

A hope for the future

About Vidar and the Christ impulse

Introduction

What is being printed here is what was originally elements from various lectures given by the undersigned in Iceland, Bergen, Nuremberg and Nesodden earlier this year. It can be seen as an interlude in the article series on "Individuality and species in the century of racial ideology". The two previous articles were to a large extent an elaboration and an attempt at clarification regarding debated topics from the lectures on the mission of the people's souls Rudolf Steiner gave in Oslo a hundred years ago. The lecture series has been the subject of a number of problematisations, especially in the last twenty or thirty years. Much of what could have been rewarding and inspiring has therefore remained in the shadows. For that reason, I thought this interlude was right. The following text, apart from references to literature, has not been properly processed from oral to written form. This shortcoming will hopefully not stand in the way of the actual content and ideas in the text being interesting. All page numbers in brackets refer to the series of lectures on Folkesjelen's Mission. (Norwegian translation, Vidarforlaget 1998)

Further

In Gro Steinsland's large and comprehensive work "Norrøn Religion" Vidar is mentioned twice, and then only as an afterthought in the description of Odin, who with the Jotun woman Grid has the son Vidar "who will avenge his own death in Ragnarok", in the second it is about about Tor traveling to Geirrøð, where he meets Grid who is friendly towards him; and "she was Vidar's mother. (From Skaldarskapsmål, after Steinsland 2005)) P.A Munch also doesn't say much more than that Vidar will come again after Ragnarok, and he is the second strongest after Thor. From Ragnarok: "The wolf devours Odin, and it becomes the god's path; but immediately Vidar steps forward, he puts his one foot in the wolf's lower jaw and takes hold of the upper jaw with his hand, and with this he tears the gap apart; he has on his foot a thick shoe which is made of all the pieces of leather that people cut off their shoes at the toe or heel, and therefore one must always throw such pieces away so that they can benefit the aces." (After Snorre's Gylfaginning, section 51 after P.A. Munch: 1922) In Gylfaginning it is further said that Vidar is the silent God and he has a thick shoe. In the new world, he lives on Idavollen, together with "the new Gods". Neither snow nor fire has managed to harm them, and they share memories and runes with each other. (More about this in Jacob Kvalvaag's article "Nordens egenart – Vidar motif and the future of Christianity" in AiN no. 4, 2007) There is thus little about Vidar in the mainstream literature, all the more in the anthroposophical secondary literature. (Steiner himself was sparing) We shall concentrate here on what he brings out in the public spirit lectures. (The page numbers in brackets refer to these lectures.)

The wolf image

In the folk soul cycle, Steiner describes how the image of the wolf was experienced in times past as something that prevented people from seeing clearly: "Everything that is darkened, an inability to see clearly, is an animal; here in the Nordics it is Fenresulven." The wolf powers led to illusion and untruth. "The wolf figure is the astral figure for the lie". (p. 138) Odin's fight against the Fenresulven is a fight against what

modern man has "a penchant for all kinds of unclear, unenlightened, chaotic clairvoyance..." And the fact that people, also on "psychological grounds" will prefer the "old chaotic clairvoyance" in the place of that which is "illuminated by reason and science" will "represent a severe test for that which shall grow on this ground". (p. 169)

Vidar, the silent God, wins the battle Odin lost. Vidar represents a clear vision "that is illuminated by reason and science". In this context, it is more than interesting that Steiner, on the same day that he introduced the Vidar motif (June 17), held an afternoon lecture for members of what was still called the Theosophical Society. (This lecture has not yet been published, but can be found in the Rudolf Steiner archive in the Goetheanum. We hope to be able to present it in a Norwegian translation in a forthcoming issue of AiN. What is reproduced here is from a preliminary edition in German that Cato Schiøtz has received in her through her work in the Rudolf Steiner Nachlassverwaltung) The introduction to this lecture seems to be in an immediate relationship with what Steiner describes as "a hard trial for the spiritual ground", a penchant for "chaotic clairvoyance" in favor of a clairvoyance based on science. He begins by saying that many of the theosophical listeners will probably feel that this lecture is too demanding, but that the reason why he will give such a philosophical and "extraordinary" (ausserordentlichen) lecture is that in the theosophical movement and in the theosophical consciousness "prevails far too little thoroughness, far too little conscientiousness towards what can be called the thinking, philosophical principle in the human soul." And he goes on to emphasize that this lecture is a "call for a sense of responsibility in relation to "the thinking (dem Denkerischen) which concerns scientific attitude (Mind) and scientific spirit". He then gives an introduction to how the elements of being are expressed in Aristotle's philosophy, and then treats motifs from several philosophers, especially Schelling, Hegel and Fichte.

