

James Joyce's FINNEGANS WAKE

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 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 and to their own individual spiritual karmic path.

Joyce's *Ulysses*' (story of a young man) framework is Homer's 'Odyssey', the tale of a Modern-day Odysseus' personal existential/sexual quest overcoming his psychological internal travails (not Odysseus' external travails) and affirming humanity (father, mother, son, and daughter). Joyce's *FW*'s (a mature man's West-East allegory) 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 again with theocracy.

Both *FINNEGANS WAKE* (FW) and *Ulysses* ('[a tantalizing] *Punic admiralty report*') are 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, man of all wisdom, compassion, understanding, man of all time; Joyce's FW protagonist is *Finnegan*, who (re)incarnates to *HCE*, who will (re)incarnate to *Shem and Shaun*.

Reading FW is entering the "mind of James Joyce", who for two decades assembled 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 universal/perennial mandala of Mankind's (*HCE*'s/Krishna's & *ALP*'s/Radha's) compassionate thoughts (manifest and spiritual), a revelation. FW is a spiritual volume to be Read and Read again for 10,000 years.

*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 words 'riverrun,...', Ganga's river of Unmanifest spiritual life/consciousness.

1) FW's "book I:1" (Vico's theocratic) tells of 1) *Finnegan*'s passing (a pedantic fall, an aeon ends), Joyce's God "thunderclap" restarting "book I" from ending "book IV" and 2) transition from *Finnegan* (his fertile historic home) to *HCE* (an invading *Ulysses*). 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 (loves/attachments and wars/engagements) to his successor *HCE/NC* (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/family. The parents (*HCE & 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 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 Samsara, (@3); HCE's incarcerated dream remembrances of the Dublin wake for *Finnegan* (incarnate local history & culture, who past) his life mourned/celebrated by 12 followers, Irish history unfolds (2): *Willingdone's* ("my Will be done", man incarnate) *museum* of manifest-violence/self-interest, explored/explained by *Kathe/ALP*, (all's fair in [the dualities of] love/attachments and war/engagements), the Patriarch's fall presaging a widowed/single *Kathe/ALP* (3), from the smoldering battlefield of fallen men, *Kathe/ALP* (nature-imbued) gathers the pieces of "war battles past" for "love battles *M/T & T/R/S (4) approaching", the fallen Patriarch to be reassembled (her future consort/groom), MaMaLuJo expectant (4a), peace, children's play, music, laughter (5), *Kathe's/ALP's* work before her (6), (7) hailing music, the local dharma lokapala: '*Mammon Lujus* [MaMaLuJo]' enters our eternal predestined (8) cast: *HCE, ALP, Issy and Shaun/Shem* (8a) into idyllic Dublin (our manifest world) its ever-recurring dualities of opposites (9), and aeonic battle of *Mutt* (informed observer/guide, native didicism) and *Jute* (invading docetism, Augustine's MaMaLuJo/verjuice), *Jute's* presence is a damage/affront to *Mutt's* composure (unassuaged/uncompensated by *Jute's* money), *Jute* (invader) is likewise unimpressed by the current state of local affairs, he will invariably start anew the entire place is a '*midden heap* [Nalanda University 1197 CE]' after the battle (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: an archaeological record of Dublin's eternal people/country's evolution chronicled (letters 10), then Buddha walked the earth 18.22 and enlightenment was realized 18.28, cultural with artifacts / relicts of commerce (11), and social history (12), written language forever memorialized (13), an impermanent manifest evolutionary tale *mahomahouma* (Manvantara, 14) of Radha's/ALP's & Krishna's/HCE's joyful love dance (Rasa lila, 15), female: enter the spurned (by *Jarl van Hootheer*, widower/single man, 3 times) sexually wanting *Prankquean/ALP* (complement of male invader) @23 and her presaged children (16) *Shaun/Tristopher, Shem/Hilary and Issy/Dummy*, sexuality expectant '*O foenix culprit!* [MaMaLuJo's intrusions]', the transmigration of the "groom's/HCE's consciousness space" (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) to be caught by *ALP* (17) and joined/married (17a); HCE awakens in jail from dreamsleep, the guard: '*Now be aisy, good Mr Finnimore, sir.*', HCE regaining his Dublin barrings 24.17 and manifestly reorienting himself (anamnesis) 24.30, HCE manifest (disembarking from the waters) one of a kind 25.25 and distinguishing himself from among many 26.08 a Dublin Buddha 28.11; we meet (mid-life) with family, HCE has assumed the tavern keeper's role (like *Mutt* a Dublin native) providing solace/enlightenment to his customers (*Jute* invaders) who will compensate him (commerce of manifest not spiritual value) for services rendered food and drink.

* Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE)

(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* [arousal].'

(3) '*Willingdone branlish his same marmorial tallowscoop Sophy-Key-Po for his royal divorsion* [separation from current dharma]'

(4) '[12] *gnarlybird[s] ygathering...A verytableland of bleakbardfields! Under his seven wrothschiels lies one, Lumproar. 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,*'

(4a) '*Under his [ainsoph's] seven wrothschiels [seven planes] lies one, Lumproar* [MaMaLuJo's unenlightened Rage/sour grapes].'

(5) '*Of Burymeleg and Bindmerollingeyes and all the deed in the woe...she comes, a peacefugle [peace bird], a parody's bird, a peri potmother...in beggybaggy on her bickybacky...picking here, pecking there, pussypussy plunderpussy. But it's the armitides toonigh, militopucos, and toomourn...and there's to be a gorgeups truce for happinest childher everwere. Come nebo me and suso sing the day we sallybright. She's burrowed the coacher's headlight the better to pry...all spoiled goods go into her nabsack...nickelly nacks and foder allmicheal and a lugly parson of cates and howitzer muchears and midgers and maggets...Undo lives' end. Slain.'*

(6) '*how truetowife of her, when strengly forebidden, to steal our historic presents from the past postpropheticals...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...we all like a marriedann because she is mercenary...even if Humpty shell fall frumpty times as awkward again...there'll be iggs for the brekkers come to mournhim...heegills and collines sitton aroont, scentbreeched and somepotreek, in their swishawish satins and their taffetaffe*

tights, playing Wharton's Folly at a treepurty on the planko in the purk...that will solve and salve life's robulous rebus, hopping round his middle like kippers on a griddle,'

(7) 'The harpsdischord shall be theirs for ollaves.'

(8) 'Four things therefore, saith our herodotary Mammon Lujius in his grand old historiorum, wrote near Boriorum, bluest book in baile's annals, 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. (Adar.) A bulbenboss surmounted upon an elderman. Ay, ay! Duum [HCE]. (Nizam.) A shoe on a pair old wobban [ALP]. Ah, ho! Triom [Shem/Shاون]. (Tamuz.) An auburn mayde [Issy], o'brine a'bride, to be deserted. Adear, adear! Quodlibus. (Marchessvan.) A penn no weightier nor a polepost. And so. And all. (Succoth.)'

(8a) '1132 A.D. [HCE, Vikrama Chola] 566 A.D. [ALP, Durlabhadevi Bappura] 566 A.D. [Issy, Vaishnava apsara] 1132 A.D. [Shaun & Shem]'

(9) 'Since the bouts of Hebear and Hairyman the cornflowers 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!'

(10) 'Can you rede...It is the some told of all. Many. Miscegenations on miscegenations. Tieckle. They lived und laughed and loved end left.'

18.22} Buddha's journey to enlightenment, the Twelve Nidanas beyond Samsara: 'The meandertale, aloss and again, of our old Heidenburgh 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]'

(11) 'A hatch, a celt, an earshare [HCE] the pourquose of which was to cassay the earthcrust [ALP]...Mounting and arming bellicose figurines [boys]...this little effingee [Issy]...the pellets that make the tomtummy's pay roll [currency, economics].'

(12) '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],'

(13) 'Mister Typus, Mistress Tope [Browne/Nolan] and all the little tytopies...how every word will be bound...throughout the book of Doublends Jined...till Daleth, mahomahouma [impermanent Dzogchen],'

(14) '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].'

(15) 'One's [Unmanifest 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.'

(16) 'For one man in his armour [not engaed in battle, amour] was a fat match always for any girls [wanting singles] under shurts. And that was the first peace of illiterative porthery [poetry]'

(17) 'With lipth she lithpeth to him [caught]...Landloughed [dharma] by his neaghboormistress [wife ALP] and perpetrified in his offspring,'

(17a) '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? Usqueadbaugham! Anam muck an dhoul! Did ye drink me [HCE] doornail?'

24.17} Buddha's/HCE's home in manifest Kapilavastu/Dublin {255.01 Capellissato}, Buddha outside his palace met an old man, a sick man, and a corpse (manifest age, sickness, and death), Buddha'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, the North Umbrian and the Fivs Barrow and Waddlings Raid and the Bower Moore, and wet your feet maybe with the foggy dew's abroad. Meeting some sick old bankrupt or the Cottericks' donkey with his shoe hanging, clankatachankata'

24.30} Buddha's/HCE's anamnesis: 'remembering your shapes and sizes on the pillow of your babycurls under your sycamore by the keld water where the Tory's clay will scare the varmint, and have all you want, pouch, gloves, flask, bricket, kerchief, ring and amberulla, the whole treasure of the pyre, in the land of souls'

25.25} Buddha's/Christ's/HCE's/"spiritual acharyas" mother Maya/Mary dreamt a spiritual immaculate conception, through her right side the Unmanifest (symbolic white six-tusker elephant, of Eastern greatness) entered her womb: 'the buddhoch, with the last league long rest of him, while the million-candled eye of Tuskar sweeps the Moylean Main!'

26.08} Buddha/HCE renounced the manifest by cutting off his hair [babycurls] and throwing it to heaven, Buddha/HCE hailed as 'Hero' and seven times saluted: 'as your hair grows wheater beside the Liffey that's in Heaven! Hep, hep, hurrah there! Hero! Seven times thereto we salute you!'

I:2 HCE's evolving development of personality/history and traveling language (*Browne/Nolan*): from his naming ("a bug in your ear", imparting wisdom) to HCE's reaction (defending his innocent well-being) against the drunken/recidivist *cad/Kerrse/cursed* who demanded time of day (HCE's *Shaun*-aspect, time running out) and whose insidious mis-telling of their confrontation (to his wife *Bareniece Maxwelton*, who gossips with 'a hundred and eleven others') is mixed with HCE's sublimated/unconscious local dharma damnation guilts of past scandalous/burning sexual trysts/infidelities/flirtings in a garden (*Ulysses ch Nausicaa*), the "demonic manufactured gossip" finds a receptive ear in/with a cleric who duplicitously transmits/sells the confided evil for money with a *layteacher/gambler (Philly Thurnston, at Baldoye races)*, passed to a crook (*Treacle Tom*) and a tipster (*Frisky Shorty*) who's dreamtalk (in 'common lodgings' in the slums) is overheard by two men (*Peter Cloran* and *Hosty*) and a girl (*O'Mara/Mildew Lisa*) who go drinking when/where *Hosty/Shem*-like composes the *Ballad* to mock/shame HCE's/NC's karmic journey of mortality, HCE's/NC's consequential failings/undoing with the "fairer sex" redounds upon his marriage/relationships when he temporarily/repeatedly loses favor with his spouse/ALP/women (trust lost, His key to Her front door), HCE's/NC's consequential flirtings/infidelities are memorialized and retold (hearsay's meanderings, creations of folktale) @44 'The Ballad of Persse O'Reilly [his inherited forefather's karma 47.19]' curse: consequences of women's scorn can drive men to "excessive drink"/ruin. I:3 *Persse O'Reilly* popular ballad (extant hearsay, perennial local dharma damnation guilts, how he lost His key to Her front door) circulates about through time (people change and time passes), traveling NC/HCE becomes a concertized landlocked HCE, his mortality guilts/curse are constantly/forever on display/changing which drove NC/HCE to sea and then to excessive drink, officers of the court (our legal system & legislatures, officers of government 1) are not immune to popular rampant insidious hearsay which proliferates/disseminates globally by radio (2), embedding consequential falsehoods in our culture/"future generations", falsehoods now incorporated into movies are in turn informing/instructing the lives/realities/manifestations of their watchers, the "manufactured evil/demonic thoughts" now residing/manifesting in our public's collective consciousness and subconsciousness is growing (mankind's underworld/Hell 3), which erodes the spirituality inherited from our ancients: 'The forefarther folkers for a prize of two peaches (M/T) with Ming, Ching and Shunny (T/R/S) on the lie low lea', MaMaLuJo (4) is the West's/Augustine's benighted explanation of mankind's life/mortality (4a) an evolving corrupted lie (4b) of our present being, a "sexual mortality curse" tarnishing our current existence (4c), consequently creating/reinforcing the popular response/attacks against the "carriers of the Unmanifest spiritual message": that "the carrier" should be cursed/erased (like a Christ); it was HCE's 'first woman, they said, souped [spiritually/sexually nourished] him, that fatal wellesday, Lili Coninghams [Mary Magdalene]' 59.07 charlatan science concurrently mis-tracing our consciousness back to damned insects, HCE's companions sheltered and recognized him 59.24, his women warned him of manifest dangers 60.17, HCE left his father's house (like *Bloom*) to attain enlightenment 61.36 by embracing samsara to release/attain Nirvanic enlightenment 62.06; despondent HCE after moonlighting/helping the butcher (*Messrs Otto Sands and Eastman, Limericked, Victuallers*) with deliveries (his public apron) imbibed in a bit of pub crawl drinking ('*Ruadh Cow...Good Woman...Conway's Inn...Adam and Eve's*'), subsequently arrested in the "small hours" for disturbances (and public urinating) at his tavern/home/ship unable to enter his front gate/door (entry to ALP, like *Bloom*), to be tried/curse the next morning over 2 girls (**Maya/Hyacinth O'Donnell & Thaya/Mrs Molroe*, local defamations affecting his arrest) and 2 soldiers (**Burrus/Tamas/Gush Mac Gale* and *Caseous/Rajas/Roaring O'Crain Jr.*, HCE is *Antonius/*Sattvas*) for 'wallops before the Mise of Lewes, bad blood existed' to be judged by a court (subjective good or evil) with witnesses who are subject to the vagaries of objectivity and/or subjectivity/corruption/retaliation (5); HCE is held in a guardroom to suffer the indignity of a jailed American (like a film sugar-daddy) and enticed by the possibilities of two younger woman, HCE ponders returning to ALP's home/dharma (FW letter, 6) or a psychological death/suffering (coffin, 7), the two archetypal (abandoned despair) flawed girls (8): *Lupita Lorette* (suicide) and *Luperca Latouche* (prostitution), HCE has locked himself out (9) now in jail with a drunken American who hurl insults from behind bars at his silent innocent soul. I:4 HCE imprisoned in jail 'he sat on anxious seat...three and a hell of hours' agony of silence, ex profundis malorum' (Hell: funeral's end to marriage's beginning, a bride's 'Nivynubies' finery ball' is a groom's 'funeral

games') like buried in a metaphorical coffin HCE is left with only his thoughts/memories/"life's deeds" (*Ulysses ch Hades*) contemplating his freedom, while *Kate/ALP's* FW letter/dharma is introduced (her intuitive mandala of nature's evolution), *Kate/ALP* who emerged from Dublin's pre-history past/museum to tease men/*Jarl van Hoother/soldiers*, *ALP/Kate* to rescue her mate/HCE by his excavating/unearthing their shared spiritual memories from the '*midden heap*' (HCE's vico is informed by *ALP's* revealing/liberating/inspirations) their shared innocence their road to freedom (10) to rise again (second/spiritual-rebirth, the death of his former self, changing of the guards/Pope 10a); in the witness box HCE (alone) defends himself from local dharma/MaMaLuJo 85.03 (with his *Shaun*-aspect, *Festy King/Pegger/HCE*, applauded by girls) that he (HCE/**Sattvas/Antonius*) neither stole nor fired a stone the previous day when returning from a '*fair in Mudford*' (HCE's daytime hooky, recognized as the protagonist of the *Ballad*, drinking) and was caught in a public drunken quarrel/tussle with two lads (*toller man/*Tamas/Burrus* and *miner/Rajas/Caseous*) '*carrying the worm...portable* [whiskey] *distillery*' while being pickpocketed (trapped as a flirt) over 2 girls (diversionary accomplices: **Maya/Wei-Ling-Tao/east* & *Thaya/de Razzkias/west*), HCE a disciple of transcendent Dzogchen 89.29 @90 *Wet Pinter/HCE* (his *Shem*-aspect, mocked by girls) silent, the judge (MaMaLuJo's law) finds him innocent returning Him/HCE to Her/ALP, consequently his '*Artha kama dharma moksa*' (success pleasure duty enlightenment) travail "accomplished successfully" (**Tamas/Rajas/Sattvas* - Creations/destructions/evolving Equilibrium), he recovers His key to Her front door: '*Ask Kavya for the kay*', returning home HCE will reminisce with *ALP of Wet Pinter's/HCE's* (HCE's *Shem*-aspect, his Dzogchen Buddhist stance 11) triumph, reunited with his children at home the public will talk of his release (HCE resurrected/transcendent, spiritual/second-birth), *ALP's* (HCE's Muse) shared thoughts have quashed his/their accuser's accusations (12).

