



THE CULTURAL VALUES OF FIGURATIVE LANGUAGE USED IN THE TEXT "PURANJANA BECOMES A WOMAN IN THE NEXT LIFE"

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Abstract

This paper aims to analyze the figurative language used in the text Puranjana Becomes Woman in The Next Life. In addition, the cultural values conveyed by the figurative language will also be presented. It will be significant for those engaged in the figure of speech and those who love to use figurative language in their performances. This study needs to be researched because it is a religious text with the figurative language of their cultural values. The meanings of the figurative language must be distinct from the text's theme, which is in line with the cultural values of the text. The data about figurative languages are collected through library research and analyzed based on semantic theory and cultural elements since cultural elements are needed to reveal the cultural values of the text. In this study, the cultural elements are limited to custom and tradition. This paper will provide an understanding of a religious text, specifically in relation to cultural value. Besides, this paper can contribute to the education world and help people gain insight into cultural values from a religious text.

Keywords: Cultural values, insight of religious text, figurative language

INTRODUCTION

Some theorists conceptualize culture as defined by shared meanings assigned by culture members to things and persons around them [1]. Culture as a society-level value system, raising questions about its ontology, functionalism and explanatory power, especially with regard to comprehending the change of culture [2]. Yet culture is also in relation with the arts. Notions of *l'art pour l'art*, or "art for art's sake," in the sense that culture is first and foremost about creative expression, are challenged by the deepening intersection of culture with economics and politics. The concepts of culture, value, and identity are as intricate and multifaceted as their relationships are to each other [3].

Cultural values can be defines as the main principles or ideals that an entire community or society is based around. The society goes around these concepts and creates a harmonious, interconnected relationship around these shared values [4].

Figurative language is language using figures of speech (a way of saying one thing and meaning another). There are many types of figurative language such as: metaphor, simile, symbols, hyperbola, irony, etc. But in general, the figurative language is differentiated into four groups, they are: confirmation, comparison, opposition, and allusion. These figurative languages are famous in society, and also in the field of education starting from elementary school up to the higher education [5].



Figurative language can be found in various literary works. Nevertheless, they also used simply in daily life. For example, when someone is mesmerized by someone else's beauty, it tends to use the simile figurative expression such as "you are like an angel". Which means that the one who is being complimented has the same beauty and look as an angel [6]. Besides used in literary works and in daily life conversation, figurative languages are also used in religious texts. In the religious text Srimad Bhagavatam under study, there are some figure of speech used, such as antithesis, metaphor, personification, repetition, sarcasm, etc.

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 [7]. Analysing the religious text has given an insight of cultural value, especially about the language used in the text, that's to say the figure of speech and the custom and tradition. There are five types of figure of speech used in the text under study, namely antithesis, metaphor, personification, repetition, and sarcasm. All of the figure of speech applied in the text are used to describe the custom and tradition of today civilization, which is about the attachment of every living being to this material world.

Based on the above explanation, There are two main topics discussed in this paper, that is to say, the types of figurative language used in *Puranjana Becomes A Woman in The Next Life* and what cultural values are conveyed by figurative language used in *Puranjana Becomes A Woman in The Next Life*.

RESEARCH METHOD

The data source of this paper is taken from a religious text Śrīmad-Bhāgavatam Canto 4 chapter 28 entitled *Puranjana Becomes A Woman in The Next Life*. The significant data which was taken from Śrīmad-Bhāgavatam is the purports which were originally written in English .

The Srimad Bhagavatam, also known as the Bhagavata Purana, is one of the most important Vedic texts of ancient India. Srimad Bhagavatam, or the Bhagavata Purana, is the most important among other Purana because where other texts discuss the topics of Truth and God in indirect, abstract language, the Bhagavata Purana alone contains detailed accounts of the identity and activities of God. Besides, the Bhagavata Purana provides a comprehensive philosophy by which even a person of below-average intelligence can attain the highest state of spiritual enlightenment in bhakti-yoga. The teachings of the Bhagavata Purana are simultaneously accessible, stimulating, satisfying, and beautifully composed in Sanskrit poetic verse. There is truly no other work like the Bhagavata Purana in all of world literature [8],[9].

