

THE 5D THINKING NEWSLETTER

A UNIQUE APPROACH TO READ THE UNIVERSE



Special read: Wolfgang Smith's book: **The Vertical Ascent**
by **Dr. Necati**

SNEAK PEAK OF WHAT'S INSIDE:

- "On Humans and Trees" by **Dr. Colin Turner**
- "The Book of the Universe" by **Said Nursi**
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Welcome to the twenty second edition of
The 5D Thinking Newsletter!

Dear Subscriber,

Welcome to the twenty-second edition of the 5D Thinking newsletter!

In this issue, you will find a summary of our concluding 5D Thinking chapter related to Earth and its Layers. You can also find Dr. Colin Turner's "On Humans and Trees" where he points out the similarities between humans and trees.

Dr. Necati Aydin's recently published book includes excerpts from Said Nursi, translated by Dr. Colin Turner, to prove the existence of God. In this issue, we selected for you the analogy titled as "The Author of the Book of the Universe".

Saba Irshad Ansar and Aisha Alowais applied the integration of knowledge approach to present their topics, "Sea Slimes" by the former, and "The Canvas Above" by the latter. We invite you to explore these topics and apply them on topics of your interest.

In this issue, Ms. Uzma Ahmed highlights the 5D Thinking activities during the month. This includes international collaborations and training.

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.

5D Thinking on the Earth and its Layers

*The colours of this world
Are coloured pieces of clay
What's the blessing of this world
But to give bread and take away?
-Rumi*

This chapter concludes the 5D Thinking workbook on Earth Sciences. We have learned that the uniqueness of Earth is not just about the conditions above. It also includes unique systems designed within the Earth. In this concluding chapter, we will explore how the Designer of our planet created a home for all living things in which nothing is lost nor gained. In fact, we will discover how, in our physical world, all that exists and all that occurs is subjected to three universal laws: transience, commonality of matter, and balance.

1. The Law of Transience and Love for Eternity

When we reflect on the dual nature of energy on our planet (its presence and absence), it suddenly becomes easier to give meaning to the joys and sorrows we experience in our daily lives. For example, when we realize that we have been blessed with good health, wealth, a loving family or an intelligent mind, we also realise that these 'gains' must have come from somewhere. Likewise, when we lose material wealth, health, or even loved ones, we can remember that these provisions have simply gone elsewhere for a limited period of time. In this way, we will not be worried about material objects and will accept the reality of temporary loss here on Earth. We can remind ourselves that nothing is permanently lost or gained. This is the meaning of the law of transience; nothing –good or bad- ultimately lasts forever.

2. The Commonality of Matter, Eliminating Prejudice and Appreciating Our Connection to the Planet

All matter is made of atoms in different combinations and that atoms are recycled from one form to another. For example, we learned that the carbon and nitrogen atoms that made up the physical body of a person a hundred years ago could be part of your own physical form today.

According to science, everything is composed of electrons, protons, and neutrons. In a pure form, these particles are identical. There is no difference between them. This means that essentially, we are all the same. No human being is superior to another by the colour of their skin, race or heritage. If we realize that we are all made of the same matter, all forms of prejudice become baseless.

3. Balance and Greed

The bear that eats ants as a source of fortification will be eaten by other ants when it dies. The volcanic ash that kills all living matter within its reach will eventually be utilised by the soil it buried underneath for revitalization, remineralization and for the growth of new living matter. There is justice and balance on the planet. The gains and losses experienced by nature in all of its forms are in a state of balance. Within this state of balance lies a reminder that the Maker of our Earth serves justice to all its inhabitants, regardless of shape, size or colour. This sense of justice is also a reminder of the oneness of our Creator, who provided everything in equal measure.

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

On Humans and Trees

Dr. Colin Turner

How similar we are, as humans, to our cousins, the trees. I say this as I look at one of the trees in our garden, which is dying and will soon be gone.

I say this with a tinge of sadness, of course, because, as a human, I am weak, and I do not accommodate death easily. I wish I could because death is everywhere, and there is nothing to fear. The tree doesn't seem to mind dying. It would seem, maybe, because it knows that its future is taken care of by the seeds it has produced.

How so? Well, the tree begins as a seed buried beneath the earth. For the seed to produce a shoot, which will become the tree trunk, the seed has to crack, and its shell has to open and 'die' so the shoot can emerge. Without the 'death' of the seed, the tree would have no future. Life and death, then, are complementary and dependent upon each other. Life is a process, and death is a process. And death is as sophisticated and harmonious a process as life.

