

## **The Cultural Values of Figure of Speech in the text** ***Brahma Satisfies Lord Siva***

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A discussion of figure of speech types and their meanings about Balinese cultural values (*tri hita karana* (three causes of happiness) conveyed in the text *Brahma Satisfies Lord Siva* is presented in this paper. In addition to it, the Balinese cultural values, namely *tri hita karana* by the figure of speech is presented as well. It will be useful not only for those who are engaged in text but also for puppeteers who love to use figure of speech in their performances. The data about the figure of speech is collected through library research and analyzed based on semantic theory and also on cultural elements since cultural elements are needed to reveal the cultural values of the text. In this study, the cultural elements are limited into 3 such as the custom and tradition, religion, and language. Theoretically, this paper will provide an insight of a religious text, specifically in relation with the cultural value contained in it. Practically, this paper can contribute to the world of education so that it will help people to grow their understanding of religious text and Balinese cultural values.

*Keywords: Cultural values, insight of religious text, figure of speech*

### **INTRODUCTION**

This article is a study of figurative language that conveys connotation related to Balinese cultural values in the text *Brahma Satisfies Lord Siva*, chapter 6 of the religious text entitled *Srimad Bhagavatam* in canto 4. Figurative language is commonly employed as a tool to construct connotations (Dobrovolskij and Piirainen, 2005). The term “cultural value” is described as general beliefs or perceptions of people towards the cultures of a certain society. Understanding the culture is really significant in learning any languages.

Understanding both culture and language properly leads to the understanding of the message and values which occurred in any kind of utterances. McKay (2008) describes that the relation between culture and language is very sturdy. In other words, language itself cannot be separated from its culture. Hence, learning language should respect beyond the cultural values (Englebert, 2004). Language cannot be separated from its culture. Moreover, as a result of language becomes symbol of cultural identity, language symbolizes people’s cultural reality.

The two traditions and custom are the composed and unwritten standards of society. Brown (2001) expressed they can allude to a culture’s laws, yet in addition its good and moral desires. It could be in type of unique learning, family’s custom nourishment or dietary pattern, and extraordinary remedy for normal ailment. Traditions and custom additionally may be related with state of mind. It

implies that the outside showcases of hidden convictions that individuals use to motion to other individuals of their participation. By demonstrating a state of mind, individuals demonstrate the social imagery to show their risk. These sorts of state of mind identified with signal, standard and qualities.

In addition to tradition and custom, religion as Brown (2001) expressed, is joins individuals under a typical conviction framework and qualities. Religion is the most critical part of numerous individuals’ lives and is a noteworthy holding factor inside networks. Religion answers essential inquiries regarding the significance of life, underpins values that gatherings of individuals feel are critical. Usually as a wellspring of contention between societies. Religion identified with a conviction which things a general public acknowledges to be valid. It is the means by which a general public manages the obscure and how they decide appropriate conduct (the tenets of good and bad). In the terms of religion, there are at any rate a few phrasings to manage, to be specific cosmology, religious philosophy, tenet, animism monotheism, and polytheism. Cosmology is the examination and clarification of the universe. Philosophy is an arrangement of religious conviction. Precept is about thoughts educated as truth. Monotheism is faith in one god only. Polytheism is the logical inconsistency from monotheism, confidence in numerous divine beings. In any case, inside the distinction of religions and conviction, each individual puts stock in the three procedures of life, to be specific: getting birth, lives, and passing.

Besides tradition and custom and also religion, Brown (2001) explains about language which is the improvement of a written and spoken set of characters that can be joined in various approaches to speak with each other. It can act to join individuals of a similar culture; however can likewise recognize individuals of various sub-bunches inside a typical culture. Communication is fundamental to the carrier of culture, and then we can perceive how to have a similar dialect is essential in social things. Language is a wellspring of correspondence and to spread message starting with one individual then onto the next. It contrasts from culture to culture and is disseminated starting with one age then onto the next. Language resembles a carrier through which individuals can do complex social exercises. It is the establishment of a culture and a ticket to the passageway of social life.

