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Following text is abbreviated

# Nirvanic FINNEGANS WAKE

James Joyce's West/East Revelation

By

James C Brandon

## **Nirvanic FINNEGANS WAKE**

**James Joyce's West/East Revelation** by James C Brandon

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## Introduction

Joyce, man of Letters, fluent in Languages, Traveler in circles high and low and places near and far, disciplined in conscientious Mindfulness, Scholar of knowledge, Compassionate husband father and friend, Prophet to Mankind.

Aspirationally, James Joyce has thrown all Mankind's manifest gods/deities/idols into FW, reading FW is like circumambulating the Kaaba's 360 idols. Each reader/critic will find their own manifest god and if enlightened, a Bodhisattva's perspective, move on to the Compassionate Omniscient Eternal Unmanifest/Visnu and to their own individual spiritual karmic path.

Joyce's *Ulysses*' is the story of a young man, its framework is Homer's 'Odyssey'. A tale of a Modern-day Odysseus' personal existential sexual quest, to overcome his psychological internal travails (not Odysseus' external travails) and to affirm humanity: father, mother, son, and daughter. Joyce's FW's is the story of a family, its framework is Giambattista Vico's (road/path) 'La Scienza Nuova's' 4 stages of cyclic history: theocratic to aristocratic to democratic to chaos. Fractured by Indra's thunderbolt (Shiva's trident) ending chaos and restarting the world/day again with theocracy.

*FINNEGANS WAKE* (FW) and *Ulysses* (a tantalizing '*Punic admiralty report*') are both situated in Dublin, though written on the European continent Joyce memorializes his birth home. FW is '*Ulysses*' on a universal scale, *Bloom* becomes All-Men (*HCE*) and Dublin becomes the World. Joyce's *Ulysses* (*Bloom*) is an energetic man hopping out of bed, plunging into the Dublin day, waging battles real and unreal, exhausted by controversy and rejuvenated by love (*Molly*). Joyce's *HCE* is man eternal, a universal man of all wisdom, compassion, understanding, a man of all time. Joyce's FW protagonist is *Finnegan*, who (re)incarnates to *HCE*, who will (re)incarnate to *Shaun* and *Shem*.

Reading FW is entering the "mind of James Joyce" and his expansive word palette. Joyce labored for two decades assembling his masterpiece tantras/sutras. The mind of Joyce is the "library of mankind" who has reordered dictionaries, encyclopedias, and volumes of knowledge to reveal a West-East allegorical perennial mandala of Mankind's (*HCE*/Krishna's and *ALP*/Radha's) compassionate thoughts (manifest and spiritual), a revelation. FW is a spiritual volume to be Read and Read again for 10,000 years.

## Book I: 1 Beginning

\*4) FW ends "book IV" (Vico's chaos) with a half sentence 'A way a lone a lost a last a loved a long the' FW's first word is 'riverrun,...' Ganga's river of unmanifest spiritual-life consciousness, a West-East silk road/waterway transmission.

1) FW's "book I:1" (Vico's theocratic) tells of a) *Finnegan's* passing, a pedantic fall, an aeon ends, Joyce's God "thunderclap" restarting "book I" from ending "book IV" and b) transition from *Finnegan*, his fertile historic home, to *HCE* an invading *Ulysses*. The first 4 chapters of "book I" introduces readers to the father, patriarch *HCE*, his syncretic history and "folk" hearsay; the second 4 chapters of "book I" are devoted to the woman, who will catch her man, who becomes matriarch, *HCE's* wife *ALP*, her syncretic history and "folk" hearsay. *Finnegan* (builder) an impermanent brick in a manifest world represents the archaeological past (a passing aeon) held by a forefather, an Indra (Ireland's indras, impermanent ants upon a whale carcass) with his wisdom of the history of all men and times. *Finnegan* passes his baton, his place in the fabric/river (of manifest consciousness) of loves/attachments and wars/engagements, to his successor *HCE/NC* (like a fallen *Russian General's* void is filled by his battlefield promoted daytime successor) now present in manifest time with his particular past. While *ALP/Kate* emerges from Dublin's local history/museum as the Muse to gather from the past for her future and family. The parents (*HCE and ALP*) are the new "present anchored by their particular pasts" in FW.

