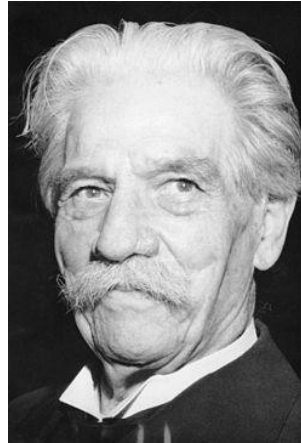


Dr. Albert Schweitzer



Biography - Early Childhood

Albert Schweitzer was born on January 14th, 1875, at Kaysersberg in Upper Alsace. The second son of Louis Schweitzer (the Lutheran pastor and teacher of the small Protestant congregation of Kaysersberg, which was mainly Catholic), Albert was an extraordinarily gifted child who from an early age developed his immense potentialities to their utmost limit. He descended from along paternal and maternal lines of teachers, pastors and musicians. He and his siblings had been brought up in an atmosphere of simple piety, enjoying a happy, carefree youth. Albert's father began giving him music lessons aged five, and by seven he was playing hymn tunes on the harmonium with harmonies supplied himself. At eight, when his legs barely reached the pedals, he began to play the organ and at nine, took the place of the organist for a service at Günsbach.

Until 1884 he went to the village school then the 'Realschul' at Munster before entering the Gymnasium at Müllausen in Alsace where he boarded with the family of his grandfather's half-brother. He appreciated their discipline and kindness all his life. When his organ teacher died in 1898, Schweitzer prepared, in his memory, a small booklet written in French. It was the first product of his pen to print.

Student Years



The University of Strasbourg

At end of 1893 he became a student at Strasbourg University, taking Theology and Philosophy together. During military training he continued his studies and began independent research into the synoptic question and the problems of the life of Jesus. At this time he was also studying music theory and became familiar with Bach's creations while still a young student.

Coincidentally, in 1898, while studying philosophy in Alsace, he lived in the same house in which Goethe had lived while he was a student at Strasbourg. Goethe's writings and philosophical out-look produced a profound effect on Albert Schweitzer. Later in 1898 he went to study philosophy at the Sorbonne and to improve his organ playing under Widor, who, being deeply impressed by his student, agreed to teach Schweitzer without fee, and a great and influential friendship was begun. Schweitzer apparently found the Sorbonne University rather distasteful and unsatisfactory compared to the freshness of Strasbourg.

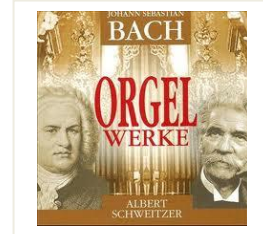


Saint-Nicolas, Strasbourg

In 1899 he obtained a post as a Preacher at the Church of St. Nicholas in Strasbourg. “Thus, in the simplest way, did my life pass during the years that were decisive for my creative work. I worked much and hard, with unbroken concentration, but without hurry. I did not go about much in the world, because I had neither time nor money for travelling.”

The problems of the life of Jesus had occupied him since the first year at University and he soon formed plans to begin a history of the origin and early Christian development of the Last Supper and Baptism. *The Quest of the Historical Jesus* appeared in 1906. It was an attempt to construct a verifiable biography of Jesus. It challenged both the secular view of Jesus

as depicted by historical-critical methodology current at his time in certain academic circles, as well as the traditional Christian view. The work found immediate recognition in Oxford and Cambridge, England. He was invited to visit Oxford, but could not spare the time. He had begun work on a German edition on Bach, and, later a French edition and by the age of thirty he had written a definitive study of Johann Sebastian Bach. Thus began the prodigious output of this young revolutionary theologian, who was also a profound, yet practical philosopher, a great organist and musicologist.



He had an innate interest in organs. While still a boy he got to know all about the inside of an organ and as a young man, became disturbed by the modern organs of the time. Realising that the best organs were built between about 1850 and 1880, he worked out a set of *International Regulations for organ-building*, calling for the production of carefully built instruments of fine tune. In the course of thirty years he sacrificed much time and trouble in the interests of organs and organ-building. Friends said of him, “In Africa he saves old niggers, in Europe old organs.”

Change of Direction – “I resolve to become a jungle doctor.”



Albert Schweitzer as a young man

Then, suddenly, in October, 1905, aged thirty, Albert Schweitzer gave up this uncommon multiplicity of brilliant careers, resigned from his professoriate at the University of Strasbourg and decided to study medicine. This decision came after reading a plea from the Paris Mission Society for help in Equatorial Africa, where the people were in desperate need of a medical service that was totally lacking. What he had been wanting “was an absolutely personal and independent activity.” “I wanted to be a doctor that I might work without having to talk.” For years he had been giving of himself in words, but in this new commitment, “I’ll not be a talker about the ‘Religion of Love’, but one who puts it into practice.”

This plan had actually been on his mind for a long time, having been conceived in his student days. “It struck me as incomprehensible that I could be allowed to lead such a happy life, while I saw so many people around me wrestling with care and suffering.” He wished to give something in return for his happiness, and serve humanity.

To family and friends it seemed an irrational plan, to go to Africa, not as a missionary, but as a doctor, burdening himself, at his age, with a long period of laborious study. Yet, he was very determined to express the religion of love by putting it into practise.

Now began years of continuous struggle with fatigue. Teaching theology, preaching as well as playing the organ made great demands on him while he studied. It was during the first months of his medical course that he also wrote the essay on Organ-building and the final chapter of the *Quest of the Historical Jesus*.

Marriage - Africa - Lambaréné

While occupied with the dissertations for his medical degree, Albert was already making reparations for his journey to Africa.

