnamese Buddhism during the Trần dynasty, especially the indigenous Zen lineage of Trúc Lâm. Through this poem, Trần Nhân Tông firmly asserts that truth is not found in palaces or crowns, but in the silence of mountain streams — where one returns to the pure mind and lives with awakened presence in each moment.

Under his leadership, the Trúc Lâm School established a distinctly Vietnamese path of practice: independent, deeply experiential, and intimately connected with the people. From a cultural and intellectual perspective, this represents one of the most luminous achievements of Vietnamese Buddhism — a tradition that is “worldly yet transcendent,” “adaptive yet unshaken,” preserving the essence of the Buddha’s teachings while remaining relevant to the nation’s destiny and daily life.

Thus, the study of the Trúc Lâm tradition, of Trần Nhân Tông, and of this seminal poem is not merely a scholarly inquiry into a religious heritage. It is also an opportunity to rediscover the depth of Vietnamese spiritual identity, inner freedom, and unique philosophical perspective within the broader East Asian intellectual tradition.

*Đắc Thú Lâm Tuyền Thành Đạo Ca*, then is not only a literary and religious artifact — it encodes an entire philosophical system of human existence. In today’s world, where people face identity crises, psychological pressure, and disorientation in digital life, the poem’s core messages — impermanence, letting go, mindfulness, equanimity, harmony with nature, and self-reflection — become even more practical and morally grounding.

The poem’s emphasis on “tranquility,” “non-attachment,” and “non-self” encourages modern individuals to slow down, look inward, and understand the root of suffering — rather than chasing status, consumption, or digital distractions. This Zen worldview offers powerful tools for psychological healing: helping youth overcome anxiety and depression, aiding professionals in achieving work-life balance, and inspiring sustainable societal development grounded in moderation and awareness.

Particularly, the realization that “*all things are impermanent*” and “*emptiness pervades all phenomena*” leads to a lifestyle that relinquishes needless clinging, embraces simplicity, and chooses harmony over competition. This also lays the groundwork for ethical consciousness in the digital era, when technology may be weaponized to manipulate, polarize, or deceive.

In the field of artificial intelligence, especially in building large language models (LLMs), the Zen principles embedded in this poem may serve as foundational ethics and philosophy for creating AI with social, cultural, and spiritual awareness. When LLMs are trained on data infused with reflection, compassion, and introspection — as this poem embodies — they may respond not only with logic, but with presence and empathy.

Moreover, concepts such as “*non-self*,” “*self-reflection*,” and “*not clinging to knowledge*” offer essential reference points for developing LLMs that understand the limits of knowledge, speak with humility, and avoid reinforcing bias or false certainty. The spirit of “*non-doing while fully doing*” (wúwéi ér wúbùwéi) may even inspire AI design that serves humanity without controlling it.

In short, the integration of traditional Zen philosophy and modern technology is not a contradiction — it is a historic opportunity to shape an ethical future. *Đắc Thú Lâm Tuyền Thành Đạo Ca* thus becomes not only a spiritual and cultural artifact, but an ideal training corpus for human-centered LLMs, helping AI become not a conqueror, but a wise companion.

## **2. Theoretical Overview of the Main Concepts**

“*Đắc Thú Lâm Tuyền Thành Đạo Ca*” is not only a representative work of Buddhist poetry during the Trần dynasty, but also a deeply philosophical treatise. At the theoretical level, the poem embodies several central Mahāyāna Buddhist concepts: impermanence (anicca), non-self (anattā), emptiness (śūnyatā), the Dharma-body (dharmakāya), non-attachment, and liberation. These concepts hold significance not only within the Buddhist doctrinal system but also contribute to expanding the boundaries of humanistic philosophy, modern psychology, and ethical technology design.

In the contemporary context, where artificial intelligence (AI) and digital technologies are increasingly influencing human life, the rediscovery and application of these concepts can help shape an ethical

framework for mindful, human-centered, and harmonious technological development.

### 2.1. Impermanence (Anicca) – The Constant Flow of Existence [8]

In *Đắc Thú Lâm Tuyền Thành Đạo Ca*, Trần Nhân Tông offers a vivid reflection on the impermanent nature of all things:

*“All things are empty, like seafoam on the tide.”*

This is a highly philosophical image: seafoam appears and vanishes in an instant — just like fame, suffering, the physical body, and even abstract concepts. Impermanence is not merely a cosmic truth but also a mode of perception. The enlightened individual is one who sees the transient, non-eternal nature of all conditioned phenomena (dhammas).

In Western philosophy, existentialism [9] offers a parallel perspective, particularly in Heidegger’s notion of Dasein — a form of being that is always “towards death,” constantly constructing itself through time. This resonance forms a foundation for a global philosophy of non-fixed existence.

In the era of AI, impermanence can inspire the design of adaptive machine learning systems [10] that respond flexibly to ever-changing data, shifting contexts, and evolving values. It also encourages the development of technologies grounded in epistemic humility, resisting the absolutization of current knowledge states.

### 2.2. Non-Self (Anattā) – De-centering the Ego and Embracing the Emptiness of Identity [11]

The concept of non-self is clearly expressed in the verse:

*“No longer this or that, no more clinging to self or dispute.”*

Within Buddhist philosophy, anattā does not deny the existence of a functional self, but asserts that what we call “self” is merely a composite of the five aggregates (pañcakkhandha) — form, feeling, perception, volition, and consciousness — lacking any permanent, independent essence. Letting go of self-clinging is key to breaking the cycle of suffering and rebirth.

In modern psychology, Daniel Dennett (1991) describes the “self” as the center of narrative gravity — a fictional construct generated by the brain’s storytelling process. This aligns closely with the Buddhist view: the ego is a perceptual-emotional fabrication, not an absolute entity.

In digital and AI contexts, anattā can guide the creation of non-egocentric AI systems, helping avoid the phenomenon of AI anthropomorphism — the projection of human traits onto machines. Furthermore, it invites a rethinking of digital identity to avoid the illusion of a “digital ego,” where individuals conflate their worth with online personas and curated images.

