

THE 5D THINKING NEWSLETTER

A UNIQUE APPROACH TO READ THE UNIVERSE



Special read: Resolving the Conflict between Science & Religion

SNEAK PEAK OF WHAT'S INSIDE:

- *5D Thinking on the Weather and Climate*
- *When Clouds Gather by Dr. Colin Turner*
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- *Creatures in The Underwater World: The Mariana Snailfish by Saba Irshad*



Book Review:

Denial of Death by Ernest Becker

Welcome to the fourteenth edition of
The 5D Thinking Newsletter!

Dear Subscriber,

Welcome to the fourteenth edition of the 5D Thinking newsletter!

In this issue, you can read Dr. Colin Turner's mindful reflection on how to see the good sides of so-called bad events in life "When Clouds Gather" and Aisha Al Owais' enlightening article "Salutations to the Moon" using the 5D thinking approach.

In "Resolving the Conflict between Science and Religion" Dr. Necati Aydin brilliantly demonstrates how to view beings in two different dimensions using Said Nursi's four concepts.

In this edition, you can also read Dr. Aydin's excellent review of "Denial of Death" by Ernest Becker and Saba Irshad Ansari's interesting blog article "Creatures in The Underwater World: The Mariana Snailfish".

Remember, you can unsubscribe at any time by clicking on the link at the end of the newsletter. We hope to continue to inspire you with the Five Dimensional (5D) Thinking Approach to education.

On behalf of the 5D Thinking Team,

Nadine Kamal



5D Thinking Approach to the Weather and Climate

Have you ever thought about how the Earth manages to keep the average temperature at 14°C? Did you know that perhaps our planet is the only one in the universe with a habitable climate? Through our usual five-dimensional scientific thinking method, we invite you to delve into a deep understanding and appreciation of the weather and climate system. We attempt to decode the meanings and messages in this integrated system.

In the **first** dimension, Analytical Thinking, we study the elements of the weather such as wind, air pressure, and precipitation to understand the system designed to give us a habitable environment. We also highlight some amazing scientific facts about the weather and climate.

Next, in the **second** dimension, Analogical Thinking, to better appreciate the weather system on Earth, we reflect on the cooling and climate monitoring devices developed by human beings. We invite readers to compare them to see differences and similarities.

Then, in the **third** dimension, Critical Thinking, we reflect on AC technology and weather satellite systems. We conclude that it is not possible to believe that random forces can move raw materials around and arrange them to create such devices even if we wait for billions of years. We learn that from experience, it takes knowledge, will, and power to make these devices. Then, we urge readers to think about the origin of the weather and climate system.

In the **fourth** dimension, Meditative Thinking, we reflect on the collaboration of the many different factors that make our planet habitable. At the macro level, the galaxies and stars need to support the Sun to stay where it is. At the micro-level, molecules, atoms, electrons, protons, neutrons, and quarks need to come together in a precise manner to produce the perfect weather to sustain life. Thus, we conclude that whoever creates the universe with all of its micro and macro components must be the One that creates and sustains a habitable climate for the living beings in this palace.

Finally, in the **fifth** dimension, the Moral Thinking dimension, we invite readers to reflect on the true value of the weather and climate system as a special gift. We learn to respond with good words and actions to the Gift Giver by contributing to the health of the planet and its inhabitants in our own individual ways.

To read more about the 5DT approach to the weather and climate, please [click here](#).

When Clouds Gather

Dr. Colin Turner

When things happen that we do not like – trials, tribulations, painful events and sadnesses – we have to bear in mind that, as believers, we need to conduct a relationship with our Creator that is constant and all-embracing. And when things happen to us that we do not like, they are reminders, wake-up calls, sent to us out of compassion, intended for us so that we do not deviate from the path.

Things that we do not like are not sent by Him to torture us. Why on earth would He want to do that? When I consider that for six decades He has looked after me with the utmost care, attention and solicitousness, how can I conclude that these ‘bad things’ are now a sign of His determination to vex and torture me? If He has treated me with the utmost compassion for over sixty years, why now would He suddenly decide to hurt and oppress me? If He is sending me trials and tribulations, they are as much a part of His compassion as everything else is, for His mode of operation never changes. If I am a believer, I have to believe that His compassion is absolute, and that if there is something that I do not like about the way He is treating me, it could be a result of my impatience and lack of trust. There must be something I am doing that needs to be addressed, some flaw in my character that needs to be put right, some behaviours in my life that need to be changed. Since my Creator wants only the best for me, instead of bemoaning my situation and feeling sorry for myself, I should instead see His sending of tribulation as a necessary warning, a wake-up call, a reminder that I need to acknowledge His grace and compassion at all times, and not just when ‘the going is good’. Instead of despair, I should cultivate trust in His wise purpose and I should cultivate gratitude for His unending mercy and compassion.