The culture of selflessness - about Christ's walk in human evolution

Instead of the clairvoyance that is characterized by the lying beast Fenresulven, "something completely different must come (...) a healthy force for a new clairvoyance". And this "something completely different" represents Vidar, "the ethereal figure in which what we shall again see as the ethereal Christ figure shall incarnate." Anyone who comes to know and experience Vidar will find that he is connected with people's "ability to see Christ." The silent Vidar was kept secret in the mysteries "as a god who would only get his mission in the future." But in the twentieth century he will therefore be of great importance for the individual person's relationship with Christ. (p. 169)

The statement that Vidar will be a vessel, a sheath, for Christ's appearance in the etheric must be seen in the context of the theme "Christ's events in the etheric world in the 20th century" which Steiner treats particularly frequently and intensively from January 1910 and forwards. He deals with what has to do with the aftermath and precursors of the Golgotha mystery. In great cosmic tableaux a soul-spiritual entity becomes clear to us, who once made his configuration of being available to Christ through the millennia before his incarnation, and who finally himself incarnated in the Nazarene, (in Jewish mysticism called Adam Kadmon) or also the Lukan Child Jesus, to make his physical envelope available to Christ. This being is called "archangel figure" and "archangel-being". On June 1, 1914 - just 28 days before the fateful assassination of Archduke Ferdinand in Sarajevo, which triggered the First World War - Steiner, in connection with this archangelic figure, emphasizes the importance of developing the "culture of selflessness" by "permeating our feeling and whole our being with the realization of the mystery of Golgotha". The term "culture of selflessness" is about what permeates "all future acts of love", which have been prepared over eons, and in which the archangel figure plays a significant role. Emil Bock describes the archangel figure as "the most beautiful and pure human soul (...) which was held back in heaven by the angelic kingdoms, after the higher hierarchies had created the seed of the human kingdom (...) This soul was the purest image of divine love" (Bock: 1997)

"Christ in my senses"

In ancient times - in the Lemurian era - there was, according to Steiner's description, a danger that the senses would develop into selfishness. Today, we take it for granted that the eye is completely at the disposal of a larger whole, namely man's ability to perceive the things around him. Steiner points out that there was a time when, for example, the eye strove to keep sensory impressions to itself. It experienced a craving within itself at the observation of blue, and that something stung at the experience of red. And then instead of a sensation of colors and shapes in the surroundings, man would only perceive "sucking pains and stabbing pains". In order for this to be avoided, according to Steiner, the spirit that said "your eyes shall be opened" had to act in evolution. And that with the help of the aforementioned "archangel figure" who sacrificed his "soul" so that Christ could penetrate and work through it. The effect of this act of Christ was a calming and harmonizing of the senses. And the fact that "we no longer only feel pain through sensation, but can sense the wonderful nature around us, it has to do with the first sacrifice of Christ". This "Christ in my senses" signifies the first step in the culture of selflessness. "Christ in my organs of life" The next incident is related to the life organs being in danger of becoming selfish. In times long past, the various internal organs stood in a strong relationship with certain external appearances of the plant kingdom. If the organs had developed to become selfish, the individual organ would have been drawn towards different plants and the fruits of the plants. Man would then have become a victim of violent desires that came from the organs in relation to the surroundings. It would have been drawn to an edge in boundless desire when the organ in question stood in correspondence with the surrounding plant kingdom, and fled in equally boundless disgust and revulsion if a plant or fruit in its surroundings was harmful to it. Man had, it is described, been torn between suffocating anxiety and violent disgust, and had been pulled in different directions, into the horizontal, animal, and lost all his upright posture, his verticality. Steiner expresses that "man would have become a throwing ball for the aroma that emanated from the surroundings. (...)" That it did not go like this, but that our life organs were subdued, harmonized, (...) is a result of the Christ Being souling itself in an archangel unity. And what this effect radiated into the earth's atmosphere." When an organ behaves unselfishly, it means disease. Even today, we first notice that we have an organ when it is sick - otherwise it is added to, and serves the whole. And we "could not have been healthy at all, if this second Christ event had not occurred. (...) Christ has worked in such a way into my organs that I can be human." This is the second step towards a selfless culture: "Christ in my life organs".

