



Sophia, Androgyny and the Feminine in Franz von Baader's Christian Theosophy

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Introduction

Although he is not well known today, Franz von Baader (1765-1841) had a profound influence on philosophy. He introduced Hegel to the mystical ideas of Meister Eck-

hart, and he introduced Schelling to the theosophical ideas of Jakob Boehme. At least some of his ideas were used by Goethe, A.W. Schlegel, Kierkegaard, Nikolai Berdyaev, Clemens Brentano, Franz Brentano, and Max Scheler.

Baader was keenly interest-

ed in ecumenical dialogue among Catholic, Protestant and Orthodox branches of Christianity. Baader was a Catholic, but he was critical of some Catholic dogmas, including the idea of papal primacy. Some twentieth century Catholic theologians refer to him, and Pope Benedict XVI praised Baader for his rejection of Cartesian rationalism.¹ In Protestantism, Baader was an important influence on the neo-Calvinism of Abraham Kuyper and Herman Dooyeweerd. Baader was also interested in inter-faith dialogue, and he compared his ideas to those of other religions, including Judaism, Islam and Hinduism. In the 1920's, there was a resurgence of interest in Baader's ideas. Today there is again a renewed interest, especially in comparing his Christian theosophy to mystical traditions.

The ideas of *Sophia* (Wisdom) and androgyny, as expressed in Baader's Christian theosophy, were important influences in Romanticism, and helped to focus attention on the importance of the feminine in Western religious thought. What is remarkable is that Baader's ideas did not come from Enlightenment ideas of equality of the sexes, but rather from within the Christian religious tradition itself. This is important, since it is often incorrectly assumed that equality of the sexes cannot be achieved in religions that have not undergone a rationalist critique similar to the Enlightenment

Christian theosophy has

nothing to do with the occult theosophy popularized by Madame Blavatsky in the late 19th century. 'Theosophy' means "the Wisdom of God" (the Greek word for Wisdom is '*Sophia*'). Christian theosophers like Baader believe that God created the world by means of Wisdom. They rely on Biblical texts such as *Psalms* 137:5, *Proverbs* 3:19, as well as on extra-canonical literature such as "The Book of Wisdom." Christian theosophers look for the expression of God's Wisdom within creation. They also attempt to see where creation has fallen away from that Wisdom (which is its ideal), and how its relation to Wisdom can be restored. In its aim of restoration of the world and of humanity, Christian theosophy differs from those kinds of mysticism and Gnosticism² that seek to escape from the temporal world and from our body.

Baader's Christian theosophy has also been called a "Philosophy of Love" (Betanzos 1998).³ It stresses the importance of love within the Godhead, of love from God to humans, of love of humans towards each other, and of love from humans towards temporal reality. "How a man is related to God determines how he is related to himself, to other men, to his own nature, and to the rest of nature" (15,469). With respect to relations between men and women, Baader aims at a true reciprocity between the two sexes, with the ultimate goal of restoring the original androgyny.

Anyone who reads Baader will be immediately struck by the complexity of his thought and the difficulty of his language. This article seeks to present his ideas in a simplified way. Page references are to volume and page numbers of Baader's *Collected Works* [*Werke*].

Divine Androgyny

Androgyny is the idea that masculine and feminine were not initially separate from each other. Instead, these qualities were combined in a unity. There are feminine and masculine principles even within the Godhead (10,15). God should not be regarded as male, for that is a term resulting from division of the sexes (Favre 1994, 211).⁴

God's creation by Wisdom does not mean that a male god created with the help of a female goddess. To speak of male gods and female goddesses merely continues the separation of the sexes, instead of viewing them as a unity.

For Baader, each Person of the Trinity has both masculine and feminine qualities. The Father generates or 'begets' the Son ("the only begotten Son of the Father") and the Holy Spirit is the process or act of that begetting. The Father is divine will or thought (the inner Word), the Son is the expressed Word, and the Holy Spirit is the activity, the power of God.

But this 'begetting' or 'generation' is not to be understood in a sexually differentiated way, for such differentiation occurs only within the fallen creaturely world.⁵ The Father has both a generating masculine potency and a feminine birth-giving potency. To understand this, we need to look at how Baader views the Trinity, or what he often refers to as the divine "Ternar" (triad).⁶ There are three Persons within

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the Trinity. But this does not mean that there are three individual gods or beings. There is only one divine being. Baader explains this by saying that the Trinity is really a Quaternitiy. The fourth element is not itself a Person. Nor is it on the same level as the Trinity, but is rather the common source, the center of all three Persons. He illustrates this by a triangle with a dot in the center (15,190).