* *Maya/Thaya (M/T)*, observed/observer (o/o), *Tamas/Rajas/Sattvas (T/R/S)*, Creations/destructions/evolving Equilibrium (C/d/eE)

47.19} *Buddha's/Siddhartha* father *Suddhodana*, HCE's spiritual fathers *Sophocles*, *Shakespeare*, *Suddhodana* (not a duped-Dante), *Unmanifest/spiritual* (not *Moses*): '*Suffoclose! Shikespower! Seudodanto! Anonymoses!*'

(1) '*ulemamen, sobranjewomen, storthingboys and dumagirls, as they pass its bleak and bronze portal of your Casaconcordia* [legislative shadow babeling] *and converse*'

(2) '*Mass Taverner's at the mike again* [radio]'

(3) '*Life, he himself said once...is a wake* [wake/awake]...*our seedfather*'

(4) '*Hark...Armagh,...Clonakilty,...Deansgrange,...Barna,...Hee haw* [MaMaLuJo and donkey]'

(4a) '*Before he fell* [mortality] *hill he filled heaven* [immortality] : *a sdream, alplapping* [ALP] *streamlet, coyly coiled um, cool of her curls. We were but thermites* [indras] *then, wee, wee. Our antheap* [home] *we sensed as a Hill of Allen, the Barrow for an People, one Jotnursfjaell: and it was a grummelung among the porktroop that wonderstruck us as a thunder, yunder.'*

(4b) '*Thus the unfacts* [lies], *did we possess them, are too imprecisely few to warrant our certitude, the evidencegivers by legpoll too untrustworthily irreperible where his adjudgers are semmingly freak threes but his judicandees plainly minus twos.'*

(4c) '*Yet certes one is. Eher the following winter* [mortality curse] *had overed the pages of nature's book* [consciousness manifest] *and till Ceadurbar-atta-Cleath became Dablerna Tertia, the shadow of the huge outlander, maladik, multvult, magnoperous, had bulked at the bar of a rota of tribunals, in manor hall as in thieves' kitchen, mid pillow talk and chithouse chat, on Marlborough Green as through Molesworth Fields, here sentenced pro tried with Jedburgh justice, there acquitted con testimony with benefit of clergy. His Thing Mod have undone him* [a Christ]: *and his madthing has done him man. His beneficiaries are legion: they number up his years. Greatwheel Dunlop was the name was on him in the part he created: behung, all we are his bisaacles. As hollyday in his house so was he priest and king to that: ulvy came, envy saw, ivy conquered.'*

59.07} prince *Siddhartha/Buddha/HCE* like a ripening fruit, *Maha pajapati Gotami* [Mary Magdalene] *Buddha's/Christ's* aunt/adoptive mother who knew of manifest suffering, his first bhikkhuni: '*Sid Arthar would git a Chrissman's portrout of orange and lemonsized orchids with hollegs and ether, from the featre of the Innocident, as the worryld had been uncained. Then, while it is odrous comparisoning to the sprangflowers of his burstday which was a viridable goddinpotty for the reinworms and the charlattinas and all branches of climatitit, it has been such a wanderful noyth untirely, added she, with many regards to Maha's pranjapansies. (Tart!)*'

59.24} *Siddhartha/Buddha* was sheltered by *Arata Kalama* and recognized by *Asita*: '*All our fellows at O'Dea's sages with Aratar Calaman he is a cemented brick, buck it all!...Paw! A wouldbe martyr, (who is attending on sanit Asitas where his is...'*

60.17} *Shakyamuni/Siddhartha's* sister taught him to wear bracelets, young *Asparas* maidens entertained him, meditating under a tree *Siddhartha* was suspected by dissemblers of being an *Indra*, while his adoptive mother chided him for neglecting his manifest body: '*being taught to wear bracelets*), *when grilled on the point, revealed the undoubted fact that the consequence would be that so long as Sankya Moondy played his mango tricks* [Kevatta Sutta, virtuous non-dual enlightenment instruction] *under the mysttlety* [Pavarika, Nalanda], *with*

shady apsaras sheltering in his leaves' licence and his shadows torrifried by the potent bolts of indradiction [Brahmanism], there would be fights all over Cuxhaven...chidden by her fastra sastra to saddle up your pance, Naville, thus co-replied to her other's thankskissing'

61.36} Buddha/HCE attained enlightenment in Uruvela/Dublin, renouncing luxury he changed clothes with a hunter/god, Buddha/HCE fled his father's home "on horse/to sea" quietly at night, threatened by Mara (Wasawartha demon of manifestation) his abandoned son Rahula: 'The seventh city, Urovivla, his citadear of refuge...beyond the outbraved gales of Atreeatic, changing clues with a baggermalster, the hejirite had fled, silentiousissuemeant under night's altosonority, shipalone, a raven of the wave (be mercy, Mara! A he whence Rahoulas!) from the ostmen's dirtby on the old vic'

62.06} Buddha's/HCE's samsara (impermanent house-builder, Jara Vagga), one's spirit tired of rebirth, he learned how to realize Nirvana: 'to forget in expiating manslaughter and, reberthing in remarriment out of dead seekness to devine providence, (if you are looking for the bilder deep your ear on the movietone!) to league his pagan lot, palm and patte, with a papishee (for mine qvinne I thee giftake and bind my hosenband I thee haltar). The wastobe land, a lottuce land, a luctuous land, Emeraldilluim, the peasant pastured, in which by the fourth commandment with promise his days apostolic were to be long by the abundant mercy of Him Which Thundereth From On High, murmured, would rise against him with all which in them were, franchisables and inhabitands, astea as agora, helotsphilots, do him hurt, poor jink, ghostly following bodily, as were he made a curse for them, the corruptible lay quick, all saints of incorruption of an holy nation'

(5) 'If violence to life, limb and chattels, often as not, has been the expression, direct or through an agent male, of womanhid offended, (ah! ah!) [scorned], has not levy of blackmail from the times the fairies were in it and fain for wilde erthe blothoms followed an impressive private reputation for whispered sins?'

(6) 'will this kiribis pouch filled with litterish fragments [FW letter] lurk dormant in the paunch of that halpbrother of a herm, a pillarbox?'

(7) 'because the flash brides or bride in their lily boleros one games with at the Nivynubies' finery ball and your upright grooms...what else in this mortal world...would bring them rightcameback in the flesh, thumbs down, to their orses and their hashes [seductions and infidelities]'

(8) 'So gave, so take. Now not, not now. He would just a min. Suffering trumpet! He thought he want. Whath? Hear, O hear, living of the land! Hungreb, dead era, hark! He hea, eyes ravenous on her lippling lills [seductions]. He hear her voi of day gon by. He hears! Zay, zay, zay! But, by the beer of his profit, he cannot answer....has not levy of blackmail [infidelities and extortions] from the times the fairies were in it, and fain for wilde erthe blothoms followed an impressive private reputation for whispered sins?'

(9) 'he put an applegate [artificial/ineffective dharmapalas] on the place by no means as some pretend a bedstead in loo thereof to keep out donkeys...just thenabouts the iron gape...was triplepatlockt on him on purpose by his faithful poorters to keep him inside'

(10) '[men] if emaciated nough, the person garrotted...the first old wugger of himself in the flesh, whiggissimus incarnadined...Massa Ewacka [NC/HCE]...demidetached life [bachelor]...no man of woman born [man without woman]...like the salmon...feeding on his own misplaced fat [plunders from battles]. Ladies...Venuses were gigglibly temptatrix...(Tip! [men's arousal]) Wells she'd woo and wills she's win but how the deer knowed where she'd marry! Arbour, bucketroom, caravan, ditch? Coach [arrival], carriage [children], wheelbarrow [family life], dungcart [death]? Kate Strong, a widow [single] (Tiptip! [men's arousal])...Widow Strong, then, as her weaker had turned him to the wall [sexual attention] (Tiptiptip! [his arousal])...King Hamlaugh's...macadamised sidetracks on those old nekropolitan nights in, barring a footbatter, Bryant's Causeway...her filthdump [single life] near the Serpentine in Phornix Park...Finewell's Keepsacre...Pat's Purge [her loneliness]...where fireworker oh flaherty engaged a nutter of castlemallards [Howth Castle: 'his homerigh, castle and earthenhouse']...loveletter...here where race began...reconcilement is laid [union, 'prankquean was to hold her (lets go) dummyship (her childhood)'] in its last cradle of hume sweet hume [marriage]...So pass the pick for child sake [children]! O men!...his nuptial eagles...every morphyl man of us...falls back into this terrine [mortality, man's destiny]:...Agni araflammed and Mithra monished and Shiva slew as mayamutras the obluviaal waters of our noarchic memory withdrew...If this was Hannibal's walk [our vico/path] it was Hercules' work [history]...The mausoleum [Hell/jail: existential angst] lies behind us...and there are milestones in their cheadmilia faltering along the tramestrack [our future]...But the past has made us this present...And if he's not a Romeo...in the fane of Saint Fiacre! Halte!'

(10a) 'buried...three monads in his watery grave...A hoodenwinkle gave the signal and a blessing paper freed the flood...With the Pope or On the Pope.'

85.03} Buddha's dharma predecessor Aruni/Uddalaka, a Vedic sage who systematized Vedic & Upanishadic dharma poems: 'sir, of being mistakenly ambushed by one of the uddahveddahs [dharma], and as close as made no matter, mam'

89.29} Buddhist dharma written in Pali/Prakrit scriptures: 'And how oldd of him? He was intendant to study pulu.'

(11) 'the soundest sense to be found immense our special mentalists now holds (securus iudicat orbis terrarum) that by such playing possum our hagiois curious encestor bestly saved his brush with his posterity, you, charming coparcenors, us, heirs of his tailsie [Dzogchen stance]'

(12) 'Notre Dame de la Ville, mercy of thy balmheartzyheat! [Nirvana]...For we, we have taken our sheet upon her stones where we have hanged our hearts in her trees; and we list, as she bibs us, by the waters of babalong'

I:5 *Anna Livia Plurabelle* (Matriarch), as HCE/Patriarch originates from the waters/womb, ALP arises from the spirits as the Muse with her expansive repository of letters @113, snap-shots in time of the all-inclusive human sexual drama/condition: ALP's recovered FW letter of Radha's/ALP's (Maya/Thaya, *observed/observer*) & Krishna's/HCE's (Tamas/Rajas/Sattvas, Creations/destructions/evolving Equilibrium) joyful love dance, a pre-Augustine "Rasa lila" dharma grounded in druidical Dzogchen Christian spirit, revealed/written by her son *Shem* 106.29, appropriated/delivered/championed by his twin brother *Shaun*, letters capture girls trying to catch men (conscious thoughts made manifest), as well as, all our thoughts perceptions/activities (lost discarded burnt and found), fortunately some letters have been saved for posterity (their contents inspired by the Unmanifest, others in the '*midden heap*'), HCE's shared affinity of Non-Dual Tantras/'*Tiberiast Duplex*' (1) with his family. I:6 Analysis of ALP's rescued letter (from the '*midden heap*') a mandala of ALP's dharma, incomprehensible to Western minds which/who cannot grasp Eastern duality (2), cast/setting of FW: 1) HCE; 2) ALP; 3) their Tavern/Ship; 4) Dublin; 5;6) *Joe/Kate* drudge-aspect of HCE/ALP; 7) men (12 local/archetype followers); 8) a kaleidoscope of girls; 9) FW, Joyce's West/East Tibetan Buddhist bardos; 10) **Maya/Thaya* (*observed/observer*); 11) **Tamas/Rajas/Sattvas* (Creations/destructions/evolving Equilibrium): a) the '*dime-cash problem*' where manifest man measures his existence in money while the Unmanifest-informed man does not (3,3a,b), (b) the informing space/time parable of *the Mookse*, *the Gripes* and *Nuvoletta* (*Shaun* stasis/space, *Shem* change/time, and *Issy/Iseult* evolution's choice): the hubric *Mookse* is confined to a manifest-perspective and would extinguish spirituality, while the spiritual *Gripes*' Unmanifest-devotions cannot exist but in the duality of manifestation, consequently: the *Mookse*'s existential angst (4) of manifestation, the *Gripes*' material poverty (5) of spiritual karma, and (c) *Nuvoletta*'s inability to attract either man (though preferring/searching for one with both qualities 6): she (*Margareen/Marge* women/*Issy*, evolution/nature) expires back into Ganga's river of Unmanifest consciousness, women's choices: between extremes of *Burrus/Shaun* or *Shem/Caseous*, or *elusive Antonius*/HCE who oscillates daily (equilibrium evolving); and 12) *Shem*'s "jivan mukti" path "to rainbow body". I:7 *Shem*'s artistic nature (hardships as an enlightened "revealer") informed by ALP/spirits/muses (Unmanifest) '*When is a man not a man?*': when He does not fulfill His duties to His complement/Her, an intolerable lifestyle for practical *Shaun* (informed by the Stone of Law, Justice), *Shem* aspires to ALP's evolving/changing spiritual Tree of Life (Mercy), *Shem* exists for/as a "state of being" that is timeless, receptive to all human conditions, he questions and examines everything, he is consumed/destined by/to self-reliance and self-examination (*Shem*'s life, an allegorical pastiche of James Joyce's pre-second/spiritual-rebirth life, from Justice to Mercy, His travail enlightening), he writes his apologia and evolves from father Justice to ALP's Mercy to reveal her letter(s), ALP arrives. I:8 Two washerwoman's ALP gossips (observers from a drinking booth in HCE's tavern) of the private bed sheet and public bloody apron (unions with Immutable stones and Eternal Tree of conscious life) washed in the waters: ALP (Maya/Lama) pursues then captures her soulmate HCE/NC, first by throwing all her female friends at him (to see if any stick), she then feeds his particular tastes, sings/prays for him, flirts with him, eventually enticing him with tastes of her flesh, she will work to set their economy straight, she discloses her past history of fellows, she escapes to rendezvous with him to consummate their relationship, she will change public opinion about him, at the '*masked ball*' at '*Tailors' Hall*' she will win over his detractors with her feminine wiles, '*they crowned her their chariton queen*', *Ana*/ALP will gift/bribe her/their community by quashing the rumors of HCE/NC from her purse/bag (manifestations of Her sexuality) like *Kathe*/ALP who gather bits of fallen men *Ana*/ALP will distribute favors to secure by her drudge travails (**Maya/Thaya*, **observed/observer*) their place among them/"their community" in preparing her evolving social/family motherly nest for her/their wedding night and their future, she is his better-half/Muse and defender; the washerwomen reveal/cleanse (their compensated currency) their community's "dirty secrets", woozy (from drink in their booth) and disoriented (their location) '*Were you lifting your elbow, tell us, glazy cheeks, in Conway's Carrigacurra canteen?*' they spy HCE returning from the outhouse back to the bar/tavern, before they exit tipsy into the dark.

* *Maya/Thaya* (M/T), *observed/observer* (o/o), *Tamas/Rajas/Sattvas* (T/R/S), *Creations/destructions/evolving Equilibrium* (C/d/eE)

106.29} Buddha was persuaded by Brahma Sahampati to teach manifest dharma: 'Abe to Sare Stood Icyk Neuter till Brahm Taulked Him Common Sex'

(1) '*all tiberiously ambiembellishing the initials majuscule of Earwicker* [non-dual tantras, Dzogchen]'

- (2) 'though it is astensably a case of Ket's rebellions cooling the Popes back, because the number of squeer faiths in weekly circulation will not be appreciably augmented by the notherslogging of my cupolar clods [duality]'
- (3) 'What the romantic in rags pines after like all tomtompions haunting crevices for a deadbeat escapement and what he importunes our Mitleid for in accornish with the Mortadarella taradition is the poorest commononguardiant waste of time...but I fail to see when [time, past is past, dead, live in the moment]'
- (3a) '(for aught I care for the contrary?), the all is where in love as war [battles of duality]'
- (3b) 'and the plane where me arts soar [Unmanifest]...there's holly in his ives [manifest]'
- (4) 'Efter thousand yaws, O Gripes, con my sheepskins, yow will be belined to the world, ensayed Mookse the pius [Unmanifest]'
- (5) 'Ofter thousand yores, amsered Gripes the gregary, be the goat of MacHammud's, Ah Mookse, yours may be still more bothered [manifestation]'
- (6) 'Nuvoletta in her lightdress...She was alone....I see, she sighed. There are menner. [unable to catch a man]'

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*/Shaiva 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) who will inherit and evolve their Own individual particular temporal consciousness within their local deity's dharma/community (atmosphere, fog mist and dew of MaMaLuJo/Augustine's dharmapala); *MaMaLuJo's donkey* (relic/men's vestige/tale) like *Bloom's 'shrivelled potato'* (*Ulysses ch Circes*):

II:1 Children's daily/evening social/courtship play (at *Feenichts Playhouse*) along the road/path/vico of the family's tavern parodying/reliving their parent's lives '*The Mime of Mick, Nick and the Maggies*' (1): *Shem, Maggies/girls* (7 colors/days of rainbow/week, 28 days a month), *Issy, ALP, HCE, MaMaLuJo*, the customers (12 male followers), set: Tree of Life, Stone of Law, Thunder, message: couples paired, the sunrise of Krishna & Radha; 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's* (psychological/sexual separation from his childhood sibling/other *Isa/Issy*) 3 evolving/chronologic trials/games of charades (3 guesses each) to chose/attach/accept a mate from a kaleidoscope of girls, *Shem* (Nothingness) loses/fails each time to his rival *Shaun* (Being) who is hailed/celebrated as the Victor (in the manifest world), 1st trial: the girls tempt/entice *Shem*, he fails to attach/connect with/and integrate into his community/MaMaLuJo-informed (despite imploring MaMaLuJo & donkey/tale for help: sun, air, earth, water & spirit), he is in conflict with his local dharma and is banished from the group (curse, pee pee, antecedent to sexuality), the ensuing children's social mixer: girls presage their future/dreamy lives, while *Shem* rages against his local dharma (exile, silence, cunning), *Shem's* epiphany: asceticism (a jeremiad against his childhood upbringing), *Isa/Issy's* (*Mirrylamb*) promised attentions unfulfilled (*Mammy/ALP, Minny/Issy, Minuscoline/baby*) she will recover from her first love; 2nd trial: the ladies' invitation (a love letter) to *Shem/Pepette* (back from sea/exile) he fails to attach and is banished again, *Shem* 'a Sancho Panza' to *Shaun's* 'Don Quixote' whose travels 234.06 reveal his Transcendence and Immanence gifted from HCE & ALP 234.13, *Shem's* reluctance to preach his ascetic revelations and dharma despite being identified as a savior '*May he colp, may he colp her, may he mixandmass colp her* [examination of conscience is commendable]!' 237.22, *Shem* teaches 239.06 the "Eucharistic Anaphora / Middle-way" '[Hearts lifted] *Upsome cauda!*', the ensuing youth's church mixer: ladies presage their aspirational/middle-class/bourgeois lives but promise to correspond with *Shem* as he travels and evolves, while *Shem* withdraws (self-examines, repents his inherited sins, to suffer asceticism in the psychologically underworld),

Shem's epiphany: never to sin again, an eponymous jeremiad against the "sins of the father & mother", Issy/Mary though unmatched she knows her chosen one (nature's choice and/or Unmanifest knowledge), dusk approaching all creatures pair up (protected in our unmanifest/spiritual sanctuary 245.10) and families head home; 3rd trial: the women's siren calls (tempting seductresses of flesh) to Shem who throws himself amongst them aware of women's potential nature of complementary sexual fairness (Dzogchen Togal, 2) he fails to attach again, however he now has knowledge of women's sexuality (he imagines a Pygmalion/"My Fair Lady" relationship), the passing of time demands Shem/Gripes must fight/duel (wrestle his rival Shaun/Mookse) for a mate/"his prize", while the women now have evolution knowledge of the consequences of a bad match, Shem (Nothingness) again loses his fight to Shaun (Being), Issy/Icy-la-Belle (Leonie/nibulissa/isky) unhappy/unmatched fears spinsterhood if not connected/married (though has solace in the Unmanifest), Shem must console himself with living amongst his people/community as a monk (a celibate Buddha), HCE awakens from his dream gifted to end the play @257, the children in their beds (protected/guards in their home, 3), Shem's epiphany: sleep dream/meditation yoga (4).

(1) [Story:] *The Mime of Mick, Nick and the Maggies*'...*Glugg/Mr Seumas MacQuillad/Devil/Nothingness* [Shem]'... *The Floras/Girl Scouts* [Maggies/girls]'...*Izod/Miss Butys Pott/Isa/Iseult/Maya-Thaya/evolution's choice* [Issy]'...*Chuff/Mr Sean O'Mailey/St Michael/Being* [Shaun]'...*Ann/Miss Corrie Corriendo, drudge-aspect Kate: Miss Rachel Lea Varian* [ALP]'...*Hump/Mr Makeall Gonne, drudge-aspect Joe: Saunderson/Mr Knut Oelsvinger* [HCE]'...*MaMaLuJo* [local dharma]'...[message:] *afterenactment by a Magnificent Transformation Scene showing the Radium Wedding of Neid and Moorning* [couples paired] *and the Dawn of PEACE, Pure, Perfect and Perpetual* [sunrise of Krishna & Radha, Lotus blooms], *Waking the Weary of the World* [Manifestation]'

234.06} Buddha/Shem walked the earth seeking enlightenment with his eyes wide open: *'But, Sin Showpanza, could annybroddy which walked this world with eyes whiteopen have looked twinsomer than the kerl he left behind him?'*

234.13} Buddha's spiritual/dream father Airavata (six-tusked elephant) & Queen mother Maya-devi, wreathed in narcissi, a dandy lady-killer Buddha/HCE married the daughter of Dandapani and was surrounded by eyelash-fluttering women: *'son soptimost of sire sixtusks, of Mayaqueenies signosure, hevnlly buddhy time, inwreathed of his nearcissies, a mickly dazzley eely oily with loiscurrals, a soulnetzer by zvesdals priestessd, their trail the tractive (and dem dandypanies knows de play of de eyelids)'*

237.22} Buddha/Shem untouched by karma and seduction, Shem's reluctance to preach dharma though persuaded by Brahma Sahampati (*Herzog van Vellentam/Duke of Wellington*), Shem teaches: *'The Hermit and the Hare* [now I will show you the way to holiness]', Buddha's first dharma sermon at deer/gazelle park Sarnath, *'The Master'/Buddha/Shem* lived in a "Bamboo grove/a room" and wrote protected by a metaphorical great cobra: *'Unclean you art not. Outcaste thou are not. Leperstower, the karman's loki, has not blanched at our pollution and your intercourse at ninety legsplits does not defile. Untouchable is not the scarecrow is on you. You are pure...You don't want to peach but bejimboid if ye do!...Talk with a hare and you wake of a tartars. That's mus. Says the Law...We feel unspeachably thoughtless over it all here in Gizzygazelle Park's bimboowood so pleasekindly communicake with the original sinse we are only yearning as yet how to burgeon...master of snakes, we can sloughchange in the nip of a napple'*

239.06} Buddhist story of Vishvamitra seduced from his meditation with his lute and begging bowl by Menaka: *'By the hook in your look we're eyed for aye were you begging the questuan with your lutean bowl round Monknesserag* [Menaka].'