The shoot that emerges from the tree grows up and out of the soil, pointing towards the heavens. At the same time, it sends down roots deep into the earth to give it stability and grounding. The tree has its 'feet' – the roots – in the soil, and it has its 'hands' – the branches – outstretched in the air, as though reaching upwards in prayer.

This is why I say that we humans resemble the trees, which are our cousins. Our roots are our feet, keeping us grounded quite literally on the earth from which we came. And our branches are our hands, which we raise to the heavens in prayer. If you look at a tree, you will see that its roots are a mirror image of its branches. If you look at a human body, you will see that the feet are a kind of mirror image of the hands. We, too, like the tree, are a bridge between heaven and earth: humankind is the place where the world of materiality – the earth – meets the world of spirituality or the heavens. Human being or tree, ultimately, the symbolism is the same. The only difference between us and our cousins, the trees, is that we can reflect all of God's beautiful Names rather than just a few.

And one day, like the seed of a tree, we will be buried beneath the earth. And one day, the seed of immortality within us will crack, and our shell will open, allowing the shoot of a tree of Tuba – or a tree of Zaqqum – to emerge...



The Author of the Book of the Universe

The paragraph below is an excerpt from Said Nursi's newly translated book, *Afterlife: Fact or Fallacy*. In this book, the author uses three analogies to prove the existence of God. In this issue, we share one of these marvelous analogies.

Consider a book in each word of which a minute calligraphy pen has inscribed the words of another book in its entirety, and in each letter of which the words of a magnificently structured poem have been written. Is it at all possible that such a book could be authorless? It is, quite clearly, impossible.

Similarly, this cosmos cannot be without its 'inscriber'; again, this is clearly beyond the bounds of possibility. For the cosmos is like a vast book. And each page of the cosmic book contains many other books. And each of the words of those books contains another book, and in each of its letters one finds a poem. The face of the earth is but a single page in this vast, cosmic book. And each tree on this earth is a word, and within each of those words one finds another book. So, see just how many books this page known as 'earth' contains! And every fruit on every tree is a letter, and every seed a dot. And in that dot, one finds the index of the whole cosmic tree, in all its vastness.

A book like this can have been written only by the pen of One who possesses unending glory, untold splendor, and unimaginable beauty. A book like this can have been penned only by an author who possesses infinite power and wisdom. Unless one is drunk with misguidance, to observe the cosmos in this way – as a vast book – will lead inevitably to faith, to belief in that All-Glorious Author.

Source: Said Nursi, *Afterlife: Fact or Fallacy?*, translated by Colin Turner



Sea Slimes

Saba Irshad Ansari

Imagine spending your holiday on a seashore. With the sun shining bright and a cool breeze sweeping past your hair as you walk carefree with no work stress, you spot a beautiful, almost transparent, slimy umbrella-like animal swimming, gliding smoothly just a few meters away. Well, that is a Jellyfish! They are beautiful, elegant, almost see-through marine animals resembling gelatinous umbrellas with long threads called tentacles attached to their bodies. They look so unreal that it feels like they are some mysterious creatures from a Disney movie. But watch out, be careful, don't you dare get in their way, lest you may experience an excruciating, sometimes deadly sting which is present in their tentacles. Let us explore some amazing facts about them.

Jellyfish is a common name given to the medusa-phase, a stage in the life cycle of some animals of the subphylum Medusozoa of the phylum Cnidaria. They are plankton, not fish.[i] They derive their name from their gelatinous body, which is sometimes colored, transparent, and luminescent. The transparent jelly-like umbrella bell is a hollow structure called mesoglea and is made up of 95% of water.[ii] They vary in shape and size. Their life cycle is very complicated. From larvae to polyps growing into ephyrae, reaching the medusa phase, which lasts only three to six months. Jellyfish pass through four life cycle stages which are far more complex than described here. They are invertebrates and don't have bones, brains, and hearts. Smaller jellyfish feed on zooplankton and algae, whereas large ones eat crustaceans and bigger aquatic animals. [iii] They use their mouth to eat food, discard waste and squirt out water to propel themselves. [iv] A group of jellyfish is called a "smack." [v] The Chironex fleckeri, also called the sea wasp, is one of the most lethal jellyfish for humans. [vi]

The wondrous design and appearance of the jellyfish have inspired scientists to develop a similar autonomous robotic known as RoboJelly. A RoboJelly is a bowl-shaped device clothed with a rubbery artificial skin resembling a jellyfish and moving like one. The information on the cited website reveals that Virginia Tech has collaborated with four universities on a multi-year five-million-dollar deal to bring the idea of an artificial jellyfish to life. They aim to mimic jellyfish in shape, size, weight, and motion so that the RoboJelly can be used as military aides, in monitoring the oceans and seas, and for cleaning purposes. [vii]



[i] Watson, Op. Cit.