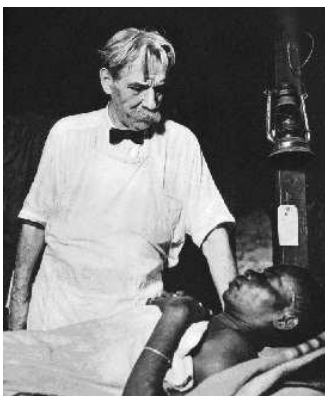


Then, on June 18th 1912, he married Héléne Bresslau, the daughter of the distinguished professor of history at Strasbourg University. She had, already before their marriage, been a valuable collaborator in the completion of manuscripts and corrections of proofs, and was a great help again with all the literary work which had to be got through before they started for Africa.



Albert seemed to show some fore-vision by insisting they take with them 2,000 marks in gold instead of in notes. He had reckoned on the possibility of war, and that, if war broke out, gold would retain its value in every country in the world, whereas the fate of paper-money was uncertain.

The Schweitzers went to Lambaréné in 1913. The missionaries there gave them a very hearty welcome. Through lack of labourers they had been unable to erect buildings in which Albert could begin his medical activity. So at first he had to use, as his consulting-room, an old fowl-house close to their living quarters. Later he was able to move into a corrugated-iron building down by the river.



From the very first few days, before even finding time to unpack the drugs and instruments, he was besieged by sick people. "At first I was much hindered in my work by being unable to find natives who could serve as interpreters and orderlies." Valiant help was given in the hospital by his wife, Héléne, who had been trained as a nurse. She also became the anaesthetist for surgical operations. Schweitzer was constantly "consumed with unceasing anxiety" about the condition of severe cases on whom he had operated.

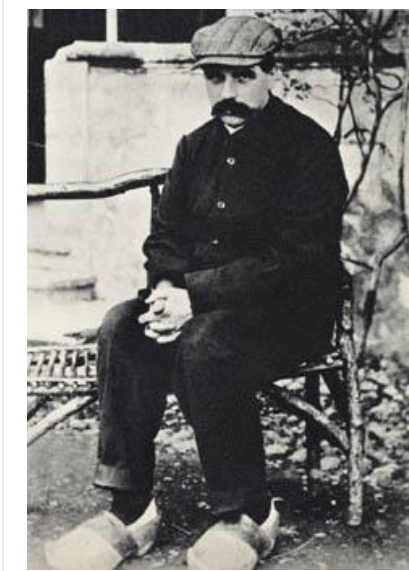
For keeping up his organ-playing he had the magnificent piano with pedal attachment, built specially for the tropics, which the Paris Bach Society had presented to him.

Prisoners of War

When war broke out in Europe on Aug. 5th, 1914, Albert and Héléne were made prisoners of war and forbidden to work in the Hospital. With unexpected time to spare, Albert set to work on his *Philosophy of Civilization*. He also began to think about *The Reverence of Life*. By September 1915 Héléne was in ill-health and living at Cape Lopez.

In September, 1917, just after resuming work at Lambaréné they were taken to Europe, to be placed in a camp for prisoners of war at Garaison (Provençal for *guérison*, healing) where Schweitzer was able to work again as a medical man. His preliminary sketches for *The Philosophy of Civilization* had been left with an American missionary working at Lambaréné.





1917: Albert Schweitzer as a prisoner of war in France, at the internment camp at Garaison in the Pyrenees

At Garaison Albert found there were men with all manner of specialized knowledge and he made liberal use of this unique opportunity for learning. He learned about banking, architecture, factory building and equipment, cereal growing, furnace building, and many other things he may never have acquired elsewhere.

Finally they were sent to a camp at Saint-Rémy-de-Provence, which was intended for Alsatians only and here they met many people they knew and Albert became camp doctor again. But by now, both he and his wife were far from well themselves. They were released as exchange prisoners in July 1918 and were greatly saddened to see the ravages of war everywhere in the once-beautiful countryside. They made sure to send provisions to their starving friends in Germany. A year later, on his birthday, Albert and Hélène's daughter Rhena was born, January 14th, 1919.



Albert Schweitzer and daughter Rhena

In 1920 Albert set to work at writing down recollections of Africa under the title of *On the Edge of the Primeval Forest*. They moved to Günsbach later that year and Albert spent much time travelling, giving lectures in other countries to raise money for the Hospital at Lambaréné and also funds for continuing the work. As well, he gave organ recitals to raise money to support his family while in Africa.

He noted that, when he first went to Africa he prepared to make three sacrifices: to abandon the organ, to renounce the academic teaching activities, and to lose his financial independence, relying for the rest of his life on the help of friends. He had begun to make these sacrifices (at great personal cost) but he was spared the threefold sacrifice as he became esteemed as an artist on the organ, found compensation in opportunities of lecturing in universities in many countries, and was able to win financial independence by means of organ and pen.

The Second Period in Africa. 1924-1927



Schweitzer's wife, Héléne

Hélène could not accompany her husband this time because of a breakdown in her health. Instead, a young Oxford student went as a helper. All that still remained of the Hospital was a small building of corrugated iron, and the hardwood skeleton of one of the big bamboo huts. All the other buildings had decayed and collapsed. Albert's life during those months was lived as a doctor in the mornings and as a master-builder in the afternoons. There was a dysentery epidemic and a famine, and too many patients now for the small hospital so a new and larger one had to be built.