245.10} Buddhist sacred toran gateway protecting the pool and stone for manifest lovers within this holy place (book IV:a), Buddhacharita Asvaghosa's life of Gautama Buddha, ALP spiritually nourishing her children: *'the threads simwhat toran and knots in its antargumends, the pesciolines in Liffeyetta's bowl have stopped squigglng about Junoh and the whalk and feriaquaintism and pebble infinibility and the poissission of the hoghly course...Witchman* [dharmapalas], *watch of your night? Es voes, ez noes, nott voes, ges, noun. Darkpark's acoo with sucking loves...Ansighosa* [ALP/Asvaghosa/muse] *pokes in her potstill to souse at the sop be sodden enow and to hear to all the bubbles besaying: the coming man, the future woman, the food that is to build, what he with fifteen years will do, the ring in her mouth of joyous guard, stars astir and stirabout. A palashe for hirs, a saucy for hers and ladlelike spoons for the winner.'*

(2) *'In the house of breathings* [Tibetan Buddhism/Yoga] *lies that word, all fairness...all the house is filled with the breathings of her fairness, the fairness of fondance...the fairness of promise with consonantia and avowals. There lies her word* [Dzogchen], *you reder!'*

(3) *'Now have thy children entered into their habitations...thou hast set thy guards* [dharmapalas] *thereby, even Garda Didymus and Garda Domas'*

(4) *'may read in the book of the opening of the mind to light* [Tibetan dream Yoga] *and err not in the darkness which is the afterthought of thy nomatter* [dharmapalas]...*Till tree from tree, tree among trees, tree over tree become stone to stone, stone between stones, stone under stone for ever* [Nirvana beyond Samsara]'

II:2 The children's joyful intuitive/enlightened participatory interactive workshop studies of vital "survivability marginalia": Shem (prophetic *Glugg*, left), Shaun (practical *Chuff*, Right) and Issy (footnotes, *fn) interacting with the "body text" (4-way discussion), their evolving temporal expansive elucidating understandings of curriculum/compendium of limited studies (Grammar, Logic, Rhetoric, Arithmetic, Music, Geometry, Astronomy) and Comparative Religions, Theology, Ponerology, Zoroastrianism, Orientalism, Buddhism, Ethics, Philosophy, Mysticism, Gnosticism, Metaphysics, Existentialism, Phenomenology, Epistemology, Ontology, History, Warfare, Peace & Resolution, Politics, Civics, Law, Economics, Business, Agriculture, Manufacturing, Engineering, Physics, Chemistry, Medicine, Biology, Sociology, Psychology, Erotology, Arts, Media, Communication, Philology, Linguistics, Etymology, Literature, Classics, etc...; begins with 'UNDE ET UBI' (whence and where existence) followed by the misconceived orthodox damned Western construct: 'SIC (1)' the supreme predictable/calculated arrogance/discrimination of primitive/archaic men (who have controlled the teachings of religion) to elevate/designate a male (curse, His dominance over Her) to be the demiurgic/deity Creator, men assuring their sociological/aspirational subordination/tyranny over Her (as long as the corrupted/manufactured/man-made dogma is extant) that "His manufactured/man-made God" need create the first being a male (why? except as an act of male discrimination/hatred against Her, would the sexes not have been created together/equally?), the first female (she/Her, and subsequent females) will always eternally/biologically be mankind's manifest Creator (9 months of childbearing), this is Joyce's clue/indication that "the children's" corrective ridicule will right/reverse the arrogant ossified professor's (upside-down benighted incomprehensible MaMaLuJo-informed) local dharma-based texts/teachings (the past, adult world) to reveal/"make known" mankind's "eternal intuitive/a priori" clear wisdom Truths, with this foundational understanding the children's remaining lessons comprise explanations/elucidations of the "two worlds/dualities of knowledge": (2) 1) Shaun's inherited local manifest dharma (MaMaLuJo); 2) Shem's intuitive eternal spiritual understandings (Unmanifest) (2a); 3) Issy's identification of 'Ainsoph' (3) her ridicule implying its corrective opposite "verjuice" (Issy's/muse intuitive/inherited spiritual dharma), (3a) the children's local dharma inherited from their parent's community 'Easy, calm your haste [HCE]! Approach to lead our passage [ALP]!'; (4) NC's/HCE's (Persse's) bachelorhood broken by Ana's/ALP's sexual-force spiritual union, 'Yes, please.' (yes please) 'Sow by eat.' (So be It!); (5) from Vishnu/Unmanifest arises Brahma/manifestation, our local deity/dharma (5a); (6) sex as duality, and, sex as unity (6a); (7) mankind's local/ethic communities (possible temporal paradises) for children: their bedrooms; (8) boy's dualities (biological and social, technological and historical) evolutionary battles Shaun's/Mookse's warfare pictures (*T/R/S), and Issy's love for her doll/Nuvoletta and mirror (*M/T, o/o), and Shem's/Gripe's Unmanifest prophecies 'Bet you fippence, anythesious, there's no puggatory, are yous game?' (non-existent "personal differentiated" coercive/social metempsychosis); (9) sexual interplay between Maya/Thaya and Tamas/Rajas/Sattvas (*o/o & C/d/eE) while Issy/women are guided by nature's 'The law of the jungerl.'; (10) the tick-tock of time manifests the eternal battle of the Mookse/Shawn (manifest) and the Gripse/Shem (Unmanifest), Issy's all-accepting perspective on men: 'He is my all menkind of every desception.'; (11) COD: all interactions (loves and wars) have an economic component: currencies/transactions (Pa's commercial transactions & Ma's gossiping transactions); (12) evolutionary change occurs over time in a purposeful progressive direction (12a); (13) genetic natural selection; (14) the Unmanifest informs (unknowable to man) nature's change/selection over the tick-tock of time (knowable to Issy/muse 277.14); so ends lessons of the day (Shaun's manifest) transitioning to (15) Issy (Enastella/Essastessa,*o/o) as muse, composer of letters (storyteller/writer of dharma, *M/T), the reordering of reality (night); (16) Issy's/female's rigpa path/vivo (16a) informed by Asa's/ALP's/mother's FW letter, Issy's letter (16b) at the 'Drewitt's altar'/Unmanifest: its benevolent Truth is always stronger than entertained falsehoods (16c) local/ethnic dharmas; (17) women (flowers) survive men's biological and social, technological and historical evolutionary battles, dualities defined by Zoroaster (17a) as temporal opposing good and evil; (18) Issy's intuitive/nature's choices/selections between Burrus/Tamas and Caseous/Rajas (18a); (19) brother's battle, Shaun's spiritual and sexual confusions; (20) Shem guides Shaun from the local demiurgic (MaMaLuJo dharma) to the spiritual via math theology and metaphysics (men's understandings of women and men's perspective on their own sexuality), the West's damned misinterpretations (the infinite Western intricacies of finite/impermanent Astronomic physics) and the Truth: eternal Dzogchen Quantum (indeterminate/non-Cartesian) spiritual/Unmanifest karmic physics of the spiritual/sexual union/transactions between men and women, summarized by

Shem's '*Maya-Thaya. Tamas-Rajas-Sattvas*' (20a), Shaun (unable to access this metaphysical transition from West to East) finds Shem's elucidations incomprehensible (20b); (21) though Shaun can grasp *Platonic* philosophy (21a); (22) Shaun needs to start over with Shem's explanations via the probabilities of gambling/cards; (23) Shem offers to explain Transcendence and Immanence via the geometry of the triangle (father, son, and holy ghost); (24) Shaun grudgingly relents to Shem's mastery of spiritual (Transcendence and Immanence) and sexual knowledge; the professor intervenes between the boy's discussions (only Issy continues her marginalia), to explain to Shaun, Shem's origins as a revealer, his development and history, then introduces the romantic "Tristram and Iseult", a spiritual love story that troubadours sing: the transcendence beyond the Stone of Law (and Western reasoning), the professor thereby explains transcendental *Platonic love* which he and Shaun can grasp (25); Shem to lead (to take the right-hand marginalia) (26) while opposing Shaun takes the left, Shem successfully guides Shaun through the elucidations of ecclesiastical '*Docetism and Didicism*' and Quantum physics/math '*Maya-Thaya. Tamas-Rajas-Sattvas*', then onto to the sex organ of the mother (with diagrams and formulas) via the math/sex *triangle* (and familial/sexual love *triangle*), moving forward Shem/"religious reformer" undeterred, he has read Shaun's MaMaLuJo: '*I've read your tunc's dimissage.*', Shem is sick of (and beyond) the Mosaic demiurgic (and its misconceived damned existential angst) onto the Unmanifest, Shaun's momentary "newly found realizations" (gifted by Shem, the discoveries/truths of Transcendence and Immanence and sexuality) are profoundly disturbing; (27) Shem's/*Gripes*' apologies for defeating/awakening Shaun/*Mookse* (27a); (28) Shaun's "newly found realizations" are leaving him (evaporating); (29) Shem's/*Dolph's* victorious guidance of clear light truths/gifts momentarily understood by Shaun/*Kev* (sexual revelations, Transcendence and Immanence), Shaun/*Kev* is wound up, he has lost his control of his senses (29a); (30) Shaun/*Kev* has been outflanked by Shem/*Dolph*; (31) Shem's/*Dolph's* successful gift to Shaun/*Kev* is his repayment (31a); (32) antagonized and perplexed *Kev/Patrick*/Shaun blackens/curse *Dolph's/Buckley's*/Shem's eye, the strike unlike *Buckley's* finality (killing the *General*) elicits a peace/equilibrium, eternal compassionate wisdom; (33) *Nubilina*/Issy PEACE & Shem/Shاون PEACE; (34) Shem/"religious reformer" elicited the reaction he had hoped for in Shaun (34a) and realized their epiphany (34b) his second spiritual-rebirth (34c,d), forgiveness "he knows not what he does" (34e); (35) Shem's gifted realization to Shaun: that they originated in the sexuality (Transcendence and Immanence) of HCE and ALP (35a,b,c); (36) Issy/Iseult self-reflects (mirrored reflection, *Maya/Thaya* observed/observer, rigpa Unmanifest) and composes letters, Graduation! '*tea's set* [our eternal Tea party]': prepared for the hustle and bustle of life's challenges; (37) MaMaLuJo [tock] moves back to '*geg* [tick]': Christ's spiritual message (Unmanifest's beginning); (38) FW's (Joyce's Dzogchen) Letter: rejection of the damned Western existential MaMaLuJo constructs culminating in Issy's written children's '*NIGHTLETTER*': moving past their teacher's (untangled benighted ecclesiologic) lessons to their own Unmanifest-informed individual/independent joy-filled karmic lives.

* Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE)

(1) 'Sic.' '*With his broad and hairy face, to Ireland a disgrace.*' 'Whomtil comes over. Who to caps ever. And howelse do we hook our hike to find that pint of porter place? Am shot, says the bigguard*.' *fn: '*Rawmeash, quoshe with her girlic teangue. If old Herod with the Cormwell's eczema was to go for me like he does Snuffler whatever about his blue canaries I'd do nine months for his beaver beard.*'

(2) 'Imaginable itinerary through the particular universal.'

(2a) '*Swiney Tod, ye Daimon Barbar!* [Buckely the obverse to the Russian General]'

(3) *fn: '*Groupname for grapejuice.*'

(3a) 'Constitution of the constitutionable as constitutional.'

(4) 'Probapossible prolegomena to ideareal history.' *fn: '*Says blistered Mary Achinhead [ALP] to beautifed Tummy Tullbutt [HCE].*'

(5) 'Gnosis of precreate determination. Agnosis of postcreate determinism.'

(5a) 'under one, there is rhymeless reason to believe, original sun [sin, Augustine's misinterpretation]. Securely judges orb terrestrial. *Haud certo ergo*. But O felicitous culpability, [curse, MaMaLuJo] sweet bad cess to you for an archetypt!'

(6) 'Archaic zelotypia and the odium teleologicum.'

(6a) 'Honour commercio's energy [HCE] yet aid the linkless proud [ALP], the plurable with everybody and ech with pal [ALP & HCE united],'

(7) 'The localisation of legend leading to the legalisation of latifundism. '

(8) 'Preausteric man and his pursuit of panhyseric woman.'

(9) 'Urges and widerurges in a primitive sept.'

- (10) 'Early notions of acquired rights and the influence of collective tradition upon the individual.' *'Soon jeminijohns [duality/men, Shem/Shawn] will cudgel about some a rhythmatick or other over Browne and Nolan's divisional tables whereas she [Issy, Maya/Thaya], of nimions novence charily being cupid for mug's wumping'*
- (11) 'Concomitance of courage, counsel and constancy. Ordination of omen, onus and obit. Distribution of danger, duty and destiny. Polar principles.' Probabilistic economics/finance/cash manifestly assigned.
- (12) 'Panoptical purview of political progress and the future presentation of the past' *'Hengeggst and Horsesauce, take your heads out of your taletub! [karmic path within dharma]'*
- (12a) *'Hengeggst and Horsesauce, take your heads out of your taletub! [karmic path within dharma]'*
- (13) 'From cenogenetic dichotomy through diagonistic concilience to dynastic continuity.'
- (14) 'The mongrel under the dungmound. Significance of the infraliminal intelligence. Offrandes.'
- 277.14} Gautama Buddha known by Issy: *'Jadg jewel, our daktar deer [Issy]. Gautamed budders deossiphysing our Theas.'*
- (15) 'Incipit intermissio.'
- (16) 'Major and minor modes coalescing proliferate homogenuine homogeneity.'
- (16a) *fn: *'I was thinking fairly killing times of putting an end to myself and my malody [despair, *M/T, o/o], when I remembered all your pupilteacher's erringnesses in perfection class....Impending marriage [Issy's purposeful choice to engage and procreate] Nature tells everybodyabout...How Olive d'Oyly and Winnie Carr [Maya/Thaya], bejupers, they reized the dressing of a salanadmon and how a peeper coster and a salt sailor med a mustied poet atwainem.'*
- (16b) 'Dear...well, and I go on to. Shlicksher. I and we (tender condolences for happy funeral, one if) so sorry to (mention person suppressed for the moment, F.M.). Well (enquiries after allhealths) how are you...From Auburn chenlemagne.'
- (16c) *fn: *'So sing loud, sweet cheeriot, like anegreon in heaven! The good fother with the twingling in his eye will always have cakes in his pocket to bethroat us with for our allmichael good. Amum. And Amum. And Amum again. For tough troth is stronger than fortuitous fiction and it's the surplice money,'*
- (17) 'The part played by belletristicks in the bellum-pax-bellum mutuomorphomutation.'
- (17a) 'leurs paisibles générations ont traversé les âges et se sont succédé l'une à l'autre jusqu' à nous, fraîches et riantes comme aux jours des batailles'
- (18) 'Sortes virginianae.'
- (18a) 'What if she love Sieger [manifest] less though she leave Ruhm moan [Unmanifest]?'
- (19) 'Interrogation.' 'Exclamation.' Antithesis of ambidual anticipation. The mind factory, its give and take.' 'Auspicious.' 'Auguria.'
- (20) 'Divinity not deity the uncertainty justified by our certitude. Examples.'
- (20a) 'It follows that, if the two antesedents [*Maya/Thaya] be bissyclitties and the three comesseekwenchers [*Tamas/Rajas/Sattvas] trundletrikes...ottomantic turquo-indaco of pictorial shine by pictorial shimmer [rainbow illusion, cosmic intercourse] so long as, gad of the giddy, pictorial summer, viridorefulvid, lits asheen;'
- (20b) 'Binomeans to be comperendered. Inexcessible as thy by god ways. The aximones. And their prostulutes. For his neuralgiabrows. Equal to = aosch.'
- (21) 'Heptagrammaton.': N, S, E, W, Up, Down & Center: Hermetic Christianity Graeco-Rosicrucian (you can't take It with you) spiritualism
- (21a) 'P.t.l.o.a.t.o. [transcendentalist]': Amos Bronson Alcott's intuitively spiritual 'Conversations with Children Upon the Gospels, et al.'
- (22) 'Hypotheses of commonest experiences before apotheosis of the lustral principium.'
- (23) 'Ingenious labour tenacity as between ingenuous and libertine.'
- (24) 'Prope and procul in the convergence of their contrapulsiveness.'
- (25) '(...Plutonic lovelinks twinxt Platonic yearlings — how) you must, haw, in undivided reawlity, draw the line somewhawre'
- (26) 'Why my as likewise whis his.'
- (27) 'Sick us a sock with some sediment in it for the sake of our darning wives.'
- (27a) 'With best apolojigs and merry money thanks to self for all the clericals and again begs guerdon for bistrispissing on your bunificence.'
- (28) 'When the answerer is a leman.'
- (29) 'All square and according to cocker'
- (29a) *'Force Centres of the Fire Serpentine: heart, throat, navel, spleen, sacral, fontanella, intertemporal eye.'*
- (30) 'Frothblowers.'
- (31) 'Fig and thistle plot a pig and whistle.'
- (31a) *'Ideal Present Alone Produces Real Future.'*

- (32) 'With eboniser'
- (33) 'In pix'
- (34) 'Euchre risk, merci buckup, and mind who you're pucking, flebby.'
- (34a) '*Service superseding self.*'
- (34b) 'Thanks eversore much, Pointcarried! I can't say if it's the weight you strike me to the quick or that red mass I was looking at but at the present momentum, potential as I am, I'm seeing raying bogeys rings round me. Honours to you and may you be commended for our exhibitiveness!'
- (34c) '*Catastrophe and Anabasis.*'
- (34d) 'As I was saying, while retorting thanks, you make me a reborn of the cards.'
- (34e) '*The rotary processus and its reestablishment of reciprocities.*'
- (35) 'Come si compita Cunctititilatio? Conkerycunk, thighthightickellythigh, liggerilag, titteritot, leg in a tee, lug in a law, two at a tie, three on a thricky till ohio ohio ioiomiss.'
- (35a) '*The Twofold Truth [manifest/Unmanifest] and the Conjunctive Appetites of Oppositional Orexes [ALP and HCE, *Maya/Thaya and Tamas/Rajas/Sattvas].*'
- (35b) '*Trishagion.*'
- (35c) '*Thou in shanty! Thou in scanty shanty!! Thou in slanty scanty shanty!!! ...Ave!* [T.S. Eliot's 'The Waste Land's' enlightened Nirvana]'
- (36) '*Enter the cop and how. Secures gubernant urbis terrorem* '
- (37) 'Mawmaw, luk, your beeftay's fizzin over!'
- (38) 'Kakaopoetic lippudenies of the ungumptious. [Children's FW letter sexual denials of *Ainsoph*]