[ii] Wikipedia contributors, *Jellyfish* (Jul 3, 2022). Accessed 04 Jul 2022, <https://en.wikipedia.org/w/index.php?title=Jellyfish&oldid=1096243892>

[iii] Stephanie Watson, *How Jellyfish Work?* (Apr 5, 2021) Accessed 04 July, 2022 from <https://animals.howstuffworks.com/marine-life/jellyfish.htm>

[iv] *Facts Just for Kids. Jellyfish Facts for Kids.* Accessed 04 Jul 2022 from <https://www.factsjustforkids.com/animal-facts/jellyfish-facts-for-kids/>

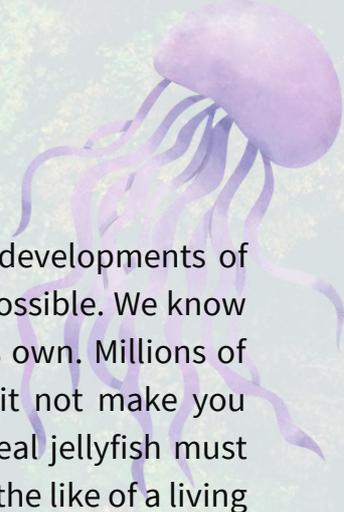
[v] Wikipedia

[vi] Ibid.

[vii] Off Grid Energy Independence, *Progress with Autonomous Robotic Jellyfish.* (Apr 1, 2013). Accessed 04 July 2022 from <https://www.offgridenergyindependence.com/articles/5304/progress-with-autonomous-robotic-jellyfish>

Sea Slimes

Saba Irshad Ansari



Massive teams are brilliantly observing the minute details, movements, and developments of jellyfish so that the robotic ones can be made as close to the original ones as possible. We know from this that an artificial jellyfish has to have a maker. It cannot occur on its own. Millions of dollars are being spent yearly to study and copy them mechanically. Does it not make you question the maker of the real jellyfish? Is it not reasonable to say that the real jellyfish must have a maker too? Even if all developers and scientists come together to create the like of a living jellyfish that grows and reproduces, do you think they will be able to do that with all of the artificial intelligence they have developed so far or in the future? Just as a random accident cannot in any way bring tools, machine parts, and instruction manual together and create a robotic jellyfish on its own, how is it possible for a random accident or chance to pull off cells, matter, etc., together and turn it into a living jellyfish? Talking of evolution, do you think a robotic jellyfish can evolve itself? Of course not. Then how can a real-life jellyfish evolve itself, in other words, create itself? For something to create itself, it needs first to exist, and if it exists already, why would it create itself? If random chance and nature are not responsible for creating these unique and elegant creatures, then who created them?

It is clear from the above discussion that jellyfish must be the creation of the one who is All-Wise (Al-Hakīm). Its creator must be the Best of Fashioners (Al-Muṣawwir), for He has crafted them with so much perfection and beauty that jellyfish seem almost unreal. The jellyfish is pointing to its Creator (Al-Khāliq), who has Absolute Knowledge (Al-`Aleem) of everything because only the One with absolute knowledge can create such amazing creatures. The tiny cells inside the jellyfish are interconnected. It is in connection with that one living cell that the single jellyfish has come into existence. So, this means that at the micro-level, someone extremely Powerful (al-Qādir) and the Owner of the Dominion (Mālik al-Mulk) controls those tiny cells inside the jellyfish as well. The fact that jellyfish is dependent upon other living and non-living things at large, like crustaceans, algae, water, sun, air, etc., for its existence proves that all of those things have also been created by that One (Al-Wāhid) and Unique (Al-Ahad) Sustainer (Al-Qayyūm) only.

