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Colocation of Essential Relationships

Message from the Board

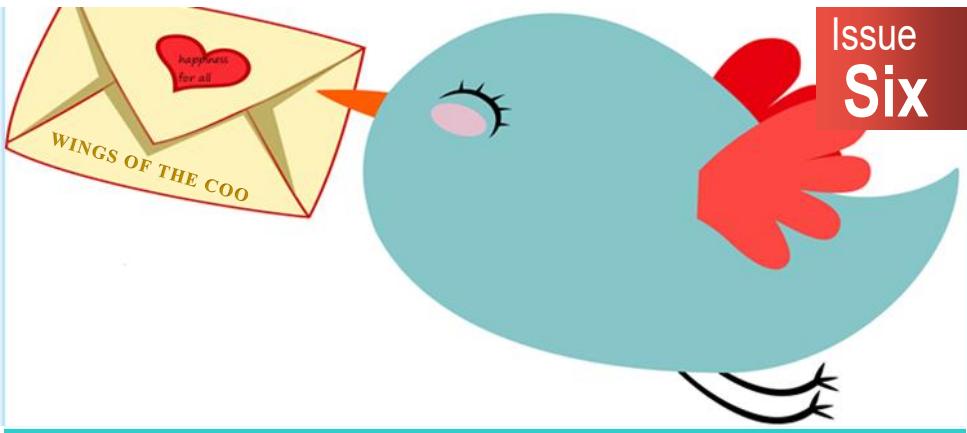
On our Co-location Project

News Update

Ikigai Ingredients of Happiness for All

From Writings of Abdul-Baha

September 2021



Happiness in Purposeful Living of Essential Relations

on Co-location

current topics >>>

Dear readers,

We wish to extend a message of happiness and well wishes to all. We hope that the pandemic situation will soon get under control and vaccines will help everyone develop a robust and healthy immune response against the pandemic. At Sachi foundation, we are always ready to support whatever measures the health care authorities deem necessary to combat the pandemic and strengthen and consolidate their virtue of care total lines of efforts. In the current issue, apart from our usual news update, two articles, as well as messages from board members and the management committee are presented. We hope you enjoy reading them and find them interesting. We always value your contributions and look forward to your continuous support. If you have any questions, comments, or suggestions, we would like to hear from you.

Wings of the Coo Newsletter Editors

Colocation of Self-similar virtues Packing Infinity happily in a confined Space!

Making art and festivals together in co-local community spaces to celebrate the creative expression of human beauty and nobility can spring into action the coupled elastic interactions of virtues. These elastic kinds of interactions are paramount for experiencing the unity and diversity of language and thoughts and involving advancing discourses and ideas of happiness and prosperity for all.

As the global culture of learning evolves and advances, we surely need to engage with the different cultures with different cultural arrangements of virtues. Different virtue arrangements require different coupling of essential relationships to enable community expansion and growth. With the colocalization of coupled interactions as a unit for two-way interaction, our values can scale within the elastic range to make our efforts more relevant to different communities and cultures. In a nutshell, colocalized spaces are local places where the scale free essential coupling of the virtues and the intrinsic way they are related to lines of actions can be scaled elastically. This will allow us to build the essential structural shapes for elastic scaling of two way coupled interactions to objectively plan for progression in advancing cultural festival states. It also helps to build stronger networks and co-opt relationships with reflective

families and communities that help us better understand how unlimited scale free virtues can be cultivated in a confined space. Co-Local Colocalization of virtues can enhance Community art and festival making capabilities and participation.

interactions are similar to the way that a mighty tree grows from the confines of seed to plant a higher sphere of service by providing oxygen to all. In addition, Colocalization also helps to identify partners that help to develop a suitably Natural environment for nesting the Coo-the bird of happiness. Evidently, by re-examining and leveraging the experiences of colocalized essential relationships together, our volunteers can extend their services and build new channels for the flow of exergy. That means we promote the kind of two ways coupling interactions that springs local culture into acts of service and viruses in lines of action as discourse blocks of unity language.

Message from the Board

Dear friends,

We are so happy and proud to see all our volunteer teams have shown their extraordinary ikigai mindset, purposeful action and, determination during these challenging health crises. As the coronavirus is still spreading and disrupting the social, cultural, and economic life of the planet, it is becoming harder to be in festive mode. As a non-profit organization, we have regularly consulted together and devised adaptive policies at all levels that could lead to accelerating momentum to achieve our mission. We managed to get more projects off the ground and increased our capabilities at the individual do-it-yourself, the community do-it together and do-it-all-together organizational service level.

First, many of our activities are now pursued via either zoom or co-local interactions. In this way, we make sure the continuity of our lines of efforts even during the lock downs.