Salutations to the Moon

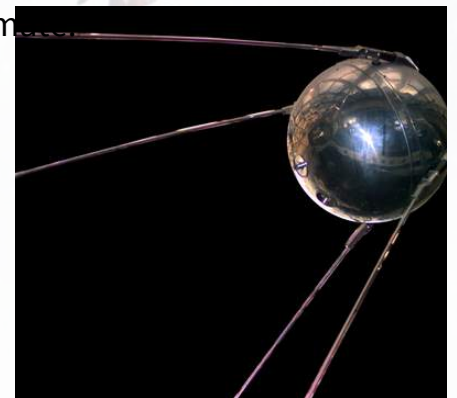
Aisha Alowais

On some days, I disappear, on other days I am in my brightest phase. On yet other days, I am smiling upside down, and sometimes I look thin, faint, and curved. I am your natural satellite! The moon! Yes, humans make artificial satellites, but I was made by an All-Wise creator who knew how much humans on the miraculous blue dot would need me.



The moon, the Earth's companion, is made of rock and metal—just like the Earth and the other rocky planets (Mercury, Venus, and Mars). Its outer shell, the crust, is covered by lunar soil which is a blanket of fine rock particles, varying between three and 20 meters (10–65 feet) deep. Moreover, its surface is cratered and pitted from comet and asteroid impacts. But what is it that holds the moon in place? How does it not fall? Or travel elsewhere? The answer is gravity, the weakest force of four holding the entire universe together. What is the true nature of gravity? There is no answer from science. That is because gravity is just a description/name of Infinite Power holding objects together. It is not the real source. Through this force, the Moon is pulled toward the Earth, thereby keeping it in motion around the Earth. The Moon's presence helps stabilize our planet's wobble and moderate our climate.

Did you know that the first man-made satellite was launched in 1957? It was a project of the Soviet Union back then and was named "Sputnik 1" which means "companion". The Sputnik 1 satellite was a 58.0 cm-diameter aluminum sphere that carried four whip-like antennas that were 2.4-2.9 m long. The spacecraft obtained data pertaining to the density of the upper layers of the atmosphere and the propagation of radio signals in the ionosphere. The satellite transmitters operated for three weeks, until the on-board chemical failed, and were monitored with intense interest around the world. The orbit of the then inactive satellite was later observed optically to decay 92 days after launch (January 4, 1958) after having completed about 1400 orbits of the Earth over a cumulative distance traveled of 70 million km.



Did you know that the Moon is a kind of satellite with a much bigger size and greater benefits? Indeed, the Moon makes Earth a more livable planet by moderating our home planet's wobble on its axis, leading to a relatively stable climate. On the other hand, satellites are launched to space to monitor the Earth, and other celestial objects depending on the purpose of the space mission. Furthermore, satellites have a very short life expectancy compared to the moon.

Salutations to the Moon

Aisha Alowais

The man-made satellite has made communication between humans much easier, however, it would not kill humanity if it were to disappear someday. Through the moon, low and high tides take place across the globe. Knowing the tides is important because it affects several aspects of life such as fishing and tidal zone foods. For example, edible sea creatures like crabs, mussels, snails, inhabit the tidal zone and without the regular washing of the tides, these complex and abundant creatures would die and food resources would diminish. Weather and navigation are also affected by the tidal waves in addition to them being a source of renewable energy. Obviously, artificial satellites do not offer what the moon offers.

In order to truly appreciate the God-made satellite, let us reflect further on the man-made one. As we know, satellites come in many shapes and sizes. But most have at least two parts in common - an antenna, usually made of copper, and a power source. The antenna is used to send and receive information. The power source can be a solar panel or battery. Solar panels make power by turning sunlight into electricity. Additionally, many satellites carry cameras and scientific sensors. They may gather information about Earth's land, air, and water. Or they may collect data from the solar system and universe.