This text was chosen because it contains some figure of speech . 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 analysing the collected data, a descriptive-qualitative method was used to give an explanation descriptively. The collected data were analyzed based on the theory applied in this paper to answer the discussion.

The types of figurative expressions was analyzed using the theory proposed by Larson [10] and also combined with the theory proposed by Keraf [11] The second discussion about the cultural values expressed by the figurative expressions was analyzed by the theory proposed by Brown [12] about the cultural elements.

DISCUSSION

a) The Cultural Values of the text Puranjana Becomes A Woman in The Next Life

Before presenting the analysis, an insight about the text becomes significant. It can be obtained from the synopsis below.

The text Srimad Bhagavatam Canto 4 chapter 28 entitled Puranjana Becomes A Woman in The Next Life tells about those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life. It is exactly describing the position of present civilization. Everyone is engaged in maintaining the body, home and family. Consequently everyone becomes confused at the end of life, not knowing what spiritual life and the goal of human life are. In a civilization of sense gratification there cannot be spiritual life, because a person thinks only of this life. Although the next life is a fact, no information is given about it.

When one reaches the age of fifty, he should give up family life. At that time one's child should be grown up so that the father can leave the family responsibilities to him. The husband and wife may then go abroad to live a retired life and travel to different places of pilgrimage. When both the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes sannyāsa to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Puranjana, figuratively described in these verses.

The body has nine gates—the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus, and one has to always sniff a medicinal bottle containing ammonia. Similarly, the mouth, too weak to chew, requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine. In this way the city of Puranjana was attacked at various gates by the soldiers. Thus in old age all the gates of the body are blocked by so many diseases, and one has to take help from so many medicines and surgical appliances.

In this text, it is told that King Puranjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King [13].

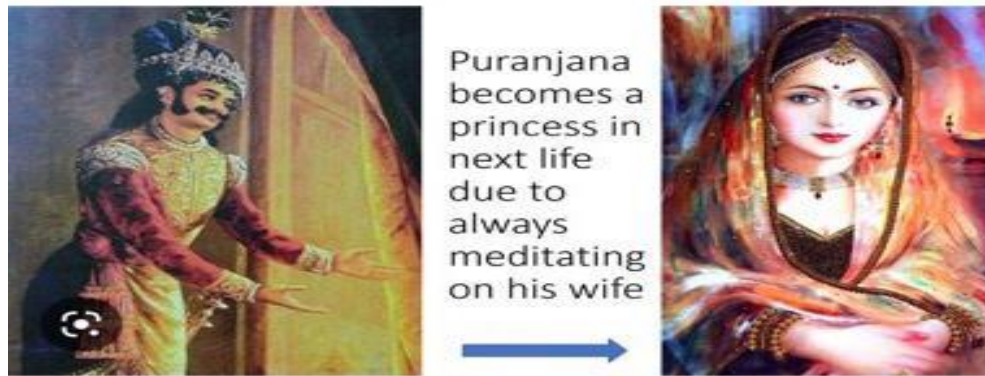


Figure 1. Puranjana becomes A Woman
[Source: Reference [14]]

The two traditions and custom are the composed and unwritten standards of society and they can imply a culture's laws, yet in addition its good and moral desires. Besides tradition and custom, religion is joins individuals under a typical conviction framework and qualities. Religion answers essential inquiries regarding the outstanding of life, underpins values that gatherings of individuals feel are critical. Communication is fundamental to the carrier of culture. Language is a root of correspondence and to disseminate message starting with one individual then onto the next [12].

A basic source of shared meaning in societal cultures is the stock of concepts imparted through language and everyday practices.

'Self-realization' is the improvement and expression of characteristic attributes and potentials in a fashion which comprehensively discloses their subject's real nature. Usually, the 'self' in question is the individual person, but the concept has also been applied to corporate bodies held to possess a unitary identity [15].

As an ethic, self-realization can be proposed as the means to achieve a life identified as good by some criterion independent of the self-realizing process, or held to be that which actually defines the good. Its critics typically argue that human nature is such that any equation of 'self-realization' and 'goodness' is implausible or undesirable [15].

The cultural values in the terms of language, custom and tradition, and religion are found in the use of various figurative expressions in the text. The figurative expressions are as follows.

b) 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" [11].

Data 1.

