

Copyrighted Material

FRIEDRICH  
NIETZSCHE  
WHY I AM  
SO WISE

**I** know my fate. One day there will be associated with my name the recollection of something frightful—of a crisis like no other before on earth, of the profoundest collision of conscience.

Penguin Books

Great Ideas

Copyrighted Material

## Why I Am So Wise

*Friedrich Nietzsche*, R.J. Hollingdale (Translator)

Download now

Read Online 

# Why I Am So Wise

*Friedrich Nietzsche , R.J. Hollingdale (Translator)*

**Why I Am So Wise** Friedrich Nietzsche , R.J. Hollingdale (Translator)

Ecce Homo, Friedrich Nietzsche's final book.

## Why I Am So Wise Details

Date : Published September 6th 2005 by Penguin Books (first published 1888)

ISBN : 9780143036340

Author : Friedrich Nietzsche , R.J. Hollingdale (Translator)

Format : Paperback 96 pages

Genre : Philosophy, Nonfiction, Classics

 [Download Why I Am So Wise ...pdf](#)

 [Read Online Why I Am So Wise ...pdf](#)

**Download and Read Free Online Why I Am So Wise Friedrich Nietzsche , R.J. Hollingdale (Translator)**

---

# From Reader Review Why I Am So Wise for online ebook

## Dallas Doctor says

The maddening thing about Nietzsche is that he reaches completely abhorrent conclusions with perfectly impeccable arguments. A great read!

---

## Tanja Voosen says

YIKES! Das war wohl eher ein Schuss in den Ofen. Ich wollte 2018 gerne etwas mehr "klassische Lektüre" lesen und dazu eignen sich die "Penguin Black Little Classic" ja sehr gut - Sie sind günstig und sehr kurz. Allerdings ist Nietzsche wirklich niemand, mit dem ich mich anfreunden konnte. Viel BlaBlaBla um nichts, sehr viel Eigenlob und Humor, der echt bis zum Himmel nach Eigenlob stinkt.

---

## Laala Alghata says

I have never done this before (you can check my reviews if you're skeptical) and I promise I won't do it again, but I don't want to say anything about Nietzsche except:

1. I either did not understand him (doubtful) and therefore it went over my head and therefore my opinion is negligible, or
  2. I did understand him and thoroughly disliked him. He is pompous and grating.
- 

## Bening Tirta Muhammad says

Reading this book, I put myself into less defensive mode. And this book struck my reasoning why I believe in God.

It appears to me that some of us (I assume) still have blind faith in Islam, at least partially.

Why partially? Because we only start to really believe - the start is the state of aqil baligh while the time before we were just asked to - after long living in believing environment. We are not given enough means to ponder upon in deciding whether to believe or not to. There - in the environment - we only learn what we have to know or rather are taught the cores needed, to defence our belief only.

The book discovers to me some cases in which logically wrong reasoning occurs. For example - my own example -: "I could have been able to answer that question well if I fasted today" - he/she could have spent more time on particular chapters -. The logic is wrong, because of wrong blaming. It is merely about his/her bad time management on during canteen peak hours and nothing to do with whether he/she voluntarily fasts or not.

I would also add that today's Islam turns out dogmatic like Christianity, thinking that how these days we

rarely ask if we have doubts on things which must have explanation.

\*\*\*

"Hey, dude! Maybe how you approached the book is rather out of the etiquette "supposed"!" - in which I was expected to be defensive -

Cheers,  
a kind of lost boy

---

### **Alastair Hudson says**

I approached Nietzsche with some trepidation, but a small collection without copious footnotes and a heavy introduction helped. As did the accessible translation (RG Hollingdale) which gave N's writing a directness that was refreshing compared to some of his contemporary thinkers.

The main message, perhaps N's only real message, that came through was the divorce of man from the constructs of society, history and most importantly the burden of fate. Up to this point most philosophies relied on a higher agent, whether it was God, a mystical fate, or just a 'spirit of progress' and an idea that mankind had a special purpose or pre-destiny that meant the human race was developing towards some ideal. N' cut through this and headed off into the unknown with only himself to think of. Selfish, but lonely and I suppose that natural outcome was that he had to become quite strong minded to hold himself together without much else to occupy him on his mountain top.

Maybe scientific thinking of the time helped (Darwin?) or maybe it was the incredibly angry, egoistic self confidence, which is actually rather enjoyable and liberating to read. Either way I now have more respect for N's thoughts and imagine these texts were a very challenging read by a rather brave thinker in his time. Reading between the lines I expect he was actually quite a timid soul and sadly time seems to have been rather cruel to N's legacy but to me, looking at this afresh, it stands out as an enjoyable diversion from the path in the development of 'western thought'.

