

XI.

Edward de Vere, George Chapman, Clermont D'Ambois, Hamlet und die Stoa

Gegenüberstellung vom "My mind to me a kingdom is" (einschließlich Nachfolgestrophen von „The Court and cart I like nor loath")

<p>My mind to me a kingdom is,</p>	<p><b>Seneca</b>, <i>Moral Essays</i>, Book XII, To Helvia on consolation:</p> <p>He, therefore, who keeps himself within the bounds of nature will not feel poverty; but he who exceeds the bounds of nature will be pursued by poverty even though he has unbounded wealth. Even places of exile will provide necessaries, but not even kingdoms superfluities. It is the mind that makes us rich;</p> <p><b>Seneca</b>, <i>Moral Epistles</i>, Epistle CXIII:</p> <p>Oh with what great mistakes are men obsessed, who desire to push their limits of empire beyond the seas, who judge themselves most prosperous when they occupy many provinces with their soldiery and join new territory to the old! Little do they know of that kingdom which is on an equality with the heavens in greatness! Self-Command is the greatest command of all.</p>
<p>Such perfect joy therein I find, That it excells all other bliss,</p>	<p><b>Seneca</b>, <i>Moral Essays</i>, Book , On the happy life: and desires no joys greater than his inner joys.</p>
<p>Which God or Nature hath assigned;</p>	<p><b>Marcus Aurelius</b>, <i>Meditations</i>, Book X:</p> <p>What a power man has to do nothing except what <b>God</b> will approve, and to accept all that God may give him. ....</p>

	<p>With respect to that which happens conformably to <b>nature</b>, we ought to blame neither gods, for they do nothing wrong either voluntarily or involuntarily.</p> <p><b>Epictetus</b>, <i>Discourses</i>. Book I</p> <p>As then it was fit to be so, that which is best of all and supreme over all is the only thing which <b>the gods have placed in our power</b>, the right use of appearances; but all other things they have not placed in our power.</p> <p>We must make the best use that we can of the things which are in our power, and use the rest <b>according to their nature</b></p> <p><b>Seneca</b>, <i>Moral Epistles</i>, EPISTLE XVI:</p> <p>This also is a saying of Epicurus/a: "If you live according to <b>nature</b>, you will never be poor; if you live according to opinion, you will never be <b>rich</b>." Nature's wants are slight; the demands of opinion are boundless.</p>
<p>Though much I want that most would have, Yet still my mind forbids to crave.</p>	<p><b>Seneca</b> <i>Moral Essays</i></p> <p>Book II: TO SERENUS ON THE FIRMNESS+ {CONSTANTIA} OF THE WISE MAN</p> <p>He has everything invested in himself, he trusts nothing to fortune, his own goods are secure, since he is content with virtue, which needs no gift from chance, and which, therefore, can neither be increased nor diminished. For that which has come to the full has no room for further growth, and Fortune can snatch away only what she herself has given. But virtue she does not give; therefore she cannot take it away.</p> <p><b>Seneca</b> <i>Moral Epistles</i></p> <p>Epistle II: ON DISCURSIVENESS IN READING</p>

	<p>The thought for to-day is one which I discovered in Epicurus; for I am wont to cross over even into the enemy's camp, - not as a deserter, but as a scout. He says: "Contented poverty is an honourable estate." Indeed, if it be contented, it is not poverty at all. It is not the man who has too little, but the man who craves more, that is poor.</p> <p><b>EPISTLE LXXII: ON BUSINESS AS THE ENEMY OF PHILOSOPHY</b></p> <p>I shall tell you what I mean by health: if the mind is content with its own self; if it has confidence in itself;</p>
No princely port nor wealthy store	See above
No force to win a victory,	See above
No wily wit to salve a sore,	
No shape to win a loving eye;	
<p>To none of this I yield as thrall, For why? My mind despises them all.</p>	<p><b>EPISTLE XLVII: ON MASTER AND SLAVE</b></p> <p>Show me a man who is not a slave; one is a slave to lust, another to greed, another to ambition, and all men are slaves to fear.</p> <p><b>EPISTLE XC: ON THE PART PLAYED BY PHILOSOPHY IN THE PROGRESS OF MAN</b></p> <p>Beneath such dwellings, they lived, but they lived in peace. A thatched roof once covered free men; under marble and gold dwells slavery.</p>
<p>I see that plenty surfeits oft, And hasty climbers soonest fall, I see that such as are aloft, Mishap doth threaten most of all;</p>	<p><b>EPISTLE XCI ON THE LESSON TO BE DRAWN FROM THE BURNING OF LYONS</b></p> <p>For what is there in existence that Fortune, when she has so willed, does not drag down from the very height of its prosperity? And what is there that she does not the more violently assail the more brilliantly it shines?</p>
<p>These get with toil and keep with fear; Such cares my mind can never bear.</p>	<p><b>EPISTLE XCVIII: ON THE FICKLENESS OF FORTUNE</b></p>

