

that great benefits are provided for this way of life by observational intelligence, several reminders indicate, modes from several starting points and differences in the use and also contributions towards many ends that are advantageous for us

[4.14-18]

And yet surely the fact that the benefits that are greatest to us for the human way of life are provided by the intelligence that is observational, someone will easily discover from the skills. [12] **For just as all the sophisticated doctors and most sophisticated athletic trainers pretty much agree that those who are to be good doctors or trainers must be experts about nature, so good lawmakers too must be experts about nature - and indeed much more than the former.** [18] **For some are producers of virtue only in the body, while others, being concerned with the virtues of the soul and pretending to be knowledgeable about the success and failure of the state, need philosophy much more.** [54.10-22]

For just as in the other productive skills the best of their tools were discovered on the basis of nature (for example, in the builder's skill, the carpenter's line, the standard ruler, the string compass) < ... a line of text is missing ... > for some are grasped with water, or with light and rays of sunshine, and it is by reference to these that we judge what to our senses is sufficiently straight and smooth - in the same way, the statesman must have certain criteria taken from nature itself, i.e. from the truth, by reference to which to judge what is just and what is good and what is advantageous. [55.3] **For just as in building these tools surpass all, so too the finest law is the one that has been laid down most in accordance with nature.** [6] **But this is not something which can be done by someone who hadn't done philosophy and become familiar with the truth.** [54.22-55.7]

And in the other skills people pretty much know that they do not get their tools and their most precise calculations from the primary things themselves; they get them from what is second or third hand or at a distant remove, and they get their calculations from experience, whereas the imitation is of the precise things themselves only for the philosopher, for the philosopher's vision is of these things themselves, not of imitations. [14] **So just as no one is a good builder who does not use a standard ruler or any other such tool, but approximates them to other buildings, so too presumably if someone either lays down laws for cities or performs actions by looking at and imitating other human actions or political systems, whether of Sparta or Crete or of any other such state, he is neither a good lawmaker nor is he an excellent statesman; for an imitation of what is not beautiful cannot be beautiful, nor can an imitation of what is not divine and secure in nature be immortal and secure.** [23] **But it is clear that the philosopher is the only producer to have both laws that are secure and actions that are correct and beautiful. For he is the only one who lives looking at nature and at the divine and, just as if he were some good helmsman who hitches the first principles of his life onto things that are eternal and steadfast, he moors his ship and lives life on his own terms.** [55.7-56.2]

Now then, this knowledge is theoretical, but it provides us with the ability to produce, in accordance with it, everything. [4] For **just as sight is a maker and producer of nothing (for its only function is to judge and to make clear each visible thing), but provides us with the ability to do an action in accordance with it and gives us the greatest help towards our actions (for we would be almost entirely motionless if deprived of it), so it's clear that, though the knowledge is theoretical, we nevertheless do thousands of things in accordance with it, accept some things and run from others, and generally gain through it everything good.** [56.2-12].