After 4 billion years of biological evolution, Here we are!, well, Where are we?, and, How did we come about? Our individual particular consciousness has been inherited (transmigrations) from the past, a temporal space in an expanding consciousness. And Biological evolution has divided us by sex, which induces Social evolution to procreate offspring to fill our temporal consciousness when we expire, "exhausted consciousness":

I:1 In the beginning (1) *HCE's* daily Samsara (@3) and the recognition that all personalities always have two impermanent aspects at any given moment in time: past/present, evolving/devolving, present/future, observed/Maya & observer/Thaya or Tamas/Creation & Rajas/destruction, truth/falsehood, light/darkness and hopefully an Enlightened recognition of the two-worlds, manifest and spiritual.

"HCE's incarcerated dream" is his remembrances of the Dublin wake for *Finnegan*, incarnate local history and culture, who had past, *Finnegan* wasn't building conscientiously, his life mourned and celebrated by 12 followers. Irish history unfolds (2), *Willingdone's* ("my Will be done", man incarnate) 'museum' of manifest-violence and self-interest explored and explained by *Kathe/ALP*: all's fair in the dualities of Love/attachments 'Prooshious gunn...[and] ffrinch. Tip [sex/love]' and War/engagements 'Cap [manifest] and Soracer [unmanifest-informed]'.

*Maggy/jinnies* girls and *soldiers* boys are all about (3) as *Willingdone* [Duke of Wellington, masculine] and *lipoleum* [Napoleon Bonaparte, feminine] battle with 'dispatch[es]' communications intercourses flying between lovers (sexual lilas) and between warriors (opposites). Ireland's eternal "internal struggle" between *Willingdone* (manifest daytime *St. Patrick*, Superior) and *Shimar Shin* (spiritual night Buddhist 'bonze', subordinate), the Patriarch's fall presaging a widowed single *Kathe/ALP* (3a). From the smoldering battlefield of fallen men twenty-nine girls 'a month and one windies' 'gnarlybird[s]' gather pieces of "war battles past" to reassemble our present localized mandala. MaMaLuJo expectant (3b). *Kathe/ALP* 'a peacefugle [peace-bird]' nature-imbued gathers pieces past for "love battles (\*M/T & T/R&S 3c) approaching". The fallen Patriarch to be reassembled, her future consort/groom. Peace, children's chaste play at 'Wharton's Folly' and 'By the mausolime wall ['magazine wall', a defensive before the battle]. *Fimfim fimfim* [female Yin, life]. *With a grand funferall* [feminine fun for all, masculine funeral]. *Fumfum fumfum* [male Yang sexuality]', laughter.

Hailing music (4): the local dharma lokapalas 'Mammon Lujius [MaMaLuJo]' present now enters our eternal predestined (4a) cast: *HCE*, *ALP*, *Issy* and *Shaun/Shem* '1132 A.D. [HCE/indra, Vikrama Chola] 566 A.D. [ALP/Muse, Durlabhadevi Bappura] 566 A.D. [Issy/girls, Vaishnava 'apsaras'] 1132 A.D. [boys]' warrior *Shaun/Tamas/Kulothunga II* and monk/'bonze' *Shem/Rajas/Shaiwa Siddhanta-bhakti Christian*. Placed into our localized idyllic Dublin, our manifest world, while 'the copyist must have fled with his scroll', *Nalanda's Vajrayana* escaped to Tibet (5). Our ever-recurring duality of boy opposites (*Tamas & Rajas*) and awaiting girls (observed & observer 5a). During our "Arthurian times" informed by spiritual Troubadours singing of spiritual/sexual love. The aeonic battle of *Mutt* a spiritual Arthurian wizard, a *Merlin/'archdruid'* an informed observer/guide (native ecclesiastic didicism) and *Jute* a manifest Hun savage, a *Tacitus*-inspired Christ-killer 'as *Taciturn pretells*' (invading ecclesiastic docetism) *St. Augustine's MaMaLuJo/verjuice*. *Jute's* presence is a damage/affront to *Mutt's* composure, unassuaged and uncompensated by *Jute's* money. Invading *Jute* is likewise unimpressed by the current state of local affairs. *Jute* will invariably start anew the entire place is a 'midden heap' after the battle of *Nalanda University* 1197 CE. Only remaining letters: *Al Azhar* 1005, *Bologna* 1088 and *Oxford* 1167 CE.