Learning languages also related to the use of style in delivering the messages. The use of style in language can be simply defined as the figurative expressions. The use of figurative expressions can lead to the cultural values implied, implicitly. Figurative expressions is usually used in various literary works. In addition to the use in literary works, they are also used in daily conversation. For example, when a woman is treated nicely by a man, the woman will say “you are my hero”, which means that the man has got similar characteristics like those of a hero.

To give a clear explanation about figurative expression, Keraf, (2010) has explained that figurative expression is a way of showing mind through a special language that shows the characteristics of the writer. Figurative expression is a rhetorical device using words in distinctive ways that achieve special effect (Mc Arthur, 1992). In this paper, the data used is a religious text or the Vedic scripture. The cultural values of the figurative expressions used in the story is easily found because in the religious text, the story of God is told. By the meaning and the use of figurative expressions in this religious text, the cultural values can be found as well.

There are two main topics discussed in this paper, that is to say, the types of figures of speech in *Brahma Satisfies Lord Siva* and how those common Balinese cultural values are conveyed by the figures of speech in *Brahma Satisfies Lord Siva*.

## METHOD

The data source of this paper was taken from the English religious text Śrīmad-Bhāgavatam canto 4 chapter 6 entitled *Brahma Satisfies Lord Siva*. This text was chosen because it contains some figurative expressions which convey the meaning and the cultural values of the text. The data was collected through library research. The method used to collect the data was observation and documentation which

was done by close reading and note taking technique. In analyzing the collected data, a descriptive-qualitative method was used to give a descriptive description about text.

The collected data were analyzed based on the theories proposed by Larson (1998), Keraf (2007) and Brown (2001). The first discussion of this paper which is about the types of figurative expressions was analyzed using the theory proposed by Larson (1998) and also combined with the theory proposed by Keraf (2007). The second discussion about the cultural values expressed by the figurative expressions was analyzed by the theory proposed by Brown (2001) about the cultural elements.

## RESULT AND DISCUSSION

Before presenting the result, an insight about the story of the text becomes essential. It can be obtained from the synopsis below.

After Sati, the consort of Lord Siva quits her body, Lord Siva destroys the sacrifices made by Daksa. All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had taken place.

Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva. It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again.

After Lord Brahmā advised the demigods to go to Lord Śiva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahmā also asserted that none of the conditioned souls, including himself and all the demigods, could know how to satisfy Lord Śiva. But he said, “It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet.”

Lord Śiva is also called Āśutoṣa. *Āśu* means “very soon,” and *toṣa* means “to become satisfied.” The demigods were advised to go to Lord Śiva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahmā knew the mind of Lord Śiva very well, and he was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation (Prabhupada, 1987:188).

The results presented in this section address the first topic of this research, namely about the types of figures of speech in *Brahma Satisfies Lord Siva* and the second topic, how those common Balinese cultural values conveyed by the figures of speech in *Brahma Satisfies Lord Siva*.

Connotation is a meaning that deviates from the core meaning of lexicon (Partington, 1998 cited Leech, 1974) which is constructed by figurative language (Carroll, 2008). In the religious text, figurative language is commonly employed to connote cultural values to express the intended messages, such as cultural values in a society. Cultural values are social concepts that are judged by groups of people who share common agreements within a particular society (Lamb, Hair and McDaniel, 2010). Similarly, Balinese cultural values are concepts shared and understood among the members in Balinese society.

Figurative expression is a way of showing mind through a special language that shows the characteristics of the writer (Keraf, 2010). There are six types of figurative language applied in the text *Brahma Satisfies Lord Siva*. They are paradox, personification, metonymy, repetition, simile, and antithesis. These six types of figurative language convey connotation related to Balinese cultural values, namely the values contained in the concept of *tri hita karana* (three causes of happiness). The concept of *tri hita karana* is a concept about living in harmony with God, with each other and with nature. This concept will be more beautiful when human being can practice the concept of living in harmony with themselves (Radhanath, 2019).

Six common types of figure of speech that express connotations related to Balinese cultural values were found: paradox, personification, metonymy, repetition, simile, and antithesis. types of figure of speech play different roles in connoting Balinese cultural values. With shared background knowledge between the text and the readers, the figurative expression are employed in the text to help convey Balinese cultural values that the text is meant to share by empowering the intended messages with the device of making indirect and direct comparison between certain entities and intended meanings.

