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Many philosophers and scientists over the course of history have held that the world is alive. It has a soul, which governs it and binds it together. This suggestion, once so widespread, may strike many of

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us today as strange and antiquated--in fact, there are few other concepts that, on their face, so capture the sheer distance between us and our philosophical inheritance. But the idea of a world soul has held so

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strong a grip upon
philosophers' imaginations
for over 2,000 years, that
it continues to underpin and
even structure how we
conceive of time and space.
The concept of the world
soul is difficult to

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Understand in large part
because over the course of
history it has been invoked
to very different ends and
within the frameworks of
very different ontologies
and philosophical systems,
with varying concepts of the

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world soul emerging as a result. This volume brings together eleven chapters by leading philosophers in their respective fields that collectively explore the various ways in which this concept has been understood

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impact the concept of the
world soul has had on a
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outside of philosophy, such as harmony, the biological concept of spontaneous generation, Henry Purcell, psychoanalysis, and Gaia theories.

From Plato's Timaeus

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onwards, the world or cosmos has been conceived of as a living, rational organism. Most notably in German Idealism, philosophers still talked of a 'Weltseele' (Schelling) or 'Weltgeist' (Hegel). This volume is the

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surrounding a conception
that had a long-lasting
effect on the history of
Western thought.

The two texts translated in
this volume of the Ancient
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series both compare the happiness of the practical life, which is subject to the hazards of fortune, with the happiness of the life of philosophical contemplation, which is subject to fewer needs. The first is Michael

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of Ephesus' 12th-century commentary on Book 10 of Aristotle's Nicomachean Ethics, written (alongside his commentaries on Books 5 and 9) to fill gaps in the Neoplatonists' commentaries from the 6th century. He

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recognizes that lives of practicality and philosophy may be combined, and gives his own account of the superiority of the contemplative. The second is Themistius' text On Virtue, written in the 4th century

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AD. He was an important teacher and commentator on Aristotle, an orator and leading civil servant in Constantinople. His philosophical oration is here argued to be written in support of the Emperor

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Julian's insistence against the misuse of free speech by a Cynic Heraclius, who had satirised him. Julian had previously criticised Themistius but here he combines his political and philosophical roles in

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seeking to mend relations
with his former pupil.

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