

The Work of Lucille Cedercrans

April 4, 1921 – June 21, 1984

Lucille Cedercrans traveled extensively, developing groups and moving from one group center to another in response to an inner call. She would throw her things into suitcases, ask someone to send on her papers, and rush off. In the process, many of her personal records were scattered or lost. This mobility and continual movement was, in part, by design. Lucille's intent was not to form an organization and have her work become an institution. Instead, the effort was to be carried on by those who embodied the work by practice and whose only authority was the soul.

Her prime opus, *The Nature of the Soul*, instructs us to focus on the effect of the work, and not its source. Taking this to heart and since we know very little about her personally, the following is a brief biography of that work, covering a period of about twelve years, from 1951 through 1963.

We have divided the work of Lucille Cedercrans into three sections or categories:

Training materials in the form of lessons and projections

Establishment of groups trained in utilizing theme materials

Beginning of the manifestation of the Synthetic Ashram

We will take these one by one in order to clearly understand the breadth of this work.

Training Materials

The major lessons have been published in book form under the titles: *The Nature of the Soul*, *The Soul and Its Instrument*, and *Creative Thinking*. These texts were the basic training materials used for all of the work that followed. Their essential purpose was to organize, discipline, and develop the soul-mind-brain alignment of the disciple. This was accomplished through a progressive series of mediation exercises and practices (as particularly described in *The Nature of the Soul*). Since the main thrust of the work was along Seventh Ray lines the emphasis was on "learning through application" rather than study. This meant that to the degree one practiced the meditations one came to understand the meaning of the work.

Lucille described the process by which her material was written in the following extract from *Applied Wisdom*:

"Well, in the first place, Masters don't write the lesson material. I write it. They don't determine the words that will be used. I determine the words that will be used. They have taken those principles of truth which are incorporated in the lesson material and placed them, put them into abstract thought-forms. Now these abstractions are above the level of words; they are above the frequency of pictures. They are in the frequency of meaning itself.

"Now, for instance, I as the station am using the English language and let's say that there is a station using the French language, one using the Russian language, and so on. We don't contact these thought-forms via words. We contact the meaning. A Master does not speak to us via the written word or the formulated word. Even in individual instruction or group instruction such as this, we do not receive that

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meaning. It's a transference of meaning which includes a vast field of knowledge. We receive that transference of meaning into our consciousness and here in meditation we have to interpret that meaning and to translate it into whatever language we are using, and of course each language has its own advantages and its own disadvantages in interpreting and translating these concepts.

"Some languages are very difficult. In some areas, for instance, the English is most difficult because there are some meanings that we don't have words for. Our language simply hasn't gone into these areas of meaning, so that there is no word formulated that will convey the meaning, and it is at times very difficult to find the right assemblage of words, to carry the meaning and give it expression."

Lucille Cedercrans, October 1, 1960

The above quote explains the necessity of the meditation work. Meditation lifts the individual to the world of meaning. The training offered by this work leads to other subjective skills: first, the utilization of the various ray energies as a way of being causative to one's own equipment as well as the environment, and second, subjective exercises for service work and the support of service work.

Establishment of Groups trained in utilizing these materials

It is important to keep in mind that all three phases of this work were occurring almost simultaneously. Lucille was writing, training, and organizing as she traveled. This might explain why little is known about the other groups she established around the country. The training was anchored through the books/lessons but the mature application of this training was, apparently, difficult to maintain in a group formation. Therefore, with the exception of Southern California and the Pacific Northwest (heart and throat centers respectively, see group formation below) where the training continued, very little is known of the groups' work.

What is known is that the groups were formed according to a specific criteria, and even while scattered across the country, were considered a part of a whole organism. This is made apparent by the dialogues found in the Ashramic Projection series where group economy and group relationship to Lucille's function are discussed. How groups themselves were organized is described in the following quote from *The Soul and Its Instrument*:

"Groups of Souls come in and go out together, and in the process of living they create the conditions into which they are karmically impelled to serve. This type of relationship is completely different from that of any other. The Soul tie is so strong and the realization of a common service karma so great that it will draw these people together against tremendous obstacles arising on the plane of the personality. In spite of the personality friction, they will hold together and eventually arrive at an attitude of cooperation based upon mutual love and understanding.

"Within the group there are certain karmic relationships."

1. The group leader: "This individual will constitute the head center of the group and will provide the First Ray drive which will enable the group to accomplish its purpose."