Schweitzer had to become an overseer too, of his labourers who cut down the vegetation on the chosen site and worked on the buildings. As soon as the building site had been cleared, he began making land near it ready for cultivation for fruit trees and food crops to supply the hospital during periods of famine. When feeling he was losing valuable time for intellectual labour, dealing with the manifold everyday duties before him, he would comfort himself with thoughts of Goethe, who as we know, "with mighty plans of intellectual activity in his head," would set about dealing with his mundane duties in a practical way. "And so this union of homely employment with practical activity comforted me concerning my own existence. For Goethe, a giant among intellectuals, there was no work which he held to be beneath his dignity and he could not think of any intellectual work without practical work side by side with it."



Albert Schweitzer working on the hospital grounds

For many years, Schweitzer fulfilled his task on the banks of the Ogooué River, Gabon, amid incredible hardships, strengthened and supported in the early years by his brave and gentle wife. He suffered from every form of disease again and again from being broken down in health.

From 1939-48 he stayed in Lamaréné, unable to go back to Europe because of the war. Three years after the end of World War II, in 1948, he returned for the first time to Europe and kept travelling back and forth (and once to the USA) as long as he was able. During his return visits to his home village of Gunsbach, Schweitzer continued to make use of the

family house, which after his death became an Archive and Museum to his life and work.

Awards

Albert Schweitzer was the first person nominated for the Goethe Prize (1927). But, unable to leave Africa at the time, he was awarded it in 1928. In 1952 he was awarded the Nobel Peace Prize for his philosophy of *Reverence for Life*. His *The Problem of Peace* lecture is considered one of the best speeches ever given. In 1955 he received the OM (Order of Merit) – Honorary Member under French citizenship. From 1952 until his death he worked against nuclear tests and nuclear weapons with Albert Einstein, Otto Hahn and Bertrand Russell. In 1957 and 1958 he broadcast four speeches over Radio Oslo which were published in *Peace or Atomic War*. In 1957, Schweitzer was one of the founders of *The Committee for a Sane Nuclear Policy*. On 23 April 1957, Dr. Schweitzer made his "*Declaration of Conscience*" speech. It was broadcast to the world over Radio Oslo, pleading for the abolition of nuclear weapons. He ended his speech, saying: *"The end of further experiments with atom bombs would be like the early sunrays of hope which suffering humanity is longing for."*



Schweitzer with his wife, Hélène, and their dog, Choo Choo

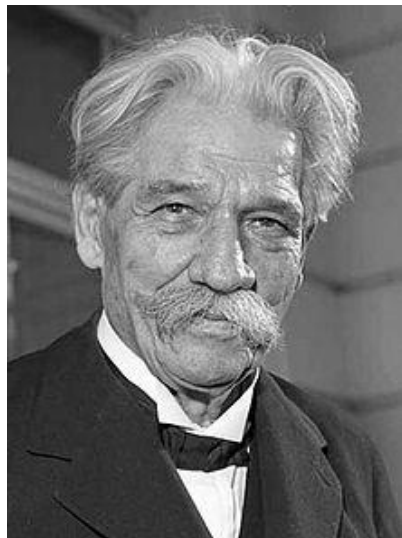


Schweitzer Tomb at Lambaréné

Albert Schweitzer, will never belong to any one nation. His whole life and all of his work are a message addressed to all men regardless of nationality or race. *"I always held firmly to the thought that each one of us can do a little to bring some portion of it (the misery in the world) to an end... Because I have confidence in the power of truth and of the spirit, I believe in the future of mankind."*

He died on 4 September 1965, several months after his 90th birthday, at his beloved hospital in Lambaréné, Gabon. His grave, on the banks of the Ogooué River, is marked by a simple wooden cross he made himself.

Where I place Albert Schweitzer upon the Path



Albert Schweitzer in 1955



Albert Schweitzer received the Nobel Peace Prize in 1952



OM (Order of Merit) – Honorary Member under French citizenship 25th February, 1955

In my view, Dr Albert Schweitzer was an Initiate. I feel he must have already taken the third initiation (or did so in this particular life) as he was a man of great ability, who was totally involved with world service work. His selfless work as a missionary doctor in Africa is testimony to this, as well as the tireless, ceaseless work

he did throughout Europe in the fields of music, theosophy, philosophy, writing and teaching.

Initially I had the opinion that he was rather ‘super-human’, managing to achieve so much more than ordinary men with the very same 24 hours allotted us all. An explanation for this was found in IHS (p.100) where there was a section describing the after effects of initiation: “Corroboration of these occurrences, and proof of the accuracy of the transmitted knowledge will demonstrate as follows;- *In and through the etheric centres*. These centres will be greatly stimulated and will, through their increased inherent energy, enable the initiate to accomplish more in the path of service than he ever before dreamed possible. His dreams and ideas become, not possibilities, but demonstrating facts in manifestation.”

This was so true of Schweitzer with his prodigious outpouring from a brain that had “become ever more rapidly an acute transmitter of the inner impulses.” He was obviously aware “of that inner recollection or ‘occult memory,’ which concerns the work of Hierarchy and primarily his share in the general plan. He was able to manifest his dreams and ideals but not without enormous personal sacrifice.”



The Hospital at Lambaréné



Map showing Gabon and Lambaréné, Africa.



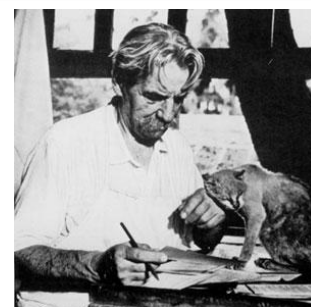
Nobel Prize-winning humanitarian Dr. Albert Schweitzer with his daughter Rhenia Schweitzer Miller.