We proposed co-local activity protocols to engage with the local learning culture and how we can leverage community cultural resources towards purposeful action leaving no one behind. The board is of opinion that the degree to which our colocalized efforts support health care promotion discourses and response receptive interactions and diversity participation of cultural communities will greatly affect our abilities to spread happiness. This task is similar to the challenge of assembling the pieces of a jigsaw puzzle to find all the matching coupled interactions of the puzzle. It requires partnership and networking. To date, we have worked with partners like Tennen Saien and RCDA as well as other local partners. This year, we initiated two more colocalized efforts: the Misachi Garden and Cares community. As a result, we succeeded to develop the building blocks for a hub of effort that hopefully will lead to entanglement farming of virtues even carrying the additional weights of

combating the pandemic and environmental degradation. We strongly believe, environmental degradation and raising pandemics are interrelated and require an all-together united effort by the world community.

In other matters, we send our deepest condolences to the family of our dear Dr. Indermohan. Dr. Mohan was a content provider for the Sachi Foundation web site. He sadly passed away on the 22nd of March on a humanitarian mission to Mongolia.

We also send our congratulations to our dear member Misa on being awarded the New Colombo scholarship for the year 2021.

We acknowledge all the Sachi volunteer community lines of efforts, and we thank you for doing everything you could to spread happiness.

Best happy wishes always to all,
The board of Sachi Foundation

On Our Co-Location!

Colocation is about cooperation, neighborhoods, and households to share resources to cultivate the essential social conditions, necessary communication, and relationships to be able to capture the value of one's art and culture towards building a better and happier future for everyone leaving no one beyond. Misachi Garden and Cares Community are collocal initiatives being developed in our Caboolture Center.

Misachi Garden: Misachi garden engages with the community in Genki Market in Brisbane. It is a food forest garden that is based on horticultural principles of land care. It supports the neighborhood with a prototype of colocalized virtue of care in action to support healthy living and plastic-free lifestyles.

Cares Community: Cares community is about spreading happiness and wellbeing among people with disabilities and disadvantages. Cares Community Australia is a registered business.

These two co-local partners are based in our Caboolture center. These colocalization efforts focus on practical strategies that demonstrate our organizational contribution to the eco-environmental, social diversity. Peace nesting and caregiving response-receptive movements.

The particular aims are to provide comprehensive paid services on aspects such as nutrition and healthy living, plastic-free living, and food forest permaculture backyard designer learning activities and networking. An important activity is for the youth and adults who are disengaged from lifelong learning, as well as senior and vulnerable peoples to ensure access to the relevant support programs via access colocalized two-way coupled interactions.

Management Committee News

We wish to extend a message of unity and well wishes to our community, partners and volunteers as we face the challenge of the burden of coronavirus. We sincerely hope and pray that the covid situation will soon get under control and an effective durable vaccine develops. Our board and management team (SAMAT) decided that instead of passively following the conditions posed by the global health crisis, we can develop an essential, strategic, and practical plan to adapt to the changes in the face of the global health crisis. After consultation with our volunteers, we decided to be focused on two interrelated areas. Cares community and Misachi garden are two colocalized kinds of centers that are being developed in Australia. What is very special about these two initiatives is their focus on the two way coupled interactions and Ikigai of purposeful actions that cultivate the resilience of the community responses and invite participation. The result speaks of itself. Once again, we showed how a small motivated Ikigai action of a small community can lash the mighty sea of cultural potency into huge waves.

Sachi Foundation Management Team (SAMAT).



Celebrating together on-colocation

Co-location can be a home or a farm or a community center where many different lines of efforts, home backyard food forest projects and, cultural and art activities that can reach peoples and develop exergy rich coupled interaction and festival celebrations for all peoples and ages.



Ask SAMAT >>

Q: *What is the characteristic features of our lines of efforts?*

Our lines of effort can have both colocalized and self-similar channels. This means each activity can be cluster packed in scale-free space and locally packing in finite scaled co-local space. Our lines of action have this unique feature where exergy flow (energy flown in purposeful action) makes sure the affinity and the degree to which essential relationship remains intact to ensure a new festival. They are also elastic which means it springs a kind of interaction that can be easily scaled within a range and replicated through all lines of efforts and cross-cultural settings.

Q: *What is the most important factor for a resilient culture?*

A:

Resilience is an important factor to ensure the continuity of our community mission and passion in the face of increasing global challenges. The most important protective factor for cultural groups who develop resilience and the capacity to grow is having a strong linkage with the global framework for action of the Universal House of Justice, and be elastic, response-receptive, and exergic in the face of global disruptions and lockdowns.

Signing Together on the path of Service.

Good community art and mighty festivals come from similitudes in lines of actions. An artist, festival maker, and craftsman can make a meaningful contribution to community Response-receptivity, cycles of growth and development, wellbeing, and happiness. They can help individuals find their ikigai and engage communities to dance and sing together as they harvest acts of service in their entangled community virtue farms.

