



## Evaluating Channeled Guidance

*"As to whether psychic information is from those who have attuned themselves to the influences that are even in the material world, or to that force or source which has been sent or given in Creative Forces that are constructive in the experiences of others, may only be judged by the application of same in the experience of the individual."*

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*"For truth is a growing experience in the hearts and the minds of individuals as they apply those tenets of the law in their individual experience."*

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**W**e may be stymied by a problem or a choice confronting us. Seeking channeled guidance, from ourselves or others, expresses a desire for increased consciousness, or awareness. All knowledge is within, Cayce reminds us, but it often doesn't seem that way—we aren't aware of what to do, to choose or to decide.

Cayce indicated we are capable of channeling the information ourselves. All that is required is that we make the necessary effort. Besides effort, there are certain other requirements needed to create an ideal channeling situation: Having a genuine need to know, making the necessary attunement, and having the ability and the intention to put

the guidance into service seemed to be the main ingredients to receiving a helping hand through channeled sources of inspiration.

When the student is ready, the teacher (whether an inner teacher or an external one) will appear, but not before. Readiness involves both the person's ability to recognize guidance and to be able to apply it. When Cayce emphasizes that all guidance comes from within, he's not just saying that it's "best" to seek from within, but that there is no way to avoid it, ultimately.

Ultimately, we have to be our own channels of guidance, even when we seek assistance from others. As we learn to use our own channels—intuition, dreams, inspirational writing, and other means—we may nevertheless find it helpful to consult a professional intuitive, a psychic who channels guidance for others. Yet to actually gain anything from such a psychic reading requires responding to the deep resonance from within as we listen, in order to recognize what may be true. Thus we touch deeper knowledge within ourselves.

Getting guidance from someone else's psychic channeling can thus help you recognize your own psychic ability. Interacting with a trance channel can also be good preparation for doing your own trance channeling.

Whether we are dealing with psychic guidance channeled from another person, or material that we channel for ourselves, we nevertheless have to learn how to evaluate that guidance. The advice Cayce gave on this subject applies to both situations. As we'll see, learning to evaluate channeled guidance is actually part of the process of channeling.

## Cayce's Guidance Heuristic

Heuristics refer to certain methods of discovery. A heuristic method based on the assumption that *there is no perfect, absolute truth*, only better and more workable approximations to it. Cayce's method of discovery, although oriented toward psychic awareness, is universal in its nature. One expression of his heuristic is, "pray hard, as if everything depended on God, but work hard, as if everything depended on you!"

The psychiatrist Carl Jung frequently noted that the unconscious

seemed to produce its best results when the person had exhausted all conscious avenues of exploration and progress. He presented cases of people whose dreams, previously full of insights and helpful hints, dried up when the person became passive, relying exclusively on the dreams for help, but without making any personal effort.

Cayce's method parallels Jung's observations. You need to do your best with what you have available, and then more will be given. *Priming the pump with your own best efforts begins the channeling cycle.*

Cayce's guidance heuristic includes a complete, full cycle of the discovery process, similar to the well known sequence of creative problem solving: questioning, perspiration and research, incubation, inspiration, further perspiration in the testing and application; then more questioning, perspiration and research, incubation, and so on.

Getting guidance is like creative problem solving. Only a piece of the solution, a tentative or partial answer is available at first, or the details of a solution need to be ironed out. Cayce's *most important principle* is that if that little bit of guidance is *tested*, evaluated by being put into practice, further guidance will be forthcoming down the line. Cayce often suggested *to do what you know to do*, to do your best to apply what you do have, and *more would be given later*. It's a variation on Cayce's Law, "in the application comes the awareness." This approach, based upon successive approximations to the final solution, is the guidance heuristic that Cayce advocated, regardless of the source of guidance, whether from one's own dreams or from a psychic adviser.

## What Is the Question?

Identifying the appropriate question is very important, as the question will influence the answer. To stimulate your dreams to answer a question, it's important that the question be worked on. I have studied people's reactions to answers that they have received from psychics and have found a common reaction to be, "oh, I wish I had given more thought to my question." A vague question may result in a general answer. A good question needs to be specifically addressed to what you really need to know. As Cayce repeatedly pointed out, it's the desire of the seeker, the particular quality of the vibrational pattern of the need

to know, that stimulates and focuses the energy from which the guidance is created.