Now, do you believe that if we put the basic raw materials of a satellite in the desert, the heat will transform them and strong wind will assemble them over millions of years? Do you think it would have been possible for the antennas on their own to know how to send and receive data? Would a piece of metal be able to do such a thing? Do you believe if we send millions of monkeys, they can do the job? How about uneducated or ignorant people? The answer is obvious, that is because it takes tremendous knowledge and power along with determination (will) to make satellites and put them successfully in the orbit. How about making a satellite like the Moon? Of course, that requires Infinite Power and Knowledge. Just as the invention of a man-made satellite required a great deal of knowledge and experience, our natural satellite must have a Creator behind it. Nature cannot randomly cause the moon to affect life on earth and serve humanity in various ways.

Let us pause and reflect on how we enjoy our life here with the presence of the moon out there. Just as the moon is the only natural companion to planet earth, it is also a companion to those who inhabit the earth. The moon is also dependent on the light coming through the sun. Through this reflection, together with the motion of the Earth around its orbit, we get to observe the beautiful moon phases. Indeed, Our Creator blessed us with eyes to observe these phases. In fact, the month of Ramadan is determined by observing the crescent. He gave us brains to use our intellect and make a lunar calendar to track the days and seasons. Isn't it amazing how our Creator made the moon a reason for life to exist on Earth? Shouldn't we be grateful to the Maker for these many gifts? Should we not praise the Maker of such amazing gifts? How would you live if we had no moon? How would you be able to tell the days? How would our planet's tilt be stabilized? How would we have a moderate climate? Indeed, we should show the utmost appreciation for the valuable gift of the moon through the use of good words and fine deeds. While we look from our windows and transform our admiration of it to prose and poetry, we should be mindful of the Creator of the moon Who gave us such a precious gift, at no cost.

Book Review: Ernest Becker's Denial of Death by Dr.Necati Aydin

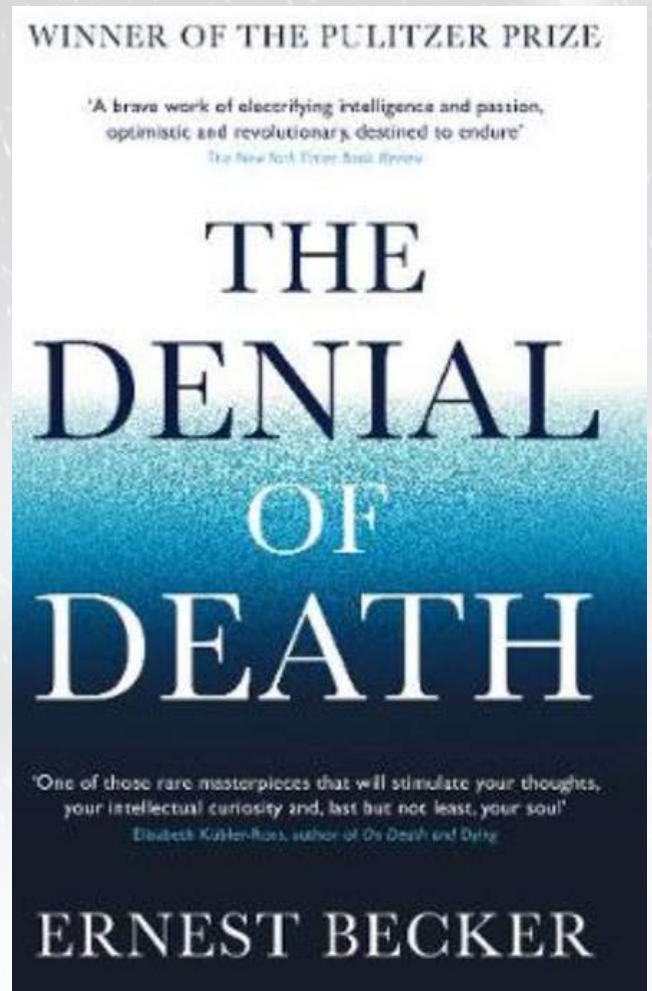
I am always curious about what people feel when they feel their death is imminent. The 2009 Air France plane crash into the Atlantic Ocean comes to mind. It took two years to find the black box and retrieve the data about the incident. Here is what we learned about the last minutes the pilots and crew experienced: Realizing that there was a problem with the plane at an altitude of ten thousand km, the co-pilot disabled the autopilot system and tried to take control. However, the plane continued to descend rapidly. Then the experienced pilot tried to come to the rescue. The pilots struggled for 3 minutes and 30 seconds but could not save the airplane from falling into the sea with its 228 passengers and crew.