*Mutt* reminds that over the tick-tock of time: cities has risen and fallen, glaciers passed, races have mixed, battles passed, all buried in the local fertile earth. 'Fiatfuit!' "let there be light and there was light", 'Hereinunder lyethey...Meldundleize [buried lovers]!' a Yin-Yang equilibrium of peace. While *Jute* is here to pillage. "HCE's dream" jumps forward in time to a modern examination of our archaeological records of Dublin's "eternal people and country's" social evolution chronicled in the light of *Vico's* ages. "Misanthropic upheavals" by peoples destroying cultures back to: a) the *Neanderthals* displaced by farmers (6), then *Buddha* walked the earth 18.22 and enlightenment was realized and taught to mankind 18.28, b) pastoral farmer's and their artifacts, the ancestors of *HCE*, *ALP*, *Shaun*, *Shem* and *Issy* (6a) displaced by warring

tribes and their accumulations of wealth (relicts of commerce 6b), and c) tribes displaced by *Paddy Wipplingham/St. Patrick's* religion our social history today (6c) all written down.

Our inherited transmigrations of karma, our lives and experiences, of boys and girls from ancient ancestors (Samsara 7). The eternal wisdom captured in language forever memorialized (7a), an impermanent manifest evolutionary tale '*mahomahouma*' (Manvantara 7b) of Radha/ALP's and Krishna/HCE's joyful love dance (Rasa lila, 7c). Enter female, a *Prankquean/ALP* (single lady, complement of male invader) who visits *Jarl van Hoother* (a bachelor, widower single man) in his castle and requests entry, women's sexual hunger to breed. Metaphorically and allegorically "She is asking Him to give, to satisfy Her need". He rebukes Her attentions, once scorned She sets off to inflict upon Him Her revenge by seeking to displace His current manifest position as Lord/indra and ventures into the wilderness (*Shem*-like) to inform the spirits. Twice scorned She travels to the West (*Shaun*-like) to gather weapons for her assault. @23 Returning to Him she overcomes His masculine scorns to a "negotiated compromise" '*For one man in his armour* [not engaged in battle, but receptive to amour/love] *was a fat match always for any girls* ['maids'/singles] *under shurts. And that was the first peace of illiterative porthery*' poetry. She will instruct (transfer Her intuitive spiritual "Ati Yoga", Her Non-Dual Tantras) to their presaged daughter (*Issy/Dummy*), their presaged sons (*Shaun/Tristopher & Shem/Hilary*) will make peace and His voice will be heard.

Sexuality expectant '*O foenix culprit!*' MaMaLuJo's intrusions, ALP's present local dharma (8). HCE/groom's transmigrations of consciousness space" (spiritual funeral rites/rituals) from *Finnegan*, his spirit will rise/awaken again, making room for the disembarking male, enter *Humphrey Chimpden Earwicker*, HCE/Norwegian Captain/NC our new Pope, a Buddha. HCE to be caught by ALP and joined/married. HCE by the sweat of his brow will earn a living and will liberate his family from the benighted local demiurge MaMaLuJo. HCE/NC's bachelorhood is over, no more sailing about adventuring (9). HCE from his dreamtime chooses to awaken again (samsara) to another day of Joys and sufferings (9a).

HCE (10) smells Whiskey from dreamsleep, in jail the guard '*Now be aisy, good Mr Finnimore, sir*'. HCE regaining his Dublin barrings 24.17 and manifestly reorienting himself from the stuporing haze of his hangover (anamnesis 24.30). Realizing that everything is as it was yesterday, his family's affairs will pick up from where he left them yesterday. HCE manifest, disembarking from the waters, one of a kind 25.25 and distinguishing himself from among many 26.08. Too bad (10a) he never got home to his Missus/ALP. HCE a Dublin Buddha '*best of men*'.

HCE we meet mid-life, with his family '*a pocked* [organized/pocketed] *wife in pickle* [a troublesome situation] *that's a flyfire* [a husband's nuisance to extinguish] *and three lice nittle clinkers* [children], *two twilling bugs and one midgit pucelle*' HCE's samsara (11). HCE has assumed the tavern keeper's role, like *Mutt* a Dublin native, providing solace and enlightenment to his customers (*Jute* invaders) who will compensate him, commerce of manifest not spiritual value, for services rendered food and drink. Honest with himself, HCE is responsible for his own life (as we all are 11a).

\* Maya-Thaya (M/T), Tamas-Rajas & Sattvas (T/R&S), observed/observer (o/o), Creations/destructions & evolving Equilibrium (C/d&eE), "milk of human kindness" Sattva/*Antonius*/evolving Equilibrium

(1) a) Expectant manifestation (from dreamsleep/non-duality to wakefulness) in Dublin, b) 'Sir Tristram [HCE]' the verile/potent fecund love warrior from the waters disembarks to breed, c) 'The fall @3 [Manifestation]...pftschute of Finnegan' provides an opening 'in the park' of consciousness space for sexual union: 'devlinsfirst [HCE] loved livy [ALP]', d) expectant dualities of love/attachments and war/engagements: 'Is eut [Ana/ALP, Rigpa]?...Phall if you but will, rise you must...Now be aisy, good Mr Finnimore, sir [Awakening]."