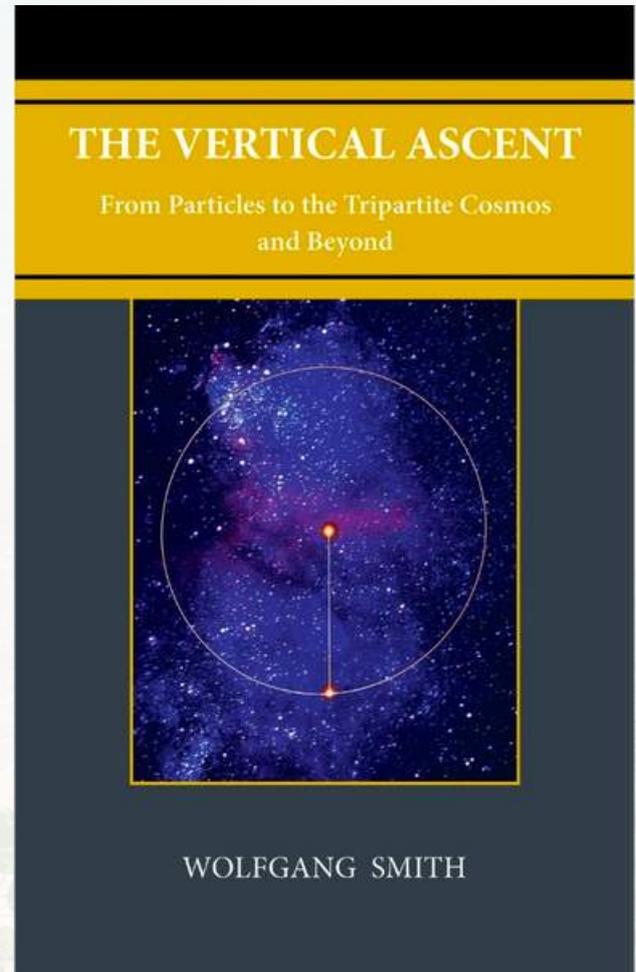
Do you not think the ocean would look incomplete if all jellyfish were removed? Apart from the benefits of jellyfish, they add to the magnificence of the surreal beauty of life underwater. They play an essential role in the food chain and the ecosystem. Their swimming ability is minimal; hence, they tend to flow with the ocean currents in the horizontal direction. This teaches us that we, too, shall flow with the tides of time without complaining and embrace the ups and downs of life. Jellyfish are indeed one of the Almighty's many bounties. Therefore, we should reflect (fikir) on them and take a moment to show our gratitude (shukr) to their Creator by remembering (dhikr) Him all the time. This will help us become kinder and more compassionate towards them and the rest of His creation because we now know that we are being watched over by a Supreme Being every second, which is Powerful enough to bring the entire universe to life in such perfect harmony.

Wolfgang Smith's book: *The Vertical Ascent*

Dr. Necati Aydin

As we presented in the previous issue, Wolfgang Smith is an unequivocally proven giant of science and philosophy. In this issue, we will review his most recent book: *The Vertical Ascent (VA): From Particles to the Tripartite Cosmos and Beyond* (2021).

Smith argues that the sole authority of science was shaken, if not destroyed, with Quantum physics in 1926. The measurement problem seriously threatens the dominant scientific understanding of reality. The Thomistic view of reality turns out to be wrong. First, as we dig deeper, scientists came up with something unusual instead of finding hard matter, simultaneously acting like particles and a wave. They almost do not exist. They had a kind of half-existence. They could be simultaneously in a state of existence and non-existence, just like Schrodinger's famous cat example.



“Defined in effect as “mass extended in space,” that renowned “matter”—touted by triumphant “materialists” as the substance out of which all things whatsoever are composed—turns out in truth to be no more than an imaginary “peg” for measurable attributes, such as mass and Spatio-temporal coordinates.” (VA) “And though it turns out that “between” the corporeal world and that “nothingness” there are atoms composed of protons, neutrons, and electrons—quantum particles which “half-exist” if you will—it has since become clear that continuing “downwards” one arrives at “depths” where not even phantom particles such as “quarks” are to be found” (VA)

Second, as we measured the Quantum particles, we came across nonlocality. It means that at the macro level, as we observe everything within a certain point in space, at the Quantum level, particles could be in more than one place at the same time. They behave as if they could be everywhere at the same time. Only we, as observers, measure them, the wave function collapses, and oblivious particles take a concrete form in space.

Third, as we study the universe, we see that the entire universe behaves like a whole, more than an aggregation of parts. Smith believes that “vertical causality derives from wholeness, whereas the horizontal derives from parts: and ontologically speaking, the whole has primacy over the parts.” (VA)

Wolfgang Smith's book: *The Vertical Ascent*

Dr. Necati Aydin

Smith argues that scientists could not end the enigma of the measurement problem despite collective efforts for nearly a century. That is because they need a new ontology. Materialist ontology does not go beyond the physical realm. Smith uses tripartite to define three realms, the circumference, the center point, and the intermediary. The circumference is the physical realm bound to both time and space. At the core, there is a soul not constrained by time and space. In between, other creatures are not bound by space but constrained by time. With three categories of beings, Smith brings another type of causation: vertical. Horizontal causation is what we observe in the physical realm. That is the material cause. In his terms, horizontal causation “operates “in time” by way of a Spatio-temporal process, and the “vertical” kind does not. But whereas it is generally assumed that horizontal causation covers the entire ground, the opposite has now come to light. Given that the primal substance is subject neither to space nor time, the absolute primacy of vertical causation is obvious from the start.” (VC)