"Christ in my soul powers"

The third act of Christ was "in the development of humanity to insert thought, feeling and will as selfless elements in the wholeness of the soul." Without this deed, the individual soul force would act completely unrelated to the others, only out of itself. Man would have become like furies, with a violent desire of the will: "It could have become enraged on the one hand, while at the same time the selfish mind had scornfully regarded the productions of the will." Man would have rushed forward in violent passions, if the "solar spirit Christ" had not acted as a harmonizer of thought, feeling and will in man: "The Christ-being became soulful again in an archangel-being, so that that power would arise in the otherworldly world, with which Christ permeated the archangel being, and which enabled a harmony between thought, feeling and will." The third step in the culture of selflessness can then be embodied in the words "Christ in my soul's strength".

"Christ in me"

The fourth danger is about disorder in the human self in that it could become "a throwing ball for forces in the cosmos" due to the forces that work in the elements, "which originate from wind, air and waves".

This time the archangel figure incarnates in an earthly body. "The same being, in which Christ incarnated himself three times, now embodies himself in the mystery of Golgotha, in Jesus of Nazareth, in order to ward off this fourth danger through his radiation in the earth's aura."

The elements are connected with the temperaments. Some of this elementary seems to me to emerge in Paul's Damascus experience: He is a fiery and fanatical fighter against Christianity and the Christians. Then he is blinded by a bright light. In this light he experiences the Christ reality; he becomes blind and has to be helped into the city. With the same force with which he would exterminate Christianity, he will now preach it. And he can say, as every man can say hereafter: "Not I, but Christ in me." Spiritual science, it emerges, must be a message about how Christ can find abode in the "human earth souls". When the human soul becomes a home for Christ, his power will radiate back from the earth's aura "into the worlds that Christ has left to heal the earth man, and the whole cosmos will be thoroughly Christianized."

Vidar as a "divine-spiritual being".

As I see it, there is a connection between the archangel-being in which Christ soul-made himself before the mystery of Golgotha, and in which he embodied himself at the baptism in the Jordan, and Vidar, the "ether figure" in which Christ will incarnate, in that 20th century.

It does not have to mean that it is one and the same spiritual entity, that question can be left open. As we will see later in the lecture, Steiner describes the childlike, spiritual forces of renewal that are common to Vidar and to the so-called "Nathanian Jesus child". As we have seen, Steiner is sparse in describing the silent Vidar, who was kept secret in the Mysteries. Modern man, on the other hand, must make himself "Odin's son", which Vidar is, after all. For Ragnarok is a current mystical image, and man "will soon enter this battle. The initiate, the teacher of the esoteric school, makes this particularly clear to the Nordic man in that he refers to the divine-spiritual being which appears so mysteriously to us, and which really only gets a definite role at Ragnarok because it itself overcomes it power by which Odin was overcome. (...) If we understand this role, the unique connection between the Germanic-Nordic human disposition and what we can imagine as a vision of the future will appear to us." (p. 144) Here Vidar is thus described as a "divine-spiritual being". Then it is said that if we feel akin to Vidarskikkelsen in particular, it is to be hoped that "that which must be the basic inheritance in the whole essence of spiritual science, will emerge from the forces that the archangel in the Germanic-Nordic world can bring to the development of the modern time."

So, "a divine-spiritual being" and "the archangel in the Germanic-Nordic world".

On the one hand, we see Vidar described as something to do with a specific geographical area, the "Germanic-Nordic", on the other hand something much more comprehensive, "A divine-spiritual being".