(2) 'For her passkey supply to the janitrix, the Mistress Kathe [ALP]. Tip [sexual arousal].'

(3) 'mund of the magazine wall, where our maggy seen all, with her sisterin shawl [\*M/T]. While...bagsides of the fort, bom, tarabom, tarabom [\*T/R&S], lurk the ombushes'

(3a) 'Willingdone branlish his same marmorial tallowscoop Sophy-Key-Po for his royal divorsion' separation from current dharmā

(3b) 'Under his [ainsoph/ein sof's] seven wrothschiolds [Misogynistic 7 planes: kindness severity beauty eternity splendour foundation kingship] lies one, Lumproar [MaMaLuJo's unenlightened Rage/sour grapes]. His glav toside him. Skud ontorsed. Our pigeons pair [\*M/T] are flewn for northcliffs. The three [\*T/R&S] of crows have flapped it southerly'

(3c) 'Of Burymeleg and Bindmerollingeyes...armitides toonigh, militopucos, and toomourn... how truetowife of her, when strengly forbidden, to steal our historic presents from the past postpropheticals so as to will make us all [ALP the Muse] lordy heirs and ladymaidesses of a pretty nice kettle of fruit. She is livving in our midst of debt and laffing through all plores for us (her birth is uncontrollable)...that's what makes lifework leaving and the world's a cell for citters to cit in. Let young wimman run away with the story and let young min talk smooth behind the butteler's back. She knows her knight's duty while Luntum sleeps'

(4) 'The harpsdischord shall be theirs [MaMaLuJo's, our Western lokapalas: Vitruvius' effeminate treacherous Caryatids] for ollaves...'

(4a) 'Four things therefore, saith our herodotary [dotary] Mammon Lujius in his grand old historiorum, wrote near Boriorum [Han mercantile Borneo], bluest book in baile's annals [Zhang Qian], f. t. in Dyffinarsky ne'er sall fail til heathersmoke and cloudweed Eire's ile sall pall. And here now they are, the fear of um. Notities! Unum [Unmanifest]. (Adar.) A bulbenboss surmounted upon an elderman [bonze]. Ay, ay! Duum [1:HCE, Dummy's dad]. (Nizam.) A shoe on a puir old wobban [2:ALP, Wodan's bride]. Ah, ho! Triom [\*T/R&S, Shaun/Shem]. (Tamuz [3:children].) An auburn mayde [Issy], o'brine a'bride [\*o/o], to be desarted. Adear, adear! Quodlibus. (Marchessvan [4:MaMaLuJo's benighted manifest dharmā].) A penn no weightier nor a polepost [sword]. And so. And all. (Succoth [enlightened Jara Vagga home].)'

(5) 432 CE Nalanda's Vajrayana under Kumaragupta, 'A scribicide then and there [under Hinayana governance a killing may be a light/mystical offense, Mercy] is led off under old's code with some fine covered by six marks or ninepins in metalmen for the sake of his labour's dross while it will be only now and again in our rear of o'er era [under Mosaic governance a small theft may be a capital crime, Justice], as an upshoot of military and civil engagements, that a gynecure was let on to the scuffold for taking that same fine sum covertly by meddlement with the drawers of his neighbour's safe.'

(5a) 'Since the bouts of Hebear [Shaun/\*T] and Hairyman [Shem/\*R] the cornflowers [girls] have been staying at Ballymun...twolips have pressed togetherthem...the Danes and the Oxman...to the Kevanses and Little on the Green is childsfather to the City...the blond has sought of the brune...they fell upong one another...do all bold floras of the field to their shyfaun lovers say only: Cull me ere I wilt to thee! And, but a little later: Pluck me whilst I blush! Well may they wilt, marry, and profusedly blush, be troth!'

(6) 'Can you rede (since We and Thou had it out already) its world? It is the same told of all. Many. Miscegenations on miscegenations. Tieckle. They lived und laughed ant loved end left. Forsin. Thy thingdome is given to the Meades and Porsons. The meandertale, aloss and again, of our old Heidenburgh...'