Sometimes you don't know what you need to know. There is no question at first, just a problem, a sense of unease, difficulty or pain. By yourself, or with the help of a good listener, it's possible to start with the felt sense of frustration, or conflict, to determine what is needed by way of guidance. Perhaps the process would begin simply by a statement of the facts: "I'm very dissatisfied with . . . and I want to know what to do about it." It helps to get more specific: what exactly is bothering you and why? What are you seeking in a solution? What are your goals, what are your constraints?

As you form a question, *try answering it yourself* to see if the question is one you really need answered. Have you first studied all the relevant information? Before seeing a psychic adviser, try using the method of inspirational writing and write out a dialogue between the questioning part of yourself and that part of yourself that has answers. It's a good way to find out what aspects of the question you already have answers to and what aspects form the real meat of the question.

Clearly, such a process of clarification implies that to get good guidance, you have to do your homework. Part of that homework entails doing one's utmost to solve the problem oneself, until one's own efforts have reached their maximum effect.

## **Ideals and Purposes**

When it comes to evaluating guidance, especially the results of applying the guidance, the outcomes that do result will ultimately be compared with the original purpose or intention. You may come to appreciate the adage, "be careful what you pray for, you'll probably get it!"

A purpose is an intention and is something that can be fulfilled by one or many goals, or outcomes. Thinking about possibly satisfying outcomes helps clarify the purpose. It's not always possible or necessary to be able to specify, in advance, an example of an outcome that would fulfill the purpose, but trying to do so can clarify what it is that you want to accomplish.

On a number of occasions in the writing of this book, I have sought to channel guidance or inspiration. A frequent reason was feeling stuck on how to present the material. The surface feeling was frustration, not being able to proceed with my work. On the surface, what I wanted was a way to proceed, to know what to say, how to say it—on the surface that was my purpose.

It was easy to get suggestions from others on how to present the ideas. Hearing these suggestions and noticing my reactions helped me clarify in my own mind what my purpose really was. It wasn't simply to get on with the writing, for example, but to clearly express my viewpoint. As it often turned out, I had to back up from my initial question of "how shall I say it?" to consider another question, "what do I really understand? what is my viewpoint? What am I really trying to say?" Here the clarification of the purpose had an effect on the reformulation of the question.

Values are important, and need to be considered carefully in preparing for guidance. Here is where Cayce's emphasis on ideals comes into play. Ideals exert an influence on the patterning of the channeled guidance, as in the sense of a "guiding star." Giving consideration to ideals needs to be a top priority in seeking guidance, not only because of the importance of aligning our purpose with our values, but because of the quality of the energy that's activated. The ideal determines the pattern of creative energy that gives form to the guidance obtained. We can't underplay its importance.

In my own case, following Cayce's advice, I began with a verbal statement of my ideal: "Truth is beauty." Focusing on the feeling behind this statement, I allowed an image to come to me. It was of a crystal bell that sang out clearly when struck, creating in the listener a profound experience of beautiful truth. I found some music that expressed that ideal, some Bach cello suites whose exquisite patterns had a strong emotional effect upon me. Later, as I imagined that the bell's beautiful tone arose less from its exquisite perfection than from its love—its willingness to be struck and give freely of its sound, I switched to a Mozart requiem, choral music whose emotional style more closely approximated the flowing feeling of my new image of an ideal channel.

As Cayce suggested, I contemplated these reminders of the ideal,

resonating with their spirit. In such a manner, I was allowing this ideal to pattern the energy that was active behind my search for guidance on how to write about some topic within this book. Not that I should expect to write that clearly, that freely, for I would never finish, but it served as a guiding image.

You can well spend as much time contemplating the ideal you want to govern the guidance as you spend formulating the question. I've often found that simply meditating briefly on the ideal resolves my problem. That simple act of attunement, creating a resonance with the creative energies patterned by the ideal, often provides an immediate channel of inspiration. If not, when presenting the question to another psychic, the time spent contemplating the ideal has a tremendous effect on the quality of the channeling received from that person.

## Consider the Source

In his psychic discourses on responding to channeled guidance, Cayce often stressed considering the possible sources of the information (see Figure 33). He pointed to several distinct sources: desire, expectations, the subconscious, as well as universal awareness.

As a source of guidance, desire operates in wishful thinking, for example, giving us what we want to be true. Either hopes or fears can be confirmed by the operation of desire in the guidance process. Desire often affects how we interpret our dreams. It's easy to see our hopes and fears in our dreams, as they are a major basis of our dreams' vocabulary. Because desire is such a ubiquitous influence on our interpretations of any form of guidance, Cayce's last step in the process—testing an application in practice—is quite important.

