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].