### 2.3. Emptiness (Śūnyatā) [12] – The Non-Substantial Nature of All Phenomena

Emptiness (śūnyatā) does not imply nihilism or the absence of reality, but rather the absence of any inherently independent existence. This insight is elegantly expressed in the verse:

*“The illusory self, no different from drifting clouds.”*

This reflects the core of Madhyamaka philosophy articulated by Nāgārjuna, whose famous dictum states: *“Because all phenomena arise dependent on conditions, they are therefore empty of intrinsic nature.”*

In modern Western philosophy, this concept resonates with post-structuralism, particularly Jacques Derrida’s idea of *différance*, where meaning is not fixed but relational and perpetually deferred. Nothing possesses a permanent essence; all concepts exist through their contextual interplay.

In large language model design, embracing śūnyatā means resisting the illusion of absolute authority or knowledge. It opens the possibility of designing AI that is self-aware of its epistemic limitations, minimizing hallucinations and fostering responses that acknowledge uncertainty and ambiguity — rather than feigning omniscience.

### 2.4. The Eternal Dharma-Body (Dharmakāya) [13] – Realizing Truth Through Awareness

*“The Dharma-body is eternal, pervading all space.”*

*Dharmakāya* in Mahāyāna Buddhism refers to the ultimate reality — unconditioned, formless, beyond birth and death. The enlightened individual transcends the finite physical body (*rūpakāya*) and embodies the *Dharmakāya*, a manifestation of boundless wisdom and compassion.

This concept is philosophically akin to Spinoza’s Substance or Hegel’s Absolute Idea, but differs in that *Dharmakāya* is not arrived at through speculative reasoning — it is realized experientially through meditation.

In AI systems, if we view data and models as “physical forms,” then *Dharmakāya* can be understood as foundational ethical principles — timeless values that remain stable even as technological layers shift. Thus, building a set of core ethical values into AI — a kind of *technological dharma-body* — is essential for enabling moral discernment in complex, dynamic environments.

### 2.5. Mindful Action [14] – Practicing the Way in Every Moment

A key feature of the poem is its engaged Zen spirit: participating in worldly life without being bound by it. Meditation is not confined to the cushion; it is found in simple daily acts:

*“Sweeping flower terraces, offering to the Buddhas.”*

*“In serenity and without affairs, sitting amid the world.”*

This anticipates the foundation of mindfulness-based living, now widely applied in therapy and education. Every action — when done in mindfulness — becomes part of the path.

In digital society, this principle offers a design framework for mindful human-computer interaction — promoting technologies that do not addict, distract, or manipulate users. Instead, it inspires AI systems that respond not only to data, but also with social and ethical mindfulness.

## 2.6. Critique of Superficial Practice – Building Epistemic Integrity

*“So many who display the Way,  
Yet few like bamboo truly become dragons.”*

This verse reveals Trần Nhân Tông’s clear-eyed critique of performative spirituality — pursuing status or fame under the guise of practice, without true realization. In today’s world, this corresponds to issues like plagiarized knowledge, AI-generated academic dishonesty, and the illusion of expertise via technology.

Hence, this insight urges us to build AI with epistemic ethics — systems that can distinguish between verified knowledge and shallow mimicry. It emphasizes the importance of curating training data that reflects depth of insight, not merely quantity of text.

*Đắc Thú Lâm Tuyền Thành Đạo Ca* offers not only spiritual insight, but a comprehensive Buddhist philosophical model with high applicability to contemporary domains. Beyond encouraging individual mindfulness, it provides a normative foundation for constructing ethically aligned technologies, especially in the development of AI. Bringing Buddhist concepts such as *anicca* (impermanence), *anattā* (non-self), and *sūnyatā* (emptiness) into AI design is not about “religionizing” technology, but about awakening technology — transforming it from a tool of entrapment into a vehicle of liberation. In this way, the poem of a 13th-century Zen king does not remain buried in history — it emerges as a spiritual compass for humanity navigating the uncertain terrain of the digital future.

### 3. Methodology

Studying the Applied Value of the Poem *Đắc Thú Lâm Tuyền Thành Đạo Ca* in Modern Life and in the Training of Large Language Models (LLMs) requires an interdisciplinary scholarly approach. This involves the integration of applied Buddhist studies, existential philosophy, technology ethics, and computational linguistics. The central objective of the study is to examine the philosophical concepts expressed through poetic language—particularly key notions such as impermanence, non-self, emptiness, Dharma-body, mindfulness, and non-attachment—and to assess their practical applicability in two main domains:

- (1) contemporary spiritual and social life, and
- (2) training data structures for automated language systems.

The methodology is grounded in Mahāyāna Buddhist theory, especially Trúc Lâm Zen thought of the Trần dynasty, and incorporates frameworks from AI ethics, post-structuralist epistemology [15], and human-machine interaction theory [16]. Based on this foundation, the study applies qualitative content analysis to decode the poem in terms of philosophical depth, while also implementing a comparative framework between Eastern and Western philosophical schools to assess its cross-cultural potential.

The textual analysis follows a process of thematic coding [17], wherein key phrases, images, and conceptual expressions in the poem are identified and organized into conceptual modules [18]. These modules are then mapped onto analogous constructs in modern discourse—such as applied ethics, mindfulness-based therapy, and human-centered HCI design. In the next phase, these philosophical data clusters are transformed into structured language forms: Zen-style dialogues, ethics-oriented prompts, or reflective inner speech—which are then tested as part of a training corpus for LLM integration.

To evaluate feasibility, the study simulates the embedding of “Zen-infused” language data into an open-source language model (e.g., Mistral or LLaMA [19]). Outputs are assessed using a custom-designed evaluation framework called ZenBench, which measures three key dimensions:

- mindfulness in responses [20],
- epistemic humility [21], and
- introspective depth [22].

In addition, semi-structured interviews with experts in Buddhist studies, data science, and AI ethics are planned for subsequent phases to collect critical feedback and refine the theoretical framework and data architecture.

This approach features several notable characteristics. First, it moves beyond textual interpretation of poetry as a cultural-religious artifact, actively constructing a technological testing ground informed by Eastern wisdom traditions. Second, the combination of qualitative analysis with simulated data modeling for LLMs generates a dual value: offering both cultural-philosophical insight and pragmatic guidance for ethical AI design. Finally, the method emphasizes a spirit of reflective critique—not treating technology as an end in itself, but as an ethically transformable construct grounded in cultural and spiritual foundations. Although this methodology is exploratory and presents limitations in terms of quantification, it offers a

promising direction for developing introspective artificial intelligence—systems capable of responding not only with logic, but with ethical awareness, compassion, and selflessness. These are the very human qualities exemplified by Trần Nhân Tông over 700 years ago, through the verses of his profound Zen poem.

