

repeat again that these answers, which may nowadays appear to us vague and unscientific, were not so for an age which thought itself in possession of a new inspiration, which had brought forth great creations in many regions of thought, art, and life, which was in fact conscious of having got hold of the underlying ground and essence of the truly Real in a fresh and original manner. In countries and times where this inspiration has disappeared, the understanding of Hegel's answers has disappeared likewise. That the problem of Reality acquired this foremost position in Hegel's speculation, may be seen in innumerable utterances of his—in none more emphatically than in his well-known saying: "What is rational is real," and "What is real is rational." This statement has been variously interpreted. It has been explained to mean that in all reality we must look for a deeper sense and meaning, and that this meaning is intelligible. It has been criticised as implying that everything that exists is justifiable, and as denying the existence of things or relations which are to us not only unintelligible but also irrational—such as evil and sin. It is not necessary at the moment to discuss what position the Hegelian philosophy took up to these gravest problems of human life; it is sufficient to indicate that this, like many other of Hegel's oracular sayings through which his philosophy has become popular and proverbial, can only be understood if we give to the word Reality a double meaning—the twofold meaning, in fact, which I have all through this chapter tried to impress upon the minds of my readers, and

30.  
Meaning of  
the identification of the  
Rational and  
the Real.