



# Energy 4 Life Podcast

## Morphic Resonance with Rupert Sheldrake, PhD

00:00:50	Introducing Rupert Sheldrake, PhD
00:02:50	The problem with the current biological model
00:05:40	Do information fields act as a control system?
00:08:20	How are morphogenetic fields organized?
00:11:00	How does the nervous system work?
00:13:00	What happens in the case of spontaneous healing?
00:16:00	What should change within medicine and biology?
00:19:30	Thoughts vs. placebo effect
00:20:50	The fascinating part of morphogenetic fields

Harry Massey:

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Welcome to today's a Supercharged Podcast. Now today, we're going to be basically meeting and talking to a highly respected British biologist, who was ranked as among the top 100 global thought leaders, and is renowned for being a scientist that bridges science to spirituality. His name, duh, duh, la, duh, da, da: Dr. Rupert Sheldrake. Now, if you're interested in science behind holistic approach to wellbeing, and how fields of energy and information are influencing our health, then you won't want to miss today's podcast. Now, professor Sheldrake's breadth of work at Cambridge University is vast, but my interest in speaking to him was particularly around his theory of morphic resonance. That is, morphic, or fields of information, reverberate and exchange information within a universal life force. Now, morphic fields help to explain embryology, biological development, habits, instincts, telepathy, and interestingly, have an inherent memory. They tune into influences from the past. So his fascinating scientific work has chimed with much of our work in bioenergetics. Professor Sheldrake is a scientist who is always pushing the envelope and expanding our scientific view of the world. His controversial TED Talk, The Science Delusion, was banned by TED TV, then was re-uploaded, and now has over 1.5 million views. Now he's the author of more than 85 scientific papers and 14 books. He studied natural sciences as well as biochemistry at Cambridge University, as well as philosophy and history of science at Harvard. He was also the Director of Studies in biochemistry and cell biology at Cambridge. In his book, The Science Delusion, which there's a lot of science delusion, he examines the 10 dogmas of modern science and shows how they can be turned into questions that open up new vistas of scientific possibility. This received The Book of the Year Award from the British Scientific and Medical Network, and his brilliance has led him to acquire far reaching credentials, from developing a new cropping systems in India, to researching cell biology, from studying telepathy and other unexplained human and animal phenomena with backing by Cambridge



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University. Now having such an amazing overview of many areas of science and the big questions of our time, and being the scientist behind the theory of morphic resonance, he's a fascinating man that I just had to meet, especially to ask him about what's going on with fields of information. I wanted to hear his scientific take on how and why fields operate above and beyond the biochemical level. So a few years back, I interviewed him for The Living Matrix movie. I started off by asking him what he thinks is the main problem with the current biological model.

Rupert Sheldrake:

The fields of our own body is within and around the body. There's an overall field for the whole body, and then there's subsidiary fields, sort of modular fields, for arms, legs, and the different organs. Normally, the fields of the body and the body itself coincide. The field is within and around my body, just like a magnetic field's within and around a magnet. But there's one situation in which the field and the body can actually be separated, and that's in the case where people lose a limb or another organ. Most people who've had a limb, an arm or a leg, amputated, have a phantom limb. And the phantom feels real for the person who has it. If they've got a missing arm, it feels as if the arm is still there. They can move it around, they have sensations in it, sometimes pain. So the limb feels real, and it seems to be where the arm is, but it's not materially there. What's going on? The conventional view is that the phantom limb is an illusion produced inside the brain. It's all in the head, and it just seems to be out there, but it's actually an illusion produced in the brain. I think the phantom limb is the field is a missing limb, and it's just where it seems to be. It's right there where the arm was and where the person feels it. So here's a way we can actually look, even test, this field theory. Is there something there, an invisible field, or isn't there? I've actually been doing very simple experiments on this, and how they work is that we have an amputee on one side of a door. We mark the door in six ... an opaque door, an ordinary wooden door's fine. We mark six areas, one, two, three, four, five, six. Then on one side of the door when it's closed, my assistant throws a dice to pick a random number between one and six. The amputee pushes their phantom arm through ... Say they push it through panel four. They push it through the door. Because it's a phantom, it goes through a solid object. On the other side of the door, we now have a door with six panels. One's got a phantom arm sticking through, the others haven't. We then ask people, who are practiced in using subtle energy medicines of various kinds, to tell us where the phantom arm is. And some people can do this out above chance levels. We haven't yet worked with people who are experienced with working with phantom limbs. Some practitioners of therapeutic touch actually specialize in massaging phantom limbs. They'd be great people to try in this test. But here's a simple way in which we can actually see if these are detectable under blind experimental conditions.