---

### **Kaju Janowski says**

gibberish interleaved with genius ideas of a self-important madman, who seems not to know if he would appreciate my disdain or my occasional understanding more.

Had hard time rating -- I wouldn't recommend this monkey talk to anyone, but I'm glad I've read it at the same time.

---

### **Yanni Ratajczyk says**

Dit pocketboekje dat een behoorlijk populaire plaats inneemt in het corpus van Engelstalige Nietzsche-vertalingen is op z'n minst merkwaardig te noemen. Vooreerst zou de lezer gewaarschuwd moeten worden dat deze samenstelling van teksten uit Ecce Homo door de handen van Elisabeth Nietzsche gegaan is. Elisabeth, die persoonlijk verantwoordelijk is voor de antisemitische lezing van enkele van Nietzsches werken, begrippen of ideeën, verving enkele delen van dit werk door oudere fragmenten. Ik mis dan ook een

verantwoordende inleiding.

Ecce Homo werd geschreven tijdens de laatste goede jaren van Nietzsches leven. Hij wil er terugblikken en zijn inzichten onderwerpen aan reflectie. In deze delen is dat goed te zien: enkele cruciale begrippen uit diens filosofie ('ziekte', 'gezondheid', 'wil', Amor Fati') worden bovengehaald en becommentarieerd. Vooral de eerste delen rond ziekte-gezondheid, sterkte-zwakke zijn het lezen waard als je op een korte impressie of illustratie uit bent. Op het einde krijg je een Nietzsche die nog even de zelfverkleerde genialiteit van het redelijk onleesbare Zarathustra in de verf wil zetten.

---

### **Peter says**

My first experience of Nietzsche and in conclusion...

A pompus arrogant man who is crazier than a sackful of cats.

YIKES!

---

### **MEGAN C says**

Okay, so he's wise. And clever. And writes good books.  
Guess what else he is? A pompous ass.

---

### **Kevin says**

The first forty or so pages really turned me off. It is like a caricature of Nietzsche more than anything I've read by him. If it were the first thing I'd read by him I'd probably have been put off his work for a long time.

The first half consists mostly of an examination of the climate and cuisine (yes, cuisine) that made him so great, usually expressed in flat declarations - sometimes obscure and almost always outrageous. As a colorful example, he describes one musical composition of his by saying not only that his friend had never seen its equal but that "It constituted a rape on Euterpe." Euterpe, I'm pretty sure, is the classical muse of musical composition. Good God, man.

Maybe the syphilis was kicking in by this point. Or meningioma. Or whatever:  
<http://atheism.about.com/b/a/223349.htm>

That said, the last fifty pages or so are pretty awesome.

This is exciting philosophy. His writing and his points become more clear, sometimes beautifully so; he seems towards the end of the book to be making more of an effort to be frank and clear than I've perhaps ever read him - but still with his own style: conversational, engaging, profound, lively, at times off-handed, poetic, stylized (including a use of punctuation to make points that might be more familiar to modern readers in the likes of Dave Eggers). The seeming randomness and outrageousness of the majority of the beginning make the sudden, sharply coherent insights that much more enlivening.

Still, I would recommend *The Use and Disadvantage of History for Life* or *On Truth and Lying in a Non-Moral Sense* to a Nietzsche neophyte. This book (actually selections from *Ecce Homo* and *Twilight of the Idols*, I believe) seems a good articulation or example of his later philosophy, from what I can gather, which sharply deviates from some of that earlier corpus. I'm not even sure the will to power still exists for him by the end. Reading in some roughly chronological order would probably make sense.

As a side note, Nietzsche bashes no one more than the Germans in this book, saying at one point that to even be near one interferes with his digestion. So f\*\*\* off, Nazis.

---

### **Kieran Glover says**

Hmmm Nietzsche. I enjoyed this read but didn't fully grasp it all because he really does have so much knowledge about everything. I found it more comical than anything else, hearing him inhabit his own ego for a hundred pages or so was insightful and also comical. I found it hard to get over the language he uses because he has such an expansive vocabulary.

---

### **Paula says**

I liked this book but I'm still not sure if I know if I really know what its about!!

---

### **Lone Wong says**

This book essays and writing is a selection taken from his album, "*Ecce Homo*" before Friedrich Nietzsche descent into madness. And perhaps it is his last piece of notable work of his life.