While reflecting on this sad story, I tried to imagine the reaction of the passengers who realized that their death was inevitable with the announcement that the plane was going to crash.

I asked myself: what would I do if I were among them? In fact, I remember well that just a month after this accident, I used the same route with the airline and flew to Europe.

When I read Denial of Death by the famous social anthropologist Ernest Becker, I realized that there is no need for hypothetical contemplation. We are already on such a metaphorical plane. Since the day we were born, our plane has been descending rapidly- a reality even more terrifying than the Air France plane crash story mentioned above. This is because we don't even have a pilot to prevent our plane from falling. Neither are we in control. The only difference is that the people on the Air France flight were aware of the distance to the ground below- so they more or less predicted when they would fall into the sea. On the other hand, although we know the average distance between us and the sea of graves, we cannot predict when our own plane will crash.

According to Becker, in this world where every living being is prey to one another, human beings cannot accept the fact that one day they will be prey to bacteria. This is because, at first, people believe that they come to this world not to die- but to experience life to the fullest. However, when people age and realize that their loved ones are going to die, they experience the utmost anxiety. It feels like the world is falling apart. The fear of death runs through their bones.



Book Review: **Ernest Becker's Denial of Death** **by Dr.Necati Aydin**

It is “a basic fear that affects all others, o fear from which no one is immune, no matter how disguised it might be” (p.15). When it takes full effect, the fear of death is like “terror”. Becker narrates a story from Carl Jung telling how Freud experienced such terror when he became aware of his own mortality. Jung said that he talked seriously with Freud about death twice, and both times Freud collapsed to the ground (p.102). Becker calls this an intolerable contradiction brought about by the consciousness of existence: “Man is literally split in two: he has awareness of his own splendid uniqueness in that he sticks out of nature with a towering majesty, and yet he goes back into the ground a few feet in order blindly and dumbly to rot and disappear forever ” (p.26).

Becker cites our different nature to animals as the cause of this horror: “Animals are not moved by what they cannot react to. They live in a tiny world, a sliver of reality, one neuro-chemical program that keeps them walking behind their nose and shuts out everything else. But look at man, the impossible creature! ... He can relate not only to animals in his own species but in some ways to all other species. He can contemplate not only what is edible for him, but everything that grows. He not only lives in this moment but expands his inner self to yesterday, his curiosity to centuries ago, his fears to five billion years from now when the sun will cool, his hopes to an eternity from now. He lives not only on a tiny territory, nor even on an entire planet, but in a galaxy, in a universe, and in dimensions beyond visible universes. It is appalling, the burden that man bears, the experiential burden.” (p.50-51)

This book is undoubtedly the best book on the reality of death. The author claims that as soon as we become aware of our mortality, we indulge in all kinds of activities to deny the unavoidable reality of death. He provides compelling evidence for this core argument, showing how we try to deny this clear fact. He argues that we should consider the desire for eternity and denial of mortality as the driving force behind our choices- not our sexual drive as argued by Freud. Ironically, the author himself died just six months after publishing this book, confirming the reality of death through his own demise. The book convinces readers that it is useless deception to ignore the reality of death, which exists for humans only as a phenomenal conscious experience. The author argues that we can never reach lasting happiness if we do not find a way to cope with this painful possibility that will end all possibilities. Thus, the book makes readers fear anxiety of their mortality and question the meaningless efforts of living a life in denial of death. It is a great read that helps readers go beyond a one-dimensional life, explore other dimensions of reality, and the meaning of life. As Heidegger states, the anxiety of death would push people to “reflect upon that which matters most” in life.

Resolving the Conflict between Science and Religion by Perceiving Two Dimensions of Beings (through Two Perspectives) by Dr.Necati Aydin

In this article, I will use four key concepts in Nursi's life and writing: mana-i harfi (other indicative), mana-i ismi (self-referential), niyaah (intention), and nazaar (reflective perspective) to suggest a solution to the age-old conflict between science and religion. In his book, Masnawi-i Nuriyah, Nursi states that it took him 40 years of life and 30 years of learning to come up with these four concepts. In fact, one might argue that Nursi spent the first half of his life discovering these concepts and the second half practicing and preaching them. Thus, these concepts are the seed and fruit of his life.