Smith seems to agree with David Hume denying observed causation as a true cause. However, he thinks causation does exist. It is a fundamental reality. We know causation does exist because we could cause something through our actions. Since we have agency, we know that causation requires agency. Thus, horizontal causation in the physical realm is not a real cause because matter has no agency. God, who is beyond time and space, is the real cause behind apparent causation in the physical realm. Though Smith does not explicitly invoke God by name, he seems to mean God when he talks about “vertical causation.” He thinks the measurement problem reveals that there must be God who is in a different realm causing the quantum particles/waves to act as they do.

Causation is the leading cause for many people to deny or forget the Creator. That is because if we ascribe ongoing creative acts to material causes, we could only talk about them as a First Cause or if we observe miracles. Therefore, seeing many people lose faith as they explore this idea is not surprising. Smith refers to recent studies on sight to prove the existence of vertical causation. In his terms, “both visual and intellectual perception demands a supra-temporal act.” In other words, he argues, it is not possible to attribute sight to neural activities. Seeing is not a subjective mental construct in the mind. Instead, it is the experience of the self which experiences through the body. Smith calls it a corporal being. For that matter, what we experience in the corporal realm is as real as physical reality. However, the corporal realm could not be measured through physical measures. Instead, one needs to ascent from the physical to access the reality of the corporal realm.

Wolfgang Smith's book: *The Vertical Ascent*

Dr. Necati Aydin

Smith argues that we do not understand the true nature of sight if we only look at it through the lens of horizontal causation. Instead, “we must insist that this “seeing” is not, in fact, a “process,” but a vertical and therefore instantaneous act. As the expression goes, it is manifestly a question of “seeing the point”—and a “point” is to be seen “all at once” or not at all.” In his most recent book, Smith gives the sighting to the soul, which is bound to time but not space. Since the souls being in the different realms could be the source of vertical causation, not the matter. “Not only, thus, is that soul needed to “bind” the neurons in the visual cortex as noted before, but it is required to “bind” the entire organism and, in so doing, render it both living and sentient.” (VA)

As seeing is not from neurons, Smith argues that what the eyes see is not just matter. He talks about an apple as an example. He says there are two red apples. “There is the “red apple” we can perceive, hold in our hand, and bite into: the “corporeal apple,” I call it; and there is, in addition, the “physical apple,” made up of protons, neutrons, and electrons, or more generally, of “quantum stuff” howsoever conceived. And these two entities—though they occupy the same spatio-temporal locus—are manifestly not the same!” (VA)

Some Enlightenment philosophers, such as Kant, argue that we could never penetrate the ultimate reality in the universe. We could only experience phenomena, not noumena. Husserl disagrees, arguing that we could access noumena through the conscious self. That is self-evident intuitive knowledge. We do not need empirical evidence for that type of knowledge. As we know what it takes to cook delicious food, we also know what it takes to build the planet earth like a giant palace. That is because we know through the self the necessity of agency behind true/vertical causation. Smith invites scientists to be humble by accepting the limitation of their knowledge which is based on horizontal causation: “Why are there no scientists honest enough to admit that even the indexes of their chosen fields of expertise, much less the contents of those fields, lie infinitely beyond the scope of their vision?” (VA)

Smith points to two different ways of comprehending reality: sensible and intelligible. Thus, everything signifies something else to intelligent beings like us. Like Plato's prisoners, we shall find a way to connect shadows to the reality behind them. “The reality of the “visible” world—be it corporeal or subtle—may therefore be conceived, in both the Platonist and the Christian traditions, as inherently semantic: visible entities, thus, are fundamental signs signifying an intelligible referent.” (VA) “The visible world, the forms of which constitute the various symbolic signifiers, only possesses a deficient being, an image or manifestation of a world invisible and alone truly real, or at the very least, nearer to the unconditioned Source of being and truth.” (VA)

The Canvas Above

Aisha Alowais

The sky above you is a canvas on which many different scenes are painted. You open your eyes to a breathtaking sunrise and rest as the sun sets, casting its beautiful colors on the sky, resulting in a magnificent sunset. On some days, fluffy clumps of clouds adorn the sky, and on other days there is only gray sky leading to rainfall. On a cloud-clear day, far away from city lights, you would see sparkling jewels in the night sky. All of this happens in what we call the sky.