Surplus of forces

In the folk soul lectures, we enter a dynamic network of spiritual forces and beings that work in and with each other. It is described (pp 112 – 116) how the Germanic peoples in Europe were originally led by a common archangel. When it comes to the very first post-Atlantean era, Steiner describes a "migration of

peoples" that was led by the great initiate Manu, who wandered east. Some remained in the European area, and from there the Germanic tribes were "directed" into the areas for the so-called knight mysteries in Scandinavia. Bernard Lievegoed describes in his book about various mystery currents, how Odin accompanied the Germans on their long journey towards the soul of consciousness, among other things through "counter-mysteries". He writes that the Germanic culture went through a long childhood stage, and that the self worked through the will and directed itself towards the earth. Our Nordic ancestors awakened to the self through "untamed etheric-astral forces". This happened, among other things, through the exercise of courage and bravery. Courage arose, "as an abundance of life forces, a surplus of life. (...) It really was as if the people from the European primeval time, each in their own way, had brought with them a certain excess of strength. These powers contained more than what the individual needed for his personal use. What was left over he could let flow into work and in combat actions."

Spiritual childhood powers

In the folk soul cycle, the question is asked how the archangel worked "who in his time was sent up to this area of Europe together with the Nordic peoples, the Scandinavian peoples, and whom the various European archangels, especially in Western, Central and Northern Europe, received inspiration from?"

After a description of the spiritual center of power and inspiration, which in the earliest times was called Åsgård, and which later "ceded its activities to the center of the Holy Grail", comes an answer: We can imagine the effects that emanate from this archangel" in the form we can also see in a child when certain talents, such as latent genius and the like, remain at the childhood stage."

In Bochum, in 1913, Steiner describes the connection between childhood forces and Vidar as "the deity who will again bring rejuvenating spiritual childhood forces" to an increasingly aging humanity. (der Altwerdende Menschheit) And adds that precisely Nordic souls have to do with these childhood forces, (zu dem hin sich neigen gerade Nordische Seelen). And he puts Vidar in direct contact with "the Christ Jesus being who will bring rejuvenation to humanity."

We thus see a connection between "Ur-Europe's" long childhood stage, surplus powers, and the description of Vidar as someone who will bring spiritual childhood powers to humanity.

It becomes clear to us why Vidar has to do with "the ethereal form Christ will incarnate in" - it is precisely the life body that can have to do with the revitalization, the rejuvenation, which is what we are talking about here.

Vidar - the archai of the consciousness soul age?

Eventually, the Germanic people split up into a multitude of national individualities. (Think of Saxons, Goths, Franks, Celts, Scandinavians and so on.) According to Steiner, it was required and necessary that there was a mixture of the various folk elements in order for individualization to occur. Thus, we get the situation where the most diverse archangels lead the various European peoples "without worrying about the Christ-era spirit in question. Each individual people is completely devoted to the impulses of their particular folk spirit. Some of these opposed Christianity. (We can imagine here the inveterate opposition Håkon the Good, and later Olav Tryggvason and Olav Haraldsson faced when it came to the Christianization of Norway.) Other peoples, in turn, became servants of the Christian spirit of the times.

Now Steiner describes how this archangel "who was sent up to the North" had the ability to ascend to a spirit of the age, an archai. "But for this", he adds, "several things are required." Because it will be about what the aforementioned facilities, which thus have to do with spiritual childhood powers, "talents that have been left at the childhood stage", can become after having "benefited from the upbringing of Christ's spirit of the age." (p. 116) Here we get a peculiar example of how spiritual beings cooperate and help each other. Because precisely what Steiner calls "the spirit of Christ's time" will be essential for the upbringing of "the archangel who was sent up here to the Nordic countries". The Christ-age spirit, we read, had previously acted as the Greek folk spirit. When what we associate with the Greek heyday, antiquity, faded away, this rose from the level of an archangel to archai. Based on this "position", it placed itself at the forefront of what was to be propagated in the world as Christianity. It did this together with the former Roman folk spirit, which had also risen to the rank of an archai, and connected itself with this Christian "zeitgeist" in a common work.