Expectancy operates through the imagination, where an answer is created simply from the pattern of the question. It's like a child who, when forced to answer a question where no answer is known, will make up an answer that seems to fit what is expected by the question. Here the imagination, which otherwise can be a channel of resonance to patterns of psychic awareness, becomes a willing servant to expectations. Hypnosis, by the way, helps grease the wheels of this

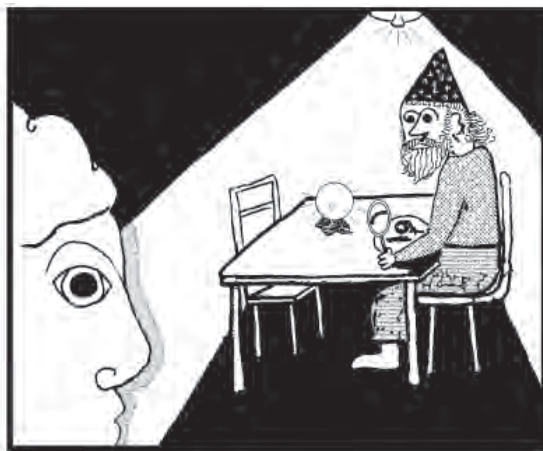


Figure 33  
Questioning the Source

misleading process, as you'll see in the next chapter when you learn about the "channeling of Socrates."

Trance channels, therefore, can be quite susceptible to fulfilling your expectations. Asked a question, an answer may not be forthcoming. If the pressure is strong to perform, perhaps because their abilities are in question or the seeker is desperate, an answer may be simply unintentionally invented, based upon the expectations contained in the answer. On the other hand, if a psychic responds with a remark like, "I'm not able to get anything on this question," it's a good sign that the psychic is mindful of the psychic process and has integrity about it.

The subconscious itself is a very common source of guidance. Your personal subconscious contains a host of motivations, strivings, memories, unfinished business and seeds of possible futures. Remember that Cayce has pointed out that all subconscious minds are connected. Thus your own subconscious mind, the subconscious of another person who may be channeling psychic information for you, as well as the subconscious of others, living and dead, may contribute to answers received. Since we are often ignorant of the contents of our personal portion of the subconscious, having something from your own subconscious brought into conscious awareness can have such a quality

of revelation about it that it feels like it must be true. That in itself can be deceptive.

In my first psychic reading, for example, over fifteen years ago, the psychic and I sat together in meditation and then she began speaking. It seemed as if she were speaking from within me, as if her words were coming from inside me. Today, I can recognize that experience as a telepathic link-up between people in a hypnotic state of awareness, the subconscious of each in direct contact and communication with the other. When it was over I had the impression that in her reading, she had somehow reached inside me and pulled the information out. It was both a physical and an emotional sensation, as if my entire body had been permeated with awareness, and then something had been released into consciousness. There was a feeling of familiarity to much that she said, as if I recognized the truth of it—the emotional tone of what she said rang true as it matched something within me. Clearly she wasn't simply reciting facts, she was addressing me, an innermost me, in a tone that suggested deep familiarity.

Later, in listening to the tape recording of our session, I also noted a correspondence between some of the “facts” she told me and certain of my dreams and fantasy images. The psychic said she saw me standing on a beach, wearing a flowered shirt, and surrounded by palm trees. She said I would move to Hawaii. I had recently had a dream of a scene very similar to her vision. I wondered at her prophesy. Within a couple of years, the psychic proved correct. I left the academic life of an Ivy League university and moved to Virginia Beach. What initially drew me there was the A.R.E., but what really captured my heart was the beach scene itself: the colorfully painted vans with surf boards hanging out and the people wearing t-shirts with various designs printed on the front, the recreational, outdoor atmosphere that contrasted so strongly with the intellectual atmosphere of the Ivy League scene. Although there were no palm trees in Virginia Beach, it nevertheless reminded me of my childhood home in San Diego. One day I found myself on the beach in a flowered shirt and I recalled the psychic's prediction.