The sky refers to the area above the earth where clouds, the sun, and other objects and phenomena can be seen[1]. It is considered the region between the ground and outer space, thus distinct from outer space. In astronomy, the sky is also called the celestial sphere. The celestial sphere is conventionally divided into designated areas called constellations. Each constellation consists of a group of stars that form a pattern, often imagined as an object, animal, or mythical creature.

The sky is also defined as the upper atmosphere of Earth [2]. A trip from the surface of Earth to outer space would result in passing through five different layers, each with very different characteristics. The atmosphere is made up of gasses. Its main ingredient is nitrogen, but it also contains 21% oxygen and 1% percent water vapor. Traces of other gases like carbon monoxide and argon are part of the atmosphere too. These gases absorb the sun's ultraviolet rays and retain heat to keep the earth's surface relatively warm[3]. The five-dimensional thinking approach has previously explained the Earth's atmosphere [4].

We perceive the sky in blue because as sunlight enters the atmosphere, atoms and molecules of different gasses present in the air are designed to absorb the light. Then, through these molecules, light is re-emitted in all directions, resulting in "scattering of light"[5]—the scattering increases as the wavelength of light decreases. Since violet and blue light have the shortest wavelengths, blue light is scattered more than red light (longest wavelength), and the sky appears blue during the day. The light has to travel further through the Earth's atmosphere when the sun is low in the sky during sunrise and sunset. Thus, we do not see the blue light because it gets scattered away, while the red is not scattered very much, and hence, the sky appears red[6]. At times, the sky can be hazy, foggy, or even cloudy, blocking away sunlight. To simulate the sky and control its clearance along with the Sun's apparent movement, the idea of an artificial sky sparked and was then developed. Architects and lighting engineers needed to stimulate the sky luminance by which mode buildings could be measured for interior daylighting. Such invention is also used for teaching and research purposes.

[1] <https://dictionary.cambridge.org/dictionary/english/sky>

[2] <https://www.dictionary.com/browse/sky>

[3] <https://kidcourses.com/why-is-the-sky-blue/>

[4] <https://5dthinking.org/@5dthinkingteam/product/show/5d-thinking-on-the-earth-s-atmosphere>

[5] [https://stemlearning.in/what-is-scattering-of-](https://stemlearning.in/what-is-scattering-of-light/#:~:text=%E2%A6%81%20When%20sunlight%20enters%20the,known%20as%20Scattering%20of%20light)

[light/#:~:text=%E2%A6%81%20When%20sunlight%20enters%20the,known%20as%20Scattering%20of%20light](https://stemlearning.in/what-is-scattering-of-light/#:~:text=%E2%A6%81%20When%20sunlight%20enters%20the,known%20as%20Scattering%20of%20light)

[6] [https://www.rmg.co.uk/stories/topics/why-sky-](https://www.rmg.co.uk/stories/topics/why-sky-blue#:~:text=Violet%20and%20blue%20light%20have,further%20through%20the%20Earth's%20atmosphere.)

[blue#:~:text=Violet%20and%20blue%20light%20have,further%20through%20the%20Earth's%20atmosphere.](https://www.rmg.co.uk/stories/topics/why-sky-blue#:~:text=Violet%20and%20blue%20light%20have,further%20through%20the%20Earth's%20atmosphere.)

The Canvas Above

Aisha Allowais

The device of an artificial sky comes in different types: Mirror box, Reflectors, Virtual Dome, and Full Dome [1]. The first type consists of a luminous ceiling and mirrored walls that replicate uniform or overcast skies. The second is formed with a reflective opaque dome surface to reproduce uniform and non-uniform skies. It uses a reflective surface to illuminate sky distributions and evaluate daylighting on scale models placed on a rotatable tabletop. The third type replicates the sky vault with a scanning process for any time and location on earth. This type utilizes robotic and fine control systems. The fourth type, the Full Dome, replicates any sky distribution using dimmable luminaires. The simulation and obtaining daylighting metrics are performed through computers. The device can replicate direct sunlight at any global location when integrated with a heliodon. A heliodon is a device used for adjusting the angle between a flat surface and a beam of light to match the angle between a horizontal plane at a specific latitude and the solar beam.