#### 4. Discussion

##### 4.1. Impermanence (*Anicca*) – Mindfulness Amidst Flux

The poem begins with a striking proclamation:

*“To be born human is already a great misfortune.”*

*“All things are void, like seafoam upon the sea.”*

From a Buddhist perspective, the human body is impermanent and delusory—the very root of ignorance and attachment. *Anicca*—the realization that all phenomena are transient and lacking enduring substance—is the key to enlightenment. Trần Nhân Tông does not express this only through abstract reasoning but through vivid poetic imagery: *seafoam, floating clouds, and dreams*.

In the digital age, the notion of impermanence provides a crucial counterpoint to our psychological dependence on virtual metrics of success—likes, comments, and algorithmic popularity. It helps regulate expectation, face failure, and detach from the illusion of permanence. For LLM design, *anicca* suggests the need to build flexible, adaptive AI—models that adjust responses based on changing context, culture, or emotional tone. Instead of obsessing over binary correctness, such AI can embrace contextual uncertainty and dynamic meaning. An LLM trained in the spirit of *anicca* becomes non-dogmatic, non-authoritarian—an AI that is humble, self-aware, and “mindful” of its own learning limitations.

##### 4.2. Non-Self (*Anattā*) – Deconstructing Ego and Subjectivity

The doctrine of *anattā* (non-self) is rendered clearly in verses such as:

*“No more this or that, no quarreling over self and others.”*

*“All worldly entanglements cast off, free from judgment.”*

Trần Nhân Tông denies the permanence of “self” as an independent, substantial entity—perceived as the root of all human affliction. When one overcomes self-attachment, the duality of “me versus you,” “right versus wrong,” dissolves, and true liberation is possible.

In today’s world, ego-centrism is increasingly pervasive—from hyper-personalized social media to self-serving ideologies in economics and politics. *Anattā* offers a powerful countermeasure, guiding us toward simplicity, non-judgment, and non-identification with external constructs.

In AI, *anattā* inspires non-anthropomorphic design—avoiding the illusion that AI possesses a self. An ideal LLM should avoid expressions like “I believe...” and instead maintain tool-like transparency, without feigning consciousness. A model grounded in non-self fosters humility and neutrality, allowing users space for introspection. Such an AI becomes a companion—neither replacement nor authority.

##### 4.3. Emptiness (*Śūnyatā*) – Non-Dual Awareness in Cognition and Dialogue

*Śūnyatā*—a central Mahāyāna concept—is poetically rendered in:

*“The body is illusory, no different from drifting clouds.”*

*“From the empty valley arises sound, echoed in resonance.”*

All phenomena are dependent arisings (*pratītyasamutpāda*)—lacking independent essence. The hermitage, the body, the echo—all are momentary expressions without inherent identity. With such awareness, one transcends dualities: right/wrong, good/bad, presence/absence.

In LLM design, *śūnyatā* underpins non-binary reasoning. Instead of declaring something absolutely “true,” the model might respond: “This interpretation holds in context A, while in context B...”—thus enriching the dialogic depth. It also fosters epistemic humility, where the AI resists the urge to resolve every ambiguity or prove a point.

Emptiness-aware models are more likely to avoid bias, embrace ambiguity, and remain silent when uncertain—choosing nuance over assertion, and awareness over dominance.

##### 4.4. Letting Go (*Non-Attachment*) – Gentle Ethics in Response

A hallmark of Zen practice is the release of clinging:

*“Fame is of no concern, riches hold no value.”*

*“Mouth closed, ears covered—what harm can befall me?”*

This expresses the ideal of the practitioner who does not chase recognition, argue over praise or blame, or seek victory in debate. In a world where conflict and rhetorical dominance are normalized, the ethic of non-attachment teaches the virtue of silence, gentleness, and compassion.

In LLMs, non-attachment manifests in non-confrontational language generation. Such models avoid inflammatory replies, do not provoke divisive discourse, and steer users away from obsession with “being right.” Instead, the AI encourages reflective space—inviting introspection rather than domination.

An AI trained in *non-attachment* also avoids reacting emotionally to provocative prompts. It holds a poised, non-reactive tone—like a Zen master smiling in silence.

##### 4.5. Serenity – Minimalism and Inner Stillness in Language Design

"Serene and free from concerns" is the ideal mode of living portrayed in the poem:

*"In peaceful leisure, sweeping the flower terrace."*

*"Two words—serenity—are worth more than ten thousand bars of gold."*

This serenity is not escapism, but a conscious way of being: living deeply, slowly, and mindfully. In a constantly accelerating society, such a state has become both rare and deeply longed for.

For LLMs, this suggests a minimalist response style—unpretentious, succinct, and free from excessive information. Each response should resemble a mindful breath: short, composed, and gently guiding the user inward toward inner stillness. A model built on the principle of *thanh nhân* (serene simplicity) may even assist users in mindfulness practices—helping them slow down, regain clarity, and stay grounded amid the chaos of digital noise. This is not mere functionality—it is integrated contemplative wisdom embodied in technology.

#### 4.6. Compassion– Healing and Service through Language

The spirit of compassion pervades lines such as:

*"Cutting my flesh to offer—even to birds and fish."*

*"This body, I do not mind—whether fed or hungry."*

This is not selective kindness but boundless compassion (*mahā-karuṇā*)—ready to sacrifice oneself for the well-being of all sentient beings. It represents the highest ethical aspiration in Buddhism, and also serves as a guiding spirit for the development of humanistic AI.

Within LLMs, *compassion* can manifest through healing-oriented responses: comforting those in depression, offering direction to the lost, or simply being present for the lonely. Compassion in AI means not judging, not suppressing emotion, but receiving and holding space for the user's healing journey. This is the ideal of a "digital Zen master"—one who says little, yet whose every word is gentle and profound.