The six types of figure of speech found in the text *Brahma satisfies Lord Siva* are explained as follows.

### 1. Antithesis

Antithesis is a figure of speech in which an opposition or contrast of ideas is expressed by parallelism of words that are the opposites of, or strongly contrasted with, each other, such as "hatred stirs up strife, but love covers all sins" (Keraf, 2010: 123).

There are two sentences contains antithesis figure of speech in the text *Brahma Satisfies Lord Siva*. The explanations are as follows.

a. Lord Brahmā was smiling because he knew that Lord Śiva is not only **easily satisfied but easily irritated** as well. He was afraid that Lord Śiva might be in an angry mood because he had lost his wife and had been insulted by Dakṣa.

The sentence above contains antithesis. The use of this figure of speech is in line with the theme of the text which is about love, sincerity and separation. Since his heart is full of love and sincerity, Lord Siva is easily satisfied. Lord Siva is the son of Lord Brahma, Lord Brahma knows very well about Lord Siva's character. No matter how sad Lord Siva is, his heart is full of love and compassion. When all demigods and brahmanas who were there in Dakṣa's fruitive sacrificial activities came to Kailas for begging his forgiveness, Lord Siva becomes easily satisfied, so they try to satisfy him by falling at his lotus feet.

The above sentence which contains antithesis which conveys Balinese culture values, namely the *tri hita karana* (three causes of happiness): living in harmony with God, living in harmony with each other and with nature. It is said that Lord Śiva is not only **easily satisfied but easily irritated** as well. Lord Siva is easily satisfied because he lives in harmony with God, with each other and with nature. Even though he is easily irritated, he is also easily satisfied because he has good self realization. He can control his senses, especially when Dakṣa curses him until his wife quits her body.

### b. Lord Śiva's lotus feet were worshiped by both the demigods and demons.

The sentence "Lord Śiva's lotus feet were worshiped by both the demigods and demons" contains a figure of speech, that is to say antithesis. The figure of speech brings the meaning which is in connection with the theme of the text, namely about love and sincerity. Lord Siva is known as *loka-māṅgala*, good fortune personified for all conditioned souls.

From the sentence above, it is clear that Lord Siva is respected by both demigods and demons. The cultural values conveyed by this sentence is that Lord Siva has a harmonious live with each other so that he is worshiped by both demigods and demons.

### 2. Paradox

Paradox is a kind of figurative expression which contains the real contradiction with the facts (Keraf, 2010: 136). Following is the sentence which contains paradox found in the text under study.

**Punishment is beneficial** for him because if he is not killed, he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons.



Pic.1: Lord Siva and Sati in Sati Quits Her Body  
(Dewi Yulianti's Personal Documentation, 2021)

### 3. Personification

Personification is the figurative expression which draws an inanimate object as if they have human characteristics (Keraf, 2007: 140).

Following is a paragraph which contains some sentences with personification.

On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. **Cuckoos are always singing, and other birds whisper amongst themselves. There are tall trees with straight branches that appear to call the sweet birds**, and when herds of elephants pass through the hills, it appears that **the Kailāsa Hill moves with them**. When the waterfalls resound, it appears that Kailāsa Hill does also. The forest appears to be a decorated garden, and the small lakes are full of **various kinds of birds who whisper** very sweetly.

The explanation about Kailasa Hill, the abode of Lord Siva is full of sentences that contain personification. The meaning of the figure of speech is in line with the theme, namely about love. The beauty of nature can be maintained properly only by those who have love to the nature. He, Lord Siva is the owner of the residence, Kailasa Hill.

This figure of speech convey the Balinese cultural value, the *tri hita karana*, the three causes of happiness. It shows that Lord Siva with his heart that is full of love, has been living in harmony not only with God and with each other, but also with nature.

### 4. Metonymy

Metonymy The use of words that involve association is called metonymy (Larson, 1998: 121). Following is a sentence which contains metonymy found in the text under study.

O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

The sentence above contains metonymy by saying about "the demigods and the priests whose limbs have been broken". When Lord Siva destroys the sacrifices of Daksa, many demigods and the priest are injured. It is said only the limbs which is the association with the whole body. With his heart which is full of love, Lord Siva recover them by his grace.