For family life it is very good for a husband to be attached to his wife, but it is not very good for spiritual advancement.

In the above sentence, antithesis figurative expression occurs. The cultural values found in the figurative expression above, namely the custom and tradition value can be explained as follows.

The attachment of a husband and his wife is very common in this life. They are supposed to be two souls in one heart. Wherever the husband goes, the wife will accompany and serve him properly. Moreover, long time ago, when the husband passed away, the wife

would commit suicide. This custom and tradition are very common in this life and seem to be awesome in the society, especially for the family. Yet, this attachment is not good for spiritual advancement. It can be explained that the existence of this material world is the perverted reflection of the spiritual world. It is described in the text under study that the consequence of being attached to his wife, Puranjana becomes a woman in the next life.



Figure 1. The Attachment of A husband and His Wife
[Source: Reference [16]]

Data 2

If the husband is too much attached to his wife, he becomes a woman in his next life. The woman, being overly attached to her husband, becomes a man in her next life.

In data 2, as the sentence in data 1, antithesis figurative expression is applied. The cultural values found in the figurative expression above, namely the custom and tradition value can be explained as follows.

As mentioned previously that the attachment of a husband and his wife is very common in this life. The husband and the wife go everywhere together. This custom and tradition are very common in this life and society supports this stage of life. Yet, this attachment is not good for spiritual advancement. It is described in the text under study that the consequence of being attached to his wife, Puranjana becomes a woman in the next life. The law of God is the real justice, therefore it also occurs the other way around, the woman, being overly attached to her husband, becomes a man in her next life.

c) Metaphor

Metaphor is a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable [11].

Data 3

The body has nine gates

The clause in the complete sentence above carries a metaphor figurative expression. From the context, it cannot be construed literally that the body has nine gates. The denotative meaning behind the metaphor above can be seen from the characteristic of body and house. The analysis of metaphor is easy when the propositions which are basic to the comparison are written such as topic, image, and point of similarity [10]. Firstly, the topic is the body. It is the one being talked about and the image is a house which is usually has the gate. The nine gates are used figuratively to explain the nine holes in human body and the characteristics of Puranjana which is figuratively described the body where the soul lives. The point of similarity can be seen by the function of a gate in a house and the function of holes in a body.

d) Personification

Personification is the figurative expression which draws an inanimate object as if they have human characteristics [11].

Data 4

People are attacked by the weakness of old age.

The above sentence contains personification figurative expression. The verb 'attacked' is used figuratively to describe the condition of someone who is weak because of old age. Of course, old age cannot move to attack someone, but the period of life does and puts everybody who lives in this material world undergoing the circle of life, namely birth, death, old age and disease.

This is the cultural value explained in the text that nobody can refuse the attach of weakness of old age. Everyone will experience this stage in life. Knowing this fact, the text brings a message of having more spiritual activities in life so that when the weakness of old age comes, the self-realization will help the body to accept it sincerely.

Data 5

When death finally comes

The same as data 4, the above sentence contains personification figurative expression., The verb 'comes' is used figuratively to describe the last stage of human's life. Of course, death cannot move to come to someone, but, as mentioned above, the period of life does and puts everybody who lives in this material world undergoing the circle of life, namely birth, death, old age and disease.

This is the cultural value explained in the text that nobody can refuse when death comes to someone. Everyone will experience this stage in life. Knowing this fact, the text brings a message of having more spiritual activities in life so that when death comes, the soul will let go the body sincerely.

e) 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 [11], 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.

Data 6

However, if one sits at home and is served by his beloved wife and children, he certainly becomes weaker and weaker due to sense gratification [13].

The above sentence contains repetition figurative expression. The adjective 'weaker' is used twice to describe the condition of someone who is sense gratification because they are so attached to their family.

This is the cultural value explained in the text that nobody can leave the love of their family. Everyone will experience this stage in life. Knowing this fact, the text brings a message of having more spiritual activities in life so that when the death comes, the self-realization will help the soul to let go the body sincerely.

Data 7

The more one enjoys sex during youth, the more he suffers in old age.

The above sentence contains repetition figurative expression. The word 'more' is used twice to describe the consequence of someone's activity 'enjoying sex during youth', namely suffering in old age.