An artificial sky requires skilled engineers and scientists to build and operate it. It also requires regular maintenance to ensure its endurance and longevity. On top of that, it costs much money. The sky, however, cannot be built by humans, nor does it need maintenance. It is also free of charge. Moreover, an artificial sky device cannot match the real beauty of sunrises and sunsets, nor can it even 'seem' infinite due to being bound by a dome-shaped room, unlike the real sky, which seems endless to the observer.

The invention of an artificial sky was developed for hundreds of years and culminated in the Full Dome type used today (see fig. 1). While each type operates differently, the most used ones rely on sensors, computers, a special kind of room, and many other accessories. [NA1] One use of such domes can be seen in the Villaggio mall in Doha (fig. 2), Qatar, and there is another one in Ibn Battuta Mall in Dubai, United Arab Emirates.

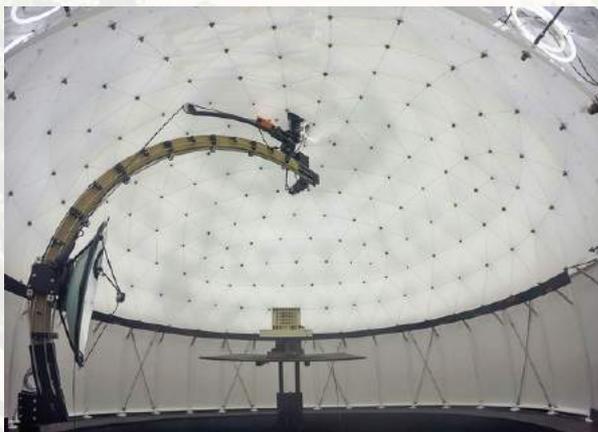


Fig.1. Artificial Sky Lab - Stuttgart Technology University of Applied Sciences.



Fig.2. Artificial Sky in Villaggio Mall.

Do you think an artificial sky can be built without sufficient knowledge of light and technology? Or is it possible even to expect the self-assembly of an artificial dome if we put all parts on the ground? If a kindergarten class was given a manual to follow, would they be able to set up an artificial sky? What do you think about energy? Can it assemble a dome? Can it program a computer to simulate an artificial sky? The answer is clearly no.

[1] https://en.wikipedia.org/wiki/Artificial_sky

The Canvas Above

Aisha Allowais

Just as the artificial sky technology requires humans to invent it, by definition, the sky necessitates that it has a Maker as well. It cannot come to be random. It is obvious that the sky is a billion times more elegant and complex than any comparable technology. This leads us to realize that the Maker of the sky must have infinite Knowledge, Power, and Wisdom.

The sky is not only a medium through which we see beautiful clouds and celestial bodies like the Sun, planets, and stars. It is a sign pointing to The One, a symbol indicating endless Divine Wisdom and Mercy. It reminds us that we belong to The One (Al-Wāhid) who is beyond the sky.

Looking closely, we understand that the sky is composed of different layers of the atmosphere. The constituents of atmospheric gases are found in hundreds of thousands of combinations in the atmosphere. Thus, we conclude that they are employed and set to work in the utmost orderliness by the hand of an All-Wise Creator (Al-Hakeem). The layers are designed to work by protecting planet Earth. From a further look, however, the sky comprising its different atmospheric layers necessitates the existence of the Sun for it to be daylight. It also requires the rotation of the Earth along with its tilt, gravity, the solar system, and the entire universe. If we do not accept the Creator, we have to believe one of the followings: all components of the atmosphere and the sun and stars have consciousness. They know us and care about our needs. They work together to give us such an amazing sky. Or we must believe that it is just a random occurrence. Anyone person with little knowledge of artificial domes would reject both options.

Thus, it is evident that the Creator of the sky is the creator of the atmosphere and the tiny particles making up elements. He is also the Creator of the Sun and living beings on planet Earth who depend on the presence of the sky, sun, and the entire universe. Indeed, He is the Exalter (Al-Rāfi') who raised the Sky and all other celestial bodies. He is the Most-Powerful (Al-Qawī) who holds massive objects and humanity in its place in the universe. He surely is The Only One (Al-Ahad) who created everything.

We often take the sky for granted. Have you ever wondered what could happen if we had no sky? There would be no atmosphere, and hence Earth would be at risk. There would also be no light scattering; thus, the medium above us would be black. The sky could have been red like fire if the wavelength of red was shorter than that of blue. Thus, blue sky is not accidental. It is a special gift.

Indeed, the sky is a precious gift from the True Bestower of Bounties. We must show appreciation to Him through remembrance, reflection, and gratitude. Remembrance is realizing that there is a Powerful creator of the sky and its sophisticated constituents, reflection is perceiving the sky as a valuable provision from the Most Kind, and gratitude is thanking for such a gift.