Harry:

So, are information fields a control system?



Rupert: Morphogenetic fields, or more generally, fields of information, yes, are control systems over and above the molecular level, or the biochemical level. They're systems that organize the Body. They organize the developing organism. Plants have them too. All animals have them. They maintain the form of the body. They help bodies to recover from disease or damage. They underlie regeneration for example. And I think that we really need a field-based model of the body if we're ever going to be able to integrate different forms of healing or medicine into a coherent understanding. The other important thing about these fields, the morphogenetic fields, is that they have a memory. My own hypothesis is that morphogenetic fields have an inherent memory given by a process I call "morphic resonance." Morphic resonance is the influence of similar things on subsequent similar things across time or space. And it means each organism draws on a collective memory of the species, and in turn contributes to it. So the body, the field of the body, draws on a kind of memory of bodies in the past, of people in the past with healthy bodies. And there's this sort of built in memory that helps organize the growth of the embryo and maintain the strength and health of the body. So that's the other key feature of these fields. They have this memory, they evolve, and everything in the living world evolves. And I think it's able to evolve because these fields have a memory. And these fields make it much easier to understand why we are as we are. If you just look at the molecular level, The Human Genome Project has revealed that we have about 25,000 genes, far fewer than they originally expected. The Chimpanzee Genome Project has now sequenced the entire chimpanzee genome, and their genome is virtually the same as ours. They've got the same kinds of proteins, the same kind of genes. You can hardly tell the difference. Yet there's an obvious difference, and if you can't explain it in terms of genes, what can you explain it in terms of? And the answer is, I think, morphogenetic fields. Just as you can build two different buildings with the same bricks and cement if you have two different plans, you can build different organisms with different fields, even if the constituent molecules are very similar, as they are in humans and chimpanzees.

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Harry: So how are morphogenetic fields organized, and is there a sense of multiple possibilities, like in quantum theory?

Rupert: Morphogenetic fields are probability structures. They're a bit like quantum fields in the sense they are fields of probability. How they work is by imposing patterns on otherwise indeterminate processes. We now know that every aspect of nature, except for a few manmade machines, is pretty well indeterminate the quantum level, and also at the level of nerve cells and ordinary cells. There's a high level of indeterminism in everything. Things could go one way or another way. There's lots of things that could happen. But of the many things that could happen, the morphogenetic field imposes a pattern restricting what happens to impose a pattern on the system under its influence. So they bring about order out of what would otherwise be chaos or randomness. So I think that's how they work, and they're very much in tune



[00:11:00] with the spirit of quantum theory, but they're not the same thing as quantum fields of atoms. To try and reduce everything to the quantum theory of atoms would be another kind of reductionism. And I think quantum theory tells us that nature has an indeterminate, probabilistic field-based way of organizing itself. And these fields are fields at higher levels of organism, similar in nature to quantum fields, but operating at different levels of organization. There's a hierarchy of fields organizing our bodies. There's the field of the whole body, there's the fields of the organs, and then the fields of the tissues, and then the fields of the cells within those. And we, as individuals, are part of larger fields. And the most obvious level of that is the social group. Human beings are social animals, like termites, ants, wolves, starlings. There's countless social species in nature. We're not unique in being social. But all social species have the feature that the individuals work within groups and have to be coordinated within the group in one way or another. And I think the organization of social groups, in all animals, including human beings ... Of course, we're all part of the earth. The earth itself has a field, and our social groups live in ecosystems, which have fields at higher levels than ours. And the morphic field of the earth, the organizing field of the earth, is part of the solar system, and that's part of the galaxy. So at every level we look, there are higher level organizing fields.