Baader uses the term 'Ungrund' [*Ungrund*] for this center of the Trinity. He obtained this term, and most of his theosophical ideas, from Jakob Böhme (1575-1624). It is the most "inner" way of referring to God (7,303fn).

Baader compares the *Ungrund* to the Kabbalistic idea of original unity, *Ein Soph* which he says is also threefold [*Dreieinfaches*], and to be distinguished from the subse-

quent ten emanated powers or *Se-phirot* (3,384). The mystery of *Kabalah* turns on the relation between undivided androgynous generation and the divided generation of the two sexes. Just as the eye (as feminine receptivity) yearns for the fructifying ray of light, so this ray seeks this yearning, just as the bridegroom seeks the open arms of his bride (15,169).

With respect to Islam, he says that the *Ungrund* is not a numerical unity (as in the *Koran's* emphasis)⁷, but it is a unity in the sense that everything that exists finds its unity in the one God, and has its being only from out of, in and through God, in whom it participates.⁸ The unity of God is not a number, but rather the invisible Factor or carrier of all numbers (3,384ff). It is an original unity [*Ureinheit*] at the basis of all diversity (Betanzos 1993, 59). The Trinity and its unified center is the model for all of reality.

The *Ungrund* has both a fiery active principle (God as a consuming fire) and a passive form-giving principle (God as merciful and loving). These are the original polar sexual differences.⁹ But Baader does not use the word 'sexual' to describe these principles, since what is sexual is only what has become improperly separated in our temporal fallen world. Instead of 'sexual,' Baader therefore uses the alchemical word 'tincture' to describe these polarities (Faivre 1994, 204 fn12). There is both a masculine and a feminine

tincture. Baader also uses St. Martin's term 'generative powers' [*puissances génératrices*] (12,396).

There is an eternal generation of the Son by the Father. This generation or production requires an eternal outerness [*Äusseres*] in the Godhead in which this generation is revealed. This outerness in the Godhead is God's Heaven, Dwelling or Place; it is not separated from God and yet it is distinguished from God. It is a non-personal being in which God enters and in which he generates in an individuating way [*fassend zeugt*]. This is God's *Sophia* or Wisdom. How does *Sophia*, this external form of God, arise?

Baader uses what he calls 'speculative theology' to describe this generative production. He derives the word 'speculative' from 'specula' or mirror. Within the *Ungrund*, the feminine form-giving principle acts as a "mirror" to reflect the desire in the masculine principle. To desire is to imagine. This mirroring of one principle of the *Ungrund* in the other is what Böhme called the "virginal Matrix" [*jungfräuliche Matrix*],¹⁰ the original congruence of virginity and motherhood, which Baader sees as androgynous (3,385 fn). The three Persons of the Trinity both arise from and return to this image, in an eternal dynamic process. The *Ungrund* is the esoteric "One" that by involution becomes the center in order to then differentiate again by evolution within and from out of itself (2,390; 4,214). The

being-One of the Trinity must be understood in this twofold direction, of unfolding itself from out of one being but then entering it again.

Baader relates the word magic [magie] to 'image' as well as the word 'imagination.' There is an in-magining by the Persons of the Trinity in the image, and a continual development of the image. The image is of the entire Trinity, and this image is the Wisdom of God, Sophia, also called the Heavenly Eye (1, 300; 3,392fn).¹¹

Betanzos says

...the personal Godhead reveals itself through her. She is the "organ" of God and the formative idea in accordance with which he acts (2,288; 9,24. Sophia is "the mirror and the eye of God or the first idea of God" (15,447, the counterpart to Plato's Idea, the Hebrew Sophia, the Maja [*Maya*] of India, and Jacob Böhme's Magie (9,182; see also 9,219). Sophia is called "the matrix of all primitive patterns" (4, 200) and "heavenly Virgin" (8,91; 13,18); but she is not to be confused with Mary, Christ's mother (15,449). God's power is an instrument of his wisdom (*Sophia*) (2,247), which mediates all God's actions (Betanzos 1998, 154). Aristophanes interpreted this as man and woman glued together (Betanzos 1998, 154)