II:3 HCE & ALP's children grow up (the present) in HCE's (proprietor vital) generously hospitable/*Patagoreyan* (sustaining commercial transactions) tavern/ship (their family life), interrupted by "media announcements", a dithyrambic Establishment of eating, drinking, and storytelling (of HCE's & ALP's courtship), a "free and open discussion of ideas": from morality to death, back to life marriage and fruition, a life summarized in a wake, constrained by dharma (1), radio blaring music/current events/advertisements gifted by his customers to HCE/tavern; *Ana/tailor's daughter* and her beau '*moddle of Kersse*' (curse, familial brother) are introduced, HCE's tavern/'*House of call*/'"enlightenment reflected for his patrons" (2): NC/*Norweegee's capstan*/HCE arrives by sea/ship to meet his mate/*tailor's daughter*/ALP, throw off the curse of *Persse O'Reilly* (bachelorhood), and seek public judgment for his life lived, the story/retelling of the NC's/*Norweegee's capstan's*/HCE first landing (1st round) for a "suit of clothes"/match in Dublin's tavern/'*House of call*', when the NC demanded an introduction/viager from the owner/*ship's husband* to the *tailor* who outfits/matches him with his *daughter*/mate, pub talk: the cause of *Finnegan's* deadly scaffolding fall (3) an opening in "consciousness space" for NC/HCE and *Ana/Kate* (3a) @314, NC/HCE meets *Kersse* (curse, whom he will displace, taking the *tailor's daughter*/*Ana*) and absconds with the suit of clothes (*Ana's* favors, an invader establishing his place among MaMaLuJo's/local people), HCE/*Burniface* reenters his tavern from the outhouse (the story continues) with NC's/HCE's second landing (2nd round) to have his "tastes satisfied" with food and refreshments, NC/HCE converses with 3 tailors (4): Swift's 3 interpretations of MaMaLuJo's dharma, while demanding credit/dowry (5) which he leaves unpaid, NC/HCE mourns his first love (6), he departs to sea once more, again HCE reenters his tavern from the outhouse (the story continues): NC's/HCE's third landing (3rd round) "to marry" while *Ashe Junior* (curse, *Kerrse*, sinks into delinquent gambling) returns from the *Boildawl stuuplecheats* (racing competitive social evolution), a foretelling radio message: requesting the "spirits of *Finnegan's*" consciousness space (transmigration, 7) to open, NC's/HCE's cursed/bachelorhood broken by *Ana/tailor's daughter*/ALP (who captures her mate, 7a), NC's/Bluebeard's sea travels prepared NC/HCE to displace *Kerrse* and conquer/marry *Ana*, NC/HCE will win while *Kerrse* will lose *Ana*, married by the *ships gospfather*/clergy now a pair (8) by/with *chrisanathems* rites (MaMaLuJo's law), though NC is more of a Gnostic (9), *Ana*/ALP to start a family (10), she will domesticate NC/HCE (10a), *Kerrse* (curse) has been displaced, she will have children (10b) married and joined (10c,d) "marriage @332 consummated" (10e), *Kerrse* regresses to a "recidivist *cad*" (curse, his park encounter with HCE earlier at 12 noon), HCE married into ALP's/*Kate's*/Muse's Dzogchen/dharma (10f), ALP asks HCE to bed and to see their children tucked in (11), ALP's nightly toilet; downstairs in the tavern hangs a picture '*On the mizzatint wall*' of the "Charge of the Light barricade"

illustrating 'how Buckley shot the Russian General', HCE is asked by his customers to recite his 'tale of a tublin': Christ's/HCE's message lived (curse of Persse thrown off, "innocents reborn") NC/HCE's disentangled (12) Western manifestations of Dharma (Swift's documentation of the misinterpretations by the churches of Rome, England & Puritanism of Christ's spiritual message), the second/spiritual-rebirth: Radha's/ALP's & Krishna's/HCE's joyful "love dance/Rasa lila" (*M/T & T/R/S - o/o & C/d/eE); a vaudeville radio pair of commentating observers (each seeing both perspectives), a 'punchey and the jude' show: Butt (Lead saint, invading docetism; HCE is a Buddha? 338.13) & Taff (prescient sage, native didicism) are telling the story of 'how Buckley shot the Russian General' spiritual defeating idol/deity/curse in the "Siege of Sevastopol" during the Crimean War, fought over for the key/"Christian interpretations" of West (England) vs East (Russia), a Radio announcement: *Caerholme Event* a horse race attended by an diverse assortment of human-kind both subjectively good & bad (like the race, social evolution will decide the winners), returning to our politico/socio/economic present time of religious disputes and America's ascendancy (13), the Radio evolves into a TV (14), the story of the *Russian General's* demise is now visual, we see him overseeing the battle (his debased life's memories flooding over him) identified by Butt (a disciple of the unenlightened prince Siddhartha 347.09) defiling the "sacred field", consequently shot by Buckley/Mithra while defecating, Radio's prescient announcement (15): the killing/renewal will lead to change (curse, fascism/authoritarianism, the atomic bomb), summarily (16): the spiritual Unmanifest pure (imbued Buckley) shot the corrupted feckless manifest defecator (ossified/concretized irredeemable/authoritarian) *Russian General* (*Tunc*, He is redeemed of demiurgic dogma Who is sick of manifest dogma), customers/public/follower's life-affirming popular disruptive/justice joy, to restart a new aeon (17) tock-tick, Christ-like now HCE sympathetically asks his patrons for compassion in understanding (Self-Liberation-knowledge / Mannagde: Sophology & Altruism) the "accursed *Russian General* / a Bakhtiyar Khilji", HCE identifying with the manifest: who "knows not what he does" (18), the Radio announces arguments for HCE's dispatching (19), his customers now turning on him (curse) for defending/identifying with the *Russian General*, looking for faults in HCE's life, HCE responds with a defensive self-deprecating apologia: he argues that he has done more good than evil, he has never been a party to any misanthropic group, in fact he is more sinned against than sinning, MaMaLuJo now in judgment while his patrons (12 followers/jurors) are undecided, HCE attempts to empty his tavern/ship, his patrons: an angry Shellian mob of townfolks singing HCE's demise/overthrow/dismemberment and reviewing all sorts of potential actions physical, mental and historical violent/rebellious/cleansing acts to erase him (and his memory) from existence, HCE to escape before the townspeople burn the ship (of the ruffian intruder), HCE's renaissance/validation (20), his manifestations escape their attacks/jeremiad: He maintains/"holds onto" His key to Her front door: each day he opens and "pours forth" his soul/consciousness in serving/enlightening his guests/patrons (while being commercially compensated), he is intoxicated by their daily intercourse/union, now that they have left he moves about his tavern consuming that which they have left behind, drinking up until collapsing into dream sleep/meditation.

* Maya/Thaya (M/T), Tamas/Rajas/Sattvas (T/R/S), observed/observer (o/o), Creations/destructions/evolving Equilibrium (C/d/eE)

(1) 'the fright of his light in tribalbalbutience bides aback in the doom of the balk of the deaf [mortality/death] but that the height of his life from a bride's eye stamppunct is when a man that means a mountain barring his distance wades a lymph that plays the lazy winning she likes [marriage/fruition] yet that pride that bogs the party begs the glory of a wake [wake/life summarized] while the scheme [dharma constraints] is like your rumba round me garden'

(2) 'its cartomance hallucinate like an erection in the night the mummery of whose deed, a lur of Nur, immerses a mirage in a merror'

(3) 'who caused the scaffolding to be first removed you give orders...whom in the dyfflun's kiddy removed the planks they were wanted [for wanting Kate]'

(3a) 'no wumble she tumbled [fell in love] for his famas roalls davors. Don't him forget! A butcheler artsed out of College Trainity. Diddled he daddle a drop of the cradler on delight mebold laddy was stetched? Knit wear?'

(4) 'And no mistaenk, they thricetold the taler and they knew the whyed for too. The because of his sosuch. Uglymand fit himshemp but throats fill us all! And three's here's for repeat of the unium!'

(5) 'Place the scaurs wore on your groot big bailey bill'

(6) 'still trustfully acape for her his gragh knew well in precious memory and that proud grace to her'

(7) 'Rowdiose wodhalooing [Radio]. *Theirs is one lessonless missage for good and truesirs. Will any persen bereaved to be passent bringback or rumpart to the Hoved politymester. Clontarf, one love, one fear. Ellers for the greeter glossary of code, callen hom: Finucane-Lee, Finucane-Law [bring back his spirit, transmigration]'*

(7a) 'Am. Dg. [god] *Welter focussed [to marry/tomorrow]...in last mount's chattiry sermon...the outlook for tomarry (Streamstress Mandig [Anna/ALP/Muse]) beamed brider, his ability good. What hopends to they? Giant crash in Aden. Birdflights confirm abbroaching nubtials...Anna Lynchya Pourable! One and eleven...I wish ausplicable thievesdayte for the stork dyrby...After when from midnights unwards the fourposter harp quartetto...the husband's capture, and either you does or he musts and this moment same, sayd he, so let laid pacts be being betving ye'*

(8) 'husband's capture, and either you does or he musts'

(9) 'was haltid considerable agenst all religions'

(10) 'anny livving plusquebelle, to child and foster'

(10a) 'and beat his barge into a battering pram'

(10b) 'she will make a suomease pair [Shem & Shaun] and singlette [Issy]'

(10c) 'It was joobileejeu that All Sorts' Jour...You could hear them swearing threaties on the Cymylaya Mountains [home to Tibetan Buddhism]'

(10d) 'He goat a berth. And she cot a manege'

(10e) 'Such was the act of goth stepping the tolk of Doolin'

(10f) 'Enterruption. Check or slowback. Dvershen [Dzogchen]'

(11) 'sowns [Shem & Shaun] of his loins were awinking and waking and his dorter [Issy] of the hush lillabilla lullaby'

(12) 'We are once amore as babes awondering in a wold made fresh where with the hen in the storyaboot [FW letter expressed, his West/East Tibetan Buddhist bardos] we start from scratch'

338.13} Buddha is daddy: 'But da. But dada, mwilshsuni.'

(13) 'affubling themselves with muckinstushes...second comings of antigreenst...holy cryptmahs while the Arumbian Knives Riders axecutes devilances...never to aid silleries with sucharow with sotchyouroff as Burkeley's'

347.09} prince Siddhartha "not yet enlightened" instructor: 'higeye was in the Reilly Oirish Krzerszonese Milesia asundurst Sirdarthar Woolwichleagues'

(14) 'In the heliotropical...viseversion, a metenergic reglow of beaming...bombardment screen...guranium...teleframe and step up to the charge of a light barricade'

(15) 'The abnihilisation of the etym [the General, dispatched by Shiva's trident]'

(16) 'So till butagain budly shoots [Shiva's trident] thon rising germinal let bodley chow the fatt of his anger and badley bide the toil of his tubb'

(17) 'All the presents are determining as regards for the future the howabouts of their past absences which they might see on at hearing could they once smell of tastes from touch'

(18) 'for whole men is lepers, have been nobbut wonterers in that chill childerness which is our true name after the allfaulters...bespeaking of love and lie detectors...most redoubtedly an overthrew of each and ilkermann of us'

(19) 'nonbar...1) he hade to die it...2) he didhithim self...3) since hes toork human life...was forsake in his chiltern...4) he was like Fintan fore flood and after...on the saved side...5) he wassand no better than he should have been before he could have been better than what he warrant after, 6)...down to a boneash bittstoff, he's, tink fors tank, the same old dustamount'

(20) 'In the buginning is the woid, in the muddle is the sounddance [Radha's/ALP's & Krishna's/HCE's joyful love dance, Rasa lila] and thoreinofter you're in the unbewised again, vund vulsyvolsy'

II:4 HCE dreams/meditates of his (children's collegiate future/their self-enlightenment) transferred familial love, the tale of the interrelationships between King *Mark*/HCE, *Tristram*/Shaun (and Shem/Morholt), and the two Iseults (Queen ALP wife/mother and Princess daughter): HCE on the floor exits the manifest world of dualities to transcendent/Unmanifest sleep (Joycean Dzogchen, **1**), MaMaLuJo's (local dharma, damned sexually intrusive) songs/verses of damned mortality mocks HCE (like squawking birds) into dreamland (romantic love remembered, made manifest, **2**), HCE dreams of "first love / new love" '*Trisolanisans* [oneness]' with ALP: '*Trustan with Usolde*' (**3**) the tale of HCE (*Gaelic champion*) and ALP/*Isolamisola* his promises to her of oneness/Moksha (Anandamaya kosha), remembrances of their college days (physical love bliss) transcending MaMaLuJo's social mores (**4**): HCE's romantic love will soon be experienced/transferred,

from father to son/Shاون (5), a *Johnny MacDougall's* presaged end/divorce (5a, I:2 HCE's reminiscences 5b); Shaun too will experience carnal love as HCE had (6), b *Marcus of Lyons'* repetitive hopeless struggle of life (6a, Samsara); Shaun will feel "the guilt" when he experiences "the love" his father once felt (7), c *Luke Tarpey's* familial incestuousnesses (7a); HCE will feel the pang/pain of loss/death when his daughter/Issy leaves him for her love (8), d *Matt Gregory's* pointlessness of it all, East/West stasis (8a); HCE throws off MaMaLuJo's/doomsdayers' misinterpretations of Christ's spiritual message (9) Eucharist/Unmanifest, MaMaLuJo's continued chattering of manifest concerns are interrupted by ALP gifting of her hand to HCE (as she always has) offering union/love (10), their transcendent spiritual love (pro)creation, ALP creates (and HCE joins) her dharma/household (11), under MamaLuJo's daily social dharma (toil/toll) their romantic love fades (12): sing a prayer to our temporal mortal love/union (13) lives, 'And still a light moves long the river. And stiller the mermen ply their keg [keg's imbibed spirits reveals HCE's children's be'geg'ing, Christ's spiritual message, II:2]'.
 * Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE)

(1) 'Litvian Newstatter is seen, sold and delivered and all's set for restart after the silence...he just slumped to throne [home, ALP's darma]'

(2) 'that's how that chap's going to make his money and mark!'

(3) 'Trisolanisans, how one [HCE] was whips for one [ALP] was two [*M/T] and two [*M/T] was lips for one [HCE] was three [*T/R/S], and dissimulating themself...all four [MaMaLuJo] remembored Who made the world and how they used to be at that time'

(4) 'Luvillicit, though not too much, reflecting on the situation'

(5) 'poor Merkin Cornyngwham [HCE]...completely drowned off Erin Isles...his widdy [ALP] the giddy is wreathing her murmoirs as her gracesst triput...The new world presses. Where the old conk cruised now croons...Enterest attawonder Wehpen Shaun], luftcat revol, fairescapading in his natsirt. Tuesy tumbles. And mild aunt Liza [ALP] is as loose as her neese [Issy]. Fulfest withim inbrace behent. As gent would deem oncontinent. So mulct per wenche is Elsker woed. Ne hath his thrysting. Fin.'

(5a) 'Like the newcasters [new actors] in their old plyable of A Royenne Devows'

(5b) 'problem passion play of the millentury, running strong since creation, A Royal Divorce [separation from current dharma]'

(6) '1132 P.P.O. or so, disumbunking from under Motham General Bonaboche [HCE]...like a Nailscissor [Shaun], poghuing her scandalous and very wrong, the maid [Issy]...neer the Queen's Colleges, in 1132 Brian or Bride street...according to the pictures postcard, with sexon grimmacticals...their role was to rule the round roll [world] that Rollo and Rullo rolled round. Those were the grandest gynecollege histories... in the Janesdanes Lady Andersdaughter Universary...the spirit of nature as difinely developed in time'

(6a) 'repeating itself...Latimer [HCE] repeating himself...Fatima Woman [ALP] history of Fatimiliafamilias, repeating herself...past and present...and present and absent and past and present and perfect arma virumque romano [mankind's struggle]...repeating themselves...repeating yourself...repeating ourselves [Samsara]'

(7) 'poor Dion Cassius Poosycomb...because it was most improper and most wrong...as red as a Rosse [Issy] is, he made his last will and went to confession, like the general of the Berkeleyytes, at the rim of the rom, on his two bare marrowbones, to Her Worship his Mother [ALP] and Sister [Issy] Evangelist Sweainey, on Cailcainnin widnight and he was so sorry,'

(7a) 'he attempted...he attempted...he attempted...he was tempted to attempt some hunnish familiarities [familial innocent romantic love/sexual interrelationships]'

(8) 'the old perigrime matriarch, and a queenly man...sitting there, the sole of the settlement [HCE], below ground, for an expiatory rite...king of the Caucuses, a family all to himself...his multilingual tombstone...and she [Issy] due to kid by sweetpea time'

(8a) 'sole [soul] of the settlement, below ground, for an expiatory rite...a family all to himself...she due to kid by sweetpea time, with her face to the wall, in view of the poorhouse...[him] to blow his brains [out] with...waiting for the end to come...The merthe dirther! Ah ho! It was too bad entirely!'

(9) 'now pass the loaf for Christ' sake. Amen. And so. And all.'

(10) 'pretty thing happened of pure diversion mayhap, when his flattering hend, at the justright moment...the vivid girl, deaf with love...our angel being...of joyis crisis she renulited their disunited...and the golden importunity of aloofer's leavetime...with one aragan throast...into the goal of her gullet'

(11) 'it was tootwoly torrific...that they used to be so forgetful...to membore her beauifu mouldern maiden name'

(12) 'and sing a mamalujo. To the heroest champion of Eren and his braceoelanders and Gowan [going], Gawin [going] and Gonne [gone/on]'

(13) 'in the future, please God, after nonpenal death, all start [Unmanifest, no purgatory] repeating ourselves [Samsara], in medios loquos [time]...death and the love embrace...all now united, sansfamillias, let us ran on to say oremus prayer and homeysweet homely, after fully realising the gratifying experiences...for auld acquaintance'

3) FW's "book III" (Vico's democratic) devotes itself to "what will be of" HCE & ALP's children, the baton will be passed on (again) from HCE & 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: Shaun's first iteration/declarations (misinterpretations of Christ's spiritual message) before MaMaLuJo's people, singing 407.16 and referencing his twin Shem 408.26, Shaun as 'a picture primitive!' a piggish gourmet (excessive food & drink) generously overflowing (a 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 'Hagios Colleenkiller's prophecies'* interpretations of MaMaLuJo's coercions in dogmatic texts, by hierarchical leaders and scripture (2), Shaun concludes that he is unprepared to proselytize an incomprehensible MaMaLuJo dharma (2a) though he believes (2b), sermonizing '*Glorious Patrick's'* misinterpretations (celebrating Christ's crucifixion on Christmas and mourning his rebirth on Holy Easter 411.17) Shaun accepts that each individual will interpret their own Christian message (2c) in light of the multitude of misinterpretations (2d), Shaun understands Swift's 'Tale of a Tub' by interpreting Swift's 'Cadenus and Vanessa' as Swift's expression of spiritual love (3), Shaun is interrogated by MaMaLuJo's people as to how he maintains his life/lifestyle supported by the monies that pours into the church (4), Shaun promulgating the Shem/FW letter @414 (his 'root language' masculine building/manifest while Shem's is feminine tearing down/Unmanifest), Shaun turns to song and story (a prophetic children's fable): '*The Ondt, the Gracehoper* [and the girls]' (Shaun/space, Shem/time, the girls/nature's choice, 5), the *Gracehoper* (*Gripes*-like) espouses a life that celebrates the wonders of living in the moment (a spiritual life, observed by parents, 6), if science (Astronomic physics) inadequately discerns the nature of God, maybe art (Quantum/Indeterministic physics) can capture the truth of the Unmanifest (7), the *Ondt* (*Mookse*-like) observing the *Gracehoper's* ill-preparations for the adversities of life (sickness winter hard-times) will confine himself to manifest pursuits (thereby controlling [a folly] his manifest fate, 7a) while rejecting spirituality, the *Gracehoper* understands that the duality of manifestation precludes a manifest world without suffering (7b, he understands that role-reversal is expected, 7c) while the *Ondt/pain* interprets his good fortune as solely the fruits of his own labors (rejecting the materially impoverished enlightenments of spirituality, 7d); the *Gracehoper's* lesson song/verse of two worlds (temporal manifest/eternal Unmanifest) to the *Ondt*: '*Your feats end enormous, your volumes immense, (May the Graces I hoped for sing Your Ondtship song sense!), Your genus its worldwide, your spacest sublime! But, Holy Saltmartin, why can't you beat time?*', Shaun proselytizes MaMaLuJo's/pain's/*Ondt's* message (not yet understanding Shem's FW letter/dharma: "**Maya/Thaya & Tamas/Rajas/Sattvas - o/o & C/d/eE" 8), Shaun's MaMaLuJo's darma is infinitely more complicated than Shem's (8a), Shaun's dharma requires the use of money (8b), while Shem's dharma (FW letter) was revealed to him from the Muse (ALP, 8c,d) the FW letter (8e) @424 carried by Shaun, its contents extant (8f, not original, just forgotten/misplaced), though Shaun promises one day to write his own letter (9) an all-encompassing (implausibly infinite temporal/impermanent text) book of good & evil, from his overturned child's ship (10, a barrel, Hinayana), his notions/thoughts collapse disappear/vanish '*like a popo down a papa, from circular circulatio*', the consequence of HCE's first gifted epiphany (11): could Shaun create a better world (Voltaire: the best of all possible

worlds?), Shaun's initial apostasy (curse), MaMaLuJo's coercions summarized (12); Shaun's manifest-perspective will revisit communities as a saint (tock, good & evil) following a sage (tick, beyond good & evil) taking turns (13) through time.