Harry: Now, as the nervous system is such an intrinsic part of our energy, next I asked the professor, "So how does the nervous system work, and what about electrical activity coming from the brain, and how does it all int-"

Rupert: Well, what brain scanning and electrophysiology show about the brain is that what's going on in the complex patterns of electrical activity, in when you see something or say something, or whatever you do, the different parts of the brain become active. But it's not individual cells, it's regions of the brain. And what happens in the different regions of the brain has to be integrated. And most physiologists think that happens through these waves of electrical activity that sweep through our brains, integrating the patterns in different regions. What's going on in brains, a complex electromagnetic patterns of activity. It's not just a kind of granular affair of little cells here and there. The integration depends on global patterns of electrical activity, which you can actually measure with electroencephalographs, and which you can actually visualize the regions of activity with brain scans. So the electromagnetic fields are working on and through the brain. They're produced by it and in turn act back upon it. But I think those fields are themselves organized by morphic fields, which are the organizing fields of mental activity, instinctive behavior, and so on. So the electromagnetic fields are the interface between the nervous system and the organizing fields of behavior, which I call morphic fields. Those two have an inherent memory. The morphic fields of behavior have an inherent memory. Each species, each individual, inherits a collective memory, and draws upon it, and contributes to it. So there's far more to the activity of the mind than simply the nervous system and the brain.

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Harry: What about cases of spontaneous remission or healing? What's going on?

Rupert: All animals and plants have an ability to heal and regenerate. And after all, living organisms have existed on this earth for at least 2 billion years, and modern medicine has existed for what? A century. So the human beings existed for a very long time and survived without doctors, hospitals, modern medical systems, and so forth, pharmaceutical companies. There's an inherent healing capacity in all living beings, which has enabled all living beings to survive. I think that in understanding what's happening in healing with people today, we have to remember that background. The background is that living organisms have an astonishing self-healing capacity. That's why they've survived all this time. They don't all heal themselves all the time, obviously, and even human beings with modern medicine don't live forever. So there's limits to their self-healing capacity, but that is the basis, the underlying basis of healing. And various medical methods, and drugs, and all medical systems in the end rely on the body's own healing abilities. Now these can be blocked or inhibited in various ways. They can be blocked or inhibited through competing fields of diseases, competing for control of parts of our body as kind of competition between fields there. They can also be influenced by our beliefs, our attitudes. The well-known phenomenon, to take an extreme case of a voodoo death, where somebody believes they've been cursed by a voodoo doctor, and they actually die. This is the power of belief is quite phenomenal in affecting us both for good and for ill. And the fact that the power of belief is so strong, and recognized by conventional medicine in the placebo effect ... When people visit healers or have remarkable spontaneous remissions, what must be going on, I think, is that their natural healing abilities are being released from inhibition. They're somehow being empowered for the healing qualities of their own body working through the morphogenetic fields to come into full strength and enable them to recover from whatever it is that's affecting them. So I don't see these miraculous changes as being something imposed from outside, except in so far as the influence from outside is removing an inhibition and empowering the body's normal healing abilities to work at full strength.

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Harry: So what else would the professor like to see change within medicine and biology?

Rupert: I think the way forward for medicine is to have an integrative model. I'm a scientist, so I think in terms of theories, and models, and so on, to bring together these very different systems of healing, that at the moment run in parallel with each other. We've got official mechanistic medicine, and then excluded from official institutions of medicine, we have a whole range of alternative healing methods. Some of them traditional, like Chinese acupuncture, some more recent, like homeopathy, some physical, like chiropraxis, and some based on faith healings, a whole range of different methods. And at the moment, they all have their own theories, their own practitioners, and they're in separate compartments. The way forward is surely