18.22} Buddha's journey to enlightenment, the Twelve Nidanas beyond Samsara 'in the days when Head-in-Clouds [Buddha] walked the earth. In the [1.] ignorance that [2.] implies impression that [3.] knits knowledge that [4.] finds the nameform that [5.] whets the wits that [6.] convey contacts that [7.] sweeten sensation that [8.] drives desire that [9.] adheres to attachment that [10.] dogs death that [11.] bitches birth that [12.] entails the ensuance of existentiality.'

18.28} Buddha beneath the Maha bodhi tree, beside the pool and stone, bathed then dreamed prophetically (as Vishnu/Unmanifest floats on the cosmic/spiritual ocean) a metaphorical lotus from his navel bloomed (a Brahma/manifestation), book IV:a: 'But with a rush out of his navel reaching the reredos of Ramasbatham [Visnu to Rama to Buddha vico]'

(6a) 'A hatch, a celt, an earshare [HCE] the pourquose of which was to cassay the earthcrust [ALP]...Mounting and arming bellicose figurines [boys, Shaun/Shem]...this little effingee [Issy]'

(6b) 'the pellets that make the tomtummy's pay roll [currency, economics].'

(6c) 'See the snake wurrums everyside! Our durlbin is sworming in sneaks. They came to our island from triangular Toucheaterre beyond the wet prairie rared up in the midst of the cargon of prohibitive pomefructs but along landed Paddy Wippingham and the his garbagecans cotched the creeps of them...To say too us to be, every tim, mick and larry of us, sons of the sod, sons, littlesons, yea and lealittlesons [social evolution of language/culture]'

(7) 'One by one [\*M/T] place one [boy] be three [\*T/R&S] dittoh and one [girl] before. Two nursus [girl] one [boy] make a plausible free [baby] and idim behind [parents].'

(7a) 'Mister Typus, Mistress Tope [Browne/Nolan's books set/printed] and all the little typtopies [books]...how every word will be bound...throughout the book of Doublends Jined'

(7b) 'till Daleth, mahomahouma [Manvantara, impermanent cycles of our manifest universe]...The movibles are scrawling in motions, marching, all of them ago, in pitpat and zingzang for every busy eerie whig's a bit of a torytale to tell [an impermanent/changing reality of Krisna's & Radha's story].'

(7c) 'One's [Unmanifest/Visnu informing a manifest world] upon a thyme and two's [Radha/ALP, Maya/Thaya] behind their lettice leaf and three's [Krishna/HCE, Tamas-Rajas & Sattvas] among the strubbely beds [a lila in the garden of sexual/spiritual love].'

(8) 'Wolkencap is on him, frowned [domesticated]...Murk, his vales are darkling. With liph she lithpeth to him [caught] all to time of thuch on thuch and thow on thow [henpecked]...soundwaves [her dharma demands] are his buffeteers; they trompe him with their trompes; the wave of roary and the wave of hooshed and the wave of hawhawhawrd and the wave of neverheedthemhorseluggarsandlistletomine [the four waves of MaMaLuJo pound his head]. Landloughed [domesticated] by his neaghboormistress [wife/ALP] and perpetrified in his offspring [survived by his children]'

(9) 'He dug in and dug out by the skill of his tilth [settled into family life] for himself and all belonging to him [family] and he sweated his crew beneath his auspice for the living and he urned his dread, that dragon volant, and he made louse for us and delivered us to boll weevils amain, that mighty liberator, Unfru-Chikda-Uru-Wukru and begad he did, our ancestor most worshipful, till he thought of a better one in his windower's house with that blushmantle upon him from earsend to earsend.'

(9a) 'And would again could whispring grassies wake him. And may again when the fiery bird disembers. And will again if so be sooth by elder to his youngers shall be said. Have you whines for my wedding, did you bring bride and bedding, will you whoop for my deading is a? Wake [my wake]?''

(10) 'a? Wake [awake]? Usqueadbaugham! Anam muck an dhoul! Did ye drink me doornail [did you think me dead]?''

24.17} Siddhartha/Buddha/HCE's home in manifest Kapilavastu/Dublin {255.01 Capellissato}, Siddhartha outside his palace met an old man, a sick man, and a corpse (manifest age, sickness, and death), Siddhartha's horse Kanthaka: 'And take your laysure like a god on pension and don't be walking abroad. Sure you'd only lose yourself in Healiopolis now the way your roads in Kapelavaster are that winding there after the calvary....'