These two then raised the archangel who had probably been sent up to the North. The "education" began, according to Steiner, around the 13th century, but was intensified in the 16th and 17th centuries. The result was that this archangel was given the rank of an archai, in that it becomes the zeitgeist of the 5th post-Atlantean cultural period, in other words the zeitgeist of the "Age of the Consciousness Soul". (p. 113)

As I understood it, when I first studied the folk soul cycle, this "Leading archai of the Age of Consciousness" was Vidar. Later I understood that this is an opinion about which there are divided opinions, and the last word has probably not been said in that context. Different opinions and perspectives only make the question more interesting, as I see it.

Shadow effects from an "old zeitgeist"

The leading zeitgeist of the 5th cultural period stands, according to Steiner, not only in a relationship with the Christ zeitgeist, but also with the earlier ancient Egyptian Archai, which gradually rose to the rank of Exusiai (spirits of form): Therefore, our fifth post-Atlantean cultural period, which we are now in, "enter into a sort of compromise with the Egyptian zeitgeist" and are thus "controlled by a zeitgeist which is in a certain way to a very large extent subject to the influence and impulses of the ancient Egyptian culture." The consequence of this influence is that in our age divisions and disagreements arise. On the one hand, our time strives towards a spiritualisation, but at the same time it is also characterized by a "materialistic inclination". (pp. 113-114) The image of Vidar fighting against and overcoming the Fenresulven, the forces of lies, is here actualized. We recognize the drama of our time. A veil is lifted and we sense a web of forces that work with and against each other. Whether it ends in a spiritualisation of the culture or in "a materialistic quagmire" is an open question. Strong and bestial forces were unleashed in the 20th century. Forces that are still dominant and powerful. The image of the silent Vidar's victory over these colossally destructive forces nevertheless gives hope that there are softer and quieter forces, which are able to see further than anything to do with Fenresulven's noisy appearance.

The Celtic folk spirit as an inspiration for esoteric Christianity

To make that picture even more complex, we must take into account that within evolution it is not only about regular development, but to a large extent about both sacrificing and retarding. Steiner describes a being that makes a renunciation, namely the former "Celtic folk spirit." Its original task was "to educate the still young self of the European population." Based on this old, Celtic culture, different folk souls and folk spirits had allowed themselves to be fertilized through the mixture of different racial small groups, folk

elements and racial communities. "Thus, the self was eventually to be released from the attachment to the group. (p. 147) The development is progressing. When the Christian impulse was given to humanity, the Celtic archangel renounced the possibility of becoming an archai, a spirit of personality. "It decided to remain on the archangel stage and in the future submit to the various zeitgeists that would eventually arise in the European area." And what does development "win" with such a renunciation? Yes, that this "returned" archangel serves the Consciousness Soul's zeitgeist (Vidar), and the Christ zeitgeist. And it makes its contribution as an "inspiring spirit for esoteric Christianity." It should, according to Steiner, work further through the secrets of the Holy Grail and the Rosicrucian movement. "This esoteric Christianity will be a source of all that which, under the influence of the various spirits of the age, can again be transformed and metamorphosed." (p. 112)

Christ; from the spirit of the sun to the earth

If we think back to the description of how Christ, on his way to an earthly incarnation, was conducive to humanity's evolution and development, we see that man is portrayed as receptive.

What is new is that after the mystery of Golgotha, and not least after the Age of Consciousness, man more and more goes from being receptive to becoming a contributor, a collaborator. Man himself becomes absolutely decisive for the work of the spiritual world.

Vidar is described, as we have seen, as the one who in the 20th century makes his powers available so that Christ can "incarnate" in the etheric. As closing words on the folk soul cycle, Steiner also points out that Vidar is a friend: "Vidar will be the active friend of the collaboration and the common endeavor in whose spirit we have all grown together." (p. 175) In an active friendship, it is given and received both ways.

In Cologne, two years after the Oslo lectures, it is described how the Christ impulse has flowed into human culture and become like a seed. This seed goes into and up into the individual human soul, and multiplies. At the same time, Christ penetrates the earth, he becomes "the spirit of the earth". And what remains when everything physically falls away, that is the spirit of iodine - for only spirit is. In light of this, we can see the gospel words that in Emil Bock's translation read: "And behold, my I am always among you until the end of the age." (Matthew) But the spirit of the earth must build for itself the spiritual coverings through which it can work.

