

THE 5D THINKING NEWSLETTER



Special read: Using Phenomenology to Derive Lessons from a Driving Experience by Dr.Necati Aydin

SNEAK PEAK OF WHAT'S INSIDE:

- *How does our tongue work?*
- *Tips for Teachers*
- *Summer School 2021*



Book Review:
Entangled Life
by
Merlin Sheldrake

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

Dear Subscriber,

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

In this issue, you can explore the 5DT Approach to *The Human Tongue* and read a thought-provoking article by Dr Necati Aydin entitled "Using Phenomenology to Derive Lessons from a Driving Experience". This newsletter also contains a review of the fascinating book "Entangled Life" by Merlin Sheldrake as well as an overview of our upcoming summer certificate program "Existence and Meaning: A Multidimensional Approach" hosted by Uskudar University. In this edition's "Tips for Teachers", you can learn how to use analogical tools to help students build bridges between abstract scientific concepts and everyday experiences.

Remember, you can unsubscribe at any time by clicking on the link at the bottom 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 on the Human Tongue



Our five senses are designed to provide us with many experiences in this world. However, we need to learn how to interpret these experiences correctly. Otherwise, our perception of truth and reality may be corrupted.

When it comes to the sense of taste, do we experience taste with our tongue, or is there more to the story?

In the **first** dimension, Analytical Thinking, we study the structure of our tongue and understand its many roles that include tasting, swallowing and speaking. Next, in the **second** dimension, Analogical Thinking, we compare the design and function of the human tongue to to a taste simulator, also called the ‘electronic tongue’.

Then, in the **third** dimension, Critical Thinking, we reflect on how electronic tongues came to be, what raw materials they are made of, and how they are no match to the sophisticated human taste organ. In the **fourth** dimension, Meditative Thinking, we explore the hidden message in the phenomenon known as taste and reflect on the attributes of its Maker. Finally, in the **fifth** dimension, Moral Thinking, we consider the value of our sense of taste and discover how our quality of life would be affected if we lost our ability to experience the pleasure of the taste of food and/or our ability to communicate with others through speech.

For a free download of "5DT on the Human Tongue", please click [here](#).

To test your knowledge about the human tongue, take this quiz by clicking [here](#)!

To test your friends and/or students, take this quiz by clicking [here](#).



Reflection Time

“We see all creatures in the world are arranged as though in a circle with **life as its central point**. All beings are somehow connected to life, and serve life, and produce the necessities of life. That is to say, the One who created the universe chose life from it, giving it the highest importance.

Then we see that He created the animal kingdom in the form of a circle and placed **humans at its center**. Simply, He centered the aims intended from animate beings on human beings, gathering all living creatures around him and subjugating them to him. He made them serve him and him dominant over them. That is to say, the Glorious Creator chose human from among living beings, and willed and decreed this position for him in the world.

Then we see that both humanity and the animal world are formed as a circle with **sustenance placed at their center**. He has made mankind and the animals captivated by sustenance has subjugated them to it and made them serve it. What rules them is sustenance. And He has made sustenance such a vast, rich treasury that it embraces all His innumerable bounties. Even, **with the faculty called the sense of taste, He has placed on the tongue sensitive scales the number of foods so that they can recognize the tastes of the many varieties of sustenance**. That is to say, the strangest, richest, most wonderful, most agreeable, most comprehensive, and most marvelous truth in the universe is in the sustenance.

Now we see how everything is centered around the sustenance, looking at it. So, even the **sustenance, in all its means, spiritually and materially, subsist through gratitude**, it is happening with gratitude, it grows gratitude and shows gratitude. For appetite and desire for sustenance are a sort of innate or instinctive gratitude. And even enjoyment and pleasure is an unconscious gratitude, offered by all animals. Only human changes the nature of that inherent gratitude with mischief and unbelief, and he deviates from gratitude and associates partners with God.” (Said Nursi, The Letters, 28th Letter, 5th Topic)

Book Review:
Merlin Sheldrake's
"Entangled Life"
by Dr Necati Aydin

Which one is true when you think about the relationship between plants, animals, and human beings: competition or cooperation? In other words, do organisms fight or help each other to survive?

As you read *Entangled Life*, you can't help but reflect on this question. By the time you reach the end, the answer becomes very clear in your mind.



Compared to plants and animals, fungi attract very little human attention. Most people might know them through the tasty mushroom. As you read the book, you will realize that the mushroom is just the tip of the iceberg. The hidden underground network of fungi is truly amazing. Barbara McClintock, who won the Nobel Prize for her work on maize genetics, once described plants as extraordinary "beyond our wildest expectations." Fungi are even more amazing. Perhaps, we live in a truly miraculous universe in which everything is amazing if we reflect on it deeply enough.