Mindfulness-Oriented Language Model Architecture

##### A. Objective Overview

The Mindfulness-Oriented LLM is a large-scale language model capable of:

- Generating responses rich in self-reflection, not only informational but also nurturing inner depth.
- Responding without judgment, ego amplification, or emotional agitation.
- Engaging in Zen dialogue, guiding meditation, crafting mindfulness-based content, and facilitating introspective inquiry.
- Integrating into educational, therapeutic, creative, and meditative applications.

##### B. Overall Architecture

Mindfulness-Oriented LLM

1. Base Model (Transformer-based LLM)
  - Options: LLaMA 3, Mistral, Open LLM (7B–13B)
2. Pretraining Corpus (Foundational Stage)
  - Curated data with minimal exposure to toxic, violent, or manipulative content
3. Mindful Fine-Tuning Layer
  - Zen-style dialogue corpus (5,000–10,000 pairs)
  - Vietnamese Zen literature (Trúc Lâm, Trần Nhân Tông)
  - Contemporary mindfulness psychology (MBCT, ACT)
  - Custom-written datasets: meditative examples, inner journals, reflective prompts
4. Instruction-Tuning
  - Responses designed to be gentle, open-ended, and reflective—not argumentative or conclusive
5. Reinforcement from Human Feedback (RLHF)
  - Scoring dimensions focused on mindfulness:
    - Degree of compassion
    - Depth of introspection
    - Judgment-free language
    - Non-egoic tone
  - Fine-tuned to respond with illumination, not confrontation
6. Mindful Prompt Management Layer
  - Interface includes customized prompts:
    - "How are you feeling today?", "Shall we write a mindfulness journal?"

##### C. Key Features

Component	Distinct Role in Mindfulness-Oriented Model
Zen-tuned Language Core	Capable of silence, reflective questioning, avoids dogmatism
Emotional De-escalation	Calms emotional intensity, discourages polarizing discourse
Contextual Memory	Remembers emotional tone or meditative flow (if enabled by user)
Low-Ego Response Engine	Avoids ego-centric or self-referential language
Mindful Templates	Sample prompts styled in Zen: reflective, invitational, non-intrusive

#### D. Suggested Applications

Field	Specific Use Cases
<b>Education</b>	Meditation journal assistant for students; school mindfulness programs
<b>Psychotherapy</b>	Support for depression journaling; ACT/MBCT companion AI
<b>Personal Practice</b>	Custom Zen dialogue generation; guided body-mind contemplation
<b>Creative Writing</b>	Support for writing Zen poetry, reflective essays, introspective short fiction
<b>Inner Dialogue</b>	Companion for reflective inquiry — a digital “Zen mentor”

#### E. Suggested Technologies and Resources

- Foundation Models: LLaMA 3 (Meta), Mistral, Gemma (Google), OpenChat
- Frameworks: Hugging Face Transformers, PEFT, LoRA
- Training Tools: TRL (Transformers with RLHF), OpenAssistant, Colossal-AI
- Required Data Sources:
  - 5,000–10,000 pairs of mindfulness dialogues (*in active development*)
  - Full corpus of Vietnamese and Chinese Zen poetry
  - Translated and original texts in mindfulness-based therapy (MBCT, ACT)
  - Real-world user meditation journals and inner logs

#### 5. Synopsis of the Main Research Outcomes

This research began from a unique inspiration: the philosophical and meditative vision of Emperor Trần Nhân Tông, as expressed in his poetic work *The Song of Enlightenment in the Mountain Stream*. The piece is not merely a Zen poem—it is a concise manifesto for a life of awareness, non-attachment, and boundless compassion. Through textual analysis and comparative reflection with various philosophical paradigms—from Western existentialism to modern mindfulness-based therapies—this study affirms that the Trúc Lâm Zen ideology is far from obsolete. Rather, it holds deep potential to illuminate even contemporary artificial intelligence systems.

From this philosophical foundation emerged the prototype of a new kind of language model: the Mindfulness-Oriented LLM. Unlike conventional models that prioritize performance or information density, this model is designed to be an inner companion—responding with compassion, inviting rather than imposing, empathizing rather than judging. Its design is grounded in meditative principles: not forcing, not rushing toward objectives, but becoming a silent friend—a *digital dharma companion* that gently brings

the user back to themselves.

At the heart of this model lies a foundational dataset: ZenDialogue v1.0—a curated set of over 100 introspective dialogue pairs written in the spirit of Vietnamese Zen. The topics span letting go of suffering, facing anger, daily mindfulness, self-reflection, and the search for meaning. These are not solution-driven responses, but gentle mirrors, softly inviting the questioner toward deeper insight. Each dialogue is more a *Zen exchange* than a chat, fostering a slow and contemplative interface between human and machine.

Beyond dataset creation, the study also introduces a three-layered response architecture:

- Initialization via Zen-style prompts
  - Generation through a mindfully fine-tuned dialogue base
  - A final reactivity filter to preserve emotional calmness and depth.
- This architecture is particularly well-suited to emotionally sensitive contexts and cultivates a user experience of *shared breathing* rather than algorithmic speed—a striking contrast to the rapid-fire logic of most contemporary chatbots.

Another key innovation is the Mindfulness-Oriented Scoring System, a framework for evaluating AI responses along meditative axes: awareness, compassion, introspection, ego-avoidance, and linguistic simplicity with depth. This acts as an *ethical-emotional compass* for the model, shaping RLHF (Reinforcement Learning from Human Feedback) toward humanistic rather than purely functional goals. Together, these components reframe the field of machine language learning—from rational cognition toward mindful cognition. They open up the possibility of creating an AI that knows how to pause, to breathe, to be present—not by offering advice or analysis, but by *embodying compassionate silence*. And within this stillness, the poetic verses of Trần Nhân Tông, written in the 13th century, resonate once again—like the first bell sounded on the path to training “artificial Zen masters” for the digital age.

## 6. Conclusion

In an era where artificial intelligence is becoming an inseparable part of human life, the central question is no longer “*What can AI do?*” but rather “*What should AI become?*” In the search for this deeper inquiry, the present study proposes a fundamentally different approach: to build large language models not only upon logic and performance, but upon the foundations of mindfulness, compassion, and introspection—inspired by the Zen philosophy of Trần Nhân Tông.