Rhenia carried on her father’s medical missionary work in Lambaréné. The hospital is used annually by some 50000 people. The last generation of hospital buildings which Dr. Schweitzer himself built are now being restored as a visitor’s centre, guest accommodation, a small museum and an educational centre.

A Rayology Profile of Albert Schweitzer

Soul ray – Ray 2, the ray of Love Wisdom

I think that Albert Schweitzer had a 2nd Ray Soul. It is the Ray of Love, Wisdom, Inclusiveness and Magnetism, all of which, without exception, applied to him. He epitomised loving compassion and wisdom. He always expressed selfless love, almost driven in his desire to care for all life. He was awarded the Nobel Peace Prize for his philosophy of *Reverence for Life*. For much of his life he was as a light shining in the darkness of Africa. He had an intuitive understanding of people and life. When in Africa, he never tired to convert the native peoples to Christianity and kept his promise never to preach while over there. He knew that they would benefit more from his example of living understanding and practical help as he attended to their everyday welfare. He realised that “only a person who recognises a duty undertaken with sober enthusiasm, is capable



Schweitzer with an affectionate companion at his desk in Africa

of becoming a spiritual adventurer such as the world needs. There are no heroes of action; only heroes of renunciation and suffering. Of such there are plenty. But few of them are known, and even these not to the crowd, but to a few.”



Albert Schweitzer exhibited so much of the loving 2nd Ray power to salvage and redeem

His empathy and deep understanding gave illumination and help to many. He was inclusive of all life in his understanding and wrote beautifully and sensitively about his childhood memories and the natural world around him as he was growing up. His greatest sense of the sacred was Divine Love and to express that overwhelming energy, he became a surgeon in order that he may be able to *serve*. He followed his Soul purpose.



Personality ray – Ray 1, the ray of Will, Power and Purpose

His strong personality was most likely Ray 1 with advanced Ray 2 soul infused energies strongly colouring his personality with softening, lovingly-inclusive impressions. “As a young man all the while, at the University, I could not help thinking continuously of others who were denied the happiness I experienced, by their material circumstances or their health. I wished to give something in return for this happiness, and serve humanity.” His humanitarian soul was able to concretise these wishes admirably through his personality.

He had strength of will and courage to stick to his very strong convictions. He was one-pointed and decisive. He achieved much in his long, full life through sheer persistence and concentration of the will. An example of this is seen in his long years of studies, which were extended when he decided to become a doctor even though it put a great strain on him to do so. He would work through the night at times if need be, which showed great mental endurance and a very good constitution. He was never discouraged when faced with subjects that he initially found very difficult; he merely worked harder to extend himself. This ability to drive through all obstacles with assurance and assertiveness is very much Ray 1.



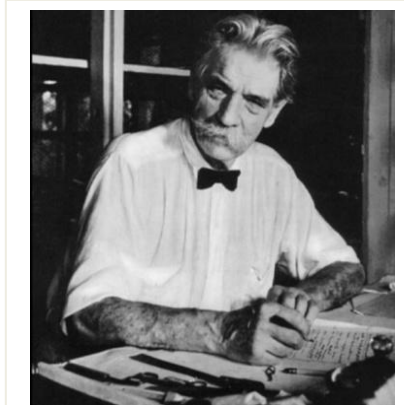
Johann Wolfgang von Goethe at age 79

He was a fighter for peace with a tremendous sense of justice, and like Goethe, he “avoided realising any design at the cost of right.” With his one-pointed simplicity, lying, hypocrisy and intrigue were as far from him as vanity, jealousy and ingratitude. He promoted self-reliance and self discipline, even asking of the natives that they ‘pay’ for their hospital visits as best as they could.

Schweitzer preferred a life of freedom of action that he conceived and being very self-disciplined and independent, he was able to 'go it alone', with dynamic power and fortitude in the African jungle. With a pioneering, fearlessness and driven personality, Schweitzer was able to initiate, lead, direct and responsibly govern the hospital complex at Lambaréné. He accomplished great results as he, had the stamina to withstand the hardship, deprivation and personal sacrifice needed to be a 'warrior', bringing it from a state of being totally derelict in the jungle to being a major centre of healing in Africa. Here, he was very well respected and his work in Africa has inspired many people over the decades.

Mental ray – Ray 3, the ray if Active Creative Intelligence and Adaptability

I suggest that Albert Schweitzer's mental ray was Ray 3. From the breadth of his writings (and life work) we can see that his agile mind was impressive, intuitive and incessantly active. He wrote freely from many sources, choosing a wide range of diverse subjects, all of which he thoroughly researched until he had a detailed understanding of them. With his versatile, clear intellect, Schweitzer had the ability for eclectic, abstract thinking and philosophical theorising. He gained notoriety as the unorthodox author of *The Quest of the Historical Jesus* (1910) which shocked both liberal and conservative Protestants. Its concept of a 'Religion of Love' laid the foundation for his medical missionary work.



Albert Schweitzer working at his desk, in more refined conditions in Europe

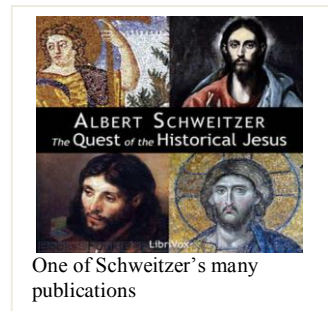


Schweitzer as a boy

As a boy he was usually the top boy in essay writing at school, although he admitted to being better at oral examination than written papers. "In the many verbal duels which I had to fight, as a weary opponent, with people who passed for Christians, it moved me strangely to see them so far from perceiving that the effort to serve the love preached by Jesus may steer a man into a new course of life, although they read in the New Testament that it can do so, and found it there quite in order." "I held the venture (to work in Africa) to be justified, because I had considered it for a long time and from every point of view, and credited myself with the possession of

health, sound nerves, energy, practical commonsense, toughness, prudence, very few wants, and everything else that might be found necessary by anyone wandering along the path of the idea. I believed myself further, to wear the protective armour of a temperament quite capable of enduring an eventual failure of my plan."