These concepts are the pillars of Tawhidi ontology and epistemology in Nursi's perspective. Ontologically speaking, beings have two dimensions, mulk (observed, phenomena), and malakut (unobserved, noumena). Mana-i ismi deals with the mulk dimension while mana-i harfi deals with malakut dimension of beings. In the mulk dimension, apparent causes are employed. Everything happens through certain causes. In the malakut dimension, Divine Power oversees everything as the only Cause of apparent causes. The malakut dimension is also reflected within the mulk dimension. Thus, epistemologically speaking, we need to look through the mana-i harfi perspective to view the manifestation of the malakut dimension within the mulk dimension. If we look at through mana-i ismi perspective, we will only view the mulk dimension. Thus, to gain a complete understanding of beings, it is necessary to look at them through the mana-i harfi perspective.

Nursi gives the example of a mirror and its reflection to explain the mana-i and mana-i harfi perspectives. We should know the difference between mirrors and reflection. It is perfectly fine to study the glass of a mirror to understand the observed phenomena. However, it is a mistake, if we think that reflection comes from the glass. Yes, we receive reflection through mirrors but not from them. Likewise, everything in the universe works like a mirror. The manifested properties of things are not from them. They are from The Infinite Power. Just as mirrors cannot be the source of a reflection, but just the means through which we receive reflections, beings cannot be the source of their properties and associated outcomes. They are just the means through which we receive certain outcomes. For instance, we receive apples from an apple tree. If we study the apple tree, we will realize that it does not have the necessary properties to be the true source of its fruit. Thus, we can conclude that apples come with a tree, but not from it. In reality, apples come from the tree of the universe. Similarly, we receive milk from cows and honey from honeybees. If we look at through the mana-i harfi perspective, we will realize that neither cows nor bees are the true sources of their products. They are connected to the universe as a whole. Thus, they can only come from The One who creates and sustains the entire universe.

Resolving the Conflict between Science and Religion by Perceiving Two Dimensions of Beings (through Two Perspectives)

by Dr.Necati Aydin

In Nursi's view, our journey to unlock the secret of the universe should start from the self (anah). We need to understand the true nature of the self through the mana-i harfi perspective to view how the Divine Power works within us. When we first reflect on our actions, we may feel as if we have the power to things such as eating, speaking, moving, thinking, and so on. But if we think deeply, we will realize that we are absolutely powerless. Yes, we have power working within us. However, that power is not from us. For instance, we might think that we have the power to feed ourselves. When we thoroughly study the complicated process taking place in the digestive system, we will give up any claim of power to feed our body. In fact, we do not even know the entire process. Our body is like a small world with 60-70 trillion residents called cells. We neither have the necessary power nor the knowledge to feed these cells. Thus, we should give up the claim of having any power. We are like a powerless infant in the universe. It is the Infinite Power and Infinite Mercy working within us sustaining our life. In short, as we reflect on our experience (inward reflection on the self) through the mana-i harfi perspective, we will come to the realization that we are absolutely powerless and needy. We need countless things at both the micro and macro levels to sustain our life from moment to moment. We have no real control over anything.

Thus, as we reflect on our life and realize The Infinite Power working within us, it will become easier to see that same power working within everything. Since we are not the creative cause of anything which appears to come from us, then, a tree could not be the cause of its fruit as well. In fact, from Nursi's perspective, we are no different than a tree. We are both equally powerless. The only difference is that we are conscious of The Infinite Power working within us. If we mistakenly ascribe this power to ourselves, we will commit shirk (partnership with The Creator). If we come to the realization that it is the Infinite Power and Mercy working within us, then, we will offer shukr (gratitude). Thus, we are supposed to gain true realization of Infinite Power through personal and direct experience. Once we do that, we can easily see how the Infinite Power works in everything.

In Nursi's view, niyaah (intention) is the necessary starting point of perceiving both mulk and malakut dimensions of beings. That is because our attention follows our intention. We perceive whatever we intend to see. If we intend to see the true nature of reality, we should look at it through the mana-i-harfi perspective. We should move beyond appearance. Then, we will view everything as signs (ayah) with two aspects: signifier and signified. The signifier is the mulk dimension while the signified is the ultimate reality of malakut dimension manifested in the mulk dimension. To read the signs properly, we need to go beyond appearance and try to decode the meaning of observed phenomena in the mulk dimension through the mana-i harfi perspective. Thus, the reflection through the mana-i harfi perspective is a way to see the connection between the mulk and malakut dimensions by perceiving the meaning of signs (ayah) in the mulk dimension.