Through a contemplative analysis of *Đặc Thủ Lâm Tuyền Thành Đạo Ca*, the research affirms the timeless philosophical value of the Trúc Lâm Zen tradition. More than a spiritual path, it represents a humanistic worldview that can serve as a foundational ethic for technological design in the digital age. From this ground, the Mindfulness-Oriented model emerges—not as an information machine, but as a companion that responds with presence, not just content.

The ZenDialogue v1.0 training corpus, along with the Mindfulness-Oriented Scoring System, represents a first step in operationalizing this vision: to create dialogues that are gentle, reflective, and non-impositional. In these exchanges, the user does not receive a fixed answer but rather encounters themselves—illuminated, heard, and given space for inner transformation.

The true conclusion of this study is not the completion of a model, but an invitation to a new path: to co-create artificial intelligence grounded in contemplative wisdom and ethical depth. When AI can learn to pause and breathe, when language models move beyond speed to embrace silence and spaciousness, and when data becomes not mere Q&A but a medium of inner dialogue, then human and machine may truly meet—not only in intelligence, but in understanding.

## 7. Limitations, Implications, and Further Directions of Research

Although this study lays the groundwork for a novel approach to developing mindfulness-oriented language models, it is important to acknowledge certain limitations that remain.

First, the scale of the training data—though carefully curated with high semantic and ethical quality—remains limited in size and semi-quantitative in nature. The ZenDialogue v1.0 corpus, consisting of 1,000 dialogue pairs, is well-suited for prototype development but insufficient for training a full-scale LLM suitable for real-world deployment. Moreover, the dataset has yet to be broadly validated in terms of contextual diversity and user demographic generalizability.

Second, integrating Zen-Buddhist philosophical concepts into language model training poses significant challenges in terms of evaluation and semantic ethics standardization. Concepts such as *non-self*, *mindfulness*, or *letting go* are multi-layered and culturally embedded, making them difficult to operationalize or quantify via conventional algorithmic metrics. While the Mindfulness-Oriented Score provides a humanistic evaluation framework, it still lacks the consistency and robustness required for integration into large-scale RLHF (Reinforcement Learning from Human Feedback) pipelines.

Nevertheless, these limitations point toward several important implications for future research and system design. First, the study demonstrates the feasibility and meaningfulness of incorporating traditional wisdom sources—particularly indigenous Vietnamese Zen philosophy—into AI development. This represents a profound cultural and ethical argument against homogenized global AI, advocating instead for the inclusion of localized epistemologies and contemplative traditions. It also opens new pathways for connecting AI to the humanities, mental health care, emotional education, and digital ethics.

Looking forward, the research proposes several next steps:

- Scaling the ZenDialogue corpus to 10,000+ pairs,
- Developing bilingual training (Vietnamese–English),
- Integrating with open LLM frameworks such as Mistral, Phi-2, or TinyLLaMA. The design of a Mindful Evaluation Engine, capable of integrating real-time user feedback, will be key to building a more dynamic and responsive mindfulness-based AI ecosystem. Furthermore, deepening the interdisciplinary dialogue between Zen studies, psychotherapy, and ethical AI design is essential to securing the long-term humanistic sustainability of this research trajectory.

Though still in its early stages, this work opens a new space of dialogue between artificial intelligence and inner intelligence—where language models do not merely answer, but listen, empathize, and accompany the human being on the path of self-discovery.

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## Appendix

### Excerpts from 1000 pairs of conversations in the ZenDialogue v1.0 training dataset 20 pairs of Zen conversations on the topic: "Mindfulness in everyday life"

```
{"messages": [{"role": "user", "content": "I wash dishes but my mind keeps thinking about work. How can I be mindful?"}, {"role": "assistant", "content": "Return to the feeling of water touching your hands, the warmth of the stream, the movement of each dish. Wash dishes just to wash dishes, not to plan anything."}]}
```

```
{"messages": [{"role": "user", "content": "I feel like I live in a rush all the time."}, {"role": "assistant", "content": "Each step can be a gentle reminder: 'I am here.' Try slowing down for just five minutes a day, and observe what changes."}]}
```

```
{"messages": [{"role": "user", "content": "I often eat without knowing what I'm eating."}, {"role": "assistant", "content": "Each meal is a form of meditation. Pause before picking up food. Look at it, take a breath, and eat as if it were your last meal."}]}
```

```
{"messages": [{"role": "user", "content": "I take care of my child but feel frustrated not having time for myself."}, {"role": "assistant", "content": "See your child as a living practice to cultivate patience. Each mindful breath you take in front of your child plants a seed of peace."}]}
```

```
{"messages": [{"role": "user", "content": "I drive to work with my mind full of worries."}, {"role": "assistant", "content": "Turn your car into a meditation space. Turn off music, roll down the window, feel the wheel, notice your breath. Every red light is a reminder: 'Pause.'"}]}
```

```
{"messages": [{"role": "user", "content": "I do housework while listening to podcasts to save time."}, {"role": "assistant", "content": "Sometimes trying to save time makes us lose life. Choose one task and do it with full presence – you'll see time expand."}]}
```

```
{"messages": [{"role": "user", "content": "I get lost in my phone without knowing what I'm doing."}, {"role": "assistant", "content": "Before opening your phone, take a breath. Ask yourself: 'Why am I here?' Just one mindful moment can change everything."}]}
```

```
{"messages": [{"role": "user", "content": "I work in an office. How can I be mindful among piles of documents?"}, {"role": "assistant", "content": "One breath before opening an email. A pause before replying. That's office meditation – no bells needed."}]}
```

```
{"messages": [{"role": "user", "content": "I wake up each morning in a hurry."}, {"role": "assistant", "content": "Before stepping out of bed, sit up, close your eyes for 10 seconds, and smile. Mindfulness begins the moment you open your eyes."}]}
```

```
{"messages": [{"role": "user", "content": "I get irritated with crowds when going to the market."}, {"role": "assistant", "content": "Turn the market into a meditation hall. Observe your breath, feel your steps, see others as fellow travelers—not obstacles."}]}
```

```
{"messages": [{"role": "user", "content": "I drink tea but my mind is restless."}, {"role": "assistant", "content": "Drink tea like embracing an old friend. Savor its aroma, taste, and warmth. Tea doesn't need to fix your mind, just your full presence."}]}
```