* Maya/Thaya (M/T), Tamas/Rajas/Sattvas (T/R/S), observed/observer (o/o), Creations/destructions/evolving Equilibrium (C/d/eE)

407.16} Buddhist threatening demon Mara: 'not Mara O'Mario'

408.26} Buddhist/Shem Asian bonze/bhikkhu: 'Fish hands Macsorley! Elien! Obsequies! Bonze! Isaac Egan's Ass! We're the musichall pair' (1) 'he [Shem] was living to feel [experientialist] what the eldest daughter [Issy] she was panseying and last he was dying to know what old Madre Patriack [ALP] does be up to. Take this John's Lane in your toastingfourch. Shaunti and shaunti and shaunti again! And twelve coolinder moons! I am no helotwashipper but I revere her!'

(2) ' Hireark Books and Chiefoverseer Cooks in their Eusebian Concordant Homilies [HCE]'

(2a) 'I am hopeless off course to be doing anything concerning'

(2b) 'But, believe me, in my simplicity I am awful good, I believe, so I am, at the root of me...before my Geity's Pantokreator, with my fleshfettered palums on the epizzles of the aposseles, that I do my reasonabler's best...{411.17 Buddhist French Indochinese HCE/bonze: 'to recite my grocery beans for mummy mit dummy mot muthar mat bonzar [bhikkhu] regular, genuflections enclosed.'}...In fact, always, have, I believe'

(2c) 'I am afraid it wouldn't be my first coat's wasting [dharma]...Impregnable as the mule himself...But it is grandiose, by my ways of thinking, from the prophecies. New worlds for all! [each to interpret Christ's message]'

(2d) 'under the past purcell's office [clerical dharma], so deeply deplored...too much privet stationery [infinite minutia complexity] and safty quipu [Aquinas' angels on the head of a pin]...at some time, pease Pod pluse murders of gout [god]'

(3) 'your cadenus and goat along nose [knows] how we shall complete that white paper. Two venusstas [*M/T]! Biggerstiff! Qweer but gaou!...Heavenly blank!...though it ought to be more or less rawcawcaw romantical'

(4) 'what would be the autobiography of your softbodied fumiform?...I never spont it. Nor have I the ghuest of innation on me the way to. It is my rule so. It went anyway like hot pottagebake [home, food and drink]'

(5) 'Mooseyears Goonness's [Mookse Gripes] registered andouterthus barrels...Song! Shaun, song!...grimmgests of Jacko [Shaun] and Esaup [Shem]'

(6) 'attended to by a mutter [mother] and doffer [father] duffmatt baxingmotch [battling] and a myrmidins of pszozlers'

(7) 'pszinging Satyr's...Time Timeagen, Wake! [FW] For if sciencium (what's what) can mute uns nought, 'a thought, abought the Great Sommboddy [God] within the Omniboss [Universe], perhaps an artsaccord (hoot's hoot) might sing ums rumtim abutt the Little Newbuddies that ring his panch. A high old tide for the barheated publics and the whole day as gratiis! Fudder and lighting for ally looty, any filly in a fog, for O'Cronione lags acrumbling in his sands but his sunsunsuns still tumble on. Erething above ground [mortality], as his Book of Breathings [Buddhist dream Yoga] bid him, so as everwhy, sham [Shem] or shunner [Shaun], zeemliangly to kick time'

(7a) 'prayed: May he me no voida water! Seekit Hatup! May no he me tile pig shed on! Suckit Hotup! As broad as Beppy's realm [manifest life] shall flourish my reign shall flourish! As high as Heppy's hev'n [MaMaLuJo's heaven] shall flurrish my haine shall hurrish [compete, social evolution]! Shall grow, shall flourish [progeny]! Shall hurrish [hurry]! Hummum.'

(7b) 'promptly tossed himself in the vico...wondering wheer would his aluck alight or boss of both appease, and the next time he makes the aquinatance of the Ondt after this they have met themselves, these mouschical umsummables, it shall be motylucky if he will beheld not a world of differents [one cannot change duality]'

(7c) 'Emmet [enmity/eminence] and demmet [deference/damn it] and be jiltsees crazed and be jadeses whipt! schneezed the Gracehoper, aguepe with ptchjelasys and at his wittol's indts, What have eyeforsight! [hindsight/foresight]'

(7d) 'I'll be Highfee the Crackasider. Flunkey Footle furloughed foul, writing off his phoney, but Conte Carme makes the melody that mints the money. Ad majorem l.s.d.! Divi gloriam...Thou-who-thou-art, the fleet-as-spindrifit, impfang thee of mine wideheight [wisdom]. Haru!'

(8) 'could you, of course, decent Lettrechaun [Shaun]...while still in the barrel [Hinayana], read the strangewrote anaglyptics of those Shemletters [FW] patent for His Christian's Em?'

(8a) 'a single dimension [Unmanifest] what pronounced opinion I might orally have about them bagses of trash [FW letter] which the mother [ALP] and Mr Unmentionable [Shem] (O, breed not his same!) has reduced to writing without making news out of my sootyennem. When she slipped under her couchman [HCE]. And where he made a cat with a peep. How they wore two madges [*M/T] on the makewater. And why there were treefellers [*T/R/S] in the shruburbs. Then he hawks his handmud figgers from Francie to Fritzie down in the kookin. Phiz is me mother and Hair's me father. Bauv Betty Famm and Pig Pig Pike. Their livetree [Tree of Life] (may it flourish!) by their ecotaph [Stone of Law] (let it stayne!)

- (8b) 'since you rose to the use of money [clerical body of Christ] have you not, without suggesting for an instant, millions of moods used up slanguage tun times as words as the penmarks used out in sinscript with such hesitancy by your cerebrated brother'
- (8c) 'She, the mammyfar [ALP/Muse], was put up to it by him, the iniquity, that ought to be depraved of his libertins, to be silenced, sackclothed and suspended, and placed in irons into some drapery institution off the antipopees for wordsharping only if he was klanver enough to pass the panel fleischcurers and the fieldpost censor. Gach!'
- (8d) 'With his unique hornbook and his prince [Mookse] of the apauper's pride [Gripes], blundering all over the two worlds [manifest/Unmanifest]!'
- (8e) 'Old Knoll and his barrowing...after laying out his litterery bed...in Shemish like a mouther of the incas...about the Balt [HCE] with the markshaire parawag and his loyal divorces [separation from current dharma]...all the tell of the tud [tale of a tub] with the bourighevisien backclack; and him, the cribbiber, like an ambitruckster, aspiring like the decan's'
- (8f) 'Every dimmed letter in it is a copy and not a few of the silbils and wholly words I can show you in my Kingdom of Heaven. The lowquacity of him! With his threestar monothong! Thaw! The last word in stolentelling! And what's more, rightdown lowbrown schisthematic roblemint!...He store [stole] the tale of me shur. Like yup. How's that for Shemese?'
- (9) 'authordux Book of Lief, would, if given to daylight...Gaoy Fecks [Shem], is conversant with in audible black and prink. Outragedy of poetscaids! Acomedy of letters! I have them all, tame, deep and harried, in my mine's I. And one of these fine days...I may willhap be ormuzd moved to take potlood in hand and introvent it Paatryk just like a work of merit'
- (10) 'lusosing the harmonical balance of his ballbearing extremities, by the holy kettle, like a flask of lightning over he careened (O the sons of the fathers!) by the mightyfine weight of his barrel...collaspsed in ensemble and rolled buoyantly backwards in less than a twinkling via Rattigan's corner...slipashod motion, surefoot, sorefoot, slickfoot, slackfoot, linkman laizurely, lampman loungey, and by Killesther's lapas and falls'
- (11) 'the lamp went out as it couldn't glow on burning, yep, the Imp went out for it couldn't stay alight'
- (12) 'Well, (how dire do we thee hours when thylike fades!) all's dall and youllow and it is to bedowern that thou art passing hence [Johnny MacDougall's: mortality is regretable], mine bruder, able Shaun, with a twhisting of the robe, ere the morning of light calms our hardest throes [Marcus of Lyons: manifest travails], from carnal relations and familiar faces [Luke Tarpey: familial love/sexuality], beyond cods' cradle and porpoise plain, to the inds of Tuskland where the Oliphants scrum from, till the ousts of Amiraclles [Matt Gregory: East meets West]'
- (13) 'Sean Moy [Shem]...you were the walking saint...Our people here in Samoanesia [extinguished Unmanifest]...how the deepings did it all begin and how you would be scrimmaging through your scruples to collar a hold of an imperfection being committled...Turn your coat [misinterpretation of dharma], strong character, and tarry among us down the vale, yougander, only once more!...you will skiff across the Moylendsea and round up [circumabulating] in your own escapology some canonisator's day or other...may the tussocks grow quickly under your trampthickets and the daisies trip lightly over your battercops.'

III:2 HCE dreams: transitions from his tavern/ship (Vajrayana-life lived) to gifting/informing Shaun's manifest path/road/vico (lessons learned/realized) of a hopeful future: "one cannot change the reality of manifest duality", compassionate mature Shaun restarts (second coming) his road/path (1) as Juan with the knowledge (little boat, Hinayana) of his destined vico (FW/ship, bodhisattva) before his sister Issy (2) and her 28 playmates (women's monthly kaleidoscope of selves), Shaun's path/fate lies within Issy's childhood song/storytelling/dharma (3), Shaun's adulthood sermonizing/advice before/for girls of transcending samsara's 6 realms to the Unmanifest 441.19: a) liturgy (hell/suffering), b) defensive & offensive aphorisms of manifest behavior (hungry ghosts), his exhaustion from proselytizing the do's and don'ts, c) elevating to a higher spirituality, singing inspirations (animal existence 4,4a), d) courtship/sexual rituals (men's & women's loves & wars), e) the importance of praying (5) transcending beyond samsara toward manifest gods (demiurgic idols/dieties 6), f) culminating in immanence with the Unmanifest (impermanent heavenly pleasures), breaking bread/communion (7) the Eucharist our Nirvanic release ending mass; Shaun travels his postman's (sermonizing/proselytizing) rounds, Issy/Iseult's enlightened response (womanhood) to Shaun's manifest teachings: women invite men to communicate/write upon their separation/farewell (recalling children's love letters enticing Shem), Issy/Iseult's sexual/men relationships are her transferences (*Maya/Thaya, of her relationship with her reflection in a mirror) onto men (8), Issy/Iseult's road/path akin to a ship's travels through time, Her expectant conceiving (9) and motherhood: she will be open/accept her husband's "manifest karma" (departing "apostasic" manifestly Shaun-like, Shem-imbued Hinayana) receiving (9a) Dave's spiritually-imbued gifts: He is as manifestly attracted to Her sexuality

spiritual/dharma as Iseult/Ireland is attracted to His spiritual love/conceiving (9b), arriving "enlightened guidance beyond manifestation" spiritually Shem-like, Shem-imbued Vajrayana) through marriage (9c) and family life (9d,10), Iseult's adulthood enlightenment (11) realizations, while unenlightened individuals will remain (12) behind, Shaun travels (social/spiritual evolution) to the Unmanifest Eastern (13, FW/ship, Mahayana to) Vajrayana in record time (13a,b).

* Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE)

(1) 'Ireland untranscended, bigmouthed poesther, propped up, restant, against a butterblond warden of the peace, one comestabulish Sigurdsen [Stone of Law, good & evil]...buried upright like the Osbornes,'

(2) 'martyr to the dischurch of all duty...shove off to stray on our long last journey [exiting the West]...the gross proceeds of your teachings in which we were raised, you, Sis [Issy/muse], that used to write to us the exceeding nice letters for presentation and would be telling us anun...thy oldworld tales of homespinning [ALP] and derringdo and dieobscure and daddyho [HCE], those tales which reliterately whisked off our heart so narrated by thou, gesweest, to perfection, our pet pupil of the whole rhythmetic class'

(3) 'what's the first sing to be sung?..where's the fate's to be wished for?...Words taken in triumph, my sweet assistance, from the sufferant pen of our jocousus inkerman [Shem, Unmanifest informed]'

441.19} Buddha's transcendent 'Om Mani Padme Hum' hymn/mantra of 6 practices to perfection: generosity ethics patience perseverance concentration wisdom, 'Praise to the jewel in the lotus' enlightenment to Immanence transcending samsara: 'Hum! The jewel you're all so cracked about there's flitty few of them gets it, for there's nothing now but the sable stoles and a runabout to match it. Sing him a ring.'

(4) 'I am this night sublime...it is historically the most glorious mission...The Vico road goes round and round...onapealed to by the cycles and unappalled from by the recourers, we feel all serene...for 'tis a grand thing (superb!) to be going to meet...the overking [Unmanifest]...Tell mother [Muse]...'Twill amuse her.'

(4a) 'sursum-corda's' 'very presently now...we shall all be hooked and happy, communionistically, among the fieldnights eliceam [heaven]'

(5) 'prayers in layers all the thumping time'

(6) 'Toborrow [beg/borrow] and toburrow [steal, sarcophagus/aceticism] and tobarrow [bar fight of dualities]! That's our crass, hair, and evergrim [HCE] life, till one finel howdiedow Bouncer Naster [grim reaper] raps on the bell with a bone and his stinkers stack behind him with the sceptre and the hourglass. We may come, touch and go, from atoms and ifs, but we're presurely destined to be odd's without ends....what a humptydaum earth [Samsara] looks our miseryme heretoday as compared beside the Hereweareagain Gaieties of the Afterpiece...Mark Time's Finist Joke. Putting Allspace in a Notshall.'

(7) 'eating a few natives' shared consciousness

(8) 'while m'm'ry's leaves are falling deeply on my Jungfraud's Messongesbook, I will dream telepath posts dulcets on this isinglass stream...where the frondoak rushes to the ashside and the yewleaves too kisskiss themselves, and 'twill carry on my hearz' waves my still water's reflections in words over Margrate von Hungaria'

(9) 'I'll strip straight after devotions before his fondstare...for the night's foreign males...I nakest open my thighth when just woken by his toccatootletoo'

(9a) '[Shaun introduces Shem/East to Ireland] Julia Bride, your honour, dying to have you languish to scandal in her bosky old delltangle. You don't reckoneyes him? He's Jackot the Horner [Shem]...Don't be shoy, husbandman!...holy and evil [Ireland's St Patrick's dharma] and let her be peace on the bough...she was a crucifix...Babau [HCE] and Momie [ALP]! Yipyip!...Can you reverse positions [West/East]?...Put me down for all ringside seats [marriage]...the wring wrong way to wright woman. Shuck her!...All she wants!...Or come on, schoolcolours...green in his Ireland's eye!..before we split! Be the hole in the year, they were laking like heaven's reflexes. But I told him make your will be done and go to a general and I'd pray confessions for him'

(9b) 'did you hear his three browrings rattlemaking [prayer wheel, mani khorlo] when he was preaching...schamlooking leaf greeping ghastly...national umbloom!...that tongue of his, japlatin [East/West]...it's all deafman's duff [incomprehensible Eastern dharma] to me, begob. Sam [Shem] knows miles bettern me how to work the miracle.'

(9c) 'In the beginning was the geste, he jousstly says, for the end is with woman, flesh-without-word, while the man to be is in a worse case after than before since she on the supine satisfies the verb to him.'

(9d) 'But from the stress of their sunder [thunder] enlivening [lightening], at clasp, deciduously, a nikrokosmikon [baby] must come to mike'

(10) 'at the summit of his climax toppled a lipple on to the off and, making a brandnew start for himself to run down his easting by blessing hes sthers [Shaun's farewell to Issy]...he was quickly lost to sight'

(11) 'Was not my oltu mutther, Sereth Maritza, a Runningwater? And the bould one that quickened her the seaborne Fingale?'

(12) 'dozen of folks still unclaimed by the death angel in this country...overlorded by fate [that] pray to the spirit above that they may never depart this earth...ere he retourneys postexilic [saviour's second coming]...after decades of longsuffering and decennia of brief glory...Life, it is true, will be a blank without you'

(13) 'Gone is Haun! My grief, my ruin! Our Joss-el-Jovan [West, yehovah/ainsoph]! Our Chris-na-Murty [East, Ramakrishna/Krishnamurti]! 'Tis well you'll be looked after from last [manifest] to first as yon beam of light we follow receding on your photophoric pilgrimage to your antipodes [opposites] in the past, you who so often consigned your distributory tidings of great joy into our nevertoolatetolove box'

(13a) 'in slick and slapstick record time [racing fast]'

(13b) 'The west shall shake the east awake. Walk while ye have the night for morn, lightbreakfastbringer, morroweth whereon every past shall full fost sleep. Amain.'