**"On this perfect day, when everything has become ripe and not only the grapes are growing brown, a ray of sunlight has fallen on to my life: I looked behind me, I looked before me, never have I seen so many and such good things together. Not in vain have I buried my forty-fourth year today, I was entitled to bury it - what there was of life in it is rescued, is immortal. The first book of the *Revaluation of all Values*, the *Songs of Zarathustra*, the *Twilight of the Idols*, my attempt to philosophize with a hammer - all of them gifts of this year, of its last quarter even! How should I not be grateful to my whole life? - And so I tell myself my life."**

This book contains several chapters with ironic self-laudatory titles, such as "Why I Am So Wise", "Why I Am So Clever", "Why I Write Such Good Books". The wording of his title (*Ecce Homo*) was not meant to draw parallels with Jesus, but to suggest a certain kind of contrast. Nevertheless, the writing and philosophy of Nietzsche leave me mesmerized and bewildered. One must be experienced in order to understand the value of life. Quote his words, "**Ultimately, no one can extract from things, books included, more than he already knows. What one has no access to through experience one has no ear for.**" Perhaps, I'm too green to understand what he is trying to interpret in his writing and philosophy.

I definitely will come back for more once I start to study Nietzsche's philosophy. Perhaps the first book I should go for "*The Birth of Tragedy*" instead of this.

---

## **John says**

This is my first Nietzsche. I've already learned a lot.

1. Everyone assume N is German, but he considers himself a Pole.
2. N hated German culture. I guess the Nazis missed this book. N also thought Wagner's best work was more French than German—a unique insight, to say the least.
3. N is the prototype of the modern conservative chicken hawk. N talks a lot about war—he claims to be “warlike by nature”—but he seems to have avoided real war in his own life. His experiences—left undefined in this book—seem more in the realm of urban adventures: whoring and drinking, I assume. Maybe a scandalous affair or two. Based on this, I have more respect for real adventurer-creators like Conrad, Gaughan, Church, Bierstadt, and TE Lawrence—men who went places and did things but who didn't prattle on about their toughness.
4. N's reputation as a philosopher of manly strength seems off the mark. For starters, he was a classical philologist. Now, anyone who even knows what a philologist is cannot by definition be a real man. Secondly, N loved Paris and French culture. Need I say more? Thirdly, he sounds like a California New Age health nut—going on about air quality, digestion, sore feet, etc. Fourthly, he comes off as a hypochondriac. Anyone who frets about the difference in humidity between Milan and Turin is way too cosmopolitan and sensitive to be a manly man. So far, his authentically macho qualities seem to be arrogance and misogyny.
5. Just last night I started watching Peter Watkins' biopic “Edvard Munch” (1976). Munch's family was plagued by disease and death. N endured lengthy illness. Could there be a relationship between early modern pessimism and unhealthiness? You don't hear Seneca and Marcus Aurelius complain about health conditions. Were Mediterranean ancients healthier than modern northerners, or did the ancients not feel like writing about unhealthiness?
6. Could N be the first philosopher of modern indulgent, self-destructive behavior? of “decadence” as a lifestyle choice rather than a moral failing? Is he the model for James Frey? This quote struck me: “To look from a morbid perspective towards healthier concepts and values, and again conversely to look down from the abundance and certainty of rich life into the secret labour of the instinct of decadence—that is what I have practiced most...in this if in anything I am a master.” (Sound familiar, James?)
7. In this, N seems to link Romanticism with today's Celebrity Culture and Therapy/Recovery Culture. The 19th Century Romantic painters were the first group of artists whose private sexual exploits served as public tabloid fodder. For the first time extremism in art and extreme experience in life were mutually reinforcing, while their public exposure provided a public melodrama which comprises modern celebrity. The transgressive artist as public enemy/hero was born. N expresses his admiration for the French Romantics and decadents and identifies himself as a decadent. The weakness of this type of celebrity, of course, is that being a drug addict or a sexual playboy are not heroic acts, (and N's academic disputes are not “war”) although the

machinery of celebrity doesn't make such distinctions. Consequently, someone like James Frey can fabricate addiction experiences and still become a celebrity (for a while). I'll be interested to see exactly what were the experiences N refers to.

---

## **Tosh says**

Friedrich Nietzsche as a bite-size tasty piece of food. The public perception of him and his work is very wrong. One thinks of him as being uber-Nazi, but the fact is he's not that fond of Germany or German culture, and on top of that, although he's a fan of Wagner, there is much in his work that he's not fond of. This little book consists of three sections: "Why I am So Wise," "Why I am so Clever," and "Why I Write Such Good Books." Which by title alone shows off his sense of humor. These pieces are taken from "Ecce Homo," the only book I read by Nietzsche. Weirdly enough, I bought this small book at Tower Records in Tokyo, and I read the main volume about twenty-nine years ago during a flight to Japan. It's a great book, either by the whole or in sections.

---