Baader's comparison to Plato's Ideas does not mean that he shares Plato's view that we need to escape from the temporal world. The Wisdom of God, the matrix of divine Ideas, is the basis for the creation of the world and humanity. So-

phia is the mirror of God, and in turn, the world is mirror of Sophia. *Sophia* contains the archetypes and ideals for all of creation, in a potential form that is to be realized. God's emanant production in creation is distinguished from the immanent production within the Godhead (10,7). It seems to me that this matrix of archetypes may be compared to the mundus imaginalis in Sufi thought as described by Henry Corbin (Corbin 1969).

Baader sees many similarities between Boehme and Hinduism, or what he calls 'Brahmanism' in order to distinguish it from later Hinduism. Original Brahmanism was not pantheistic but monotheistic (2,301 fn).¹² Brahmanism distinguished between an interior male solar power and an exterior lunar female power, united in one being. There is a marriage of the fructifying power of the Father and the generating power of the Mother. The interior power is the unspoken Word [Latin '*verbum*'; French '*verbe*'] and the external female power is the spoken, breathed out Word ['*vox*'; '*parole*'] (1,299).

Baader refers to the spoken Word, the "breathed out" Sophia as '*māyā*' (1,299; 12,483). He specifically relates the Hindu idea of *māyā* to imagination, our immediate 'magical' intuition [*Anschauung*]. He does not mean to suggest that divine Wisdom is an illusion. He distinguishes it from a deceiving kind of *māyā* (8,277; 14,94).¹³ There may be some comparison with Kashmir Shaivism,

which refers to *māyā* as the power or *shakti* of *Brahman*. The world is illusion only when it is thought of apart from *Brahman* (Friesen 2015b).

Although Baader says that Wisdom is the archetype for creation, it is not itself a part of creation. There is no pantheism in Baader's theosophy. For God did not have to create in order to know himself. There was already a dynamic process of knowing, imagining and self-manifestation within the Godhead.¹⁴

With respect to this immanent production (within the Godhead), there is androgyny within each Person of the Trinity. The Producer lives within his product. So whoever sees the Son, sees the Father in him. But at the same time, this product also lives within its producer, so whoever sees him sees him in the mother. *Pater in Filio, filius in Matre* (10,10-11). The mother is *Sophia*, the place of reproduction, neither creator nor created.¹⁵

Sophia

Sophia is therefore the mirroring or image of the entire Ternar. But *Sophia* is not a fourth Person within the Trinity. Nor is she a goddess, or God's "wife." *Sophia* is produced, but is not a producer (Person); she is contrasted with the Father, who is a producer, but not produced (2,530).

Sophia is neither male nor female, but contains the perfection of both sexes (3,303; 9,211-12). But in *Sophia's* dealings with humanity, So-

phia appears as a man to the woman, and as a woman to the man.¹⁶

Nor is *Sophia* the same as Mary, the mother of Jesus. But because Mary was receptive to Wisdom, she was able to give birth to Jesus without the help of a man. Mary is the converse of Adam, who was created androgynous with the ability to reproduce without sexual organs. Baader comments that this androgynous begetting is why art depicting the Madonna does not show Mary in a sexual way (3,385).

Sophia is the "helper" of Christ, the creative Word (10, 342-43). *Sophia* relates the Word to created nature. Betanzos says,

Sophia can stand above nature, or begin to penetrate it, or have actually penetrated it. He [Baader] calls these three moments magical, lively and bodily (4, 279ff; 9, 24ff) (Betanzos 1998 154 fn28).

Baader also opposes the Gnostic idea that *Sophia* is a fallen aeon or emanation from God. Rather, it is humanity that has fallen from *Sophia*.