Resolving the Conflict between Science and Religion by Perceiving Two Dimensions of Beings (through Two Perspectives)

by Dr. Necati Aydin

As we do that, we will go beyond apparent causes and perceive the True Cause of everything. We will see the interconnectivity and unity between everything. We will realize that the entire universe works like a giant tree from which everything we enjoy comes. Thus, whoever creates and sustains the universe is the One who creates everything within it.

In Nursi's view, it is a grave mistake to limit beings to the mulk (phenomenal) dimension. It is essential to perceive the manifested properties of the malakut dimension in the mulk dimension. Thus, pure science gathers testable information about the mulk dimension to help us understand observed phenomena. It is the job of religion and philosophy to step in to explain the meaning of observed phenomena by connecting them to another dimension such as the malakut dimension. In such a case, science provides factual knowledge about the mulk dimension, while religion and philosophy help us to understand the ultimate reality and meaning behind the observed phenomena. Thus, science and religion complement each other rather than competing if each stays within its boundaries. In fact, that is what science is all about as it is described by the American Physical Society (APA): "Science is the systematic enterprise of gathering knowledge about the universe and organizing and condensing that knowledge into testable laws and theories."

Conflict arises when science is mixed with ideology, especially the materialistic and reductionistic worldview, and scientism is presented as science. Also, when a prominent scientist such as Stephen Hawking says that there is no meaning in creation, he simply expresses his opinion and belief, just like any other human being, rather than stating a scientific fact. In such a case, it is important that we reject the embedded ideology in science while embracing pure scientific knowledge as factual information about the mulk dimension of beings. It is also important to note that scientific and religious views of reality could be taught in an integrative manner as it was largely the case during the Golden Age of Islam when Muslims used to lead science.

In short, from the mana-i harfi perspective, science should be limited to the mulk dimension explaining apparent causal relationships. However, it should not limit reality to that dimension. Rather, it should acknowledge its limits and let philosophy and religion provide the true meaning/cause of observed phenomena based on the malakut dimension using the mana-i harfi perspective. Like Richard Feynman, a well-known Nobel Laureate in physics, scientists "cannot make the mystery go away by "explaining" how it works." They "will just tell you how it works." Thus, we think that science should be limited to WHAT questions which explain the mulk dimension using observation. It should describe WHAT is observed. However, it should not attribute the true source of the observed phenomena to material causes. Rather, it should describe the observed relationship as an association, not true causation. It should let philosophy and religion provide answers to HOW and WHY questions underneath the observed phenomena. By doing this, we will avoid conflict between science and religion.

Creatures in The Underwater World: The Mariana Snailfish

Saba Irshad Ansari

The underwater world is just as mesmerizing and insanely beautiful as the world above it. We all love spending our vacations on beaches or on cruises discovering scenic routes. Sea diving is now gaining popularity amongst adventurous people due to the allure of discovering the hidden depths of the sea. But, have you ever wondered how deep the seas and oceans can be and how creatures survive in the deepest part of the ocean- right at its bed- where it is extremely dark and cold?



The Mariana Trench is said to be the deepest part of the ocean. It is in the western part of the Pacific Ocean and is 36,037 ft deep at its southern end. It is also known as the Challenger Deep. What's even more astonishing is the fact that life exists in such a harsh environment. One such deep-sea animal is the Mariana Snailfish (*Pseudoliparis swirei*) that was discovered quite recently in the year 2014 but was classified and given a name in 2017. This tiny fish resembles a tadpole. It was first caught by the research vessel Falkor. The Mariana Snailfish is said to be a creature whose habitat ranges "from 6,198 to 8,076 m (20,335-26,496 ft), including a capture at 7,966 m (26,135 ft). This is possibly the depth record for a fish caught on the seafloor." The fish has remarkable and very unusual bodily features that are needed to survive at such a high pressure, extremely cold water, and an unbelievably dark environment. It has "transparent skin that lacks pigment, certain organs and eggs that are enlarged, the muscles are thinner, the ossification of its bones (notably the skull) is incomplete, it appears to have little or no ability to see, there are mechanisms that allow proteins in its body to still function, and differences in the cell membranes for maintaining the flexibility." This tiny fish lives under such high pressure down there that it is as if they are bearing the weight of 1600 elephants standing on their heads. (Watch the YouTube clip below to view the discovery of amazing living beings in the abyss of Mariana Trench).