This is the cultural value explained in the text that nobody can avoid the result of their activities in life. When someone does good deeds, they will receive something good in life, and the other way around. Knowing this fact, the text brings a message of having more spiritual activities in life in order to reach a self-realization which will help the soul to be in peace.

f) Sarcasm

Sarcasm is a literary device that is **meant to mock with satirical or ironic remarks to amuse and hurt someone or some section of society** [11].

Data 8

When a man is young, he does not care for old age, but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death [13].

The above sentence contains sarcasm figurative expression. The sentence sarcastically explains that when a man is young, he does not care for old age, but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death. This is really a fact in human life and nobody can argue this statement about the consequence of having so much sexual indulgence in young age, namely various diseases..

This is the cultural value explained in the text that everyone must avoid of having much sexual indulgence during young age in order to have a healthy life during old age. Besides, having sexual indulgence will also bring the soul away from spiritual life. Knowing this fact, the text brings a message of having more spiritual activities in life in order to reach a self-realization which will give peace to the soul.

Data 9

When death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc.

The above sentence also contains sarcasm figurative expression. The sentence sarcastically explains that when death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc. This is really a fact in human life and nobody can argue this statement about the attachment of the soul to their family and other properties.

This is the cultural value explained in the text that everyone must understand the spiritual knowledge in order to undergo the stage of life properly. When old age comes, everyone should get ready to leave their family and begin to prepare the death. Knowing this fact, the text brings a message of having more spiritual activities in life in order to reach a self-realization which will give peace to the soul.

Data 10

Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus a person in

ignorance, not knowing anything about his own future life, is certainly defeated in all his activities.

The above sentence also contains sarcasm figurative expression. The sentence sarcastically explains that now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus a person in ignorance, not knowing anything about his own future life, is certainly defeated in all his activities. The living entity is covered by two different types of bodies—the gross body and the subtle body. At death we can see that the gross body is finished, but actually the living entity is carried by the subtle body to another gross body. The so-called scientists of the modern age cannot see how the subtle body is working in carrying the soul from one body to another.

This is the cultural value explained in the text that everyone must understand the spiritual knowledge in order to undergo the stage of life properly. When old age comes, everyone should get ready to leave their family and begin to prepare the death. Knowing this fact, the text brings a message of having more spiritual activities in life in order to reach a self-realization which will give peace to the soul.

Everyone in this life who is described as King Puranjana in the text is overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.



Figure 3. Asura is attracted by the beauty of Mohini
[Source: Reference [18]]

Custom and tradition is identified as the cultural value in this text. Custom and tradition are the composed and unwritten standards of society. Custom and also tradition additionally may relate with state of mind. The custom and tradition value is conveyed by the general understanding and custom in society or daily life that when embracing someone, arms are always used. It can be said that when someone is embracing someone else, the image in mind is surely embracing them with arms [12].

It is very hard to leave family in our custom and tradition. When someone reaches the age of fifty, he actually should give up family life. At that time one's child should be grown up so that the father can leave the family responsibilities to him. In fact, in our custom and tradition, there are many men still live with their children because they are very attached to them because of love. Besides, they cannot live the family because the children have not grown up yet so that they always need their parents.

CONCLUSION

Research Conclusion

Based on the above explanation, some conclusions can be describes as follows.

There are five figure of speech found in the text under study, namely antithesis, metaphor, personification, repetition, and sarcasm. All of the figure of speech applied in the text are used to describe the custom and tradition of today civilization, which is about the attachment of every living being to this material world.

It is very hard to leave family in our custom and tradition. When someone is in the age of fifty, they should leave family life. At that time their child should be grown up so that the father can leave the family responsibilities to them. The husband and wife may then go abroad to live a retired life and travel to different places of pilgrimage. When both of them, the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes *sannyāsa* to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. If one is unable to take to the process of God consciousness from the very beginning of life, he must be trained to accept these principles at the fag end of life. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Puranjana, figuratively described in this text.

In this text, it is told that King Puranjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

Suggestions for Further Research.

Seeing the condition of this material world nowadays, it is very significant to do more and more research on religious or sacred text since everything emanates from God and God is the only real reservoir of beauty and happiness.

Besides, a research on the values contained in the concept of *tri hita karana* (three causes of happiness) can be developed. 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 [17], [7].

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