Human Androgyny

1. Wrong ideas about androgyny

a) Hermaphroditism

Betanzos outlines the early history of the idea of androgyny in the early Christian Church, in patristic sources such as Gregory of Nyssa and John Scotus Eriugena, in Jewish midrashic texts, and then in the

Renaissance and later Romanticism (Betanzos 1998, 168-9). Baader obtained the idea of androgyny primarily through the *Kabbalah*, although he was also aware of Plato's myth (Betanzos 1998, 177). In the *Symposium*, Plato speaks of the primeval human as androgynous. Others caricatured this as a being with two sets of sexual organs, or as hermaphroditism. But that is not what is meant by 'androgyny'. In fact, Baader says it means the opposite (9,136; 14, 141).

b) Asceticism

Jesus was asked about a woman who had married again after other husbands had died. Who would be her husband in heaven? Jesus replied that in heaven we are like the angels, neither marrying nor being given in marriage (Luke 20:27-40). Some members of the early church took these words of Jesus to mean that we should attempt to become angels in this life; chastity became the model to emulate (DeConick, 49, 55-7) This ascetic viewpoint is anti-marriage.

But Baader opposed ascetic practices. He was married (twice), and wrote a considerable amount about love and marriage (see below). He said that any true spirituality requires our embodiment. A center always requires a nature in which to express itself, and even God has a nature.

c) Female must become male

A third incorrect way of re-

garding androgyny is anti-feminine: that the woman is an incomplete man, and must become male. Some in the early church believed this, as evidenced by the Gospel of Thomas, where Jesus is represented as saying that he will make Mary male so that she might enter the Kingdom of Heaven (DeConick, 78-83, Ruether, 217). But this is not Baader's view.

d) "Marriage" with Christ or Sophia

Our relation to *Sophia* is not to be viewed in a sexual sense, as some foolish mystics have supposed (3,303). To regain our original androgynous image does not mean a marriage or union with Christ in a sexual sense, but rather the suspension of our animal masculinity and animal femininity (10,247 fn).

2. Humans as Image of God

a) Participation in Sophia

The first human was created as the image of God. This means that this person was created with the presence of *Sophia* in him, and that he was created androgynous (Betanzos 1998, 98). Humans were created as God's image, not in half an image as man or wife (9,210 fn).

As bearers of God, humans were to send this image into the world (Faivre 2000, 147). They were intended to be the mediators between God and the world. The presence of *Sophia* enables humans to be creative and fruitful for the whole

universe (2,418). There was an ability to procreate without two distinct sexes (9,212). But as a result of the fall into sin, humans were divided into two separate sexes, and given physical means of procreation.

Humans were intended to participate in *Sophia*, and apply her Wisdom to help redeem temporal reality. The incarnate Christ showed

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us the true, androgynous image of God. Baader interprets Gal. 3:28 in this way, "And there are no more distinctions between Jew and Greek, slave and free man, male and female, but all of you are one in Christ Jesus" (9, 212; 10, 247 fn).

b) Love

Baader wrote two essays on love: "Propositions taken from a Philosophy of Love"¹⁷ and "Forty Propositions taken from a Religious Philosophy of Love." In these essays, Baader "embraces the feminine in everyday life" (Versluis 2000, 235). He relates religion and love. Love is not a mere emotional relation. The essence of love is union and harmonization, where two

people are subjected to a higher third, *Eros*, to whom they have subjected themselves (1,232; 7, 161; 9, 413). A Higher Being loves himself through the lovers (1,61).¹⁸ Love of our neighbour is based on our love of God (5,230). We love each other only in and through a third (Betanzos 1998, 163).

Love requires humility, the mutual self-emptying [*Entselbigung*] of the lovers, in mutual subordination to the other (9,269). This is not something they can do by themselves. It is only when each gives himself entirely to God that God gives the other completely to each of them. This is related to Baader's idea of organicism: the relatedness of each of us to a center. The reason that we do not dominate another person is that we are both members of one organism (10,286-7).

Love is a task to be performed. There are stages of love. Where there is division, there needs to be reconciliation. He says that sin [*Sünde*] comes from "putting asunder" [*Sonderung*] (4,168).

Baader says that woman is superior to man in love. She is "the custodian of love" and "heavenly music sounds more exquisitely in the hearts of women than of men" (15,626). Betanzos says, "Baader's point here seems to be that a woman generally reacts more spontaneous-

ly to a man's personhood as a whole than he reacts to her personhood." Men tend to see things and others as a means to an end. A woman arouses lust in a man unconsciously, but gives love consciously and knowingly (Betanzos 1998, 226).

c) Marriage

Baader believed in the institution of marriage. He had two children by his first wife. After she died, he married a second time to Marie Robel, who was 50 years younger. So there is in Baader no idea of celibacy or ascetic opposition to marriage. But although he was not opposed to marriage, he reimagined its purpose. He wrote to his young wife on Sept 16, 1839:

...I feel bound to you, not through earth-

herself from her womanliness (as incompleteness), and woman, in turn, should help man, so that in both of them the full primal image of man will inwardly emerge again" (3,306). When Adam fell, he lost the female part of the virginal image, just as Eve left behind the male part. When rebirth takes place, the same Virgin appears as female to the man and as male to the woman, although the Virgin is intrinsically neither male nor female" (3,308 fn)

d) Sexual desire

Baader is ambivalent with respect to sexual desire. On the one hand, he rejects the Gnostic view that matter and marriage are themselves evil (7,229). On the other hand, Baader sometimes seems to depreciate the sexual act.

He says that sexual love is initially a blessing. Love produces ecstasy, a being-outside oneself (14,313). There is a self-emptying of oneself, and an existence in the beloved, a finding of oneself in the other (Betanzos 1998, 273). Lovers ought to consider such rapture or ecstasy as a summons to become inwardly what they imagined they were in the infatuation of early love, when they imagined the other as better than he or she is in reality. Our first love shows us the possibility of what we may become (androgynous wholeness) (4,168).

But there are other passages where Baader does not value sexual desire. He says other kinds of ecsta-

ly desire, but rather through authentic love, which truly marries the lover to the beloved, and which for me is the true sacrament (cited Versluis 2000, 236).

The aim of marriage is to reintegrate both husband and wife into the original androgynous integrity of the image of God (7,234-8). This is a goal that transcends time. That is why marriage is a sacrament. "Man should help woman to free

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sies of the heart can silence sexual desire (7,233). Copulation is the opposite of an act of union or love; it is the highest manifestation of egoism (Betanzos 1998, 191; Faivre 1994, 238). And an embrace shows more love than does the sexual act, since the embrace seeks to unite with the heart of the beloved (Faivre 1994, 238).

Other uses of androgyny in Baader

Baader's first use of the idea of androgyny (March 1787) was not in a sexual sense, but in reference to the unity of the eternal and the temporal. Humans are composite beings, both temporal and eternal

(in the sense of a created eternity above time). Baader rejected both materialism and what he called “spiritualism.” Materialism reduces everything to the physical body; spiritualism rejected the physical body. But there can be no spirituality without a body. Even God is embodied (Betanzos 1998, 98).

There is also an androgyny in nature, since there is a polarity in all existing things. Opposite forces in nature are androgynous, as is the character of energy as both action and reaction (Betanzos 1998, 172-4).

Baader and Romanticism

Romantic writers stressed the special contributions that both men and women make. Some women like Caroline Schlegel, Bettina von Arnim and Dorothea Schlegel provided examples of “the new female ideal” (Betanzos 1998, 170, 196).

The key to the entire Romantic worldview is the organic idea, the belief that reality is a living whole, all members of which—despite their diverse characteristics and functions—are immediately related to a common center and through that to each other. (Betanzos 1998, 32-3). Baader emphasized this organic view of reality, which relates a center to a periphery, a head to its limbs. “All things reach out toward the heart of God as toward their center”

(14,485).

Some other similarities to Romanticism are Baader’s stress on the uniqueness of the individual, the interest in alchemy, magnetism and other parapsychological phenomena (belief that spirit and nature are interdependent), and his emphasis on androgyny. (Betanzos 1998, 171).

But Baader also differed from Romanticism. He did not give the same importance to subjective feelings. Although one may not elevate reason over feeling, neither may one elevate feeling over reason. And in

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place of Romanticism’s emphasis on the subjective, Baader emphasized the givenness of creation that precedes any subjective response to it. This givenness is given by God’s law (*Gesetz*) by which we are placed (*gesetzt*) in the world.

Baader and the Enlightenment

The Enlightenment also empowered women, in emphasizing the equality of men and women. It differed from Romanticism in its emphasis on reason. Men and women are equal in that they both possess the faculty of reason (Betanzos 1998, 196).

But Baader opposed the ideas

of the Enlightenment. His organicism opposed the Enlightenment's mechanistic view of nature. He opposed the "autonomy" and "absolutization" of reason in Descartes and Kant.¹⁹ Descartes is famous for his rationalistic starting point, "I think, therefore I am." Baader changes this to "I am thought (by God); therefore I am." Or better yet, "I am loved, therefore I am" (8,339 fn). And because we are aware of being loved by God, we also have the power not only to love God in return, but to love one's self, others, and the world (8, 230).