	<p><b>You need never believe that anyone who depends upon happiness is happy! It is a fragile support - this delight in adventitious things; the joy which entered from without will some day depart. But that joy which springs wholly from oneself is real and sound; it increases and attends us to the last; while all other things which provoke the admiration of the crowd are but temporary Goods.</b> You may reply: "What do you mean? Cannot such things serve both for utility and for delight?" Of course. <b>But only if they depend on us, and not we on them.</b> All things that Fortune looks upon become productive and pleasant, only if he who possesses them is in possession also of himself, and is not in the power of that which belongs to him.</p>
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<p>I press to bear no haughty way, I wish no more than may suffice;</p>	<p>Epistle XVIII: And in truth, when he began to uphold poverty, and to show what a useless and dangerous burden was everything that passed the measure of our need, I often desired to leave his lecture-room a poor man.</p>
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<p>I do no more than well I may; Look, what I want my mind supplies;  Lo, I thus triumph like a king, mind content with anything.</p>	<p><b>Seneca</b>, Moral Essays, Book IX, ON THE TRANQUILITY (PEACE) OF MIND:  We ask, then, how the mind may always remain the same and proceed on its way undisturbed, be contented with itself, and look with pleasure upon its own condition, and not interrupt this joy, but remain in a tranquil condition, being neither puffed up at any time nor depressed. This will be tranquillity of mind.  <b>Seneca</b>, <i>Moral Epistles</i>, Epistle CVIII On the approaches to philosophy:</p>
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	<p>At any rate, when I used to hear Attalus denouncing sin, error, and the evils of life, I often felt sorry for mankind and regarded Attalus as a noble and majestic being - above our mortal heights. He called himself a king, but I thought him more than a king, because he was entitled to pass judgment on kings. And in truth, when he began to uphold poverty, and to show what a useless and dangerous burden was everything that passed the measure of our need, I often desired to leave his lecture-room a poor man.</p>
<p>I laugh not at another's loss,  Nor grudge not at another's gain  No wordly waves my mind can toss,  I brook that is another's bane;</p> <p>I fear no foe, no fawn on friend,  I loath not life, nor dread my end.</p>	<p><b>Seneca</b>, Moral Essays, Book VI, "To Marcia on consolation":</p> <p>No fear of want assails him, no anxiety from riches, no stings of lust that through the pleasure of the body rends the soul; envy of another's prosperity touches him not, envy of his own afflicts him not.</p> <p>Moral Epistles,  <b>EPISTLE XXX: ON CONQUERING THE CONQUEROR</b></p> <p><b>but those have more weight with me who approach death without any loathing for life</b></p> <p><b>EPISTLE XXIV</b>  Epicurus upbraids those who crave, as much as those who shrink from, death: It is absurd," he says, "to run towards death because you are tired of life, when it is your manner of life that has made you run towards death." And in another passage:/b "What is so absurd as to seek death, when it is through fear of death that you have robbed your life of peace?"</p> <p><b>EPISTLE LXXVIII, ON THE HEALING POWER OF THE MIND</b>  then, and then only, life will not weary us, neither will death make us afraid</p> <p><b>EPISTLE CVII: ON THE DEGENERACY OF THE AGE</b></p>

	<p>I think nothing is baser than to pray for death. For if you wish to live, why do you pray for death? And if you do not wish to live, why do you ask the gods for that which they gave you at birth?</p> <p>EPISTLE CVIII ON THE FICKLENESS OF FORTUNE: but our friend considers it no less base to flee from death than to flee towards death</p>
My health is wealth and perfect ease,	
And conscience clear my chief defence;	
I never seek by bribes to please,	
Nor by desert to give offence.	
Thus do I live, thus will I die,	
Would all did so as well as I.	

## II.

<p>I joy not in no earthly bliss, I force not Croesus' wealth a straw:</p>	<p><b>Seneca</b>, <i>Moral Essays</i>, Book XII, To Helvia on consolation: The mind has no concern with money. ... Those things that men's untutored hearts revere, sunk in the bondage of their bodies - jewels, gold, silver, and polished tables, huge and round - all these are earthly dross, for which the untainted spirit, conscious of its own nature, can have no love, since it is itself light ... Prosperity does not exalt the wise man, nor does adversity cast him down; for he has always endeavoured to rely entirely upon himself, to derive all of his joy from himself.</p> <p><i>Moral Epistles</i>, EPISTLE CXI, ON THE VANITY OF MENTAL GYMNASTICS</p> <p>And why should he not be content with having known to such a height that Fortune cannot reach her hands to it? He is therefore above earthly things, equal to himself under all conditions</p>
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<p>For care I know not what it is, I fear not Fortune's fatal law.</p>	<p><b>Seneca</b>, <i>Moral Essays</i>, Book IX , On Tranquility of mind:</p> <p>But the only slave Diogenes had ran away from him once, and, when he was pointed out to him, he did not think it worth while to fetch him back. "It would be a shame," he said, "if Diogenes is not able to live without Manes, when Manes is able to live without Diogenes." But he seems to me to have cried: "Fortune, mind your own business; Diogenes has now nothing of yours. My slave has run away - nay, it is I that have got away free!"</p> <p>Book VII "To Gallio on the happy life"</p> <p>But the only means of procuring this is through indifference to Fortune.</p>
<p>I wish but what I have at will, I wander not to seek for more:</p>	<p>Moral Epistles, Epistle XIV: ON THE REASONS FOR WITHDRAWING FROM THE WORLD.</p> <p>He who craves riches feels fear on their account. No man, however, enjoys a blessing that brings anxiety; he is always trying to add a little more.</p>
<p>I like the plain, I climb no hill, In greatest storms I sit on shore:</p>	
<p>And laugh at them that toil in vain To get what must be lost again.</p>	<p>EPICTETUS, <i>Discourses</i>, chapter I</p> <p>Why then are you troubled? for we only lose those things, we have only pains about those things which we possess.</p>
<p>I kiss not where I wish to kill, I fain not love where I most hate:</p>	
<p>I break no sleep to win my will, I wait not at the mighty's gate:</p>	
<p>I scorn no poor, nor fear no rich, I feel no want, nor have too much.</p>	
<p>The Court and cart I like nor loath, Extremes are counted worst of all:</p>	<p>EPISTLE LXVI: ON VARIOUS ASPECTS OF VIRTUE</p>