Steiner describes how what, at the end of the earth's cycle, will become the spiritualized physical body of the Earth Spirit Christ, is built up by people's powers of conscience. The forces associated with wonder and astonishment build up Christ's soul body, astral body. We can think about how astonishment is connected to the completely childlike in us. Completely open wonder. How used we are to the fact that there is no longer anything to marvel at; everything is discovered, everything is ready-made. Here, then, **we must become like children again, and then the world will become young.** The Christ astral body is woven by this refreshing wonder and astonishment. Christ's etheric body is built up by the forces of pity and love: "And every time a feeling of pity or a "feeling of compassion" develops in the soul, it forms an attractive force for the Christ impulse, and Christ connects himself through pity and love to the souls of men.(...) which forms the etheric body of Christ."

And now Steiner expresses himself rather drastically when he says that with regard to pity and love, one can almost speak of a "Program - if you want to express it crudely - a program that Spiritual Science must fulfill in the future." When the soul can live such a heartfelt nuance of feeling in the spiritual endeavour, then it becomes "a source of heat that flows out over all of humanity." In the Gospel we recognize this in the words

"I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me; I was naked and you have clothed me; I was sick and you visited me; I was in prison and you have come to me. (...) Yes, I tell you, whatever you did to the least of my brothers, you did to me."
(Matthew, after Bock)

Vidar is central to this context. He is not only a representative of "the new clairvoyance which is built on reason and science" and thus the leading spirit of the age of the consciousness soul, but also the one who brings spiritual powers of childhood, forces of renewal to humanity. As an ethereal figure for Christ in our time, he becomes an active friend for the realization of the "program Spirituality must fulfill in the future".

Summary

Regarding the connection between Vidar and the Christ impulse, we can say the following:

1. Vidar defeats the Fenresulven with the help of the shoe made from surplus leather. Steiner describes how the Nordic man went through "a long childhood stage" and that the mysteries were connected with life's surplus that became courage.
2. Vidar has to do with new powers of clairvoyance, while Fenresulven represents the old powers of clairvoyance infected with materialism. Here we see the ancient Egyptian spirit working in, and there is chaos instead of clarity, vanity and sensationalism instead of sobriety.
3. Vidar has to do with renewing, spiritual childhood powers, something that is found as a predisposition "in the form we can also see in a child when certain talents, such as latent genius and the like, remain at the childhood stage." The Christ impulse represents - with Vidar making his ether form, or we could say "life form" available to him - a rejuvenation of humanity, a living seed grain.
4. The leading Archai of the Age of Consciousness is Vidar who works within a context of the exoteric Christian zeitgeist (which is a companionship of the Greek and Roman folk spirit), the ancient Egyptian spirit and the esoteric Christian spirit (which was formerly the Celtic folk spirit), and which now the inspirer behind grail wisdom and the Rosicrucian path of knowledge.
5. As the zeitgeist of the consciousness soul, Vidar acts from the European area, but from there to the whole of humanity. He is the "active friend (...) of the spiritual worldview that should work for the good of humanity." And "we serve all of humanity best if we develop what we have a special aptitude for, and add it to all of humanity as a sacrifice to the advancing cultural current." Vidar is the servant of the spirit of the new earth, Christ. The Christ impulse must permeate all of humanity, it is something that really all people can absorb. "When we increasingly receive everything from all of humanity, everything that each religion has to contribute to humanity's cultural process and the common good, we act precisely in accordance with the Christ principle." (p. 171)
6. We have described the figure of the archangel who acted as a cover for Christ, so that the effects of the spirit of the sun - which has now become the spirit of the earth - could help humanity in its evolution. The archangel figure then became a physical vessel - through incarnating as "the Nathan child Jesus", which Christ could incarnate in at the baptism in the Jordan.
We see that there is a connection between the spiritual entity that once became a physical vessel for Christ, and Vidar who in our time is "the ethereal figure" that becomes the vessel for Christ's appearance in the etheric.
From Steiner's description of the Nathan baby Jesus, we hear that it had "an immensely strong power of love and an immense capacity for devotion. The strangest thing was that already from the first day of its life, by

its mere presence or touch, it had a beneficial effect on its surroundings." Steiner calls this "spiritual child powers". This child Jesus is further described as "ungifted" when it came to external things, but with strong heart qualities "which seemed magnetically beneficial to those around him."