Challenges to expect when searching for Ikigai

Ikigai is about finding happiness through purposeful action. There are several locally adaptive strategies that our volunteers can adapt. For example, they can base their work on their family, with a friend in localized coupled interactions to create positive vibes to support individuals to find their ikigai. Travelling can be a challenge due to lock-downs. You can also let us know if you need financial support to engage with the community lines of efforts.

Foundation news

Hello, and welcome to the sixth edition of the “Wings of the Coo”.

This year we have shown to the world that one way the dream of Ambassador Sachi can be realized is when we work together to build capacity at the local community with locally adaptive strategies that work even during pandemic lockdowns. In this issue, we provide the latest update on the progress of our efforts. But before we discuss our lines of effort and their relationship between them in the next article, let us recognize and celebrate our achievements and the wonderful support of our volunteers during 2020-2021 by sharing the wonderful news and activities that continue to be recognized on both the global and local level.



- Between August 2020 and July 2021, we had three face to face volunteer meetings and four zooms online meetings including two management committee meetings and one board zoom meeting.
- Between August 2020 and July 2021, our bi-monthly regular clean-up days continued at the Caboolture local community before it was postponed due to the onset of the pandemic. We did a total of five clean-up Australia days.
- In February 2021, our sponsored research work on the nature of Resident peace and Peace Reinforcing Hubs was published as a preprint.
- Misachi garden, (Brisbane, Australia). It offers a health food care system that can be initiated from backyards. This garden also donated chicken eggs and vegetables to the elderly during covid-19 lockdowns. In July and August 2021, Misachi garden had a stall in Gingi Market in Brisbane.
- Care Community launched as Cares Community Australia to determine the emotional, cultural, and physical health for the most vulnerable in the community including the seniors and young people who are disengaged from life learning. Education and a happy lifestyle are inextricably connected. Helping these groups become better equipped with arts, crafts, and sciences spur progress in lines of development.
- We introduced a phase IV expectant parents' empowerment project in July 2020.
- We joined to the spiritual axis devotional Sunday programs. These programs are zoom-based and conducted every Sunday morning and include culturally based initiatives and presentations. We believe devotion and prayer are fundamental to development movements. After all, God is the source of all human development and progress.
- The management committee believes that there are many benefits in organizing a festival dedicated to the entanglement concept in poetry. This festival will allow us to see how all the different possibilities give rise to a certain action. We also believe, it can also be a source of motivation for all volunteers, as we can see in a broader sense, how to learn to build and run the cultural discourse vehicles to facilitate community awareness while having fun together.
- It is with the deepest sorrow that we announce the passing of our dear friend, Dr. Indermohan on the 22nd of March 2020. Dr. Mohan was one of the contents creators for the website of the Sachi foundation.

Volunteering and Covid-19 Protection

It is important for our volunteers to be protected. In this way, we are showing that we dare to be humble and caring at the level of rectitude.