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2. The group guardians: “These may be any number of individuals whose experience has provided them with the Wisdom to balance the energies of the leader, which may at times be impulsed without discrimination. These are the disciples who back the leader, who offer counsel to all members of the group without discrimination against another member and who provide the Love-Wisdom which holds the group together as a group. They are the heart center of the group.”

3. The group public relations center: “These are the disciples who are the main points of contact between the group and the environment in which the group serves. They provide the intelligent activity aspect, in whatever form is necessary, from the group to those outside the group. They are responsible for right relationship between the group and the world, for they bring the fact of the group to the attention of the outer world. They act as the throat center of the group.”

4. The group nucleus: “This is the subjective group, consisting of the group leader and a member or members of each of the other group centers. Together they act as the mind of the group, carrying the light of the Soul to the brain. They are the ones who make possible the form through which the activity of the group expression can manifest.” They act as the synthesis center or cave of the group.

The Soul and Its Instrument, by Lucille Cedercrans, pp. 156-158

Over the years, Lucille and her co-workers established at least four centers. These included:

Head Center group, in Washington, D.C. (Bethesda, MD)

Throat Center group, in Spokane, Washington

Heart Center group, in Long Beach, California

Synthetic Center group, in Estes Park, Colorado

Beginning of the manifestation of the Synthetic Ashram

In The Externalization of the Hierarchy we find:

Hierarchical Preparation At They Wesak Festival – April-May 1946

“I have delayed writing my usual Wesak message until this late date because of a certain event in the Hierarchy which was maturing and which necessitated my entire attention. This even was connected with the Wesak Festival and involved amount other matters the formation of a new Ashram in which the Wisdom aspect would be of particular importance and not the Love aspect; this Ashram would also be related in a peculiar manner to the Buddha. It had to be formed at this time in order to be the recipient, and then the custodian, of certain ‘endowments’ which the Buddha will bring at the time of the May Full Moon. The endowments concern the Will-to-good of the Lord of the World, the Ancient of Days, though they do not concern goodwill as you understand that phrase. This Ashram, when duly formed and established, will enable the Member of the Hierarchy to respond to this aspect of the divine Purpose – the Purpose which as you know lies behind and implements the Plan; this Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilization – at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objective) in such a manner that the entire Hierarchy can be

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informed and can then work unitedly and intelligently at its implementation. More than this I may not tell you about this particular hierarchical move, affecting as it does both Shamballa and the Hierarchy.”

The Externalization of the Hierarchy, by Alice A. Bailey, p. 541

This concept is further elaborated in Ashramic Projections:

“In this particular effort, something new has been added to the general Plan of Ashramic activity. The Ashram out of which this particular Thought Form of the Wisdom is being presented is a synthesis. It is a new Ashram, a synthesis of First, Second and Seventh Ray energies and expressions. In other words, the Master M., the Master D.K., and myself, the Master R., have come together to form an Ashramic Center.

“With us, we have brought into relationship those of our Ashram, those of our Ashramic membership, who are karmically (and I refer here, to Service Karma), related with this particular Ashramic effort, with that particular expression of the Divine Plan which we are focusing.

“So, this Ashram is made up of disciples functioning on the First, Second, and the Seventh Rays.”

Ashramic Projections, by Lucille Cedercrans, pp. 35-36

These two quotes both reveal and clarify several aspects of the Synthetic Ashram and the work begun by Lucille.

First, we note that in the quote from D.K. he mentions that the Synthetic Ashram is “...a new Ashram in which the Wisdom aspect would be of particular importance and not the Love aspect.” This explains why The Nature of The Soul and its sister courses refer to The Wisdom rather than The Ageless Wisdom, The Ancient Wisdom, etc. It is referring to a New Thought-Form Presentation of the Wisdom Aspect.

In The Nature of The Soul, page 3, “...a New Thought-Form Presentation of The Wisdom has been created and placed in availability for those who seek it. It can be contacted as an abstraction via the activity of mediation, and must then be translated into a concrete form by the one who meditates.”

Second, the work of Lucille was primarily under the Seventh Ray (Master R.) aspect of the Ashram. It is not surprising, as briefly mentioned in section one, to realize that her writings stress practice/wisdom rather than knowledge/wisdom. The Seventh Ray method, as described by R. in The Nature of The Soul, page 431, is by application (another word for ritual): “True ceremony is an inner state of being, which is channeled into every outer act.” The application of The Wisdom from this perspective is described in the following fragment by R./Lucille: “The work of my ashram, during this particular period in the evolutionary development of humanity, is related specifically to the growth and development of the consciousness aspect. Since this is a seventh ray ashram its service during this period can be defined as ‘the magic of the consciousness aspect.’ The Seventh Ray Ashram has previously concerned itself with the magic of the form, that is, with the evolution of the form aspect...”

