Nursery Rhymes & Vedanta

(Present at Rani Birla College for women, Calcutta, middle of 2016.)

Resource Person: Invited by Dr. Ajit Dasgupta.

Existing ideas:
- Nursery rhymes are coded heirlooms/artsfacts (Fairy Tales)
- Against child abuse (R. Riding Hood)
- Sexual mores (Jack & Jill.)
- Gender roles
- Political ideas:
  - Humpty Dumpty ➔ Sat & Elizabeth
  - Walshingham (All the King's horses could not hef her)

My contentions:
- Vedanta, though can be of many types, for the sake of English Majors, I took this format:

Main
- Scripts/Canons of
- Hinduism
- The Great Trio/Trivium of
- Early Modern sense

Vedas

- Rituals

Gyankanda (Knowledge)

Direct or "oceanic" knowledge experience of the luminous

Karmakanda (Gradual Preparation to make)

Prasarthana Trayag

Major Brahmasutras

Of the many more

Bhagavad Gita

Trapped in "Samsara" due to wrong darsana

Shankara speaks of imperfect sublation

Upanishads (of the many more V.)
nursery rhymes are also coded to carry Vedanta themes since Vedanta (not pantheon of Hindu's only; Syllogism; Christian Truths (equated in Patañjali to Natural Justice) are truths for all 'like Jesus' golden rule. That is poetry/art which can sustain critical pressure. No wrong in analysing Lord Buddha through Freud then what prevents us from analysing rhymes through Vedanta?

To sum up: Vedanta as propagated by Sri Shankara/charya says that the world is created as it were through our imperfection/seduction. (Very different from Sri Ramanyat charya etc.)

Now for illustration: Wendy Doniger mentions a spider web. Doniger is an excellent piecemeal archivist. We are according to Vedanta, creating our own webs: Vishnu Sahasranama; janna sansara bandhanam – vicious web of birth and rebirth.

"Little Miss Muff." – reference to the spider.

The image of the spider recurs in Vedanta vide Doniger. It is the jivatman who weaves due to wrong darsana? These webs? (Quoted lines etc.)

"Jack & Jill" – human attachments. According to the shastras, only and only through renunciation/penance can one be saved (not in the semitic/J.C. Senanyara sense of the term). Brihadaranyaka Upanishad speaks of the ultimate king the reason of mutual attraction but the goes on to prove that unless I even a single part and give up the world, no chance of direct experience of Brahman the black sheep is traditionally glossed as a poem about offering/marginalisation. Head mentality etc. but the consumption and production of work is also a great way to be entangled in sanskara – vide Kancha Kamini bandhan.

Twinkle, twinkle little stars – stars (realized angels points of mukti, always beyond us).

Vedanta – German Idealists – British writers, etc. examples: Coleridge...