III:3 HCE's "addendum dream" of his life's enduring "sins of the father" (his karmic historic biography and public scrutiny/judgment, his deeds dissected measured/compared) on his children's future of his FW gifted (transcendent Unmanifest contents, 1) to expectant Shaun's motivations, psychology, spirituality of an animal/man evolving, a life to be examined and prosecuted/judged (concretized temporal bodhisattva, dharma teacher) for the imperfect/temporal beliefs he inherited/mannagde and promulgates/champions, Shaun/HCE evolves from 'Tear-nan-Ogre, [Tir na nOg]' through his life (2) to a mortal ego terrified of participations/judgment (fear of *Tamas destructions, 3), transcendent Yawn (his karmic boat/path/vico of failings/barrow/sarcophagus via *Tamas/Rajas "bar row"/fighting) between duality/*C/d (4) choices made/ventured (4a), Unmanifest-imbued (4b) by bird's songs of the eternal compassionate wisdom, Shaun too will recede into the archaeological past like his ancestors/HCE (5), mortals are but fornicating/regenerative couples/animals (6): our world's regeneration of consciousness is HCE's/Shaun's guilty secret (he is a mortal/animal) our lot a karmic journey, Shaun/Kevin misinformed by his community's (ALP's/HCE) dharma (MaMaLuJo's misinterpretations of Christ's spiritual message 483.09) builds a life to be examined: Four Old Inquisitors (MaMaLuJo) to judge his karmic choices, Shaun a proselytizer of the mortal path: his chosen path of Being (not Nothingness), Shaun's parental origins in HCE/ALP sexual mortality (6a): their (sexual/shame mosaic western) love story of Krishna/HCE's and Radna/ALP's, their parallel/familial 'Tristram and Iseult' transmigrations of familial/sexual love from parents to children, Shaun's reflective triptych historic evolutionary hindsight: Christian Ireland (temple/mind), Celtic history (lips/love), and primitive man (breast/mortality); the duality of brothers/son: Being/Shaun and Shem/Nothingness dissolve into non-duality (beyond dharma [7], like Bruno/Nolan's duality expressed in language); MaMaLuJo influenced by 'Saint Synodius [Nicene Creed], that first liar': father was burdened by child 'A parambolator ram into his bagsmall' as was mother 'Madonagh and chiel', Shaun/Shem conceived in a manifest world/garden (8) our Mosaic scandal: a mortality in a manifest world of loves and wars; ALP's receptive/conceiving by male/HCE (his karma accepted, women's invitations/sexuality 9): ALP visited HCE held in the guardroom/garden (not in a jail cell, 9a), her cosmic presence/sexuality is an elixir/medicine (9b) to HCE, her spirituality raises his spirits/libido (9c), ALP's cosmic sexuality foretold in celestial Astronomy (9d, *M/T & T/R/S), ALP will blow up (dynamite) HCE's incarceration (MaMaLuJo's dharma) to release him from his existential angst, ALP defends HCE's karmic choices (his tussle as Sattvas, one of three: *T/R/S over M/T, 10), ALP inspires HCE's escape/survival from MaMaLuJo's judgment and public scandal (11,11a); Issy's (her mother's daughter, evolving dharma/letters) romantic familial storytelling of HCE/NC traversing the seas, releasing birds to find a safe harbor to marry and start their family, NC's/HCE's (12) travels to non-Mosaic countries/peoples interacting with spiritual peoples who were as interested in his manifestations as NC/HCE was interested in their spirituality; an *o/o/Visnu of Brahmas (Christ/Krishna & Radha, 13) in the cosmic (13a) garden of sexuality/conception/union (13b of spiritual consciousness), witnesses (13c) at the 'masked ball' at 'Tailors' Hall' (female wedding feast ritual rites, preceding the consummation of marriage 13d), NC's/HCE's wandering transmigration of consciousness space (male funeral games ritual rites, 13e), his introduction into ALP's community: a grooms' qualms (13f); the witnesses to ALP/HCE's union/nuisances assuaged (13g) 5 voices/witnesses (13h), Muses: Issy/ALP/*M/T (14); MaMaLuJo surrenders their inquisition unable to travel to HCE's/family's Eastern non-duality: a higher authority braintrust[ers] (15, Unmanifest-certified) takes over the questioning of 'Kitty the Beads'/ALP who defends HCE of all charges: 'Hairhorehounds, shake up pfortner. Fuddling fun for Fullacan's sake!', braintrust[ers]: 'That's enough, genral, of finicking about Finnegan and fiddling with his faddles. A final ballot, guvnor, to remove all

doubt', HCE/NC lastly defends his karmic choices, a defensive apologia: as 'cleanliving as could be...I popo possess the ripest littlums wifukie around the globelettes globes [fidelity]' 536.09 (16) 544.24, HCE is innocent/defended, his life virtuous.

* Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE),

(1) 'yao hace not one pronouncable teerm...to signify majestate...nor...path...to lead us to hopenhaven [enlightenment]'

(2) 'I never knew how rich [Irishman] I was like another story in the zoedone of the zephyros, strolling and strolling, carrying my dragoman, Meads Marvel, thass withumpronouceable tail [indecipherable MaMaLuJo's dharma], along the shore. Do you know my cousin, Mr Jasper Dougal [HCE] that keeps the Anchor on the Mountain [tavern]'

(3) 'Do not flingamejig [participations in suffering] to the wolves [dog eat dog, men's community, father's judgement]!..[for].committal of noisance [MaMaLuJo's curse of mortal sexuality]'

(4) 'I will crusade on with the parent ship [influences]'

(4a) 'Very good now. That's folklore straight from the ass his mouth...I will crusade on with the parent ship, weather propheting, far away from those green hills'

(4b) 'Ecce hagnos chrisman [HCE's FW dharma]!'

(5) 'A child's [ward's] dread for a dragon vicefather [mortal Pa]...The animal gangs again!...A cataleptic mithyphallic! Was this Totem Fulcrum Est Ancestor'

(6) 'By him it was done [procreation] bakpa, by me it was gone into [procreation], to whom it will beblive, mushame, mushame! I am afraid you could not heave ahore one of your own old stepstones, barnabarnabarn, over a stumbledown wall here in Huddlestown to this classic Noctubrr night but itandthey would binge, much as vecious, off the glosshouse back of a racerider in his true-to-flesh colours, either handicapped on her flat or barely repeating himself. That is a tiptip tim oldy faher now, the man I go in fear of, Tommy Terracotta, and he could be all your and my das, the brodar of the founder of the father of the finder of the pfander of the pfunder of the furst man in Ranelagh...spiriduous sanction!'

483.09} Buddhist bhikkhu's spiritual age subjugated by Shaun's/MaMaLuJo's misinterpretations of Christ's/Buddha's spiritual message: 'He would preach to the two Turkies and dipdip all the Dindians, this master the abbey, and give gold tidings to all that are in the bonze age of anteprosurrectionism [Burke/Hare Stevenson's 'The Body Snatcher'] to entrust their easter uppearance to Borsaiolini's house of hatcraft.'

(6a) 'History as her...Tantris, hattrick, tryst and parting...O dragoman...The old order changeth and lasts like the first. Every third man [*Rajas/Tamas/Sattvas] has a chink in his conscience and every other woman [*Maya/Thaya] has a jape in her mind.'

(7) 'I was in Odinburgh with my addlefoes, Jake Jones [Shem], the handscabby, when I thinkled I wore trying on my garden substisuit [dharma]...A few times, so to shape, as I chanced to be stretching, in the shadow as I thought, the liferight out of myself in my ericulous imagination. I felt feeling a half Scotch...so that I indicate out to myself and I swear my gots how that I'm not meself at all, no jolly fear, when I realise bimiselves how becomingly I to be going to become...simpliciter arduus'

(8) 'Ha drappad has draraks an Mansianhase parak And ha had ta barraw tha watarcrass shartclaths aff the arkbashap af Yarak! — Braudribnob's [HCE] on the bummel? — And lillypets [ALP] on the lea. — A being again in becomings again. From the sallies [*M/T] to the allies [*T/R/S] through their central power [Unmanifest]? — Pirce! Perce! Quick! Queck! — O Tara's thrush! The sharepusher! And he said he was only taking the average grass temperature for Green Thursdasy, the blutchy scaliger! Who you know the musselman, his musclemum and mistlemam? Maomi, Mamie, My Mo Mum! He loves a drary lane. Feel Phylliscitations to Daff Mr Hairwigger'

(9) 'And for that he was allaughed? And then baited? The whole gammat?'

(9a) 'he was sitting him humpbacked in dryfilthyheat to his Trinidads pinslers at their orpentings, entailing a laxative tendency to mary, especially with him being forbidden fruyt and certified by his sexular clergy to have as badazmy emotional valvular'

(9b) 'songlight's hope singling on his ruddycheeks'

(9c) 'The giant sun is in his emanence'

(9d) 'Ophiuchus [HCE] being visible above t'horizon, Muliercula [ALP] occluded by Satarn's serpent ring system, the Pisciolinies, Nova Arдорis and Prisca Parthenopea [*M and T], are a bonnie feature in the northern sky. Ers, Mores and Merkery [*T, R and S] are surgents below the rim of the Zenith Part, while Arctura, Anatolia, Hesper and Mesembria weep in their mansions over Noth, Haste, Soot and Waste [MaMaLuJo]...Eva's [ALP] got barley! Under her fluencies, all in! The Ural Mount he's [HCE] on the move and he'll quivvy her with his strombolo! ...Her sheik to Slave, his dick to Dave and the fat of the land to Guygas...Allapolloosa! Up the slanger! Three cheers (and a heva heva heva!) for the name Dan Magraw!'

(10) 'I will confess to his sins and blush...If they [*Rajas/Tamas] cut his [HCE/*Sattvas] nose on the stitcher they had their seven good reasons'

(11) 'All ears did wag'

(11a) *'Pater patrum cum filiabus familiarum...aring out of her mirgery margery watersheads and, to change that subjunct...you may identify yourself with the him in you...dadaddy again, as them we're ne'er free of'*

(12) *'But there's leps of flam in Funnycoon's Wick. The keyn has passed. Lung lift the keying! — God save you king! Master of the Hidden Life! — God serf yous kingly, adipose rex! I had four [MaMaLuJo] in the morning and a couple [*M/T] of the lunch and three [*T/R/S] later on but, your saouls to the dhaoul, do ye. Finnk. Fime. Fudd?...repeating yurself like a muck in a market with your hindies and shindies...I mean to sit here on this altknoll where you are now, Surly guy, replete in myself, as long as I live, in my homespins [Christ/Krishna Brahma, cosmic observer], like a sleepingtop, with all that's buried ofsins insince insensed insidesofme [Dzogchen]...He may be an earthpresence'*

(13) *'Rawth of Gar and Donnerbruck Fire! Is the strays world moving mound or what static babel is this, tell us? — Whoishe whoishe whoishe whoishe [Radha] linking in? Whoishe whoishe whoishe?...Dovegall [ALP] and finshark [HCE]...O, widows and orphans...The cry of the roedeer it is! The white hind. Their slots, linklink. The hounds hunt horning! Send us and peace! Title! Title! Christ in our Irish times! Christ on the airs' independence! Christ hold the freedman's chareman! Christ light the dully expressed! Slog slagt and slughter! Rape the daughter! Choke the pope!'*

(13a) *'a particular lukesummer night following a crying fair day'*

(13b) *'In Fingal too they met at Littlepeace aneath the bidetree, [Krishna/HCE & Radna/ALP]...the flagstone [Bodhisattva touching earth] an overlisting eshtree'*

(13c) *'You saw it visibly from your hidingplace? No. From my invisibly lyingplace. And you then took down in stereo what took place being tunc committed?' ...'Erasmus [Darwin's and Adam] Smith's burstall boys with their underhand leadpencils climbing to her crotch for the origin of spices [species/manifestation] and...the Killmaimthem pensioners chucking overthrown milestones [Stone of Law, masculine]...all of their branches meeting and shaking twisty hands all over again in their new world through the germination of its gemination from Ond's outset till Odd's end. And encircle him circuly. Evovae!'*

(13d) *'that childbearer might blogas well sidesplit? [spiritual birth]...Megalomagellan [HCE] of our winevatwaterway, squeezing the life out of the liffey. Crestofer Carambas! Such is zodisfaction. You punk me! He came, he kished, he conquered. Vulturuvagnar!'*

(13e) *'how these funeral games, which have been poring over us through homer's kerryer pidgeons, massacred as the holiname rally round, took place'*

(13f) *'and dragging his feet in the usual course...taking off his plushkwadded bugsby [hat].....fox himself up...and half hang me [death of male ego], sirr...if he wasn't wanting his calicub body back before he'd to take his life or so save his life...that how in the annusual curse of things, as complement to compliment...men...their celicolar subtler angelic warfare or photoplay finisterr [marriage] started?'*

(13g) *'Father Mathew to put up a midnight mask on Saints Withins of a Thrushday for...all the nuisances committed by soldats and nonbehavers and missbelovers [*Tamas/Rajas/Sattvas & Maya/Thaya]'*

(13h) *'[a] the evil [in HCE] what though it was willed, might nevwethless lead somehow on to good towawd the genewality?..[b].the man [HCE] from Saint Yves...may be been as much sinned against as sinning..[c].Hotchkiss Culthur's Everready [HCE]...The Mod needs a rebus..[d].but me and Frisky Shorty...struck on poplar poetry [gossip]...wee chatty with our hosty [ballad composer]...respects to them public Exess females, whereas albeit really sweet fillies...in connection with this regrettable nuisance...of our beloved naturpark in pursuance of which police agence me and Shorty have approached a reverend gentlman...Mr Coppinger [HCE]...touching what the good book says of toooldaisymen, concerning the merits of early bisexualism...the fresh little flirties, the dirty little gillybrighteners...all them little upandown dippies they was all of a libidous pickpuckparty and raid on a wriggolo finsky doodah in testimonials to their early bisexualism..[e].Tallhell and Barbados wi ye...here's an old psalm sobbing lax salmoner [HCE] fogeyboren Herrin Plundehowse. Who went floundering with his boatloads of spermin spunk about. Leaping freck after every long tom and wet lissy between Howth and Humbermouth. Our Human Conger Eel [HCE]!'*

(14) *'May I introduce? This is my futuous loveliast...It will all take [place]...at Saint Audien's rosan chocolate chapelry...Think of a maiden. Presentacion. Double her [*Maya/Thaya]'*

(15) *'We bright young chaps of the brandnew braintrust'*

(16) *'I am known throughout the world...my bestpreserved wholewife...there is luttrelly not one teaspoonspill of evidence at bottomlie to my babad...Tell the woyle I have livet true thousand hells [Samsara]...{536.09 Buddhist HCE/bonze Exsultet: 'Poor Felix Culaper [manifest transcendent HCE, "O Happy Fault"! Ring his mind, ye staples, (bonze! [bhikkhu])}' in my ould reekeries' ballyheart and in my krumlin and in aroundisements and stremmis!}'...And nosty mens in gladshouses they shad not peggott stones...if I have failed lamentably...All is waldly bonums...The chort of Nicholas within was my guide...{544.24 HCE's/bhikkhu compendium/catalogue: 'collects rare buddhas'}...I have livramentoed, milles on milles of mancipelles [FW]...faithful Fulvia [ALP] ever did ensue tillstead the things that pertained unto fairnesse, this wharom I am fawnd on, that which was loost. Even so, for I waged love on her [*C/d/eE, HCE's transference of love/sex with ALP]: and spoiled her undines. And she wept: O my lors!...I abridged with domfine norsemanship till I had done abate her maidan race, my baresark bride, and knew her fleshly when with all my bawdy did I her whorship...I pudd a name and wedlock boltone round her the which*

to carry till her grave, my durdin dearly, Appia Lippia Pluviabilla...I foredreamed for her and, more than fallmaked...I did reform and restore...her paddypalace...to commind the fitful...and the oragel of the lauds to tellforth's glory...gospelly pewmillieu, christous pewmillieu [FW] for her...and she lafaughed [joyful bliss] in her diddydid domino'

III:4 Sexually intrusive 'Ma/Ma/Lu/Jo', HCE's dreamtime/meditation breaks: 'Ma' interrupting (his parent's intercourse) nightmare/dream/spiritual cry of Shem/Jerry who intrudes/interrupts his parent's sexuality wetting his bed (HCE rebuffed Shem's intrusion), /Ma) parents to his rescue, ALP comforts Shem's manifest fears, while HCE assuages his spiritual angst (a christmas eve/morning to bring our savior king: *Saint Kevin/Tamas* and festivities expectant), Shem asleep dreams of sexual union/love and challenges/wars; ALP and HCE converse: transactional foreplay/pillow-talk (trials and tribulations of familial loves and wars) before returning to bed, women's relationship gossip: *o/o: *Honuphrius* (HCE/Honorius), *Anita* (ALP/Saint Melania), *Felicia* (Issy/Malanka), *Eugenius* (Shaun/Euthymius-Gerontius) and *Jeremias* (Shem/Jerome) familial interrelationships and sexual contacts/interactions (Tree of Life, gossip) within their community and men's commercial litigation: *T/R/S: HCE (*Coppercheap*, *Pangos*/men) and ALP (*Ann Doyle*, *Tangos*/women) financial obligations/interactions (Stone of Law, commerce) tried before a jury of ALP's community; Shem/*Rajas*/"religious reformer" is asleep soundly (1), incarnate creation attempted (2): /Lu) HCE's inertial/momentum vico/karma to sex with ALP: ALP & HCE return to bed for late-night intercourse (unsuccessful spiritually: 'You never wet the tea!', condom male orgasm, 3), witnesses: maids/laundresses observers of bed sheets (sex gossip, Tree of Life) washed in the river (of Ganga consciousness) and 'Patrolman Seekersenn' observes local happenings (Stone of Law), /Jo') ALP's female orgasm (4) and a nap.

* Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE)

(1) 'and gentle Isad, Ysut [ALP] gay, flispering in the nightleaves' flattery, dinsiduously, to Finnegan, to sin again'

(2) 'At the carryfour with awlus plawshus, their happy ass cloudious [MaMaLuJo & dharmal] And then and too the trivials [HCE, Tamas/Rajas/Sattvas, men]! And their bivouac [ALP, *Maya/Thaya, women]! And his monomyth [FW, Unmanifest]'

(3) 'doodledoo..Cocorico! [male orgasm]...Humpenfeldt and Annuska, wedded now evermore in annatomoses [anastomosis]'

(4) 'While the queenbee he staggerhorned blesses her bliss for to feel her funnyman's functions. Tag. Rumbling'

*4) FW ends "book IV" (Vico's chaos) with ALP's & HCE's lovemaking dissolution dream/meditation. Joycean Nirvana is attained by ALP (via Dzogchen Tegal: 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 (all dualistic polarities) realizing Non-duality/enlightenment; unification (Yab-Yum) so that their rainbow bodies are realized with the Unmanifest (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 mandala:

IV:a Expectant **manifestation**: ALP's & HCE's converging Tegal (*o/o) & Trekcho (*T/R/S), 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 (2), morning light (from the darkness of night), observer of Dublin's morning (light rays), our manifest couple HCE and ALP 595.22 (3), between unconsciousness and consciousness (Mahayana spirituality 597.28, past and present), the Lotus blooms (sunrise, 4), transcendent joy (bliss) expectant conception (5), Garden with stone and water pool (6,6a) 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 (7), expectant conception (8) illuminated by light

602.12 602.27 (Lotus blooms from water [9], a new aeon begins), baptism (10) of Grace (expectant spiritual/birth), expectant conception/growth in ALP's expectant womb (11,11a,b,c).

IV:b Duality: Battle of *Bulkily/Mithra-Shiva/archdruid* (sage/night, Unmanifest spiritual) vs *St. Patrick* (saint/day, manifest deities/idols): tick-tock, commenting *Muta* (native didicism) and *Juva* (invading docetism) observe Mankind's existential struggle, Finn (*Exuber High Ober King Leary*) overseeing the tick-tock of time (12, Creation of time-space Big Bang: spiritual Higgs field [indeterminate non-symmetry] & bosonic plasma [gravitational quantum excitation & electronuclear inflation], visible elements [metastability/mass], stars [physical cosmology], exploding stars [destruction], minerals, building blocks of life, biological [Life] evolution, social [*o/o & C/d/eE] evolution, aspirational 'Mere Christianity'/Buddhist Middle-way evolution), *Balkelly* argues that the "manifestation of Life is informed by the Unmanifest" while *Patrick* replies that "reality is manifestation severed from spirituality": 'Thud [spiritual **manifestation** expectant]', waking daily (consciousness) to an evolving reordered world (actors slightly changed/ing), precarious manifest towers of babel (13).

IV:c Non-Dual guide: "Revered Letter" (FW, Joyce's West/East Tibetan Buddhist bardos), a road/path/vico to our eternal compassionate wisdom consciousness/spiritual (manifest/Unmanifest) 'fuitfiat' (14), FW Letter: **manifestation** in Dublin, HCE's baptism of Grace (spiritual/second-birth), HCE's unavoidable oppositions (kleshas), and HCE's evolutions (karma/history, battles shared: *T/R/S), ALP/Muse of the FW letter (Joycean Dzogchen, 15), ALP's sexuality to free (heal/medicine, self-knowledge shared: *o/o) HCE of his existential angst, ALP's history, family and children (*Shem, Shaun & Issy*), Funeral rites (transmigration of consciousness space), scandal of benighted damned Mosaic mortality; the FW letter exists for each individual to realize the dualities of the manifest and the spiritual (16).

IV:d Moksha revelation: ALP's & HCE's "Anandamaya kosha/Yab-Yum" conceiving/**Creation** 620.03, Her travail selecting/**Incarnate conception** 17 625.03, and **Reincarnation [Manifestation]** 'Carry me along, taddy'; to end/restart again an aeonic world, Shiva's trident: 'Save me from those therrble prongs! [curse]' in Ganga's river of Unmanifest undifferentiated spiritual/consciousness (excluded Dharma's coercive "personal differentiated" metempsychosis "Book of dead/Purgatory": consequently, Compassionate not recidivist choices) transcending all Demiurges of good [Gods] and evil [Devils]).

