

c that go on inside him are bound to be restricted entirely to mortal beliefs, and he himself is bound to be completely and utterly as mortal as a man can be, since that is the part of himself that he has reinforced. But anyone who has devoted himself to learning and has genuinely applied his intelligence—which is to say, anyone who has primarily exercised his intellect—cannot fail to attain immortal, divine wisdom, if the truth should come within his grasp. He achieves the full measure of immortality that is possible for a human being, and because he always takes care of the divine part of himself and maintains the orderly beauty of his companion deity, he is bound to be exceptionally blessed. But there is only one way that anyone can take care of anything, and that is by giving it food and exercise that is congenial to it.* So, since the movements that are naturally akin to our divine part are the thoughts and revolutions of the universe, these are

d what each of us should be guided by as we attempt to reverse the corruption of the circuits in our heads, that happened around the time of our birth, by studying the harmonies and revolutions of the universe. In this way, we will restore our nature to its original condition* by assimilating our intellect to what it is studying and, with such assimilation, we will achieve our goal: to live, now and in the future, the best life that the gods have placed within human reach.*

e And so it looks as though we have now pretty much achieved the target originally set us of explaining the creation of the universe from the beginning up to the origin of human beings. But we should just briefly mention how all other creatures came to exist; it won't mean prolonging the speech much, and we'll be able to judge ourselves to have given a more balanced account.

We may take the following, then, as our account of this topic. Some men, once they had been incarnated, lived unmanly or immoral lives, and it's plausible to suggest that they were reborn in their next incarnation as women. That,

91a therefore, was when the gods invented sexual desire,* a living