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Nicomachean ethics book 5 quotes

"The wise man does not expose himself needlessly to danger, since there are few things for which he cares sufficiently; but he is willing, in great crises, to give even his life--knowing that under certain conditions it is not worth while to live. He is of a disposition to do men service, though he is ashamed to have a service done to him. To confer a kindness is a mark of superiority; to receive one is a mark of subordination... He does not take part in public displays... He is open in his dislikes and preferences; he talks and acts frankly, because of his contempt for men and things... He is never fired with admiration, since there is nothing great in his eyes. He cannot live in complaisance with others, except it be a friend; complaisance is the characteristic of a slave... He never feels malice, and always forgets and passes over injuries... He is not fond of talking... It is no concern of his that he should be praised, or that others should be blamed. He does not speak evil of others, even of his enemies, unless it be to themselves. His carriage is sedate, his voice deep, his speech measured; he is not given to hurry, for he is concerned about only a few things; he is not prone to vehemence, for he thinks nothing very important. A shrill voice and hasty steps come to a man through care... He bears the accidents of life with dignity and grace, making the best of his circumstances, like a skillful general who marshals his limited forces with the strategy of war... He is his own best friend, and takes delight in privacy whereas the man of no virtue or ability is his own worst enemy, and is afraid of solitude." — Aristotle, Ethics: The Nicomachean Ethics. 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D. Ross Context: Let this serve as an outline of the good; for we must presumably first sketch it roughly, and then later fill in the details. But it would seem that any one is capable of carrying on and articulating what has once been well outlined, and that time is a good discoverer or partner in such a work; to which facts the advances of the arts are due; for any one can add what is lacking. And we must also remember what has been said before, and not look for precision in all things alike, but in each class of things such precision as accords with the subject-matter, and so much as is appropriate to the inquiry. For a carpenter and a geometer investigate the right angle in different ways; the former does so in so far as the right angle is useful for his work, while the latter inquires what it is or what sort of thing it is; for he is a spectator of the truth. We must act in the same way, then, in all other matters as well, that our main task may not be subordinated to minor questions. Nor must we demand the cause in all matters alike; it is enough in some cases that the fact be well established, as in the case of the first principles; the fact is the primary thing or first principle. Now of first principles we see some by induction, some by perception, some by a certain habituation, and others too in other ways. But each set of principles we must try to investigate in the natural way, and we must take pains to state them definitely, since they have a great influence on what follows. For the beginning is thought to be more than half of the whole, and many of the questions we ask are cleared up by it.Page 2Book I, 1098a-b; §7 as translated by W. D. Ross Nicomachean Ethics Context: Let this serve as an outline of the good; for we must presumably first sketch it roughly, and then later fill in the details. 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