An estimated 2 to 4 million species of fungi live - in the soil, in the air, in deep ocean floors, and even inside solid rock. Fungi live in a well-connected network. They also connect plants, particularly trillions of trees. The book calls their network the "Wood Wide Web" referring to their role in connecting trees around the world like underground cables. The fungi network can even "solve" maze-like problems although it isn't clear how they do this since they do not have intelligence. The book mentions that in a small forest, one tree was found to be linked to 47 other trees through the fungal network. The largest and oldest recorded fungal network is found in Oregon, USA. It is thousands of years old stretching four square miles. Fungi find their way to survive in very harsh conditions. For instance, a mushroom that sprouts from the ground after a rainstorm has the ability to make its way through an asphalt road.

Book Review:
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What's more, fungi are not only everywhere; they are doing important work for us by helping our food-makers: plants. Fungi deliver nutrients to plants helping them grow. They even transfer information across plants to help them to take action against danger. For instance, when a plant is attacked by a little bug such as an aphid, they release a chemical signal to other plants using the fungal network. As a result, the plants will emit a chemical to attract wasps which will eat the aphids. The benefit of this symbiotic relationship is mutual. Fungi cannot photosynthesize themselves. Their source of energy is stored in the bonds of organic compounds such as sugar and protein in living (or dead) plants. Fungi directly help us as well through decomposing dead plants. Fungi can eat most rubbish, and even oil spills.

It is hard not to be intrigued when you read the amazing story of fungi in the book. The author himself poses the following puzzling questions: "How did these relationships (between plants and fungi) arise? How do plants and fungi communicate with one another? How does ONE part of a mycelial network "know" what is happening in a distant part of the network? How are mycelial networks able to communicate with themselves? How does information travel across mycelial networks so quickly?"

Though the author does not have answers to the puzzling questions above, he provides many examples for readers to find their own answers. For instance, he cites research showing that fungal networks help plants not only share carbon, but also nitrogen, phosphorus, and water. In fact, a study revealed that "280 kilograms of carbon per hectare of forest could be transferred between trees via fungal connections." The author finds those behaviors to be perplexing. He invites readers to ask this question: "Why would plants give resources to a fungus that goes on to give them to a neighboring plant—a potential competitor?" He thinks it is not possible to find a satisfying answer without switching perspective. Perhaps, one needs to study fungi through a five-dimensional thinking perspective to find a deeper meaning in their intriguing story.

Though it contains some tedious details, overall, Entangled Life is an amazing depiction of how life on Earth is interconnected. The more we learn about fungi, the more we appreciate the entire web of life as a gigantic network of systems helping each other. We will realize the need for a holistic approach in scientific studies rather the dominant reductionist one. We will see much evidence of this unity and affirm the following concluding remarks by the author: "Many traditional cultures understand life to be an entangled whole. Today, the idea that all things are interconnected has been so well-used that it has collapsed into a cliché. The idea of the "web of life" underpins modern scientific conceptions of nature."

Tips for Teachers

How to Apply Analogical Tools in the 5D Thinking Classroom

by *Nadine Kamal*

**“Life is like a box of chocolates. You never know what you’re gonna get.”
Forrest Gump**

The famous quote above is a wonderful comparison between the unpredictable diversity of our life experiences with the same in a box of chocolates. We often use analogies in everyday conversations to compare one situation to another or to give meaning to difficult circumstances. In the classroom, the use of analogical reasoning is a great way to help students make bridges between their everyday experiences and various abstract phenomena.

Analogical tools can be used to make a scientific concept easier to understand. So for example, if you were teaching about protein synthesis in a cell, you can compare the process of building a protein with the construction of a house. You can compare the amino acids to the building blocks, the DNA to the construction plan and the transfer RNAs to the suppliers. Likewise, you can compare mutations to construction mistakes.

When choosing a suitable analogy for your students, there are a few key things to keep in mind:

- 1. Keep it simple.** It is important to choose an analogy that is familiar to your students. If your students do not have a deep understanding of the process of building a house, then they will not benefit from using such an analogy. Before selecting an analogy, you need to know how much your students already know about the subject matter. A short quiz is a great way to assess their prior knowledge before introducing them to the analogy chosen.
- 2. Use relevant images.** Visual elements can make analogies easier to understand, particularly for visual learners. Interactive graphic organizers or videos are also great tools to deepen your students’ understanding, irrespective of age or grade level.
- 3. Explore the inferiority of man-made imitations.** When it comes to selecting an analogy, consider using a man-made invention as an imitation of the scientific phenomenon being explored. So for example, a digital camera can be shown as an imitation of the human eye. Likewise, students can explore the design of a cochlear implant and compare it to the human ear.



5D Thinking Blog Article:

Using Phenomenology to Derive Lessons from a Driving Experience-I

Dr.Necati Aydin

I would like to reflect on key phenomenological concepts and the Husserlian phenomenological approach using a metaphor of a driving experience. I will then extend my reflection using the Nursianmana-i harfi approach. I hope this will help formulate a comparison between Husserlian phenomenology and the Nursian mana-i harfi approach. I think it is worth making such a comparison because the main pillar of both approaches is the human self. It seems to me that they both believe in the self as the key to human understanding (as a foundation of epistemology; in fact, phenomenology at its core is nothing but a new epistemology).