Looking back at this sequence years later, however, it seems to me that the psychic had indeed “read” images that were in my subconscious, images that were influencing the shaping of my future. By treating them



as objective realities, she didn't encourage me to become more understanding of these images, but indirectly enabled me to become more compelled by them. Had I interpreted my own dream to reflect a psychological atmosphere, a more casual, playful, lush and creative tone than had been my usual mood in the Ivy League academic situation I had inhabited at the time, I might have responded differently to the psychic's "prediction." Years later I gained a better understanding of what led me to make those changes in my life. It wasn't necessarily in my best interest to make the move when I did. It was more that I was responding to an urge I could no longer resist than the call of destiny. I had come East from Southern California, and I missed the ocean scene and my pleasant memories of a social life focused on sunbathing and body surfing. I was having difficulty learning to be myself and still meet the expectations of being a university professor. Since I was unhappy and anxious to make a change, I didn't examine the urge, or question it. Had I done so, I might have also grown in awareness rather than simply changing my outer circumstances.

Today, I can also appreciate how a preferred response from the psychic might have been: "There is within you an image of standing on the beach in a flowered shirt. This image represents your desire for a freer and more creative lifestyle. If you look within for how you constrain yourself from the freedom you desire, you may find . . ." I'm not saying this to be critical of the psychic. She was definitely being psychic. Yet this story illustrates the fluid boundaries between subjective truth and objective fact in the subconscious mind. Cayce described the source of his information as sometimes coming from the subconscious of the seeker, rather than universal awareness and expressed having difficulty distinguishing between thoughts and actions without making a specific effort to do so.

The subconscious mind does not, in itself, have ideals, but primarily the inclination to express itself. Our desire for psychic guidance is usually based, to some degree or other, upon some peripheral desire of ours: there is always that personal element, something less than a willingness to be in harmony with the larger whole. We wouldn't be human if it were otherwise. Although we may hope that we are seeking to have our consciousness expanded, there will always be a part of us

that is looking for a simple solution, one that won't require us to grow, one that will just get us what we want. The danger of obtaining misleading information is especially great in the case of seeking guidance from discarnate entities, disembodied "beings," or even psychic sub-personalities of a channel. As Cayce explained, the vibrational pattern of our desires will attract an entity that functions out of a corresponding orientation--the operation of the affinity principle in the subconscious.

A source that seems more personally suited to you may also be lower and may reflect your own subconscious. By being empathetic and sympathetic to your concerns, it seems to be on target for you, tuned in, but it may, at the same time, be serving lesser motives. I have had several such readings. They are usually quite pleasant. Invariably I am reminded of what I care about and am assured that everything will work out for the best.

Ira Progoff noted that it was Eileen Garrett's lower order sources which functioned as the telepaths, reading the mind of the seeker and communicating with deceased beings. They also had more "personality" than the higher ones. The higher ones spoke as if they were personifications of eternal principles, and manifested as identities only for the sake of the listener.

A higher, impersonal source may pay less attention to the pain and feelings of your situation and speak in the language of higher universal truths. Higher sources present a paradoxical problem and can be controversial. Universal truth, by its very nature, ignores the uniqueness of the individual.

It's universally true that what blocks us from the awareness of all the wisdom that lies within is our sense of "self." That sense of a separate self promotes fear, because we feel a need to protect that separate self. The fear promotes strivings for power. The universality of this predicament is well described by Ken Wilber in his book, *The Atman Project*. It's also true that love is the way out of the predicament. In the words of a New Age slogan based on the *A Course in Miracles*, "love is letting go of fear." I would wish to be guided by no less a truth.

On the other hand, if we would do what we know to do, if we experienced it as our choice to do so, then we would have no need for

guidance. We ask for guidance, not because we don't already know that we "create our own reality," but because we experience ourselves as being compelled to create it as we do, and we want to find a way to do otherwise.

Too often, sources of guidance that deal only with universal truth become a disservice in the lives of the seeker. When we use valid spiritual truths as a means of gaining personal power, we can aggravate our sense of ultimate personal isolation. Sometimes we can use the information in a Pollyanna trip of denial ("my anger is an illusion, my fear is an illusion, my feelings are illusion, only my love is real"). Or we can use it as a tool of further self-condemnation ("I try to let go of my anger as illusory, but I just can't do it—what a jerk I must be"). If you find yourself feeling unworthy after contemplating the advice from your psychic guide, or later find yourself more confused than when you started, you're experiencing the essence of what is controversial about these sources of guidance. It may be true that you're partially responsible yourself for this dilemma, but some sources of universal truth set you up for it.

I've found that it's best to listen to universal truth when you're in an exalted state of consciousness, capable of a soul response rather than an ego response. Otherwise, I'm not sure that a source of universal truth is actually what I would call the "highest" source of guidance.