Some of Schweitzer's famous books are *Reverence of Life*, *The Philosophy of Civilisations*, *Christianity and the Religions of the World*, *Indian Thought and Its Development*, *The Kingdom of God and Primitive Christianity*, *The Mysticism of Paul the Apostle*, *The Problem of the Lord's Supper*, and *The Quest of the Historical Jesus*. He also wrote *Peace or Atomic War* many essays, papers,



One of Schweitzer's many publications

and letters and even a book for children *The Story of My Pelican*.



In fact, Albert Schweitzer's written works covered both philosophical and practical matters. For example, his youthful interest in organs and his concern at their deteriorating sound quality, led him to write a carefully detailed, clear, precise and practical publication on how to build instruments of fine tune and quality -the. *International Regulations for organ-building*. He said, "To hear a pure-tuned organ would fulfil a life-long dream of mine."

Albert Schweitzer came to Norway in 1954 to receive the Nobel peace prize. He was worn-out by illness, and cancelled all planned concerts and events. Besides the prize ceremony, the only thing he had the energy to, was to try Eivind Groven's pure-tuned pipe organ, then placed in the Trinity church in Oslo.

Emotional Ray – Ray 6, the ray of Devotion, Intensity and Abstract Idealism

Although Albert Schweitzer displayed a natural kindliness, sensitivity, heartfelt love and tenderness, characteristics more of a Ray 2 emotional body, I give him a sixth ray astral. He had a love of theology, and an intense ability to focus on the ideal with fiery devotion, single-minded persistence and a passionate commitment to the process. With this note of love-wisdom and devotion, we see he could easily inspire others and be receptive to soul guidance.

Schweitzer was spiritually intelligent and mentally focused. Because we do not lose our astral sensitivity when remaining mentally focused, he experienced overwhelming emotional suffering from seeing all the pain and cruelty in the world. His possible initiate status gave him the ability for unconditional love, emotional intensity and the one-pointed emotional drive to seek the ideal.



Schweitzer with his pet pelican

There is also quite sound evidence to suggest a 4th ray

emotional body with his deep sense of relationship of all things. He poured forth selflessly and unceasingly for the harmonising good of humanity, with the purest of motives, courage and self-control. As seen above, he had both mental and emotional balance. With these and his natural intuitive abilities, he was able to cope with crises that life presented, and grow through the constant struggle. He did not run away from stress, but rather he took on more responsibility. His many years in Africa and in internment camps, tested his courage and resolve as did the constant

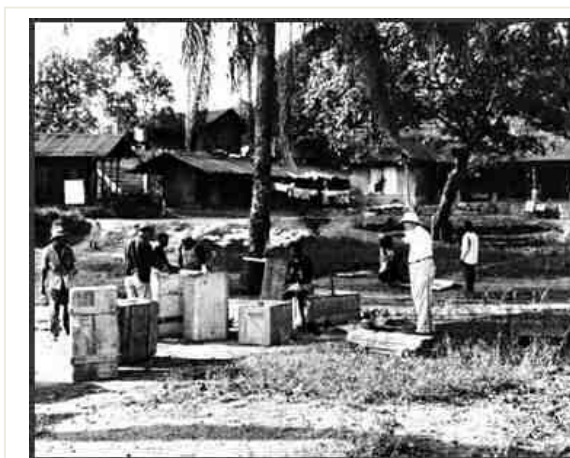
need to earn enough money to support his altruistic missionary medical work and his family. His strong affections for his wife Heléné must have been sorely tested whenever parted from her. Heléné, whose health had suffered from the African climate, and the long years of internment, had died in 1957.



Lao Tzu's, Goethe's and Spinoza's philosophies resonated with Schweitzer as they were more nature orientated and Stoic than the 'modern' ones

Physical ray – Ray 3, the Ray of Active Creative Intelligence and Adaptability

Albert Schweitzer was blessed with a very good third ray physical body. Although a vegetarian, his physique was both strong and powerful. He was capable of great physical endurance. While working in Africa all those years and during the years of internment, Albert Schweitzer suffered great physical hardships and ill-health. Also, intensive years of medical studies coupled with other personal obligations led to immense fatigue. Yet he endured and won out.



Albert Schweitzer directs his staff as a shipment of CARE blankets, shirts and clothing arrive at his African Hospital, 1953