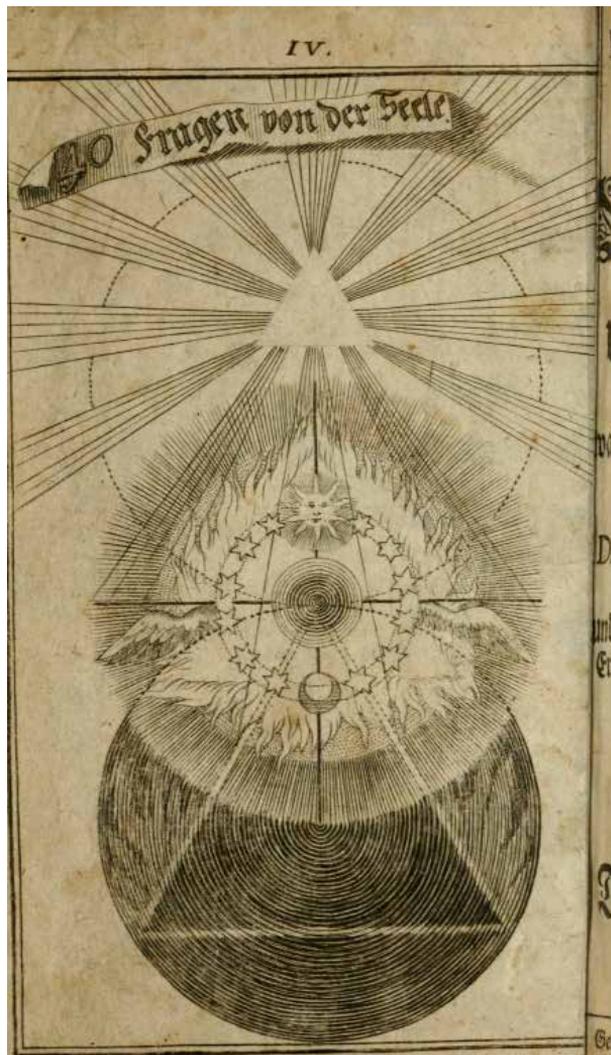
Rationalism is an absolutization of the masculine tincture. It lacks femininity in its refusal to be receptive in relation to God. For Baader, our knowledge is not based on reason alone. Instead, Baader regarded reason, feeling, emotions, sense perception, and physical bodily characteristics as peripheral functions that are all governed by the center of our existence, our "heart." He makes a parallel between the *Ungrund* as center of the divine Ternar, and the heart as the center of the human Ternar of spirit, soul and body. Our reason, although important, is not autonomous or elevated above our other functions.

Critique of Baader

Are Baader's views still too male-oriented? Faivre says that there is no indication that a real female human being influenced these ideas (Faivre 1994, 273). There are

some instances where, despite his emphasis on androgyny and equivalence of the sexes, he seems to subordinate women. This argument is mainly based on one passage where he says that a woman has no name of her own, since she (considered as married to her husband) has no personality of her own (4,235 fn). And he says that a woman is superior to man in being the bearer of the image that inflames his desire. But she is only conscious of this image through the help of the awakening power of man and therefore inferior to man (2,256 fn).

Those passages are indeed problematic. To some extent, they can be accounted for by the social and historical context of his time. These ideas are inconsistent with his general emphasis on the importance of androgyny and equivalence of the sexes. But although Baader's orientation is male-dominated, his views on the role of imagination and love, and on actualizing God's image and androgynous integrity, revive insights that had been lost in the rationalism of the Enlightenment. Few Christian philosophers have written as much regarding mutual loving relationships within marriage. His ideas on androgyny and spiritual relationships have had a powerful impact on ideas of love, marriage and friendship both in German Romanticism and German Idealism (Betanzos 1998, 205).



Summary

Unlike some forms of Gnostic thought, Baader does not view divine Wisdom or *Sophia* as a separate Person in addition to the Trinity. Nor is she a goddess.²⁰ The Godhead is not to be viewed as a combination of gods and goddesses. Sophia is the image of the entire Trinity. However, each member of the Trinity is androgynous, having both a male and

female aspect or tincture. Humanity, as the image of God, was created androgynous, but split into two sexes as a result of falling away from divine Wisdom. The purpose of marriage is for each partner to help the other to re-attain this original androgyny and to regain the lost connection to Wisdom or Sophia. Through Sophia, humans also have the responsibility of aiding the rest of creation to re-attain its original integrity.