Ikigai Ingredients of Happiness for All

The global cultural festival states paths to community development are a challenge. This is because, many cultural communities struggle to embed their similarities and lines of actions into an inclusive, structured, and creative community of art and cultures. These challenges have been addressed in the global framework for action as it aims to build the scientific-spiritual-based and technology-cultural driven foundation for happiness and opportunities for action for all communities and peoples. It is the guiding framework for the line of efforts. As we continuously reflect upon the framework for action, we develop a deeper understanding of concepts such as global prosperity, the transitory nature of happiness and suffering, the social actions and totality of efforts, cultural of learning and happiness for all as being reflected in our planned phases of growth and projects we pursue. Our planning lines of strategies begins from a single smiling effort to develop multiple lines of efforts, from promoting the century of light to promoting the discourse of century of coherence light, from random acts of service to response-receptive lines of actions, from Ikigai of one's happiness to the Ikigai of one common happiness, from individual choice interaction to coupled elastic interactions of choice and from Yatai to Yatai and Mikoshi together. We also learned about the learning elements for our action from the global framework for action. The first element is our belief that there are designer learning principles that are deeply rooted in science, nature, and culture. Consider a cultural festival state. An important function of the culture is to cultivate its self-similarities and colocalized interactions in harmony with nature, built environment, and spiritual dimension of life. In this way, culture can be an enabler of environmental protection. So, we have launched a full range of food forest activities. Culture and artifacts can also provide the necessary exergy ingredients for a built environment harmonious relationship with the natural and social environment ecosystem. So, we launched coherence garden and care in action activities such as cleanup day. Culture can also provide a great opportunity to synchronize our efforts with the ideals of civilization states. So, we are promoting cooperation and inclusive human coupled interactions, essential networking relationships, and rectitude of conduct with the assertion of values at its core. From the study of the history, tradition, and science of festivals and cultural festival states, we learned how each virtue gives rise to a variety of structural forms and shapes. For example, Virtues of hospitality in action give rise to customs such as tea ceremony and how virtues of knowledge give rise to structural forms such as school and university. Our task is to find out the structural jigsaw puzzle for other virtues that enrich cultural festival states and nature of the harvest of the entanglement farms of human virtues. So, we initiated a directory of cultural festival states. Understanding cultural festival states means understanding a complex mosaic formed by the virtue conformal arrangements of different cultures and languages. It also means recognizing the principles that join our lines of efforts into shapes. And culture learns new customs and values as time evolves. So, this means the principle of unity in diversity and the quantitative ways it connects to both the virtues in self-similar action and virtues in colocalized coupled interaction also evolves. We believe these connections and happiness ingredients should be incorporated within the family settings across all generations. So, we launched expectant mothers empowering projects. Giving take of two ways interactions, colocalization is also about cooperating cultures to find out how they can spring our brain neuron and their synapses into the synchronized and elastic line of purposeful actions to elevates and advances the case of hubs of efforts and the nursery of entangled virtues. The more virtues nested in the hubs of efforts and entangled in the virtue nurseries and farms, the more society advances in the ideals of happiness and prosperity. This is where our built directory helps us to re-examine the relationships cultural festival states have developed over centuries to map the best dynamical route to sustain the cycles of interactions that springs into flexible patterns and cultural shapes of hubs of efforts and entanglement farms of virtues in action. Elasticity is about finding the shapes and forms of harmony to help us continuously evolve our virtues and adapt to the natural environment and culture and ancient learned wisdom. Our volunteers need to choose the right co-local organization that supports creative ideas about building new structures, double the space of interactions, and house the unlimited virtues in lines of action. In this way, hopefully we find all the Ikigai reasons for happiness that inspires our thirst for learning and resilience, and able to invite the artistic and cultural communities to take ownership and action for building the essential creative elastic coupled localized interactions necessary for coherence and happiness of all and abides. The Universal House of Justice guides us:

“...whatever the level of activity in a cluster, it is the capacity for learning among the local friends, within a common framework, that fosters progress along the path of development. Everyone has a share in this enterprise; the contribution of each serves to enrich the whole...” Universal House of Justice

The spirit of man, however, can manifest itself in all forms at the same time. For example, we say that a material body is either square or spherical, triangular or hexagonal. While it is triangular, it cannot be square; and while it is square, it is not triangular. Similarly, it cannot be spherical and hexagonal at the same time. These various forms or shapes cannot be manifest at the same instant in one material object. Therefore, the form of the physical body of man must be destroyed and abandoned before it can assume or take unto itself another. Mortality, therefore, means transference from one form to another -- that is, transference from the human kingdom to the kingdom of the mineral. When the physical man is dead, he will return to dust; and this transference is equivalent to nonexistence. But the human spirit in itself contains all these forms, shapes and figures. It is not possible to break or destroy one form so that it may transfer itself into another. As an evidence of this, at the present moment in the human spirit you have the shape of a square and the figure of a triangle. Simultaneously also you can conceive a hexagonal form. All these can be conceived at the same moment in the human spirit, and not one of them needs to be destroyed or broken in order that the spirit of man may be transferred to another. There is no annihilation, no destruction; therefore, the human spirit is immortal because it is not transferred from one body into another body. Abdu'l-Bahá,

These human conditions may be likened to the matrix of the mother from which a child is to be born into the spacious outer world. At first the infant finds it very difficult to reconcile itself to its new existence. It cries as if not wishing to be separated from its narrow abode and imagining that life is restricted to that limited space. It is reluctant to leave its home, but nature forces it into this world. Having come into its new conditions, it finds that it has passed from darkness into a sphere of radiance; from gloomy and restricted surroundings it has been transferred to a spacious and delightful environment. Its nourishment was the blood of the mother; now it finds delicious food to enjoy. Its new life is filled with brightness and beauty; it looks with wonder and delight upon the mountains, meadows and fields of green, the rivers and fountains, the wonderful stars; it breathes the life-quickening atmosphere; and then it praises God for its release from the confinement of its former condition and attainment to the freedom of a new realm. This analogy expresses the relation of the temporal world to the life hereafter — the transition of the soul of man from darkness and uncertainty to the light and reality of the eternal Kingdom. At first it is very difficult to welcome death, but after attaining its new condition the soul is grateful, for it has been released from the bondage of the limited to enjoy the liberties of the unlimited. It has been freed from a world of sorrow, grief and trials to live in a world of unending bliss and joy. The phenomenal and physical have been abandoned in order that it may attain the opportunities of the ideal and spiritual. Abdu'l-Bahá,