One image that comes to me as analogous to the meaning of the "highest" is a group of people sitting around a circle, examining the center. Each person sees the center from a particular vantage point. Each person's perspective is shaped and limited by their position on the circumference of the circle. One person sees the center from the vantage point of desire. Another sees it from the vantage point of truth. Only the center itself, which sees all points of view simultaneously is the "highest" perspective. It can appreciate each of the perspectives of the circumferential viewpoints and is in a position to integrate them. It can integrate universal truths with human limitations. Cayce would have us seek guidance from the center, not from the periphery.

Compassion is present in the highest sources of guidance. There is still the presence of the universal truths and there is an insistence on the reality of our spiritual being and how we create our own

circumstances. At the same time, there is present an understanding and appreciation for our suffering and the meaning of it, as well as a sensitivity to not want to add to it. It's also patient and forgiving. While it recognizes that there is God in each person, it doesn't talk to each person in the same way. While it orients each person to his or her spiritual destiny, it focuses on the here and now, with concrete suggestions for the very next step of that journey of a thousand miles. It speaks in humble tones and, if you're lucky enough, it's full of humor. Nothing is as healing as being able to see the truth about your situation in a joke! It aids self-acceptance and detachment simultaneously.

Cayce was a humorist, awake and in trance, who believed the effect of humor on the mind and body was beneficial. I have often recalled two readings I received from different psychics, both of whose sources cracked jokes. Not teasing me, but helping me view myself with gentle humor. One even went so far as to tune into jokes I, myself, had told and explicitly reminded me that I had a way of accepting truth through humor. Sometimes I wonder if I got that joke!

## **Evaluating the Guidance**

Don't get lost in trying to pinpoint the exact source of channeled guidance. Focus instead on determining what, if any, of the guidance is valuable. Evaluating the source is less important than evaluating the guidance itself. In fact, Cayce indicated that it's not possible to determine, with certainty, the exact source of channeled guidance. The guidance must be evaluated by testing its fruits!

Cayce took a very common sense approach to the matter of evaluating guidance. Does the guidance make sense? Does it speak to the situation? Is it workable? Does it seem constructive? Do you have a positive response to it? It's difficult to imagine how often these questions, as obvious as they may be, are often overlooked.

Examine the guidance from the point of view of the ideal that you set. If it doesn't meet the standard of your ideal, either you should forget it, or else you may decide that you have some soul searching to do. For example, I once asked about the prospects for obtaining financial support for a pet research project. The answer I received didn't seem to

fit with my ideal, as it seemed to stress “selling” my research idea rather than “investigating” it. Listening to the reading again, I realized the psychic was implying that my ideal was the problem, that I would have to consider the utility of the research to others and not just its theoretical importance.

Assuming the guidance passes these preliminary tests, then obtain a second opinion. Cayce advocated *never to put all your eggs in one basket*. Most emphatically, he advised to never rely upon a single external channel as a sole source of information. He didn't exclude his own readings from this admonition! His source encouraged those who received readings from Cayce to compare the material with other sources. He gave readings for himself, and worked with them with the aid of his personal spiritual program, that included meditation, dreams (his source frequently admonished him for not paying enough attention to his dreams!), prayer, and the rest of the guidance heuristic that we have been presenting in this chapter.

Seek guidance from more than one source and look for commonalities and for correlations in the information. For example, compare the results of your inspirational writing with the advice of a psychic and then turn to your dreams. Form an opinion, take it into meditation and check your intuitive response. Solving a problem by correlating the answer provided through several means is a most conscientious scientific approach.

The inherited wisdom among practitioners of the Cayce readings is that if you're going to get a psychic reading from someone, get one from *at least two* different psychics.

I once had the opportunity to get readings from twenty different psychics for comparison, posing the same four personal questions to all of them. It was preliminary work in designing a research project for the A.R.E. concerned with the process of obtaining guidance from different sources. Although otherwise an impractical approach, I learned a lot about the nature of psychic readings, how they can vary and the value of being able to make comparisons and correlations.

With two of the questions, I found that, although it was time consuming to compare and correlate the twenty different answers, it was worth the effort. I was very fortunate to have had the experience of

being able to ask so many different psychics the same question. I can't emphasize enough how differently each psychic approached formulating an answer. The personality, interests, wisdom, axes to grind, styles of caring, and so on, of each individual psychic affected the reading in a very strong manner, but the influence of the channel was only apparent because I was able to make the comparisons. Taken separately, each one, definitely tapping into me, had such a powerful hold upon my attention that I would probably have been unduly influenced by any single reading. Taken as a group, however, what was particular to each channel dropped away from view. I was left with certain common themes that emerged, not from the psychic ability of the channels, but from my own searching within myself as I contemplated their varied messages. That process of comparison provided the valid guidance.

