

**Résumé** of *'An inquiry into G. W. F. Hegel's and H. P. Blavatsky's Theories regarding an Evolving Religion and a Primeval Religion; a discussion of their contrasts and similarities.'*

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The starting point of the present article is the general spiritual reaction to materialistic mechanism in the 18.-19. centuries; from there it proceeds as an idea-historical exploration of the similarities and contrasts between G. W. F. Hegel's (1770-1831) and H. P. Blavatsky's (1831-1891) "grand theories" of religion, evolution and their interaction.

Both theories have their background and origin in a time (18.-19. centuries) where historical and evolutionary ideas gain a greater influence; especially the idea that the historical process consists of the unfoldment of a divine plan and therefore can be viewed as the expression of a rational purpose.

Even though both above mentioned theories build on such premises, religion, and more generally truth itself, are not effected by evolution in the same manner within the two systems. The antinomy especially concerns the question as to whether religion or truth was perfect at the beginning of history or whether it gradually undergoes a historical unfoldment towards perfection.

This article is thus an attempt to shed light on 1. how the two systems use the concepts evolution and religion, 2. to explore which similarities and contrasts emerge when they are compared and 3. what reasons there might be for this.

This inquiry therefore moves through a presentation and discussion of their historical/evolutionary theories, definitions of religion and understanding of the historical development of religion in order to conclude which reasons cause the actual differences and similarities in their use of the concepts religion and evolution.

The old problem of truth and its relation to history and two "grand attempts" to deal with this problem is thus at the root of this article and is explored as a part of "Western Esotericism" during the 18.-19. centuries.