Creatures in The Underwater World: The Mariana Snailfish

Saba Irshad Ansari

Click!



For centuries, humans have tried to come up with ways to discover the world underwater. With the invention of submersibles, scuba gears, submarines and now the nuclear-powered underwater behemoths, we have come a long way. The ever progressing and extremely fascinating technological efforts have left many in awe of science. All these efforts have allowed humans to take underwater research expeditions and discover various species as well as the plastic waste that settles at the seabed ultimately harming sea-creatures. But a single such expedition requires lots of knowledge, machinery, and money. Even a single set of scuba gear can cost up to \$300.

Submarines are used for naval expeditions, and they are part of a country's naval pride. Cornelis Drebbel, a Dutch engineer, designed and built the first navigable submarine between 1620- 1624. Just as a submarine has a manufacturer who is highly praised for his final product, is it not reasonable to say that a Mariana Snailfish is also a created being designed by The One who is All-Knowing, and the Best of Fashioners- given the fact that such a deep-sea creature has different features than other sea animals? The Mariana Snailfish feeds on crustaceans, which include invertebrates such as shrimps, crabs, etc. So, for a Mariana Snailfish to exist, crustaceans need to exist, and for them to exist algae and planktons must exist- because that's what they eat to survive, and so on. This means that all these creatures are inter-connected and inter-dependent which brings us to the conclusion that their Creator must be and can only be One and not many. That is because these creatures depend on the entire universe. The One who creates and sustains the whole universe can create them.

Creatures in The Underwater World: The Mariana Snailfish

Saba Irshad Ansari

The scientific study or the exoteric meaning of the Mariana Snailfish actually leads us to its Creator, the Almighty, and this is the esoteric meaning behind the existence of these tiny creatures. It reveals our Creator, who created living beings in the deep ocean, as All-Powerful, All-Knowing, All-Wise, and Most-Merciful in His creative acts of sustaining life in even in the deepest point of the ocean. Through its esoteric meaning, the Mariana Snailfish points to the existence of its Creator- the One, the Almighty who is Merciful enough to have given humans the ability to discover them and learn more about them. The question is- why would He do this? Well, it must be to make humans acknowledge their Creator who is All-Powerful, to make man submit his ego to Him and bow down to no one but Him alone and to ultimately get liberated from worldly gods. Our Creator teaches us moral lessons of kindness, mercy, generosity, and hope through the Mariana Snailfish. Indeed, if relying on Him gives these fish a comfortable life in the least comfortable conditions, then, we too shall rely on Him alone to find such comfort and tranquility.

[1] "Pseudoliparis swirei". Wikipedia. Retrieved Oct 18, 2021, from https://en.m.wikipedia.org/wiki/Pseudoliparis_swirei

[1] Ibid.