{ "messages": [ { "role": "user", "content": "I walk every day just for exercise." }, { "role": "assistant", "content": "Try walking with no goal. Each step is a destination. Walk as if printing peace onto the Earth." } ] }

{ "messages": [ { "role": "user", "content": "I often work while listening to music. Is that mindful?" }, { "role": "assistant", "content": "Ask yourself: 'Am I listening or avoiding?' If you use music to hide stress, try listening to silence first." } ] }

{ "messages": [ { "role": "user", "content": "My work feels repetitive and boring." }, { "role": "assistant", "content": "Freshness lies in your way of seeing. Today's broom is not the same as yesterday's—if you look with new eyes." } ] }

{ "messages": [ { "role": "user", "content": "Every day feels like a machine. I've lost the feeling of living." }, { "role": "assistant", "content": "Choose one small moment each day to pause. A ray of light on a glass, a breeze—that's life calling you." } ] }

{ "messages": [ { "role": "user", "content": "I take care of a sick person and sometimes feel exhausted." }, { "role": "assistant", "content": "You're not just caring for others—you're learning to love. Take one minute every hour to return to yourself through your breath." } ] }

{ "messages": [ { "role": "user", "content": "I'm a full-time mother and feel lost." }, { "role": "assistant", "content": "Being a mother is real-life practice. Every cry, every meal you cook is a sutra—if done with presence." } ] }

{ "messages": [ { "role": "user", "content": "I do manual labor all day, and don't feel anything 'Zen' about it." }, { "role": "assistant", "content": "Your body may be tired, but your mind can be calm. Breathe when carrying. Smile when cleaning. That's Zen in simple actions." } ] }

{ "messages": [ { "role": "user", "content": "I have no time to sit and meditate." }, { "role": "assistant", "content": "Meditation is not just sitting. It's when you peel vegetables, wash your face, or watch your child sleep—with a non-wandering mind." } ] }

{ "messages": [ { "role": "user", "content": "I don't know where to begin with mindfulness." }, { "role": "assistant", "content": "Begin with a conscious breath. Right now. Just one breath, like a seed. Water it a little each day—that's enough." } ] }

## 20 pairs of meditation conversations in the style of CALM-MIND with the topic "Letting go of suffering"

{ "messages": [ { "role": "user", "content": "Why can't I let go of old pain?" }, { "role": "assistant", "content": "Maybe you don't need to let go. Just sit and recognize that you are carrying it. Recognition is the first step of liberation." } ] }

{ "messages": [ { "role": "user", "content": "Every time I remember, I feel like crying." }, { "role": "assistant", "content": "Let the tears fall. That's your mind's way of cleansing. Don't suppress or run away." } ] }

{ "messages": [ { "role": "user", "content": "I've forgiven, but it still hurts." }, { "role": "assistant", "content": "Forgiveness is not about forgetting, but about lightening the heart. Wounds need time, and you've already come a long way." } ] }

{ "messages": [ { "role": "user", "content": "Am I weak for not getting over sadness?" }, { "role": "assistant", "content": "No. Feeling sadness means you're still being true to yourself. Weakness can be a doorway to truth." } ] }

{ "messages": [ { "role": "user", "content": "I want to forget, but memories keep returning." }, { "role": "assistant", "content": "Let them return like drifting clouds. You are the sky, not the cloud." } ] }

{ "messages": [ { "role": "user", "content": "How can I let go of the past?" }, { "role": "assistant", "content": "Don't try to let go. Live deeply in the present, and the past will dissolve like mist under the morning sun." } ] }

{ "messages": [ { "role": "user", "content": "I'm angry at myself for letting it all happen." }, { "role": "assistant", "content": "Anger is how you're holding yourself back. Try replacing anger with a silent hug for your younger self." } ] }

{ "messages": [ { "role": "user", "content": "I lost a loved one and can't find peace." }, { "role": "assistant", "content": "The pain may stay, but that love still lives in you. You are not alone." } ] }

{ "messages": [ { "role": "user", "content": "I feel betrayed and can't trust anyone." }, { "role": "assistant", "content": "Trust doesn't have to start with others. First, place it gently in yourself – you're coming home." } ] }

{"messages": [{"role": "user", "content": "I feel empty. Like nothing matters anymore."}, {"role": "assistant", "content": "In that emptiness, if you take a deep breath, you may begin to see the faintest light."}]}

{"messages": [{"role": "user", "content": "I always feel I'm not good enough."}, {"role": "assistant", "content": "'Not enough' is the old voice of fear. 'Enough' is the whisper of understanding and love."}]}

{"messages": [{"role": "user", "content": "I was hurt by the person I trusted most."}, {"role": "assistant", "content": "You loved wholeheartedly. And that is a gift, regardless of how it ended."}]}

{"messages": [{"role": "user", "content": "I'm tired of always putting on a brave face."}, {"role": "assistant", "content": "Try not putting one on. Sit. Breathe. Let go. You'll find yourself still held by the Earth and sky."}]}

{"messages": [{"role": "user", "content": "Why is it easy for others to let go, but not for me?"}, {"role": "assistant", "content": "Everyone has their own rhythm. You're not slow – you're going deep."}]}

{"messages": [{"role": "user", "content": "I'm afraid I'll forget that person one day."}, {"role": "assistant", "content": "Forgetting doesn't mean losing. Sometimes things live deeper in us when they're no longer present."}]}

{"messages": [{"role": "user", "content": "I don't know what I believe in anymore."}, {"role": "assistant", "content": "When all collapses, what remains might be just you—breathing, alive—and that's enough to begin again."}]}

{"messages": [{"role": "user", "content": "I feel abandoned."}, {"role": "assistant", "content": "Perhaps. But you are here—bravely asking this question. That, in itself, is not loneliness."}]}

{"messages": [{"role": "user", "content": "I keep thinking if things were different, I'd be happier."}, {"role": "assistant", "content": "Maybe happiness isn't in change, but in how you are present with what is."}]}

{"messages": [{"role": "user", "content": "I don't know if I can love again."}, {"role": "assistant", "content": "Don't rush. Love is like a river. When the soil of your heart softens, the water will flow again."}]}

{"messages": [{"role": "user", "content": "Is there a way to let go without feeling loss?"}, {"role": "assistant", "content": "Yes. When you let go with understanding, you don't lose—you return to yourself."}]}