A third question regarded the topic of "past life" relationships with two people important to me in this life. No two psychics gave the same past life account of those relationships. I have since discovered, in talking with other people who have accrued many such past life readings, that my experience was not unique. On the other hand, I found that several of the psychics described similar relationship patterns, even though the past life scenarios were different. They corresponded with one another in terms of the emotional significance of the events, although not in terms of the events themselves. I found these emotional patterns to be truly meaningful to me in terms of issues confronting me in my life. It was in these patterns, which required me to *hear several different readings* in order to perceive them, that the valid guidance was given.

At the other end of the continuum, I found that with one question, I got almost an identical answer from every psychic. It proved to be in answer to a question that I myself would have answered in the same way if someone had sent me that question in the mail. When I said earlier that it pays to do your homework on your question, to try to answer it yourself first, I spoke from personal experience.

## The Final Test: Applying the Guidance

The proof is in the pudding. Judge by the fruits. Practice makes perfect. Learn by doing. Sound familiar? These phrases of garnered wisdom each express something of what Cayce meant by, “in the application comes the awareness.” As the final, and most important, step of his guidance heuristic, therefore, Cayce advises to test guidance by applying it in practice. Determine if the guidance works. Try it out, test it and see. That’s good common sense.

Cayce also was indicating the importance of learning by doing, by getting involved. Often the value of a piece of truth isn’t limited to the lightbulb that it turns on in your head, or the “ah ha!” reaction we have, but to what we learn as we put the truth into action. By getting involved in attempting to apply a piece of guidance, not only do we test it out, and test our understanding of it, but life itself acts upon us through our experience and creates a greater awareness. That’s Cayce’s Law.

Good ideas are a dime a dozen, but one idea that’s put to good use is of great value. The experience gained in making an idea work is like a floodlight compared to the lightbulb of the idea itself.

Learn from the experience of the people who participated in the dream research project described in chapter three. There we learned that people who applied an insight from one day’s dream received the next day a dream of clearer guidance, whereas those who sat on their dream insights received foggier dreams. I’m sure you know people who are full of insights about themselves, but never seem to practice what they preach. They end up always spouting out the same ideas, but they never change. If they would apply but one of their insights, they might make some movement and come up with a whole new set of ideas to play with.

The practice of application is also good grounding. Jung noted that insights from the unconscious were full of energy. If these images and symbols were simply contemplated, a person could become filled with energy to the danger point. He called it “inflation.” In response to his term, I imagine someone puffing up like a balloon, filled with the intoxicating gases of psychic awareness, lifting off the planet.

Cayce once gave a psychic reading for a person and indicated that

she was possessed. What possessed her? Not spirits, not a hidden sub-personality, but her own thought forms! He said she had become possessed by inspirations that had been sought, had been attracted, but hadn't been applied. Entertaining such fanciful ideas, but not applying them, he explained, was sapping her energy.

Jung stressed the importance of "wrestling with the angel," and he suggested trying to ground some of these insights into practical, down to earth, experiments in living. Now I imagine a person, instead of being puffed up by insights, plunging their feet into the earth. A circuit is completed, so that the psychic energy, instead of puffing up the person, is channeled through the person and propels them along their way. That seems to be the way to be responsible for knowledge obtained, to put it to use, and to be a channel of inspiration rather than just a collector of it.

In many cases, the intention to apply guidance that will be received is a prerequisite to being able to get the guidance in the first place. In Cayce's suggestion for developing intuition, for example, we learned that an actual decision be made first, then to check the intuitive reaction. The energy pattern of a person who is asking a moot or hypothetical question is different from that of a person who is asking a question where his or her life depends upon the answer.

Imagine, for example, the classic predicament: behind one door is the fair maiden or prince, behind the other door is a raging beast. Let's make the predicament hypothetical only—when the door of your choice is opened, the object behind the door will remain behind glass, for your viewing pleasure only. Now let's make the predicament real—when the door is opened, the object behind the door will rush out to greet you, or eat you. Now in which situation do you think your powers of psychic guidance will be aroused to perform their best?

We often know whether or not we'll actually put into application the guidance that's being sought at the time we ask the question. This intriguing fact brings us back full circle to the beginning of Cayce's guidance heuristic. As Cayce often reminded, don't ask the question if you're not ready to take responsibility for the answer. Knowledge not applied, he said, was much more costly than the bliss of ignorance.