## Book II: 1-4 Sons and Daughter

2) FW's "book II" (Vico's aristocratic) devotes itself to HCE & ALP's children: *Shaun* (Tamas/Kulothunga II, extrovert, man of the world, stasis/space - Sartre's Being, loved: she reveals to him her sexual/spiritual unity) carrier of FW's letter (cleric of "church"). *Shem* (Rajas/Shiva Siddhanta-bhakti Christian, introvert, artist, change/time - Sartre's Nothingness, loves: he reveals to her his ascetic enlightenments) revealer of the FW letter (prophet, "religious reformer"). And *Issy/Iseult* muse (nature's direction) gatherer and composer of letters. The children are the evolving "present future" of FW.

Biological and Social evolution engenders parental responsibilities, to successful offspring. Brother's battle: *Shaun* in accord and *Shem* in conflict with local Dharma. The children will inherit and evolve their Own individual particular temporal consciousness within their local deity's dharma/community. Atmosphere, fog mist and dew of MaMaLuJo/St. Augustine's dharmapala; *MaMaLuJo's donkey* (relic, men's vestige/tale) like *Bloom's 'shrivelled potato'* (*Ulysses ch Circes*):

**II:1** Children's daily social courtship play '*Every evening at lighting up o'clock sharp and until further notice in Feenichts Playhouse*' parodying reliving their parent's lives in their MaMaLuJo community (1). Along the road vico of the family's tavern '*The Mime of Mick, Nick and the Maggies*' (1a). Shaun/Chuff and Shem/Glugg, Issy and her *Maggies*/girls (7 colors/days of rainbow/week, 28 days a month), ALP, HCE and the 12 male followers/customers. Set: "Tree of Life", "Stone of Law" ('rent'), Thunder upheavals and '*a community prayer, everyone for himself*', for everyone is responsible for their own lives. Message: couples paired, the Sunrise of Krishna and Radha, our Lotus blooms, expectant birth/manifestation. '*Chuffy* [Shaun] *was a nangel then and his soard fleshed light like likening...Emen. But the duvlin sulph was in Glugger* [Shem]...*Djowl, uphere!...how pierceful in their sojestiveness were those first girly stirs...Mirrylamb* [Issy], *she was shuffering all the diseasinesses of the unherd of*'. Shem/Glugg's psychological sexual separation/divorce from his childhood sibling/other Issy/Isa. Shem/Glugg's 3 evolving chronologic trials/games of charades, 3 guesses each. To chose attach and accept a mate from a kaleidoscope of girls. Shem/Glugg (Nothingness) loses/fails each time to his rival Shaun/Chuff (Being) who is hailed and celebrated as the Victor, in our manifest world.

1st trial: the girls tempt and entice *Glugg/Shem* to pick from among them. Can he identify a color from the rainbow? *Glugg/Shem* imploring MaMaLuJo & donkey/tale for help: sun air earth water & spirit. He fails to attach and connect with and integrate into his MaMaLuJo-informed community (curse)....

## Book III: 1-4 Dreams

3) FW's "book III" (Vico's democratic) devotes itself to "what will be of" HCE and ALP's children. The baton will be passed on (again) from HCE and ALP to: *Shaun, Shem* and *Issy*. The children's "influences upon the world" is the "future generation", presently unknowable, of FW.

Instructing parents can guide their children beyond their local deity's manifest dharma (MaMaLuJo/Augustine's dharmapala) to the spiritual Unmanifest: evolving from Siddhartha Gautama Shakyamuni to Buddha to Bodhisattva:

III:1 HCE/*Gascon Titubante* rises from the tavern floor to go upstairs to bed as ALP/*Anastashie* wakes to meet HCE (*Gugurtha*, visited by the doom of damned MaMaLuJo) on the staircase. ALP/elixir leads HCE to dreams/meditations of his desired children's future adulthood. His Dzogchen Mannagde instructions (Self-Liberation knowledge) of Sophology & Altruism continues. Shaun's first iteration/declarations of misinterpretations of Christ's spiritual message before MaMaLuJo's people. Singing 407.16 and referencing to his twin brother Shem 408.26. Shaun as '*a picture primitive!*' a piggish gourmet, excessive food and drink, a generously overflowing 20th century ruddy-faced pudgy/portly cleric sermonizing before '*a houseful of deadheads*' parishioners. Shaun unsure and doubtful if he can deliver Shem's spiritual prophecy (1). Shaun reflects on the *MacBlacks / MacBlakes* (St. Columba / Finnian of Movilla) and '*Hagios Colleenkiller's prophecies* ['*Vita Columbae*']' interpretations of MaMaLuJo's coercions in dogmatic texts, by hierarchical leaders and scripture (1a).