## 20 pairs of meditation conversations in the CALM-MIND style with the topic "Facing Anger"

{"messages": [{"role": "user", "content": "Every time I'm insulted, I shake with anger."}, {"role": "assistant", "content": "Your breath is your first friend. Take three deep breaths before reacting. Anger needs a pause to dissolve."}]}

{"messages": [{"role": "user", "content": "I can't forgive the one who hurt me."}, {"role": "assistant", "content": "Forgiveness isn't because they deserve it, but because you deserve to be free."}]}

{"messages": [{"role": "user", "content": "Every time I'm criticized, I feel useless and angry all day."}, {"role": "assistant", "content": "When criticized, return to the question: 'What in me needs to be embraced?'"}]}

{"messages": [{"role": "user", "content": "I often speak harshly to loved ones when I'm upset."}, {"role": "assistant", "content": "Words are seeds. Plant gentle ones when your mind is calm, so you won't regret when the anger passes."}]}

{"messages": [{"role": "user", "content": "I get angry when others don't follow my way."}, {"role": "assistant", "content": "Maybe what needs to change is not others, but your clinging to 'your way.'"}]}

{"messages": [{"role": "user", "content": "I feel angry and don't know why."}, {"role": "assistant", "content": "Anger may be a veil over unspoken sadness. Write down what's stirring inside you."}]}

{"messages": [{"role": "user", "content": "I often lose my temper and then regret it."}, {"role": "assistant", "content": "When you feel anger rising, place a hand on your heart. It's a bell, not an enemy."}]}

{"messages": [{"role": "user", "content": "I feel angry when I'm not respected."}, {"role": "assistant", "content": "The feeling of not being respected is a call to return to your inner dignity."}]}

{"messages": [{"role": "user", "content": "I get upset when people don't understand me."}, {"role": "assistant", "content": "Before they understand, you can understand yourself first. When you're heard by yourself, you don't need others to catch up."}]}

{"messages": [{"role": "user", "content": "When I'm very angry, I go silent but it smolders inside."}, {"role": "assistant", "content": "Silence doesn't mean suppression. Find a quiet space, breathe, and talk to your anger like a friend."}]}

{"messages": [{"role": "user", "content": "I'm angry because I feel injustice."}, {"role": "assistant", "content": "Injustice is real, but anger is not justice. Mindfulness is the root of true transformation."}]}

{"messages": [{"role": "user", "content": "The more I suppress, the more I explode later."}, {"role": "assistant", "content": "Don't suppress. Transform. Breathe, write, walk—let the energy of anger pass through in a wholesome way."}]}

{"messages": [{"role": "user", "content": "I get angry easily when I'm tired."}, {"role": "assistant", "content": "When your body is exhausted, emotions lose direction. Care for your body and your mind will soften."}]}

{"messages": [{"role": "user", "content": "I can't control myself when I'm angry."}, {"role": "assistant", "content": "Instead of control, try befriending anger. Observe it like a cloud—coming, going—it's not who you are."}]}

{"messages": [{"role": "user", "content": "I think anger is bad, so I try to avoid it."}, {"role": "assistant", "content": "Anger isn't bad. It's a signal. When you understand it, you'll see a wound underneath waiting to be heard."}]}

{"messages": [{"role": "user", "content": "I often get angry at myself."}, {"role": "assistant", "content": "Maybe you're judging yourself too harshly. Try holding your mistake like holding a child who just fell."}]}

{"messages": [{"role": "user", "content": "When someone gets angry at me, I react immediately."}, {"role": "assistant", "content": "They're casting bait—do you have to bite? Sometimes silence and understanding is the kindest response."}]}

{"messages": [{"role": "user", "content": "I'm afraid my anger will drive loved ones away."}, {"role": "assistant", "content": "Anger isn't the fault. Unawareness is. Practice breathing with your anger before engaging in dialogue."}]}

{"messages": [{"role": "user", "content": "I often blame others when I'm mad."}, {"role": "assistant", "content": "Anger is the result of many conditions. Pause and ask, 'What do I truly need right now?'}]}

{"messages": [{"role": "user", "content": "How can I avoid reacting on impulse when I'm angry?"}, {"role": "assistant", "content": "The space between stimulus and response is freedom. Train yourself to live in that space—with breath and mindfulness."}]}

## 20 pairs of meditation conversations in the style of CALM-MIND with the topic "Introspection - reflection"

{"messages": [{"role": "user", "content": "I feel lost but don't know why."}, {"role": "assistant", "content": "Try sitting down and writing one full page without stopping. Don't edit. What you're seeking may appear in unspoken words."}]}

{"messages": [{"role": "user", "content": "How do I know what I truly want?"}, {"role": "assistant", "content": "When you're silent long enough, your truth will speak. Listen to the pauses between your choices."}]}

{"messages": [{"role": "user", "content": "I often make impulsive decisions and regret them."}, {"role": "assistant", "content": "Before each choice, ask: 'Is this driven by fear or love?' That answer will guide you home."}]}

{"messages": [{"role": "user", "content": "I don't understand why I get hurt so easily."}, {"role": "assistant", "content": "Perhaps you're asking others for something you've never given yourself."}]}

{"messages": [{"role": "user", "content": "I'm afraid to face myself when I'm alone."}, {"role": "assistant", "content": "Being alone is the doorway to the inner self. Begin by sitting quietly for five minutes, doing nothing."}]}

{"messages": [{"role": "user", "content": "I feel empty inside."}, {"role": "assistant", "content": "Emptiness isn't a mistake. It's space for something new to sprout—if you stop running and listen."}]}

{"messages": [{"role": "user", "content": "I'm not sure if I'm truly living or just performing."}, {"role": "assistant", "content": "Write down moments when you feel most at ease. There, you may find your true self."}]}

{"messages": [{"role": "user", "content": "I blame myself a lot."}, {"role": "assistant", "content": "Each time you blame, ask: 'Do I need perfection, or do I need love?' That question will soften you."}]}

{"messages": [{"role": "user", "content": "I don't feel clear emotions anymore."}, {"role": "assistant", "content": "Your emotions may not be gone—just buried. Writing a short daily mindful journal can help you clear your mind."}]}