Thus, while in the past the Seventh Ray Ashram concerned itself with the evolution of the form, it now concerns itself with the evolution of the consciousness.

The following four points are also helpful in considering the placement and work of the Synthetic Ashram relative to both D.K.’s and Lucille’s writings:

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The Wisdom Group is an embodiment of the Logic Will To Good, as expressed in The Wisdom.

The New Thought-form Presentation of the Wisdom focuses on the disciple's aspiration on Monadic Activity or Disciplic Work rather than Disciplic Knowledge.

The Wisdom Group is an expression of the Ashram described by D.K.

The Nature of The Soul course is primarily overshadowed by Master R. (The Lord of Civilization and the Chohan (6th degree Initiate) of the Seventh Ray). That is why The Nature of The Soul is a course in the magic of consciousness.

Lucille's writings clearly delineate a path of group discipline and subjective practice, due to the need of a trained world discipleship capable of focusing and directing this new impulse throughout the planetary life.

And in Ashramic Projections:

"Three major ray energies have been brought together into a synthesis in the creation of the Ashram. This Ashram carries the responsibility of shifting the civilization from a Sixth to a Seventh Ray expression and of shifting the organized life of the form from a Third to a Seventh Ray expression. It carries the burden of Hierarchical responsibility for the shift of human identification from self to Soul. It is now moving into the responsibilities which it will assume fully at the turn of the century and carry over a 2500-year period. This Ashram is held in focus by the Master M., the Master D.K., and the Master R. with the aid of certain initiating disciples taken from the Ashram of each (that is, the First Ray Ashram, the Second Ray Ashram, and the Seventh Ray Ashram). At or around the turn of the century the new Synthetic Ashram will include all disciples within these three major ashrams."

The Synthetic Ashram, by Lucille Cedercrans, p. 41

The initial work of the Synthetic Ashram will take place over a 2,500 year cycle; therefore the results, the end effect upon humanity, can only be indicated in general. This is due, in part, to the creativity and effort of those who prepare the way as much as the openness and acceptance of humanity. What we do know, however, is:

The shift is toward identification as a consciousness rather than form, Soul rather than persona;

This Soul consciousness will be of a group nature united by a common purpose rather than a group of personas aspiring toward an ideal; and

The struggle between consciousness and matter will draw to a close as both out-picture the Divine Plan.

Since the major keynote of this new era is Synthesis, it is much more radical an effort than might be supposed, requiring, as it does, a blending of three "notes" or ray frequencies into One. The following quote from group Initiation, in Ashramic Projections, describes the movement of this new evolutionary path.

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“Now, before I bring this instruction or step it down to you, I would have you consider the new goal, the new initiatory goal being focused by your Synthetic Ashram in to the body of humanity. The vision of mastery which has always here-to-fore been focused into and through humanity by means of the etheric network, and the story of initiation created within that network, has been the vision of a single, perfect man overcoming death. This has been the symbol of mastery.

“The new goal, which is most difficult to convey to your understanding at this time in word (but which, nonetheless, we shall attempt to do), is that of a tele-pathic at-oned humanity having seen into, having in one moment of perception experienced and overcome the long drawn out process in the form world of evolution. Can you conceive of this new vision – humanity experiencing the synthesis of the evolutionary process in consciousness, thus mastering the form? Now, what are the stages of the new process which will culminate this final act of mastery? They are totally different, and yet they are a synthesis of the old path of initiation as it has always been known. [1]

“To bring this down to specific form at this time is almost impossible. It cannot be defined as the First, the Second, the Third, the Fourth, the Fifth initiation, because it is one initiation. It is a synthesis of the old path. It is one initiation which is an experience in consciousness from its beginning to its completion, and which (at this stage of the initiatory effort being made by the new Synthetic Ashram), cannot be outpictures in symbolic form.”

Ashramic Projections, by Lucille Cedercrans, pp. 119-120

Thus, Lucille’s work provided training for the inner group-work of the Synthetic Ashram, and it continues to evolve in the consciousness of those who participate in its practice.

[1] See: The Nature of the Soul, Lesson 40, by Lucille Cedercrans