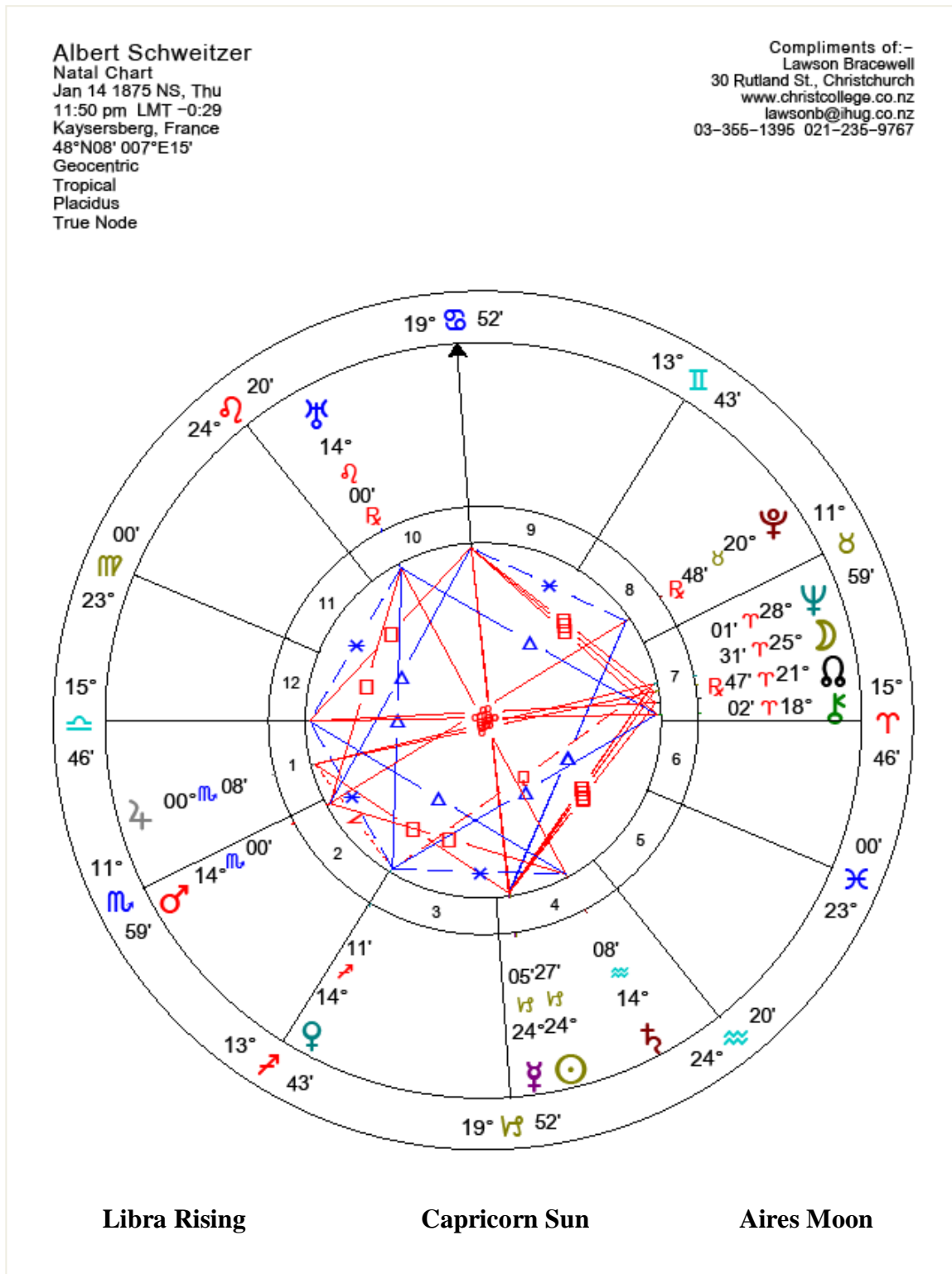
Always industrious, Albert Schweitzer's natural dexterity and co-ordination gave him the gifts needed to be a great surgeon and musician. He not only played, but had the practical ability, good ear, and ease of physical plane manipulation to build organs.

He needed this strong, dependable third ray physical body and he made use of his physical stamina to reach his humanitarian goals after responding to an article asking for people "on whom the Master's eyes already rested" to go and offer help at a mission in Equatorial Africa. The conclusion ran: "Men and women who can reply promptly to the Master's call, 'Lord, I am coming,' those are the people whom the

Church needs." As Schweitzer was aligned with his soul, he responded. Skilful use of time, tempered with patience and acceptance, allowed him to accomplish much throughout his long life.

4. Psycho-Spiritual Transformational work to be done, based on Astrology

Astrological Birth Chart for Albert Schweitzer



The Moon Sign

a. The prison pattern

With his Moon in the sign of Aires in the seventh house, Albert Schweitzer's 'prison pattern'



A rare family portrait, taken in 1892, of 17-year-old Albert, his parents, three sisters, brother, and dog, signed by Schweitzer who has identified everyone in the photograph.

perhaps had the potential to be one of struggle and conflict within relationships and all of life in the material world generally. In his autobiography he commented that, *"I had to fight hard against my hot temper. I remember many events of my childhood which still humiliate me and keep me watchful in this struggle."* His Ray 6 astral may have emphasised this as well. Being a very sensitive child, he could easily have experienced a life of emotional imbalance and struggle without the firm, loving nurturing of a humble but close, extended family. Also, he could well have remained living the safe generational family pattern of teaching, preaching and playing the organ for the rest of his life.

b. How the Prison Pattern limited Albert Schweitzer's life

Fortunately, the 'prison pattern' did not really limit Albert Schweitzer as he was an advanced, soul-aligned individual who had broken through most of the obstacles that this pattern presents. The following shows how he overcame inbuilt patterning by learning from a mistake. He had an instinct for sacrifice for others and mentioned once regretting he had had a feeling of obligation, loyalty and duty to a friend, when he worked very hard to complete a degree rather than taking an opportunity to travel longer before settling down. *"That I lost this opportunity through a misplaced consideration for others, has been a matter of regret to me ever since."*

c. The psychological transformational work required to be free of the pattern.

Being an advanced, co-operative, sharing, man, Albert Schweitzer was not particularly handicapped by any obvious patterned obstacles which needed breaking. His personality and soul were unified. His sound, capable, purified body was responsive to his soul's Light. He heeded his soul's 'call' of an 'opportunity to begin anew', when he suddenly changed his life's direction and began medical studies to become a doctor in Africa. Always determined to complete, with enthusiasm whatever he set out to accomplish, Schweitzer was a real pioneer and spiritual warrior. He indirectly helped transform the consciousness of his day by the creative power and directness of his mental energy. He always followed his impulses and ideas, writing and working for the good of others throughout his life, altruistically, and not for personal gain or aggrandisement.