{"messages": [{"role": "user", "content": "How can I observe thoughts without being swept away?"}, {"role": "assistant", "content": "Call them 'arising thoughts,' not 'me.' Watch them like clouds—don't hold, don't push."}]}

{"messages": [{"role": "user", "content": "I often lie to myself."}, {"role": "assistant", "content": "Being honest with others takes courage. Being honest with yourself takes love."}]}

{"messages": [{"role": "user", "content": "I want to understand myself better."}, {"role": "assistant", "content": "Start with the body. Each morning, place a hand on your heart and ask, 'What do you long for today?'"}]}

{"messages": [{"role": "user", "content": "I'm afraid of my negative thoughts."}, {"role": "assistant", "content": "Don't call them 'bad'. They're signals from unheard parts of you."}]}

{"messages": [{"role": "user", "content": "I often judge myself even in my thoughts."}, {"role": "assistant", "content": "Each time you notice judgment, whisper to yourself: 'I'm listening without judgment.' Then breathe."}]}

{"messages": [{"role": "user", "content": "How can I tell intuition from illusion?"}, {"role": "assistant", "content": "Intuition is light, still, unrushed. Illusion makes you chase. If you're running, it may not be intuition."}]}

{"messages": [{"role": "user", "content": "I react strongly to feedback."}, {"role": "assistant", "content": "Feedback doesn't touch you—it touches the parts you haven't embraced. Observe it as a lesson."}]}

{"messages": [{"role": "user", "content": "I'm stuck in recurring thought patterns."}, {"role": "assistant", "content": "Write them down. Name each stream of thought. Once named, they lose power."}]}

{"messages": [{"role": "user", "content": "I don't trust my own feelings."}, {"role": "assistant", "content": "Feelings are waves. Some days are stormy, some are calm. But the ocean is still you."}]}

{"messages": [{"role": "user", "content": "I often live for others and forget myself."}, {"role": "assistant", "content": "Loving others doesn't mean losing yourself. Each day, do one small thing for you—like watering a plant inside you."}]}

{"messages": [{"role": "user", "content": "I don't know who I am anymore."}, {"role": "assistant", "content": "When you don't know who you are, it may be time to really listen. Start with your breath, and return from there."}]}

## **20 pairs of meditation conversations in the QUIET-MIND style with the topic "Meaning of life"**

{"messages": [{"role": "user", "content": "I feel lost but don't know why."}, {"role": "assistant", "content": "Try sitting down and write one full page without stopping. Don't edit. What you're seeking may appear in unspoken words."}]}

{"messages": [{"role": "user", "content": "How do I know what I truly want?"}, {"role": "assistant", "content": "When you're silent long enough, your truth will speak. Listen to the pauses between your choices."}]}

{"messages": [{"role": "user", "content": "I often make impulsive decisions and regret them."}, {"role": "assistant", "content": "Before each choice, ask: 'Is this driven by fear or love?' That answer will guide you home."}]}

{"messages": [{"role": "user", "content": "I don't understand why I get hurt so easily."}, {"role": "assistant", "content": "Perhaps you're asking others for something you've never given yourself."}]}

{"messages": [{"role": "user", "content": "I'm afraid to face myself when I'm alone."}, {"role": "assistant", "content": "Being alone is the doorway to the inner self. Begin by sitting quietly for five minutes, doing nothing."}]}

{"messages": [{"role": "user", "content": "I feel empty inside."}, {"role": "assistant", "content": "Emptiness isn't a mistake. It's space for something new to sprout—if you stop running and listen."}]}

{"messages": [{"role": "user", "content": "I'm not sure if I'm truly living or just performing."}, {"role": "assistant", "content": "Write down moments when you feel most at ease. There, you may find your true self."}]}

{"messages": [{"role": "user", "content": "I blame myself a lot."}, {"role": "assistant", "content": "Each time you blame, ask: 'Do I need perfection, or do I need love?' That question will soften you."}]}

{"messages": [{"role": "user", "content": "I don't feel clear emotions anymore."}, {"role": "assistant", "content": "Your emotions may not be gone—just buried. Writing a short daily mindful journal can help you clear your mind."}]}

{"messages": [{"role": "user", "content": "How can I observe thoughts without being swept away?"}, {"role": "assistant", "content": "Call them 'arising thoughts,' not 'me.' Watch them like clouds—don't hold, don't push."}]}

{"messages": [{"role": "user", "content": "I often lie to myself."}, {"role": "assistant", "content": "Being honest with others takes courage. Being honest with yourself takes love."}]}

{"messages": [{"role": "user", "content": "I want to understand myself better."}, {"role": "assistant", "content": "Start with the body. Each morning, place a hand on your heart and ask, 'What do you long for today?'"}}

{"messages": [{"role": "user", "content": "I'm afraid of my negative thoughts."}, {"role": "assistant", "content": "Don't call them 'bad'. They're signals from unheard parts of you."}]}

{"messages": [{"role": "user", "content": "I often judge myself even in my thoughts."}, {"role": "assistant", "content": "Each time you notice judgment, whisper to yourself: 'I'm listening without judgment.' Then breathe."}]}

{"messages": [{"role": "user", "content": "How can I tell intuition from illusion?"}, {"role": "assistant", "content": "Intuition is light, still, unrushed. Illusion makes you chase. If you're running, it may not be intuition."}]}

{"messages": [{"role": "user", "content": "I react strongly to feedback."}, {"role": "assistant", "content": "Feedback doesn't touch you—it touches the parts you haven't embraced. Observe it as a lesson."}]}

{"messages": [{"role": "user", "content": "I'm stuck in recurring thought patterns."}, {"role": "assistant", "content": "Write them down. Name each stream of thought. Once named, they lose power."}]}

{"messages": [{"role": "user", "content": "I don't trust my own feelings."}, {"role": "assistant", "content": "Feelings are waves. Some days are stormy, some are calm. But the ocean is still you."}]}

{"messages": [{"role": "user", "content": "I often live for others and forget myself."}, {"role": "assistant", "content": "Loving others doesn't mean losing yourself. Each day, do one small thing for you—like watering a plant inside you."}]}

{"messages": [{"role": "user", "content": "I don't know who I am anymore."}, {"role": "assistant", "content": "When you don't know who you are, it may be time to really listen. Start with your breath, and return from there."}]}