	Phenomena, paying strict attention to thoughts and actions, equally great and forceful, superior alike to hardships and blandishments, yielding itself to neither extreme of fortune,
The golden mean between them both, Doth surest sit and fear no fall:	
This is my choice, for why? I find  No wealth is like the quiet mind.	<b>Seneca</b> , Moral Essays, Book IX, On the tranquility (peace) of mind:  no state is so bitter that a calm mind cannot find in it some consolation.

#### HAMLET:

On Hamlet's words: „There's a divinity that shapes our ends,/Rough-hew them how we will –“ (V.ii.10-11) Harold Jenkins remarks, “the present passage shows Hamlet recognizing a design in the universe he had previously failed to find.”<sup>i</sup> The existence of a design in the universe, alternatively called the universal will, Nature, the Gods, or God, is par excellence a Stoic concept. In his Moral Epistle 107 “On Obedience to the Universal Will” Seneca writes, “We should not manifest surprise at any sort of condition into which we are born, and which should be lamented by no one, simply because it is equally ordained for all. Yes, I say, equally ordained; for a man might have experienced even that which he has escaped. And an equal law consists, not of that which all have experienced, but of that which is laid down for all. Be sure to prescribe for your mind this sense of equity; we should pay without complaint the tax of our mortality. Winter brings on cold weather; and we must shiver. Summer returns, with its heat; and we must sweat. ... And we cannot change this order of things; but what we can do is to acquire stout hearts, worthy of good men, thereby courageously enduring chance and placing ourselves in harmony with Nature.”<sup>ii</sup> Such is life, Seneca writes, and he adds what to him is the only attitude: to keep the mind in readiness.” Having been confronted on his journey to England with death and still haunted by the presentiment of his forthcoming death, Hamlet will answer to Horatio, who recommends him, to listen to his ominous feelings and not to fight the fencing match with Laertes: “Readiness is all” – in a passage profoundly Stoic :

Not a whit, we defy augury; there's a special providence in  
the fall of a sparrow. If it be now, 'tis not to come', if it be  
not to come, it will be now; if it be not now, yet it will come:  
the readiness is all. Since no man knows aught of what he leaves,  
what is't to leave betimes? Let be. (V.ii.215-220).

For nearly each of the constituents of this answer, a fairly close match can be found in Seneca's *Moral Epistles* or *Moral Essays*, .as the following comparative table shows:





other motive.../Is the great love the general gender bear him” ((IV.6 and 11-18). On the advice of his treacherous brother-in-law, he is sent away from Paris to the town of Cambrai in the northern French province:

With best advantage and your speediest charge,  
Command his apprehension: which (because  
The Court, you know, is strong in his defence)  
We must ask country swinge and open field. ((II.i.11-14)

Clermont’s brother-in-law justifies his treachery with the public weal in an absolute monarchy being centered in the king:

Treachery for kings is truest loyalty:  
Nor is to bear the name of treachery,  
But grave deep policy. (II.ii.32-34)

On the very same argument Rosencrantz and Guildenstern justify the unconditional acceptance of their lurid mission:

*Guildenstern:* We will ourselves provide.  
Most holy and religious fear it is  
To keep those many many bodies safe  
That live and feed upon your Majesty.

*Rosencrantz:* The single and peculiar life is bound  
With all the strength and armour of the mind  
To keep itself from noyance; but much more  
That spirit upon whose weal depends and rests  
The lives of many. The cesse of majesty  
Dies not alone, but like a gulf doth draw  
What’s near it with it. (III.iv..7-18)

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<sup>i</sup> Boas, Introduction to *Bussy d’Ambois* und *The Revenge of Bussy d’Ambois*.

<sup>ii</sup> Seneca, *Moral Epistles*.

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