* Maya/Thaya (M/T), observed/observer (o/o), Tamas/Rajas/Sattvas (T/R/S), Creations/destructions/evolving Equilibrium (C/d/eE)

**citations: blogger Tim Finnegan: "Annotated Finnegans Wake (with Wakepedia) /2014/09/buddha.html" {18.22, 18.28...620.03, 625.30}

(1) 'We, Durbalanars, theeadjure.'

(2) 'Death banes [justice] and the quick quoke. But life wends [mercy] and the dombs spake! [manifestation of man]'

595.22} Buddhist dukkha, manifest suffering: 'We seem to understand apad vellumtomes muniment, Arans Duhkha'

(3) 'parasama to himself...as Jambudvispa Vipra foresaw of him'

597.28} Buddhist/Christian unmanifest insight/Nirvana Mahayana, ethereal Maha-Maya spirituality: 'a flash from a future of maybe mahamayability through the windr of a wondr in a wildr is a weltr as a wirbl of a warbl is a world.' {389.32 'Mahazar ag Dod!}'

(4) 'this flower [Lotus] that bells, it is...In that european end meets Ind [West meets East]'

(5) 'Upon the thudtrokes truck, chim...madamanvantora of Grossguy and Littlelylady...Ere we are!...at the place and period under consideration..Where Cumulonubulocirrhonimbant...the dart of desire [sperm] has gored the heart [egg] of secret waters [womb, manifestation]'

(6) 'in this drury world of ours, Father Times and Mother Spacies boil their kettle with their crutch'

(6a) 'whereinn once we lave 'tis alve and vale, minnyhahing here from hiarwather, a poddlebridges in a passabed, the river of lives, the regenerations of the incarnations of the emanations of the apparentations of Funn [HCE] and Nin [ALP] in Cleethabala'

(7) 'The Games funeral at Valleytemple.'

(8) 'they coroll in caroll round Botany Bay [Darwinian evolution]'

602.12} Buddhist raga (manifest attachment suffering), do not be afraid raga is silent: 'It is the voice of Roga. His face is the face of a son. Be thine the silent hall, O Jarama [Jara Vagga]! A virgin, the one, shall mourn thee. Roga's stream is solence.'

602.27} MaMaLuJo's/St. Patrick's people will observe/outraged as clerics reinvent dharmapalas to silence Buddha's Unmanifest/spiritual message: 'Affected Mob Follows in Religious Sullivence [surveillance]. Rinvention of vestiges by which they drugged the buddhy [Christ].'

(9) 'come their feast of precreated holy whiteclad angels, whomamong the christener of his [receptive ALP]. The Greek Sidereal Reulthway [HCE]...starting a smooth with its first single hastencraft'

(10) 'altare cum balneo [expectant womb of life's water, Glendalough]'

- (11) 'Daygreening gains...Hail, regn of durknass, slowly recessing'
- (11a) 'the draeper [Unmanifest], the two drawpers assisters [ALP, *Maya/Thaya] and the three droopers assessors confraternitisers [HCE, *Tamas/Rajas/Sattvas],...surprised in an indecorous position by the Sigurd Sigerson Sphygmomanometer Society for bledprussers [society/observers/jury]'
- (11b) 'The while we, we are waiting, we are waiting for. Hymn [HCE].'
- (11c) St. Patrick with subjugated bonzes: 'It is the ChrystantheMLander with his porters of bonzos, pompommy plonkyplonk, the ghariwallahs, moveyovering the cabrattlefield of slaine.'
- (12) 'Grand Natural [manifest life's participations are a "horse race" for adults/masculine, a timeless "Tea party" for children/feminine]'
- (13) 'Taawhaar? Sants and sogs, cabs and cobs, kings and karls, tentes and taunts. 'Tis gone in farover. So fore now, dayleash. Pour dedag. To trancefixureashone. Feist of Taborneccles, scenopegia, come! [West/East] Shamwork, be in our scheining! [duality/opposites]'
- (14) 'all your horodities will incessantlamente be coming back from the Annone Wishwashwhose...Themes have thimes and habit reburns...Our wholemole millwheeling vicociclocrometer...the dialytically separated elements of precedent decomposition for the verypetpurpose of subsequent recombination'
- (15) 'That was the prick of the spindle [mani khorlo] to me that gave me the keys to dreamland'
- (16) 'Hence we've lived in two worlds [manifest/Unmanifest]'
- (17) 'Rise up man...{620.03 HCE a blooming Brahma/Buddha: 'Blooming in the very lotust and second to nill, Budd!'}...Come and let us! [union]...what wouldn't you give to have a girl! Your wish was mewill...Come. Give me your great bearpaw...Reach down. A lil mo. Drow back your glave...I'll close me eyes...Not such big strides, huddy foddy!...A gentle motion all around...We might call on the Old Lord [Unmanifest], what do you say...His is house of laws [manifestation]...me on you...Scale the summit!...I said are you there here's nobody here only me..You certainly make the most royal of noises...Steadyon, Cooloosus! Mind your stride or you'll knock. While I'm dodging the dustbins. Look what I found! A lintil pea [boy egg]. And look at here! This cara weeseed [girl egg]. Pretty mites, my sweetthings...{625.30 spiritual HCE/bonze: 'in soffran [unmanifest adorned intention], allbeleaved'}...Once it happened, so may it again...you'd give me the keys to my heart...it's me who's got to give. As duv herself div...But your changing...Or is it me is? [*o/o, ALP's transference of love/sex with HCE]...she'll be sweet for you as I was sweet when I came down out of me mother...Carry me along, taddy [transmigration of Unmanifest **Manifestation** from parents to child]...'

Cosmic eternal interplay/sexuality of Venus/Aphrodite/women and Mars/Ares/men: *Two Girls: Maya (Thaya's reflection, observed/observer) empathetic *Nuvoletta/Iseult* and *Three Soldiers: *Tamas (Burrus/Brahma), Rajas (Caseous/Shiva), Sattvas (Antonius/Visnu)*. The Western "shameful/benighted" voyeuristic encounter in *Phoenix Park* ("book I:2", 'the *Ballad of Persse O'Reilly*') is Bloom's major transgression against his marriage bed (*Ulysses ch Nausicaa*) with *Gerty McDowell* (and other sexual trysts, in a "garden") who revealed herself to *Bloom* 'she leaned back and the garters were blue to match on account of the transparent...she let him and she saw that he saw...because he couldn't resist the sight of the wondrous revealment...he kept on looking, looking...a sigh of o! and everyone cried O! O! in raptures...', Bloom acknowledges 'Still it was a kind of language between us' and 'if you're a man to see that and, like a sneeze coming; legs...Wonder how is she feeling in that region...'. Joyce acknowledges that the "revealment" has activated *Bloom*, the origins of sexuality are women's invitations/revealments. Intercourses that cannot be "recorded" (physical occurrences: sights, sounds, tastes, smells, touch in time & space) are revealments. Joyce established in *Ulysses* his revelations/epiphanies of mankind's hitherto unrecorded conscious and unconscious "thoughts and dreams".

The Letter is all-letters (*Brown/Nolan*, written language captured in masculine/feminine, Indo-european lexical Sanskrit): the "writings of all mankind" (thoughts we live by, define us, ultimately our undoing) including Joyce's: "seductive letters" ending in a trial (*Ulysses ch Circe*), songs and verses 'The *Ballad of Persse O'Reilly*', etc., the West's backward/benighted corrupted truths (book II:2) of human consciousness, HCE's apologias (ALP Muse), and FW (Joyce's comprehensive West/East Tibetan Buddhist bardos) the "Truths that have as yet to reach Mankind". Joyce has an "historically traditional"

revelation of the relationship between the sexes: "women activate men" and women compose letters (*Gerty McDowell, Martha, Molly, ALP, etc.*) by collecting fragments of truths (that "*Belinda the hen*"/women pick through, born to lay and love eggs, *crone/single*/"nun" gathers the past for the future), while men provide content and build things (*Finnegan, HCE, Shaun, etc.*). Consequently, women are the Muses/repositories of Mankind's "thoughts and dreams, history and gossip". "The letter(s)" is within ALP's consciousness/unconsciousness (manifest/spiritual), within her repository: she is the Muse of past letters, HCE's apologies, and FW (Joyce's West/East Tibetan Buddhist bardos) - just as Picasso's (*C/d/eE and obverse) women (*o/o and obverse) were his Muses. Men (Joyce / Shem) don't create letters they "reveal letters".

Evolution of Everyman: every man will aspire to godhood/indra during their lifetime, as Icarus flew too close to the sun, every man will aspire to dominate their profession (Joyce writing FW, inspired/supported by his spouse) or dominate the world of men (Egyptian pharaohs, Roman emperors, Russian tsars, Continental kings, etc.) yet man (impermanent manifestation of thoughts, '*Holy Saltmartin, why can't you beat time?*') will fall, taken down by someone (Shiva), '*how Buckley [Mannerheim/White Guard/Lucas' hero Jedi/"religious reformer"] shot the Russian General*'. The children: *Shaun, Shem and Issy* will evolve (in book II) from children's games parodying their parents; to youngsters studying their forefather's past lessons; to adults participating in the "rustle bustle" of present life, aspiring to their own godhood (as HCE/ALP have), yet they too will experience the fall (dismembered by those around them); after their dismemberment (but before the end/restart) they will dream of what might have been (not their current life) but when they were young, when love was young.

"Dreams of Clarity" imparted gifts: HCE dreams of how his family's lives may influence his children's future loves, book II:4; HCE dreams of how his children's (play) future adulthood may unfold as an extension of his life's experiences, books (II:1) & III:1; HCE dreams of how his parenting instructions will influence his children's future of moving past their life's manifest obstacles to their independent/individual Unmanifest spiritual lives, book III:2; HCE dreams of how he has prepared his children to defend themselves from their family inheritances (FW), ALP (his soulmate) is invited/mannagde-shared into his dream (to defend him), as is (mannagde-shared) his cherished Issy, book III:3; and Shem (*Glugg/Jerry*) whose receptive mannagde-shared (HCE gifted) "Tibetan dream Yoga", book II:1, channels/intrudes/interrupts his parent's sexuality/meditation, HCE rebuffed, III:4. "Clear Light Dream" Moksha, ALP's & HCE's lovemaking Nirvana, the past dissolving and a new day arising, book IV.

Each day we awaken from our dreams to the Joys and sufferings of our lives (restarting from yesterday) I:1, our failings (susceptibilities) presenting our daily confrontations I:2, our past shortcomings (augmented daily) having left a memorable trail of our karmic path I:3, which we must defend (our stases and imperfections) with the help of our partner(s) who share with us their perspective and solutions to save us from our daily actions I:4; our partner'(s) helpful informed 'a priori [spiritual Quantum, indeterminate/non-Cartesian]' and 'a posteriori [manifest Classical physics]' understandings of consciousness I:5, our partner'(s) evolving (expanding & refining) understandings (through time) of our daily lives, spiritual aspirations and sexual relations I:6, understandings and enlightenments shared with our family I:7, while observed and judged by the members of our community I:8; our children will inherit our gifted past of personal loves & wars (attachments & engagements) II:1; our children will intuitively realize the Unmanifest and learn of the dualities of manifestation, sexuality and individual's spiritual free will II:2, they will experience the activities of men and women II:3, and their personal experience of sexual love II:4; children will learn of Compassion (Hinayana, self-reflection enabling personal re-positioning) III:1, and graduate onto acceptance of the participations in the Joys & sufferings of this life (Vajrayana, enlightenments of imperfect possible Compassionate choices) III:2, not only will parent's lives be judged (by themselves and others) but their parenting will be judged (by their children and others) III:3, we will carry into the future (tick-tock) the Joys and sufferings of this Life as have our parents III:4; enjoying the Paradises that this Life offers us IV:1.

"HCE day" similar to Bloomsday (roughly 24 hrs): Chronologically FW starts with courtroom memories (travail, book I:3) of HCE arrested in front of his gated refuge (from MaMaLuJo) unable to enter, unlike *Bloom* HCE does not enter through the back door (*Ulysses ch Penelope*), instead HCE is arrested in hours before dawn. [newly incorporated dream: HCE's samsara/awakens in jail (book I:1) after his dream remembrances/anamnesis of NC/HCE arrival/attending *Finnegan's* wake at the 'House of call', to marry *Ana*/ALP, and assume the tavern keeper's role (consciousness space) made available by *Finnegan's* passing years ago.] Followed by (book I:4) HCE's psychological musings of past travails/guils (living death, underworld/Hell excursion *Ulysses ch Hades*) while incarcerated in early hours of morning, visited by ALP in jail before HCE's courtroom trial/defense and release/liberation. HCE walks home (accusation *T/R/S, book I:2) through *Phoenix Park* accosted for the time of day (12 noon) which threatens (real/unreal choices, *Ulysses ch Nausicaa*) his innocent vico/"well-being". Joyce rewrites 3 chapters of *Ulysses* to incorporate Vico's road/revelation of restart/recirculation into FW: When He is denied Her front door, He is in Hell (on earth), when released (from Hell) His odyssey to Her begins again (with His ever-present accompanying internal travails) for She always knows when He is worthy of Her acceptance (their Paradise).

HCE at his tavern/ship, he and his patrons retelling recollections/anamnesis, books I:2-4; ALP's and their family's history: truthful letters/stories & his history and marriage (*Norweegee's capstan* and the *Tailor's Daughter*, HCE/ALP), public fabricated stories, books I:5-8 & II:3; while the children (*Shaun, Shem and Issy*) are in and out of the family tavern/home/ship all day taking their lessons, book II:2; and playing about with their friends (Shem's closing dream/mannagde-received), book II:1; HCE, as proprietor, defends himself with a self-deprecating apologia before his intoxicated collapse late night, book II:3. HCE dreams on his tavern floor, book II:4; then dreams in his bed, books III:1-3; next their "sexual meditation / mortal Bodhisattvas commitments to Joys & sufferings" interrupted before intercourse with his wife ALP, book III:4. HCE & ALP's lovemaking dissolution dream, book IV, to awaken to a new day: Joycean Nirvana is attained by ALP & HCE awaiting Joyce's God "thunderclap"/manifestation at the beginning of FW's book I:1.

Joycean Nirvana lies on the surface of FW's text (mandala, a meditation/understanding available to all) excavating below the surface of the text reveals the arguments that support the evolving Nirvana (present granular mindfulness), refutes all institutional/religious dogma (children's marginalia righting/reversing benighted/misconceived Mosaic lessons) and authoritarian oppression (*Wellington museum's*: militarism expressed as instrument of people or suppression by rulers), and excludes dharma's afterlife/underworld '*Bet you fippence, anythesious, there's no puggatory, are yous game?* [consequently, Compassionate not recidivist choices]'. Joyce reveals His Dzogchen "Father Tantras" or "Maha Yoga" (book I:1-4) and His Dzogchen "Mother Tantras" or "Anu Yoga" (book I:5-8). Shem is identified as receptive to "Ati Yoga" or His Non-Dual Tantras (*Tiberiast Duplex*, book I:6; "transcending fear/gain of future & greed/loss for past"); the answer to the riddle(s) the *Tiberiast Duplex* is Shem (Joyce, the spiritually Enlightened One). The Children learn in "book II" His Dzogchen Semde (Mind/Time series) self-knowledge (awareness, rigpa) and His Dzogchen Longde (Space series) evolution-knowledge (primordial wisdom, rigpa). HCE dreams (intends) in "book II:4-III" to impart His Dzogchen Mannagde (Secret Instruction series) Self-Liberation-knowledge (Sophology & Altruism) to his Children.

What does it all Mean: Joyce's gift to Mankind is that Life/consciousness recirculates. Unlike Joyce's *Ulysses* (based on Homer's 'Odyssey') life does not end with woman (in *Molly's* bed): night passes, the morning arises, and all dissolves to recirculate and restart again: some actors leave the stage and are replaced/(re)incarnated by a "younger version of their former self". Joyce changes *Ulysses'* framework to Vico's road of recirculation (of consciousness) in FW: *Finnegan* (re)incarnates to HCE, as *Shaun* (most like HCE) will largely be a (re)incarnation of HCE, *Shem* (most like ALP) will (re)incarnate some of HCE but also some of ALP, while *Issy* will largely be a (re)incarnation of ALP; however, *Issy* will choose a man much like HCE (who is (re)incarnated through his daughter) as *Shaun* will choose a woman much like ALP, while *Shem* may become the next Joyce. HCE's evolving karma momentum/inertia ("whirling dervish"/ecstasy, enlightening like an evolving manifest Bodhisattva) cycling daily (*T/R/S - C/d/eE) through manifest travails (unlike

Bloom's terminus, Ulysses ch Penelope) to guide his family to revelations of Joys (Nirvana) and mitigations of sufferings (Samsara) while ALP's enlightenments/karma evolves similarly through daily circulations (*M/T - o/o) from drudge travails to Divine inspirations (unlike *Molly's terminus* from whore to Goddess).

FW is aural (oral) history like Homer's *Odyssey* and Celtic folktales: when one pronounces (phonology) FW's words (aloud) there are more languages than just English. Joyce's challenging word "spellings & creations" forces his chosen "meanings & pronunciations" to align with his musical sensibilities. When one reads (morphology) FW's words most of the words are "portmanteaus/neologisms" which gives each of FW's poly-syncretic words many meanings (universal impermanence, Heisenberg "uncertainty/obscurity", duality), each FW syncretic sentence dozens of possible messages, each FW syncretic paragraph hundreds of possible readings: Joyce's rendering of a more expansive English language and multiplying universal book with coalescing syncretic themes/stories, that invites/responds/opens to each reader's inquiries. Joyce schooled in Christian Jesuit metaphysics (pushed down into the "mindfulness" of human consciousness) breathes in the "spirit" of expansive Celtic (Irish) democratic community tavern life where man's stories of life are told. Tavern life teaches the evolution of Joyce's ten "thunderclaps" (one hundred lettered words) pushing man's (technologic) evolution forward from cave man's tales to modern TV media tales, Indra's thunder upheavals: 1@3 **Manifestation awakened (Rigpa / Emergent self-consciousness, presaging first technologies: cloth, wheel, etc.),** 2@23 Women's social/stratifying clothing (civilization's divisions), 3@44 Effeminate clerical social control (Buddha, Lao-Tze, Christ, Toltec seers: America's shamans, etc.), 4@90 Feudal clerical/mutaween/dharmapalas degradation (cities/urban plight - reactive/enraged mobs), 5@113 Writings disseminated (Gutenberg's press), 6@257 Renaissance (shut the door - blooming informed culture), 7@314 Radio (instantaneous information), 8@332 Film (disseminated culture), 9@414 Reciprocating engine (democratized global travel), 10@424 TV (instantaneous global media culture), *11, etc...) placeholders, future upheavals (AI ? biological paradigms challenged?, etc...). Inside the tavern man learns of the purely human (animal) fall, taken down by another human(s) - like animal taken down on the African savanna. A granular reading of FW can render FW as an updated John Milton's 'Paradise Lost' (regurgitated knowledge from the tree, to affirm man's "recidivism: damnation, destruction, extinction"); however, Charles Darwin's 'The Origin of Species' was published in 1859 and Joyce in FW book II clearly walks *Shaun, Shem and Issy* through their earthly evolutionary lifetime travails (survival vitality): our mortality is a consequence of Life's evolution. Every page of FW speaks to man's (unconscious biological survival, conscious "racing competitive" social, contemplative aspirational personal) evolutions and to Life/consciousness recirculating (West meets Dzogchen East a "meeting of metaphysical minds") that binds humanity together into our future. Dzogchen (beyond all dualistic polarities) the heart of human consciousness: Joyce's underlying/subcutaneous arguments refute the Western curse of "metaphysical mythological damnation", the curse does not exist in the Eastern mind. Like "counting the number of angels on the head of a pin" (Aquinas AD 1270) Joyce provides a granular/expansive reading of FW as a defense against all "Mosaic angst" for our conscious and unconscious Western travails. HCE's angst (that he transcends) is caused by his community that imposes a Western curse (damnation) upon him that man is not guilty of...to experience Joycean Nirvana/transcendence, a defense against this man-made guilt is required, for as Zoroaster revealed Cosmogonic dualism: evil is mixed with good in man's everyday manifest universal travails (even the Dalai Lama must defend Nirvana and "manifest Compassion" rigorously from the most populous authoritarian state in human history).