to integrate these and have an integrative health service in countries, like Britain, that have socialized medicine, or integrative health care in countries that don't. And as a unifying model for these, I think, a field model of health and healing is the way to go. That, I think, will be the best way forward. In fact, I think it's the only way forward because the present system just can't work, if only for economic reasons. So we have to learn from other cultures, from other traditions, from the observations of all the different kinds of healers that are working in our own cultures at the moment. We have to take the best of modern science and use it to integrate what's going on. And as regards medical research, I think what we need there is to move towards theory-free outcome trials. What we need to do is just find out what works. At the moment, in most countries, only the things that fit within the standard mechanistic model get funded for research. Others are excluded. If someone's sick, they don't want to know whether Pill X works better than a placebo in a double blind trial. What they want to know is what's the best kind of treatment? If I've got lower back pain, I'd like to know whether it was better for me to go to a physiotherapist, an acupuncturist, a craniosacral osteopath, a homeopath, a naturopath, a color therapist, an aroma therapist. There's so many people who have cures to offer. And an outcome study would have people who've got low back pain, or cold sores, or migraine headaches, or any number of other common conditions, treated by ... Some would be allocated at random to different therapists. One simply finds out who gets better, what works best. Maybe they all work. Maybe some work better than others. Say homeopathy worked better than others for cold sores. Then the conventional people would say, "Well, that's just because it gives a bigger placebo effect." To which I'd say, "Okay, well, maybe it does, but all that matters is that the person's got better. Explain it how you will." The placebo effect is really another way of talking about the body's self-healing capacity. And anything that unleashes more of that is going to be a better system. The only way we can find out is by trying on the level playing field, and seeing what works for what conditions.

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Harry: And so how do we explain the connection between information from thoughts or beliefs, and the placebo effect? And how does that relate to what we know about fields?

Rupert: I don't do medical research, and I don't know how one can explain the effects of different information inputs, or tease them apart from the placebo effect. It seems to me the information, or belief, or positive thoughts, or whatever that goes into a healing process, acts on the body's own healing capacity. And some people would say almost by definition that's a placebo effect. But I think most conventional medicine works through a placebo effect too by that same definition. To find out exactly how these different systems work, I think, is a task for the future. I think the first thing we have to do is find out what does work on the kind of level playing field comparison. I think we need then a theoretical model that enables us to integrate these different forms of medicine, and then I



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think we might be able to find out more about the details of how the different ones work.

Harry:

So, what's so fascinating about the idea of morphogenetic fields is really, in our terms, they are basically a field of information, and basically that is able to give all of the instruction for tissue to be able to build. It's able to give all the instruction to an embryo to sort of build out and guide, because ultimately, when you're looking within the body, it's pretty interesting, or let's say you're looking within a cell, you have a cell. Within the cell, there is a lot of structured water. Within there, you have your whole genetic mechanisms, and as genes split, they go off to, I think, basically make repair proteins, or proteins to grow of a bit of tissue in the body. But really the question that often isn't asked is, "Okay, well if there's only water around, if there's only water around the gene, there must be some mechanism, or what is the information or communication mechanism that is going through the water, and then making water molecules basically nudge, and then nudge mechanically the bits of DNA, to then go and make all of these proteins?" And that's really where information fields, or in Rupert Sheldrake's case, morphogenetic fields start to get an answer. So I think it's fascinating. This idea's been around more than 100 years, because Sheldrake picked it off a French person, who, I think, he wrote a book 100 plus years ago. And then obviously, you can go way, way back into Chinese medicine, Chi, and all the sort of versions of words for fields that feel a bit discouraged today. But yet, they have sort of new evolutions in modern day language. Anyway, if you want to check out our latest from Rupert Sheldrake, you can find him at [sheldrake.org](http://sheldrake.org). And you might also want to check out his latest book, *Ways to Go Beyond, and Why They Work*, about spiritual practices, just released in January, 2019. If you haven't tried out bioenergetics for yourself, I really would recommend. Or if you're inclined, just please go and see your practitioner, so you can see them remotely or in person just through the NES Health website. And of course, if you are a practitioner or you're thinking about becoming one, then we have this amazing bioenergetic health coaching course on the Institute Bioenergetics website, or if you're already a qualified practitioner, you can do a trial of the system, again, just [neshealth.com](http://neshealth.com). So look forward to speaking to you next time, and hope you're all excited about the Energy 4 Life For Life Conference later in the year. Bye.