Considering Steiner's description of Vidar as "the deity who will again bring rejuvenating spiritual childhood powers to a humanity that is constantly aging" a connection between these two spiritual entities becomes obvious.

7. Without man it is not possible, because "mankind can sink even deeper into materialism than it already is, and trample to death what could become the most wonderful revelation for mankind. Everything that can happen in the future is to a certain extent subject to man's will so that men can make mistakes in what is for their salvation. It is extremely important that spiritual science is a preparation for what will become the new revelation of Christ." (p. 166) And in the same way that the Nathan baby Jesus had "an extremely strong power of love and devotion", so the individual human being builds on Christ's etheric body by the same powers.

Humanity is in a dramatic and powerful time. The spiritual humanism that anthroposophy represents stands, as I see it, in a concrete, collaborative relationship with the leading archai of the age of the consciousness soul, with Vidar. Anthroposophy has a task, a "programme", which is to transform ideas into ideals, through social and humane practices that spring from the life-building forces we call compassion.

Vidar gives, as Steiner puts it, "a hope for the future." (...) In the fifth post-Atlantean cultural epoch, only a part of a larger whole has been done in terms of human and spiritual development, another part still needs to be done." (p. 170)

Frode Barkved

Et håp for fremtiden

Om Vidar og Kristus-impulsen

Frode Barkved

Innledning

Her kommer på trykk det som opprinnelig var elementer fra ulike foredrag undertegnede holdt på Island, i Bergen og Nürnberg og på Nesodden tidligere i år. Det kan ses på som et mellomspill i artikkelserien om «Individualitet og art i raseideologiens århundre».

De to foregående artiklene var i stor grad en bearbeidelse og et forsøk på klargjøring når det gjelder omdiskuterte temaer fra de foredrag om folkesjelenes misjon Rudolf Steiner holdt i Oslo for 100 år siden. Foredragsrekken har vært gjenstand for en rekke problematiseringer, spesielt de siste tjue, tretti årene. Mye av det som kunne ha vært givende og inspirerende har derfor blitt liggende i skyggen. Av den grunn syntes jeg det var riktig med dette mellomspillet.

Følgende tekst er, bortsett fra litteraturhenvisningene, ikke bearbeidet skikkelig fra muntlig til skriftlig form. Denne mangelen vil forhåpentligvis ikke stå i veien for at selve innholdet og ideene i teksten kan være interessante.

Alle sidetall i parentes henviser til foredragsrekken om *Enkelte folkesjeleres misjon*.¹

Vidar

I Gro Steinslands omfattende verk *Norrøn religion* er Vidar nevnt kun to ganger, og da bare som en bisak i beskrivelsen av Odin. Denne har med jotunkvinnen Grid sønnen Vidar, «som skal hevne hans egen død i Ragnarok». Og om Tors reise til Geirrød, der han treffer Grid som er vennlig stemt mot ham, heter det at «hun var mor til Vidar» (Skaldskaparmål).

P. A. Munch sier heller ikke stort mer enn at Vidar skal komme igjen etter Ragnarok, og at han er den sterkeste nest etter Tor. Dette skjer i Ragnarok: «Ulven sluker Odin, og det blir

¹ Norsk oversettelse: *Menneskehetens ledelse*, Vidarforlaget 1998.



Utsnitt av billedsten fra Niederdollendorf ved Bonn som antas å gjengi Vidar.

gudens bane; men straks trer Vidar frem, han setter sin ene fot i ulvens underkjeve og tar med hånden fatt i overkjeven, og dermed sliter han gapet sønder på den; han har på foten en tykk sko som er gjort av alle de skinnlapper folk skjærer av skoene sine ved tå eller hæl, og derfor skal en alltid kaste slike lapper bort for at de kan komme æsene til gode» (Gylvaginning, her etter P.A. Munch).

I Gylvaginning heter det også at Vidar er den tause guden, og at han har en tykk sko.