Shaun concludes that though inwardly driven, he is unprepared to proselytize an incomprehensible MaMaLuJo dharma (2). Though he believes (2a), sermonizing '*Glorious Patrick's*' misinterpretations: celebrating Christ's manifest crucifixion on Christmas and mourning his unmanifest-spirit's rebirth on Holy Easter 411.17. Shaun accepts that each individual will interpret their own Christian message (2b) in light of the multitude of misinterpretations (2c). Shaun understands Swift's 'Tale of a Tub' by interpreting Swift's 'Cadenus and Vanessa' as Swift's expression of Christ's spiritual love (2d). Shaun is interrogated by MaMaLuJo's people as to how he maintains his life/lifestyle supported by the monies that pours into the church (2e). Shaun carrying Shem's FW letter @414 turns to song and story, a prophetic children's fable.

'*The Ondt, the Gracehoper* [and the girls]': Shaun space-awareness, Shem timeless-awareness and the girls' nature's-choices (3). The *Gracehoper/Gripes*-like espouses a life that celebrates....

## Book IV: 1-4 Nirvana

\*4) FW ends "book IV" (Vico/vivo's chaos) with ALP's and HCE's lovemaking dissolution dream meditation. Joycean Nirvana is attained by ALP (via Dzogchen Togal): cosmic-awareness, dissolving manifest bodies, a "meditation on union", dissolving observer/selves, becoming "all that is". And HCE (via Dzogchen Trekcho): transcending all defilements and fixations, beyond karma, existence and thoughts, beyond selves, beyond all dualistic polarities. Realizing Non-dual enlightenment, unification Yab-Yum, so that their compassionate "rainbow bodies" are realized with the Unmanifest/unmanifest-spirit. Creation, Incarnate conception and Reincarnation the baton has been passed on again. The 2010/12 "corrected" Rose/O'Hanlon edition reveals Joyce's partitioned 4 vision/stages.

Eternal Tree of sentient life (time/consciousness-compassion) and Immutable Stone (matter-space/law), *'Yet is no body present here which was not there before. Only is order othered. Nought is nulled. Fuitfiat!'*. Should we Aspire? Aspire to what? To that which manifested consciousness, Unmanifest/unmanifest-spirit mandala:

IV:a Expectant **manifestation**: ALP's and HCE's converging Dzogchen Togal (\*o/o) and Dzogchen Trekcho (\*T/R to an enlightened/evolving Sattva) their divine union/acceptance. The night has passed (all dissolves), calling all spirits (of the Unmanifest) to manifestation, rain mist and dew of our Dublin's (1) manifest world (1a), morning light (from the darkness of night), observer of Dublin's morning (light rays), our manifest couple HCE & ALP 595.22 (2), between unconsciousness & consciousness (Mahamaya Vajrayana spirituality 597.28), past & present, the Lotus blooms (sunrise, 3), transcendent joy (bliss) expectant conception (3a), Garden with stone (3b) and water pool (3c), a Christ/Krishna (*Saint Kevin*, Brahma) the first fruit expectant from the waters of the womb of night/day (expectant conception/birth) transmigration of "funeral space" rites (4), expectant conception (4a) illuminated by light 602.12 602.27, the Lotus blooms from the waters [4b], a new aeon begins, baptism in *'altare cum balneo...Glendalough'*, expectant womb of life's waters of Grace (expectant spiritual birth), expectant conception and growth (5) in ALP's expectant womb (5a). *'The while we, we are waiting, we are waiting for. Hymn [HCE]'* (6)....

## Commentary

Readers have for decades mis-attributed dozens and dozens of characters in FW. Mis-reading Joyce's recognition that all personalities always have two-aspects at any moment in time (past/present, evolving/devolving, present/future, observed/Maya & observer/Thaya or Tamas/Creation & Rajas/destruction, truth/falsehood, light/darkness and hopefully an Enlightened recognition of two-worlds, manifest & spiritual), a recognition that **"two becomes one" and "one becomes two"**. Consequently, Joyce has hundreds of "paired names" for the Father, Mother, two Sons and Daughter. A young HCE (Shem-like) *Persse* goes to sea as the NC (HCE adventuring) but on displacing *Kersse* ('*Son of Ashe's*' cursed-aspect) the NC/HCE leaves his bachelored *Persse* to become a married HCE with two new-aspects (\*T & R) His Shaun-aspect and His Shem-aspect, which will be manifested in His sons. While the maid *Ana* upon consummation of their marriage has two new-aspects ALP and *Kate* (ALP's drudge-aspect, \*M/T), this occurs with almost all of Joyce's FW's characters....