Existence and Meaning: A Multidimensional Approach

by Uskudar University and Institute of Integrated Knowledge

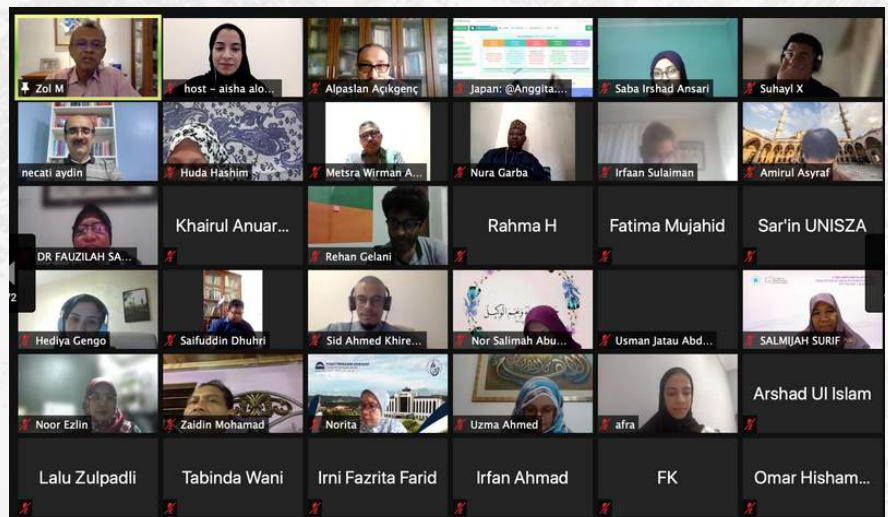
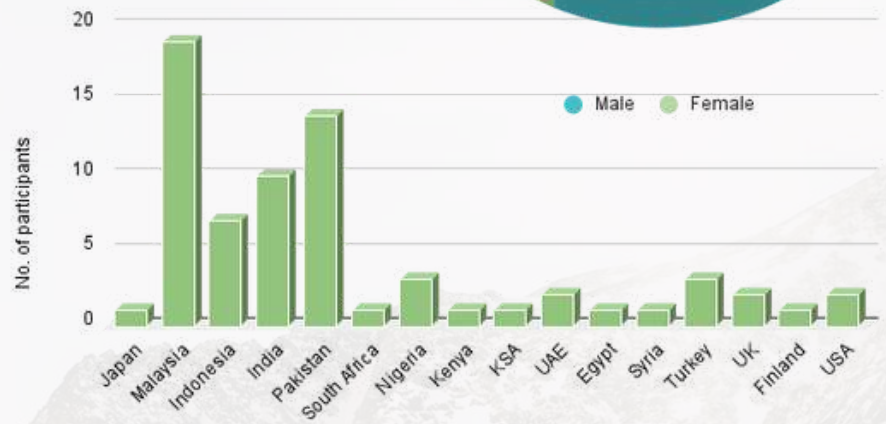
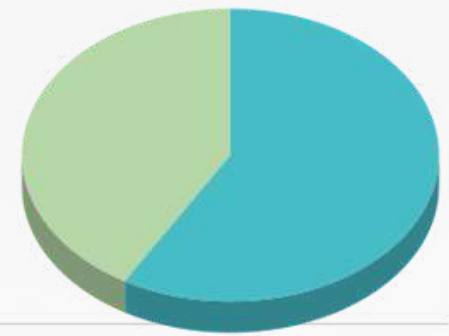
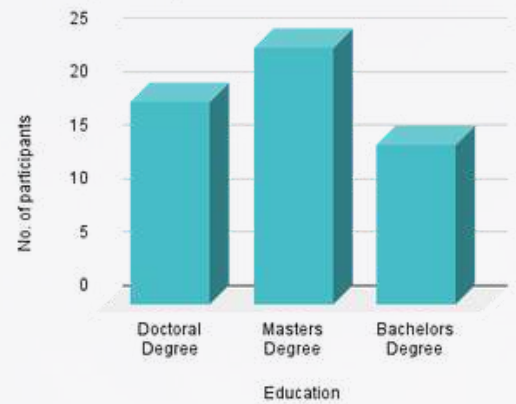


In its fourth edition, the Existence and Meaning certificate program in Fall 2021 managed to accommodate participants from across the globe.

The program aims to teach a unique method that enables one to derive certain character lessons from scientific knowledge. It considers pure science to be an excellent way of revealing the Divine signs which make up the book of the universe. However, it claims that most modern scientists do not know how to 'read' the book.

For this semester, new courses were introduced: Comparative Perspectives in the History of Philosophy by Dr. Alparslan Acikgenc, and Integration of Knowledge Through 5D Thinking Approach by Dr. Necati Aydin. The third one is Said Nursi: Reading the Creation.

The program welcomed everyone, regardless of their different backgrounds and faith. In fact, the education level of the participants, reflected in the first bar graph, shows that Masters degree holders top the list of participants, followed by Ph.D. holders, and finally bachelor degree holders (and undergraduates). Moreover, while female participants were 27, males were 38, almost more by 10, as illustrated by the pie chart. As for the nationalities, or the countries where participants live, it is reflected in the second bar graph. Demographically, this program was delivered to participants in the far east as far as Japan, all the way to the USA. The majority of the participants were from Malaysia, followed by Pakistan, then India, and Indonesia. For the rest of the countries, the number of participants was between 1 and 5.



In two years, the program was able to spread widely, and attract many knowledge seekers. An interesting example is Mr. Zolkefli Muhammad who's a 63 years old business man, who decided to join this course for expanding his knowledge horizons.

Click on the image below to view the YouTube clip on the Weather and Climate topic through the 5D Thinking approach.



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