I am currently teaching my daughter how to drive a car. Recently, we went out in the early morning to practice driving. While trying to teach her how to drive, I realized that I have to first reflect on my own driving experience to recall the essence of driving in order to do a fair job in teaching my daughter how to drive. That is where phenomenology comes in. I could almost hear Husserl telling me that I should first start with giving up my natural attitude (unreflective mode) on driving. Since I have been driving for over 30 years, I am not acutely aware of the experience of driving when I drive. I decide to start with "intentionality" meaning I will direct my attention (consciousness) to the driving to understand the essence of driving. Husserl argues we only learn what we intend to learn because our consciousness works like a car which goes wherever the driver wants it to go. Of course, this does not mean that I should drive as if I never have before. It means that I should direct my attention to my driving experience in my memory to understand the essence of driving (Husserl calls it "eidetic reduction").



My first thought was that since I already know what driving is, I should just teach my daughter how to drive. While thinking this way, I could hear Husserl telling me that I should suspend my judgement (epoche) on my knowledge of driving. If I really want to know the essence of driving, I should reflect on it as if I do not know anything about it.

5D Thinking Blog Article:

Using Phenomenology to Derive Lessons from a Driving Experience-II

Dr.Necati Aydin

That is what Husserl calls bracketing- putting aside what I already know in order to learn something new from the experience. I need to ask my "self" what driving means to me. That is necessary according to Husserl because my understanding is how my "self" (transcendental ego) relates to the object of my experience. It is how my "self" constitutes (builds up) meaning from being exposed to driving a car. After overcoming my inner resistance, following Husserlian advice, I began directing my consciousness to my driving experience. I asked the following questions: what is the essence of being a good driver? What makes a good driver be a good driver?

When reflecting on my own driving experience (Husserl calls this reflective act "lived experience"), I realize that driving is nothing but understanding the governing structure and related laws (rules) of controlling a car while using it. Thus, instead of having my daughter discover those laws through her experience, I decided to begin telling her about the governing structure of a car and the laws (rules) to follow in order to control it. Though she was going to discover them anyway in order to be a good driver, telling her what she should look for would make her task easier. I introduced her to the essential mechanisms of the car including the wheel, gear, footbrake, gas pedal, and mirrors. I explained how each should be controlled following the governing rules (laws) of good driving. I also conveyed the rules governing the traffic for when she was ready to drive along with other drivers.



While doing that, I remember how costly it was for me to learn some of those driving rules since I was not trained properly at the beginning. I had two easily avoidable car accidents when I learned driving many years ago. In fact, I had to share those stories with my daughter to have her believe in what I was saying. According to Husserl, the transcendental ego always asks for "justificatory force" in believing what is presented to him. Thus, from a phenomenological perspective, for my daughter to follow my instruction, she should trust me as a good driver and know that I speak from experience.



[Read More](#)

News Corner:

Uskudar University Offers 5D Thinking Certificate Program in Summer 2021 (June 7-July 23, 2021)

Uskudar University will offer a 5D thinking certificate program under the theme of **Existence and Meaning: A Multidimensional Approach** for the fourth time during **Summer 2021**. The program was first offered in Summer 2020, the second one in Fall 2020, and the third one (an intensive version) in January 2021. In total, nearly 100 people have participated in the program. Participants found the program to be eye-opening and transformative. The program is based on the premise that ideology-free science and authentic Divine messages do not contradict each other, as they both come from the same source. The program will present five-dimensional (5D) thinking approach based on Said Nursi's *mana-i harfi* (other indicative) method to read the book of the universe to derive character lessons.

ONLINE CERTIFICATE PROGRAM

EXISTENCE AND MEANING: A MULTIDIMENSIONAL APPROACH

Application Deadline: May 15th, 2021

The program is based on a multi-dimensional thinking approach to scientific knowledge, inspired by Muslim Scholar Said Nursi's *mana-i harfi* (other indicative) method of reading the book of the universe.

Program Courses:

The program will consist of three Masters level courses:

- 1) **RNK-PHIL 542:** Epistemology of Science: A Theoretical Approach
- 2) **RNK-PHIL 543:** Philosophy and Teaching of Science: 5D Thinking Approach
- 3) **RNK-PHIL 544:** Reading Said Nursi Reading The Creation

The courses will be taught live via Zoom in 7 weeks starting from June 7th.

Who shall apply?

Anyone who is interested in an integrated approach to science, self, philosophy, education, and spirituality.

***Scholarship is available for eligible applicants.**

[CLICK HERE FOR MORE INFO](#)



www.5dthinking.org



Leading Instructors:

Prof. Alparslan Açıkgöç
Prof. Colin Turner
Prof. Necati Aydın
Prof. Abdulaziz Berghout

Guest Instructors:

Prof. Edward Moad
Prof. Yunus Çengel
Ms. Şükran Vahide
Ms. Nadine Kamal
Prof. İbrahim Özdemir
Prof. Mustafa Tuna
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Click on the image below to view the YouTube clip on the sixth topic of the 5D Thinking approach.



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