Manifestation: What do we do? How do we use our (mortal/limited) Time? **We Build conscientiously**

Epilogue: A manifest Bodhisattva moves from meditations on the Unmanifest/Visnu back to an evolving manifest world to manifest vital affirmative "compassionate imbued & innovative" revelations/manifestations: HCE/ALP's evolving manifestations augmenting & inflating their world's maintenance to benefit evolving "sentient/conscious life/consciousness". Wanting women/daughters (Thaya/Maya) can become enlightening mothers. Providing men/sons (*Shaun's* path, *Burrus* through *Caseous* to *Antonius*/Bodhisattva) can become enlightening fathers. Or *Shem's* "jivan mukti" path "to rainbow body". *WOBNIAR*: dismemberment of duality, self-liberation enlightenment, read book I:1 through book IV. Or *RAINBOW*: **Bodhisattva manifestations....**

FINNEGANS WAKE is James A.A. Joyce's evolving aspirational "family/bodhisattvas all" who all understand that the intention behind all existence is **Compassion, Buddha/Christ's teachings**. Our eternal compassionate Spiritual (Unmanifest/Visnu) and interpreted cosmic Dharma (Stone of Law, dispassionate astronomic exergonic) by impermanent evolving conscientious sexual Lovers (Tree of Life, compassionate quantum \*M/T & T/R&S endergonic). Our Joys and sufferings (daily anamnesis, reinterpreted cyclic samsara) our Middle-way/Christian vico. Joyce's Christian paradigm (C.S. Lewis' "Christian love" hall) was globalized by his readings of transcendent/spiritual T.S. Eliot's 'The Waste Land's' "Shantih"/Nirvana and Neapolitan Giambattista Vico's understandings of China's silk road (waterways/rivers and roads, arteries transmitting ideas back from Zhang Qian) chronicled by Sima Qian (eunuch/'baile') where East/West trade carried manifest commerce/mammon (to 1st century Christianity) and Tamil-Shiva bhakti Mahayana (to 1st century Hinayana/ascetic India) across Asia. Joyce rediscovered (in the '*midden heap*') Shachi's request succedent to 'The Humbling of Indra' (via Brihaspati) of peaceful sexual equilibrium, both psychological virtues of the spiritual and manifest. Subsequently, our manifest multiverse dharmas chosen/created: Dzogchen, C.S. Lewis' "Christian rooms" or other compassionate dogma, e.g.: 1) neither being excessively for/Tamas or against/Rajas a particular team/player in a match but "enjoying/honoring Sattvas the game/play", 2) in the game of GO neither being greedily/fearfully (biological fight/flight) offensive or defensive, in your choice/dualities of moves, but playing the "enlightened Sattva offensive or defensive move", 3) not suffering Alice's angst observed/observer of Hatta/Haigha: Mad Hatter, March Hare and Dormouse but participating vico/vivo in the "timeless Tea party", 4) Prufrock's observed/observer "timeless Tea party" conundrum/vico to Eliot's '[Shantih]...the peace of God which transcends all understanding, will guard your hearts and your minds in Christ Jesus' nirvanic Unmanifest/Visnu, will be your dharmapala. Happy evolving long-life lies along your conscientious mindful karmic path, defending against manifest attacks '*unwishful...of being hurled into eternity*' spirituality is assumed until it is threatened "Kerrse" and/or subordinated "accursed *Russian General*", your "free will" Compassionate (not recidivist) spiritual **Joycean 'Mere Christianity' / Buddhist Middle-way vico**.

James (Augustine [MaMaLuJo's darmapala] Aloysius [Gonzaga a Christ/Buddha]) Joyce intentionally created a book, accessible to all **Indo-European readers**, for each day we awaken to our re-ordered world. Joyce provides a mirror and/or a vico for everyone's Joys and sufferings: enjoying the intricacies of infinite nonsensical context or enjoying FW's karmic vico/vivo Buddhist/Christian structure from infinite entry points. One becomes two (separation) or two becomes One (unity). Joyce's non-Cartesian Unmanifest/Visnu logic/art provides every woman (Maya/Thaya) **a personal Mirror/dharma** and every man (Tamas-Raja & Satvas) **a personal Vico/karma**.

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