Dr. Schweitzer in Africa

d. Did Albert Schweitzer do this work?

Because Albert Schweitzer was possibly and initiate of the 3rd degree, the moon sign pattern was related more to his service work, rather than to any personal failings. He participated in the greater whole. His powerful mind, his balanced emotions and purified body provided the world with a grounded server of distinction in many fields, not only as a missionary surgeon for which he is so famous. He appeared to love all aspects of his life's works – in Africa as a pioneer doctor, in Europe as a lecturer, writer and musician. Schweitzer was always a man of individual action, who was blessed with the beautiful, learned, serene and capable Heléné as his soul mate, life-companion and wife. Between them they expressed illumined living, love and goodwill to the world.



Heléné Bresslau - Schweitzer

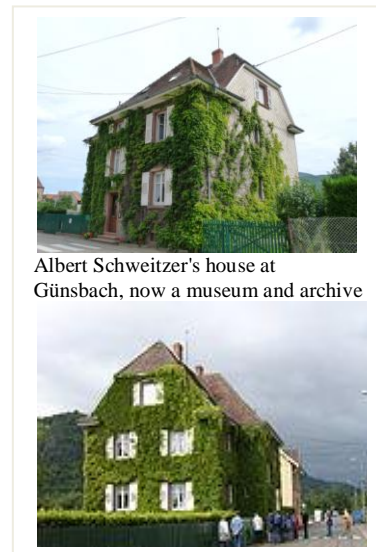
3. The Sun Sign

a. Personality Traits coming from the Personality Ray

With his strong, practical, Ray 1 personality, Albert Schweitzer expressed powerful qualities of steadfastness, fortitude, responsibility, skilful use of time and wonderful resourcefulness when it came to opportunity, as seen when taking the opportunity to learn varied new skills from co-internees at the camps. He had the fearless courage and strength of will to conscientiously accomplish ambitious projects, be they written works or of a more manual nature. He was purposeful, with a commonsense presence of integrity, preferring freedom from any authority other than his own. Having a good understanding of values, Schweitzer was carefully prudent with his resources, as he knew how hard it was to earn the needed money to support his family and many projects.

b. Personality Traits coming from the Sun Sign

Albert Schweitzer's Sun was Capricorn in the fourth house, the house of home and family. He had deep love of his family and home and his early life followed a conservative, traditional pattern clearly similar to that of his parents; study, teaching, religion and music. Albert's family had unconsciously reinforced the Capricornian qualities already in him – an inherent sense of duty, self-discipline and responsibility. Also, as a Capricornian, Albert displayed the true vocation to sacrifice the self for the benefit of all other sentient beings. He blended his considerable powers towards attaining his goals, showing himself to be a caring, conscientious, self-disciplined, hard-working, spiritually intelligent disciple who had overcome illusions and was without the sins of pride, separativeness and cruelty.



c. The Personality and Soul Purpose

I believe that Albert Schweitzer was following his Soul-Purpose. His balanced personality definitely seemed to be soul illumined or 'solarised', because it appeared to be an obedient, self-



Lambaréné is to be found on the banks of the Ogooué River whose watershed occupies most of Gabon, West Africa

directed extension of his soul. As a powerful, integrated human being he was always courageously determined to journey to his goal with integrity, uniqueness, and compassion. He was a natural leader and diplomat who had great generosity of spirit and such a love for all Life that it drove him to become a world renowned example of one who worked for the upliftment of humanity. In his effort to manifest his part in the Plan, he expressed the key words for a Capricornian: *"Lost in light supernal, yet on that light I turn my back."* These words also apply to Schweitzer: *In spiritual being I stand upon the way. It is the way of men. I am. I neither think nor dream, but work!*

4. Soul Purpose

a. Soul Purpose from the Soul Ray

Second ray soul purpose, its goals and vocation are all epitomised in Albert Schweitzer. He was boundlessly inclusive, as seen in his book *Reverence of Life*. His life expressed the enfolding, healing, soft love energy that made him a famous doctor, surgeon, teacher, scholar and musician. His youth until forty was spent in "earnest study and the attainment of not only merely intellectual knowledge but a spiritual rule for living, thus bringing in intuition and true wisdom."

The soul purpose of Ray 2 is LOVE. Albert Schweitzer's life was a radiant expression of love as he humbly devoted his life and all he had, to helping humanity. "Within his light we walk."

b. Soul Purpose from the Ascendant Sign

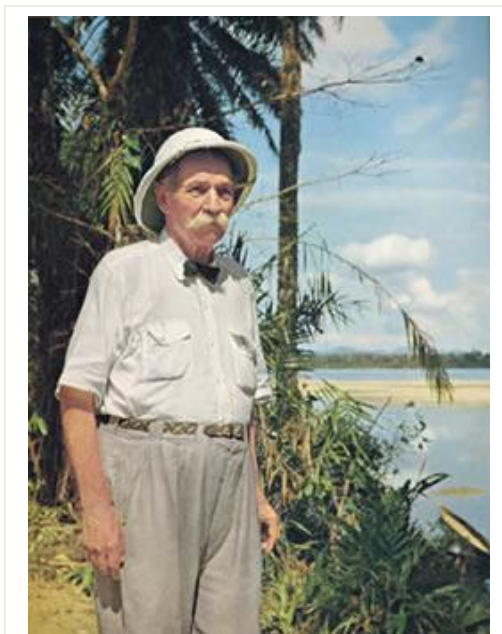
The Libran soul directives are: perfect love, self direction, adjustment and experimentation (there would have been abundant opportunity for that in Africa!). Albert Schweitzer's Libran Ascendant intended that he attain true balance, harmony and diplomacy. 'Choice' was the paramount energy throughout his life and is most conspicuous when, as a young man with the whole world at his feet, he suddenly took the resolve to throw away everything he had won, and become a humble physician among primitive tribes in Africa. The choice had been, "Shall I be great, or shall I selflessly serve."