Joyce's FW celebrates the Joys of Christian/Buddhist diversity of humanity (expansive human consciousness: Gnostic Norwegian Captain/HCE, Shem, Archdruid), Brahma (Finnegan, HCE, Shaun), Divine Women (ALP, Iseult, Issy/Nuvoletta), his family - and the Manifest sufferings of the inescapable evil attacks (recipient's-perspective) of Shiva (*Buckley*), the debilitating harmful sterile intrusive authoritarian institutionalizing damnations (MaMaLuJo's manufactured recidivism) by Augustine/*St. Patrick* (dharmapala), MaMaLuJo's manufactured clerical corruptions identified by Luther et al. (since AD 367), and the burdens of "survival of the fittest" anxiety (modern commerce) met with a Dzogchen Buddhist stance. The innocent infant (Krishna/HCE, "all infants are blessings") who evolves/becomes the Norwegian Captain (Krishna, HCE) who is occasionally defensively lethal (defender's-perspective, **Buckley**/Shiva/"religious reformer", HCE), who is concretized

(Brahma/portly HCE, wholesome middle-class/bourgeois civic-minded *Porters*, HCE & ALP) by community family life (dharma/MaMaLuJo, *ainsoph/verjuice*: "sour grapes") - through spirits/drink HCE accesses his spirituality/dreams and through spiritual (cutting through) love-making with ALP (direct approach) they access their Krishnas (Radha & Krishna), unification with the Unmanifest. Joyce was a Prophet who consumed Man's conscious and spiritual "thoughts and dreams, history and gossip, efforts and failings" - to reveal the Joys (Nirvana) and sufferings (Samsara) of Mankind.

Hermes Trismegistus reveals in the 'Corpus Hermeticum' the Unmanifest to his son Tat; however, Maha-Visnu's unlimited universes (sometimes manifest and sometimes Unmanifest) predates Western revelations by centuries. Unmanifest "spiritual" God (Visnu) is "Omniscient Compassionate Eternal". Manifest universes consist of an evolving Equilibrium (Visnu), Creations (more Brahma) and Destructions (less Shiva) - Shiva is a temporal manifestation of "Visnu / Brahma oppositions" whose destructions are manifest and cannot interact with the Unmanifest/Visnu. Zoroaster revealed Cosmogonic dualism where inescapable manifest "evil" (Shiva) is mixed with good (Visnu and Brahma). The 39th Festal Letter AD 367 expunged (discarded to the *midden heap*) Unmanifest spirituality from Christ's message (Nag Hammadi manuscripts: spiritual revelations beyond the orthodox cannon). Doctrines of Augustine (dharmapala): dogmas of original sin, infant damnation and predestination were brought to Ireland by St Patrick (Conquistadors/evangelizers/dharmapalas quash [Latin] America's Toltec seers/shamans), consequently extinguishing Unmanifest spirituality, sentient's place in the river/fabric of the temporal universe (preexistence and reincarnation of consciousness). All Manifest gods are deities/idols (man's creations/symbols): only the Unmanifest (untouched by man) is affirmative by definition (our universe's Compassionate reality: its matter, its laws & sentient consciousness manifest). Manifest local ephemeral "a posteriori" astronomic (dispassionate violent) physics vs Unmanifest universal eternal inflating quantum (*M/T & T/R/S - o/o & C/d/eE, spiritual free will) physics. Evolving Brahma manifestations (creations) not imbued by the eternal Unmanifest are met with opposing force (destructions). Joyce returns Mankind to the evolving karmic path to the Unmanifest.

* Maya/Thaya (M/T), Tamas/Rajas/Sattvas (T/R/S), observed/observer (o/o), Creations/destructions/evolving Equilibrium (C/d/eE)

Mosaic codification (not revelation) between true believers (is/good) and heretics (is not/evil), "knowledge & falsehood proclaimed [saint/sage, Brahmin/Buddha, Shia/Sunni]" calculated arrogance/discrimination by primitive/archaic/animal men elevating/designating a regional/ethnic tribal male (His dominance over Her) to be the demiurgic/deity Creator has tyrannized/subordinated Her sociologically & aspirationally. Augustine's manufactured dharmapala MaMaLuJo of mortal sexual/psychological damnation/shortcomings guilts created our Western existential angst institutionalizing Western recidivists and local/ethnic dharmapalas, while unrestrained Mosaic clerics preach corrupt local dharma and transmit/create evil for money/power. Joyce's HCE finds solace/peace through spirits/drink to access Christ's/Buddha's message (his spirituality/dreams), repairs failures of trust in his marriage with ALP, is cognizant of perceived bequeathed "sins of the father & mother" with his children, while relegating his manifest failings/shortcomings to self-reflection/meditation.

Joyce's FW message: Christian/Buddhist "Omniscient Compassion" (Christ/Krishna) is eternally joyful and recirculating. Affirmative family (HCE/Brahma, ALP/Divine woman & children) existentiality: life's biological evolution (sex), modern survival (money), constraining community (dharma, social evolution) are constantly assaulted by inescapable (recidivists and local dharmapalas, "know not what they do" / kleshas/Avidya) "aggressive insidious vile" corrupt soul(less/sucking) heinous/duplicitous ossified demonic antipathetic attacks. Joycean Nirvana is attained via the Christian/Buddhist affirmative Middle-way, "beyond polar opposites" the evolving manifest path of "informed spiritual bliss / karmic wisdom journey" (not: local "dharma/barren" judgment, "temporal ends justifies reactive means": repeating defeatist lose-lose vortex) our individual/personally informed life of a Christ/Buddha. Joyce's FW is a universal/perennial Letter of coalescing syncretic themes/stories "the thoughts we live by, define us, ultimately our undoing" revealing Joycean Nirvana: A celebration of **Radha's/ALP's & Krishna's/HCE's joyful love dance** of clear wisdom/enlightenment. An aspirational dream/meditation on our reality/consciousness Truths. An existential/sexual journey/quest liberating/inspiring our

understanding of our universe's Eternal Tree of sentient life (time/consciousness-compassion) and Immutable stone (matter-space/law). A karmic journey of personal temporal manifest consciousness within our dharma/community, transcending dualities of manifest-violence (our self-interested battles real & unreal: loves & wars) to shared (Yab-Yum) non-dual enlightenment (Sophology & Altruism). Our Moksha (unification with the Unmanifest).

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 back to an evolving manifest world to manifest vital affirmative "compassionate imbued/innovative" revelations/manifestations (HCE's/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* (enlightenments manifest), read book II:4 through book II:3, spiritual (introversion) informing manifest (extroversion). Implications: religious leaders must vacate the manifest "business of temporal local dharma coercions / recidivists and dharmapalas" instead revealing the "Omniscient Compassionate Eternal Unmanifest". Dharma is best left to our "informed Democratic public wisdom" (ascendant America's separation of an individual's Spiritual and evolving social Dharma): our civic/institutions laws/rules, courts and media; institutions/manifestations are inherently unstable fragile towers of babel. Rejuvenation/Paradise/Moksha is found/experienced in absolute love/union with enlightened partner/other: shared non-duality. Spiritually-imbued entrepreneurial/individual "**self-expression/pursuits**" (HCE's establishment / ALP's family) is one's most vitalizing/affirming life-path to "compassionate wisdom/enlightenment".

Not only may astronomic multiverses (Erwin Schrodinger) exist, but each individual exists within their own individual/personal multiverse (their own chosen/created dharma and karmic path) interacting with all other sentient conscious life (**individual/personal multiverses**) our evolving Tree/mandala of sentient/manifest life. Joyce identifies two archetypal/paradigmatic/classical sexual karmic paths (*C/d/eE & o/o): each individually and together/uniting lead to evolving Nirvana (each path contains its obverse): "*C/d/eE" is the travail of **manifestation** "building/collapse": '*bababadalgharaghtakamminarronnkonnbronntonnerronntuonnthunntrovarrhounawnskawntoohohoordenenthurnuk*', ALP builds her life/family. While "*observed/observer" is one's **rigpa** "evolving self-discovery": '*Or is it me is? I'm getting mixed...Thinking always if I go all goes...I can see meself among them, allaniuvia pulchrabelled...Loonely in me loneness...I am passing out...I'll slip away before they're up. They'll never see. Nor know. Nor miss me...Lff!...First. We pass through grass behush the bush to. Whish!...Lps*', HCE's rigpa comes from interacting/evolving with his customers.

Joyce unites the Western path of "one's manifest life" enlightened by the spiritual Christian second/virgin/(re)birth with the Eastern path of "one's spiritual life" enlightened by the second Buddhist revelation of a Bodhisattva. In the Christian **West** one evolves through manifest travails "*C/d/eE" to ascetic spirituality. In the Dzogchen **East** one evolves from spiritual rigpa *o/o to the manifest participations in the Joys and sufferings of a Bodhisattva's life. Joyce designates the Christian revelation to his male protagonist and designates the Buddhist revelation to his female protagonist. However, Joyce provides a **NEW** shared/sexual interactive path/road/vico for couples to honor their partner/other and a parent's ability to

share these understandings/paths with their children. Each day/night partners sexually/share their enlightenments (**women honor their men's vico *T/R/S, while men honor their women's vico *o/o**) to awaken to a new morning in an evolving democratic manifest/loves/wars world informed by our "Omniscient Compassionate Eternal" Unmanifest. A "bodhisattva/western ascetic" moving from meditations on the Unmanifest, back to our manifest world, must participate in the dualities of love/attachments and war/engagements along a chosen karmic path: men/*T/R/S can turn to their spouse for **evolving direction** in a manifest world and women/*o/o can turn to their spouse for **evolving fairness**.

Joyce adheres to the belief that God is spiritual unmanifest **Omniscient Compassionate and Eternal**. Temporal sentient life is not damned but mortal as a consequence of Life's evolutions (unconscious biological survival, conscious "racing competitive" social, contemplative aspirational personal) through time. Our enlightened existential angst as mortal sentient beings living in a manifest reality of dualities (of loves/attachments and wars/engagements, *C/d/eE) with the capacity of **self-reflection** (*observed/observer) gives us the freedom to choose or create our **personal dharma** (HCE's tavern, community and partner) and our **individual independent karmic path** (tale of a tub) within our universe's Tree of Life while subject to the Stone of our universe's Laws. Joyce affirmatively honor's sexual relationships and procreation as an expression of love (Transcendence & Immanence) via Sophology and Altruism and existential duty. Our existential balance (for ourselves and our chosen partners) of: material/manifest pursuits (possible riches) and spiritual/unmanifest pursuits (possible Nirvanas) can follow either extreme; though **Joyce prefers the sexually balanced/oscillating HCE/Antonius** (who evolves through *Tamas/Rajas interactions) **and ALP/*observed/observer** (evolving self-knowledge).

Joyce like all seers/artists/creators/prophets built FW "letter by letter", as a painter lays down "layer upon layer of paint" building a work/mandala with a overarching palette of syncretic metaphors. As a reader, one must recognize what one is looking at and what the West-East allegorical work/mandala reveals, because even the creator relinquishes control of their creation as a mother relinquishes a child; Joyce's personality most closely aligned with Shem's, though he unquestionably aspired to the evolving/enlightened **sexual unity of his protagonists HCE/Buckley/Antonius & ALP/*o/o**. FW is an archaeological site, Joyce came back to each page hundreds or thousands of times over two decades: looking down upon a page is looking through dozens or hundreds of layers of strata, or like looking to see the center of an onion through its dozens of layers. How can one read such a complex work with its metaphors covering the expanse of historical time, human languages and marks/sounds? Two methods are common: 1) forensically dissecting each word, phrase, sentence, paragraph, passage, etc., or 2) one can reread a passage, chapter, or the book many times each time uncovering new personal insights/revelations; I am sure Joyce intended both. Like a fabric (or a mirror) FW has thousands of threads/reflections, some treads/thoughts last just one word or one phrase; however, there is a thread/thought that runs through each chapter, and there is one thread that runs through the entire book.

Footnote: Joyce's Christian/Buddhist revelation does not escape mankind's inescapable "evils"/kleshas/*curse (failed/hatreds, "love"/attachments) and "destructions"/*curse (failed/defeats, "war"/engagements), the *curse is when duality goes against a man (e.g. he has lost His key to Her front door, or lost a battle): 1) *Kerrse*, *recidivist *cad* attack, 2) *Perse (O'Reilly)*, women's *scorn drives HCE/men to "excessive drink"/ruin, 3) HCE's *Festy King*/Shaun-aspect tempts him to excessive drink: *stealing/fighting/sexual infidelities", HCE's *Wet Pinter*/Shem-aspect a "timeless state of being" transcends Justice to Mercy: drink "quiets him to dream/yoga" (transcendence to bodhisattva, spiritual/second-birth), 4) Children's social/courtship play of good & evil (pairing, love, fruition), Shaun in accord and Shem in conflict with local Dharma, *curse afflicts Shem (his jeremiads against local dharma evolve to meditation/yoga), 5) Children's marginalia: Augustine's Mosaic *curse, Shem's sexual revelations *attacked (Transcendence and Immanence) while Issy self-reflects/rigpa, 6) *'House of call'*: mortality, death, marriage, fruition, wake, dharma; Ana's beau *Kersse, destroyed by HCE's competitive social evolution: *Kersse regresses to a recidivist, 7) *Suitor/Norweeger's capstan's*/HCE throws off the *curse of *Persse* accepting ALP's dharma (manifest: courtship, marriage, fruition, children) and seeks public judgment for

his life lived, 8) **'how Buckley** (Mannerheim's conditional/conscientious existential vital/responsibility/imperative: *'realising on fundamental liberal principles the supreme importance, nexally and noxally, of physical life...and unwishful as he felt of being hurled into eternity right then...quick on the draw...prodooed from his gunpocket his Jurgensen's shrapnel [HCE's/Buckley's/angelic-Rajas' lethally defensive Krag-Jørgensen] waterbury [resetting, tock-tick], ours [Kerrse's / Russian's] by communionism, his by usucapture [divine right]...I have won straight...before the Great Taskmaster's [Unmanifest]...and commutative justice')* **shot the Russian General** [demonic-Tamas]', whose offenses against women and humanity brought about his demise (C/d/eE), C.G. Mannerheim (defensively lethal White Guard / George Lucas' hero Lightsaber wielding Grand Master Jedi, Taimitsu Tendai Zen/Bushido samurai) gifted Thubten Gyatso (historical bodhisattva / dharma teacher) his Browning revolver (Pusading Temple, Wutai Shan 6/26/1908, vigilance/defense from impending existential threat) whose unheeded prophesy (Thubten Gyatso's 1932 "last Testament" warning of impending barbaric/soulless Red communists) was manifestly catastrophic and globally teaching Tenzin Gyatso (evolving between institutionalized traditional Nalanda/Vajrayana "dharma [manifest compassion] teacher" and personal/aspirational "mortal bodhicitta / Middle-way" Bhikkhu) reciprocated Mannerheim's gift (9/30/1988, Helsinki) with Dzogchen teaching at Kalevala/Christian Blavatsky/Rosicrucian Temple: existential enemies/threats to sentient's conscientious/mindful spirituality are "individual deceitful recidivists" communistic/cult tendencies/fall to oppressive fascist/paganistic (*Kerrse's) Idolatry and figurehead/baalim inbred/tribal nepotistic/militaristic aspirations/rise to suppressive "dharmapala regimes" (*Russian General's) Authoritarianism, 9) Evolving spiritual defeating evil manifest *idol/deity, Shiva's trident killing/destroying the irredeemable manifest corruption to restart an new aeon, 10) HCE's *customers turn (Judgement assaulting Mercy) on his Christian charity: the manifest knows not what he does, 11) Shaun's Hinayana *apostasy (not participating in the Joys & sufferings), and 12) *Shiva's eternal trident restarting (**Manifestation**, Samsara) the world again. Only life's evolutions (unconscious biological survival, conscious "racing competitive" social, contemplative aspirational personal) within a chosen/created dharma provides karmic paths into our **evolving individual/collective temporal manifest future**.

Confusingly, dharmapalas/gargoyles (Augustine's MaMaLuJo) were historically created/written as gatekeepers/barriers against "those who don't believe" to protect "those who do believe in the Omniscient Compassionate Eternal Unmanifest" from the attacks of "those who don't believe". An "unholy" demiurgic dharmapala (MaMaLuJo) or frightful gargoyle guards the entrance of a Holy place, to be identified/recognized and understood by "those who don't believe / idol & deity worshippers" from entering, they are stupefied in their ignorant hatred - a believer in the **Omniscient Compassionate Eternal Unmanifest** pays the dharmapala or gargoyle no mind/recognition and enters a space of spiritual love. Do NOT identify/worship a demiurgic dharmapala or gargoyle (idols/deities), but identify recognize and celebrate the "Omniscient Compassionate Eternal Unmanifest [Maha-Visnu/Visnu, transcendent ethereal unmanifest Para Brahman]" that resides in all "life/conscious beings". Each individual's (*C/d/eE and/or o/o) vico is different and bodhisattvas line our karmic paths.

Joyce teaches "Christian/Buddhist Compassion" in FW as he recognized that mankind's evolution had arrived at two approaches to our mortality: individuals can understand their temporal lives, the lives of their familial/local communities and the lives of their nations as aspiring to Saints or Sages. Aspiring to the lives of Saints (Joyce's *Ondt/pain & Mookse*) one chooses to believe that the "ends justifies the means", a recidivist's existence of excessive suffering and needless destruction "to replace an imperfect today for an imperfect tomorrow" (pursuing "false gods", Idolatry) by both individuals & communities/nations. While those who aspire to a Sage's perspective (Joyce's *Gracehoper & Gripes*, a bodhisattva) understand our manifest lives' evolving mortality as possibly our only individual conscious existence "unsure" of personal differentiated metempsychosis; consciously moving beyond our temporal ascetic self-discoveries to compassion - not the nihilistic solipsisms of Sramanas, Hinayana arhats and antisexual Christian renouncers (miserotic Priests, Shakers, Ephrata cult,...) all denouncers of mortality (reclusive/eremitic "beggar thy neighbor" ascetic monks & nuns) who pursue a lifelong death to the Joys & sufferings of our lives. **Joycean 'Mere Christianity' / Buddhist Middle-way vico** is the affirmative sexual participations in the Joys & sufferings of our temporal mortal attachments & engagements, bodhisattvas aspiring to our best evolutionary Compassionate choices understanding that we are all imperfect/hurtful and impermanent/changing.

FINNEGANS WAKE is Joyce's evolving aspirational "family/bodhisattvas all" who all understand that the intention behind all existence is Compassion. Our eternal compassionate Spiritual (Unmanifest) & interpreted sexual cosmic Dharma (Stone of Law) by evolving impermanent conscientious Lovers (Tree of Life), our Joys and sufferings (daily anamnesis, reinterpreted cyclic samsara) Middle-way/Christian vico, 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 offensive or defensive (in your choice/dualities of moves) but playing the "enlightened/*Sattvas* offensive or defensive move", 3) not suffering Alice's angst/*observed/observer* of Hatta/Haigha: Mad Hatter, March Hare and Dormouse but participating/vico 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, 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* & subordinated/accused *Russian General*]', your Compassionate (not recidivist) spiritual **Joycean 'Mere Christianity' / Buddhist Middle-way vico.**

JCB