The cultural values conveyed by the sentence is that Lord Siva is living in harmony with himself so that he can forgive those who have made him in pain of losing his wife, Sati. This meaning is in line with the theme of the text which is about separation, separation between Sati and Lord Siva. In addition to the concept of *tri hita karana* the cultural value which is about living in harmony with oneself is found in this text. By living in harmony with ourselves, it will be easier to practice living in harmony with God, with each other and with nature.

### 5. Repetition

A figure of speech or language style in the form of repetition is a style that repeats the word, group of words or phrases in order to better assert. According to Keraf (2010: 127), repetition takes the forms of repetition of sounds, syllables, words, or parts of sentences that are considered important to give the pressure in an appropriate context.

Here is an example of repetition found in the text *Brahma Satisfies Lord Siva*.

O destroyer of the **sacrifice**, please take your portion of the **sacrifice** and let the **sacrifice** be completed by your grace.

The sentence above consists a figure of speech, namely repetition. It is used in order to emphasize the word "sacrifice" which is in line with the theme of the text, namely about love, love to God. The cultural value conveyed by the sentence is about living in harmony with God by giving sacrifices.

### 6. Simile

Keraf (2007:138) mentions that Simile is the comparison which is explicitly described. It means that this figurative expression states something is the same as the other. To compare one thing to the other, the words *like* or *as* can be used.

**a. Because his body was smeared with ashes, he looked like an evening cloud.**

b. My dear Lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. **They never become overwhelmed by anger like animals**, who can see nothing without differentiation.



Simile helps create perception and cognition, for instance, in this study of Balinese cultural values, by making direct comparison between an abstract idea and a concrete object known by the sender and the receiver of a message.

The above sentences which contain simile, the Balinese cultural value is revealed in the context of Lord Śiva is living in harmony with the environment including the cemetery so that his body was smeared with ashes, he looked like an evening cloud, living in harmony with each other so he treat all living entities equally and never be overwhelmed by anger like animals. His consciousness is caused by his living in harmony with himself and with God.

As explained previously that the Balinese cultural values discussed in this paper is *Tri Hita Karana*. It is the concept of Balinese cultural value which brings the three **causes of happiness** (*Tri* = three, *Hita* = happiness, *Karana* = causes) in human's life which involving the relations between human and God (*Parahyangan*), human and fellow human beings (*Pawongan*), and human and nature (*Palemahan*) (Wiana, 2004:141).

The six types of figure of speech described above reveal the concept of *Tri Hita Karana*, living in harmony with God, living in harmony with each other and living in harmony with nature. In addition to the concept of *tri Hita Karana*, it is found one concept of living, namely living in harmony with ourselves which is explained as follows. Lord Śiva is full of wisdom and *tapasya*, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless one has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as *adhīśvara*. *Īśvara* means "controller," and *adhīśvara* means particularly "controller of the senses." Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures it is said, *vaiṣṇavānām yathā śambhuḥ*: Lord Śiva is a Vaiṣṇava. Lord Śiva, by his actions within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as *loka-māṅgala*, good fortune personified for all conditioned souls.

## CONCLUSION

There are six types of figurative language applied in the text *Brahma Satisfies Lord Śiva*. They are antithesis, paradox, personification, metonymy, repetition and simile. These

six types of figurative language convey connotation related to Balinese cultural values, namely the values contained in the concept of *tri hita karana* (three causes of happiness). The concept of *tri hita karana* is a concept about living in harmony with God, with each other and with nature. This concept will be more beautiful when human being can practice the concept of living in harmony with themselves (cf. Radhanath, 2019).

The concept of living in harmony with oneself is called self-realization. Self-realization means that we are not this body, we are spirit souls that are part and parcels of God with the goal of life is to serve God. The cultural values which are reveal from the cultural elements of custom and tradition, language and religion, are in line with the theme of the text which is about love, sincerity and separation.

Figurative language is a very powerful tool for expressing cultural values. In brief, the six types of figure of speech appear to be powerful tools in the text *Brahma Satisfies Lord Śiva* to express Balinese cultural values, namely the *tri hita karana*, the three causes of happiness.

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