"His 'reverence for Life' can be seen as an extension of the Libran 'right human relations' focus -- not only regarding other humans, but also all of life, a very universal reverence; he definitely had extreme resonance with the divinity of all of Life. He sought to change the world and save every living thing, the sign of a World Saviour. There are many examples of how his Ray 2 soul utilized his Libran ascendant to unite, balance, and harmonize -- doctoring, healing, to alleviate pain for all beings."

As a young man, it would appear that Schweitzer expressed perfected qualities and talents learnt in recent lives – the scholar, philosopher and musician. But later on, in this life, he presented a different expression, becoming the humanitarian in Africa, the world's most stressful, difficult and deprived environment. Such a remarkably sudden, dramatic change may be indicative of soul alignment to Purpose.

5. Summary

Dr. Albert Schweitzer was one of the greatest spiritual and intellectual forces of our day. He earned doctorates in philosophy, theology and medicine, specialising in tropical medicine and surgery. One of Europe's finest organists, Schweitzer initially came into international fame with *The Quest of the Historical Jesus* in 1910, and later, as a famous doctor-surgeon in Africa.



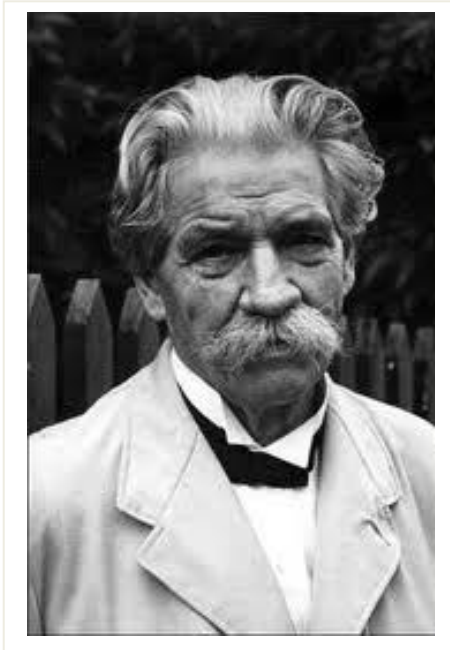
Dr. Albert Schweitzer in Lambaréné, West Africa

He displayed qualities and capabilities of an initiate. He was truly ethical, and showed generosity of spirit, compassion, integrity and warmth. Being powerfully purposeful, he was in tune with the Plan, continuously speaking, writing or working to improve conditions for others. Graciously diplomatic, Schweitzer empowered others by his independent, self-reliant, practical approach to life, displaying a continuity of consciousness that enabled him to consciously utilise *time* as a positive factor in his life.

Giving up a life of ease, popularity and culture in Europe, he chose to fulfil his life work and serve, as a 'Christian, in the heart of darkness and human suffering' in Africa. With a deep longing for peace and justice in the world, he also spoke up strongly against atomic warfare. To him all life was sacred and from childhood, he displayed an instinct of sacrifice for others. Yet, with all his natural kindness, he, "used to exact from my native

patients some tangible evidence of their gratitude for the help they had received."

Schweitzer was true to himself and to others. His aspiration was inspired by love, and his life was one of action. He stated, "That everyone shall exert himself in that state of life in which he is placed, to practise true harmony towards his fellow men, on that depends the future of mankind." He truly was a man "on whom the Master's eyes already rested."



Albert Schweitzer's closing words
from "*MY LIFE & THOUGHT An Autobiography*"

"In my own life anxiety, trouble, and sorrow have been allotted too at times in such abundant measure that had my nerves not been so strong, I must have broken down under the weight. Heavy is the burden of fatigue and responsibility which has lain upon me without break for years. I have not much of my life for myself, not even the hours I should like to devote to my wife and child.

But I have had blessings too; that I am allowed to work in the service of mercy; that my work has been successful; that I receive from other people affection and kindness in abundance; that I have loyal helpers who identify themselves with my activity; that I enjoy a health which allows me to undertake most exhausting work; that I have a well-balanced temperament which varies but little, and an energy which exerts itself with calmness and deliberation; and, finally, that I can

recognise as such whatever happiness falls to my lot, accepting it also as a thing for which some thank-offering is due from me.

I feel deeply that I can work as a free man at a time when an oppressive lack of freedom is the lot of so many, as also that though my immediate work is material, yet I have at the same time opportunities of occupying myself in the sphere of the spiritual and intellectual.

That the circumstances of my life provide in such varied ways favourable conditions for my work, I accept as something of which I would fain prove myself worthy.

How much of the work which I have planned and have in mind shall I be able to complete?

My hair is beginning to turn. My body is beginning to show traces of the exertions I have demanded of it, and the passage of years.

I look back with thankfulness to the time when without needing to husband my strength, I could get through an uninterrupted course of bodily and mental work. With calmness and humility I look forward to the future, so that I may not be unprepared for renunciation if it be required of me. Whether we be workers or sufferers, it is assuredly our duty to conserve our powers, as being men who have won their way through to the peace which passeth all understanding."

LAMBARÉNÉ

March 7th, 1931

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