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NOTES

- 1 The Catholic theologians Hans Urs von Balthasar, Henri de Lubac and Erich Przywara relied on Baader in overcoming scholastic dualism. And Pope Benedict specifically praised him: "... Baader, consciously and quite rightly, changed the Cartesian "*Cogito, ergo sum*" into "*Cogitor, ergo sum*": not "I think, there-

- fore I am, but “I am thought, therefore I am.” Only from man’s being-known can his knowledge and he himself be understood (Ratzinger, 184-85).
- 2 Elaine Pagels cautions that the term ‘Gnosticism’ should be used carefully. But we need to distinguish Baader’s Christian theosophy from those historical sources that (1) seek to flee from temporal reality and (2) seek the origin of evil within God.
 - 3 Betanzos 1998 is the best introduction to Baader’s work in English. I have used his translations for some of the quotations from Baader. My own translations can be found on my website: <http://www.members.shaw.ca/jgfriesen/>
 - 4 English has no pronoun for the androgynous. Nor would it be proper to use the neuter pronoun ‘it.’ ‘He’ and ‘him’ should not be understood in a male sense.
 - 5 Contrast this with the Greek stories of gods and goddesses, or the Hindu worship of *lingam* and *yonis* (3,211).
 - 6 Baader finds other examples within humans (spirit, soul and body) and within nature, but the Trinity is the original Ternar.
 - 7 But see discussion of the idea of ‘*mundus imaginalis*’ in Sufi thought, discussed below. It is possible to give a more than merely numerical meaning to Islam’s idea of one God.
 - 8 This participation [*Teilnahme*] in God does not in any way mean becoming part [*Teil*] of God in any pantheistic way (12,205; 2,399).
 - 9 In Boehme, there is no such dualism in the *Ungrund*; the differentiation occurs only in its manifestation (Faivre 1994, 207, 210). Faivre also refers to L.P. Xella, who says that even within each of the two tinctures, there is a feminine and a masculine aspect. There is therefore a ‘quadrapolarity’ within the *Ungrund* (Faivre 1994, 204).
 - 10 *Sophia* is called ‘Virgin’ because she does not give birth to anything corporeal (9,26; Betanzos 1998, 159). Or because virginity is integrity (androgyny) (12,281).
 - 11 See the discussion of the Sophianic mirror in Boehme (Faivre 2000, 138).
 - 12 Baader interprets the Vedic saying “That art thou” not in a pantheistic sense, but rather in the sense that all phenomena of nature express something human. Some neo-Hindus and Western commentators also see a distinction between the oldest Hindu traditions and later over-conceptualization of these ideas (Friesen 2015b).
 - 13 As an example of deceptive maya, he refers to the Orphics, who identified *Sophia* with the Serpent (2,278 fn).
 - 14 We may contrast this with Schelling, who had no doctrine of *Sophia*, and who held that God’s center was within the world, and that God had to create out of necessity (Betanzos 1998, 43).
 - 15 See discussion in Faivre 1994, 209-11.
 - 16 There are similarities to C.G. Jung’s idea of the image of the *anima* within men and the *animus* within women. But we know that Jung had read Baader.
 - 17 1,163-200. English translation in Betanzos 1998, 209-288.
 - 18 This is similar to neo-Hinduism’s idea of *tat tvam asi* [That art thou]. Vivekananda introduced the idea to

neo-Hinduism, but he was influenced by Paul Deussen, who gave a lecture in Bombay on February 25 1893 on *tat tvam asi* as the foundation of ethics. Deussen was in turn influenced by Boehme, whom he described as “a religious and philosophical genius.” He gave a lecture on Boehme in Kiel on May 8, 1897 and wrote about him Jakob Böhme: *Über sein Leben und seine Philosophie* (Kiel 1923).

19 He turned Kant’s transcendental critique against Kant’s own ideas (Friesen 2015a).

20 *Sophia* only takes on characteristics of personality when it acts on objects outside the Godhead (Betanzos 1998 92, citing 7, 34fn).