The sky is an excellent example of a leader who works collaboratively with others. The sky reminds us that we are all looking at the same sky as we look at it, thereby teaching us that we all belong to One creator. The sky also reminds us that the prophets, our ancestors, and all beings shared the same sky, thus connecting us all through the factor of time. Moreover, the sky is designed to scatter light, teaching us that we should spread light, good, and peace to everyone. Through the canvas above, we see beauty. Thus, we shall be like that canvas and reflect the beauty of the soul wherever we go.

5D Training Activities in November

Uzma Ahmed

In November, we had the opportunity to present our 5D thinking Model to two international organizations, Trellis and WISE. The participants all gave excellent feedback and saw it as a workable Model. The word is spreading, and interest is growing. So all the more reason to work on the pilot program to test the model in the classroom setting.

This month, two schools that will be undertaking the pilot study for the Model undertook additional training, studying many topics from their science textbooks using the 5D approach. In the first step, they identified secular terminology from their textbooks and understood the hidden message of secular ideology. Then they learned how to find appropriate analogies and derive critical thinking questions. They got to grips with the dimensions and produced some excellent material.

Like any good teacher, they were full of creative ideas and suggested additional content and approaches to make the lessons fun and interactive.

We are excited to announce that the 5D-inspired Hidayah Nursery is also under construction in London. It is a project of Mrs. Fozia Reddy, an educationist and parenting coach. The nursery will apply the 5D Model and give us a good indication of how to apply the methodology to younger children.

**Integration of Knowledge
through 5D Thinking Approach**

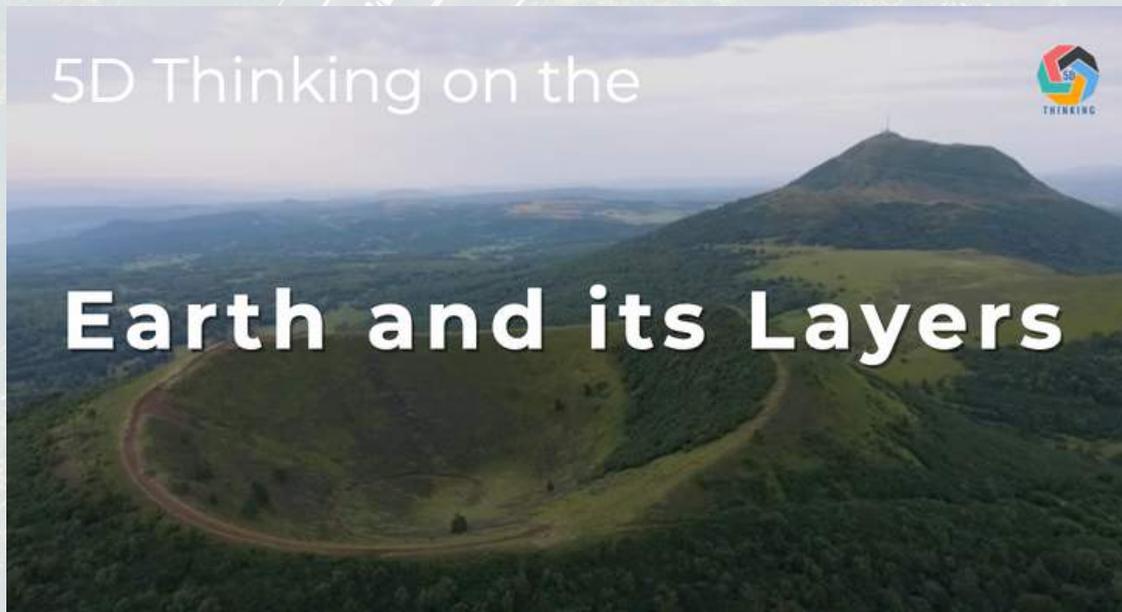
Session 3

**WHAT of
5D Thinking Approach**

Necati Aydin, Ph.D.
dr.necatiaydin@gmail.com

necati aydin
TA-Aisha
Hussein Rassool
Syeda Amina
Sharmin Sadequee
Kristina Urullu
Sarah Sallam- Egypt

Click on the image below to view the YouTube clip on Earth and its layers from the 5D Thinking approach.



5D Thinking Newsletter Team

Executive Director: Necati Aydin

Content Editor: Nadine Kamal

Content Editor: Uzma Ahmed

Media Editor: Aisha Alowais

Graphic Designer: Berfinnur Aydin

Cartoonist: Fatma Zehra

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