

## SEMANTIC ANALYSIS OF THE FIGURATIVE EXPRESSIONS USED IN THE TEXT *SATI QUILTS HER BODY*

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**Abstracts:** A discussion of types of figurative expression and their meanings in the text *Sati Quits Her Body* is presented in this paper. It will be useful not only for language teachers who are engaged in text but also for artists who love to use figurative language in their performances. This topic is very significant to be researched because the text is a religious text that contains figurative expressions with their moral values. The meanings of the figurative expressions cannot be separated from the theme of the text. The method used is a qualitative method by analyzing the text attentively to find out the types of figurative expressions used in the text. Analyzing the theme of the text is conducted before analyzing the meaning of each figurative expression used in the text. Theoretically, this paper can provide an understanding of a religious text, especially regarding the message contained in it. Practically, this paper can contribute to the world of education so that it can help in increasing the understanding of religious text and moral values.

**Keywords:** *Moral values, religious text, figurative expressions*

### INTRODUCTION

Figurative expressions can be found not only in literary works like poetry, short story or prose, but they can be found in a religious text as well. Figurative expressions are found in the text entitled Śrīmad-Bhāgavatam (SB) under study which is one of the religious texts which has been translated from English into more than 16 languages all over the world. Śrīmad-Bhāgavatam is an ancient or old Vedic scripture. Śrīmad-Bhāgavatam is the pastimes' story of God and the God's devotees. One of the stories contained in Śrīmad-Bhāgavatam is the story entitled *Sati Quits Her Body*. It tells about Lord Siva and Sati Devi in the age of Satya or Satya Yuga. It is a history about the misunderstanding tragedy between Lord Siva and Daksa (Sati's father). Daksa is Lord Brahma's wish-born son. He is a Prajapati in charge of fathering population, and all his daughters are highly elevated, especially Sati. Sati is Lord Siva's consort. Therefore, Daksa and Lord Siva have a son-in-law and father-in-law relationship.

After the intense cursing tragedy from Daksa to Lord Siva, Daksa starts to begin a sacrifice ceremony named *Vajapeya*. After that sacrifice, he becomes excessively confident of this supports by Lord Brahma. He then performs another great sacrifice, named *Brihaspati-sava*. The great sacrifices are well- prepared. Many great sages, Brahmana, ancestral demigods, and other demigods are being performed; their wives are all very nice decorated with ornaments attended from different parts of the universe. The chaste lady Sati hears about that great sacrifice and asks her husband Lord Siva to come. Unfortunately, Lord Siva does not feel good to go there because of what he experienced before, that he was cursed by Daksa. Sati neglects her husband words so that she quits her body after knowing that Daksa really insults and curses her husband, Lord Siva.

Figurative expressions in the religious text is definitely related to each other in terms of delivering the God and God's devotees pastimes' story in a special way or style. It is related to the use of figurative expressions which to show the style or characteristics of the language. Just like the aim of establishing style in some literary works, figurative expressions can also be used in the religious text in order to tell the beauty of God.

Based on the above explanation, there are two interesting problems discussed in this paper, namely about types of figurative expressions which are found in the text *Sati Quits Her Body*, the meaning and the moral values conveyed by the figurative expressions used in it and how they are poured into a drama text.

## METHOD

As mentioned above, the data of this paper is taken from a religious text entitled *Śrīmad-Bhāgavatam*, especially from the chapter entitled *Sati Quits Her Body*. This text was chosen because it contains many figurative expressions and it has been used for the data source of a dance drama text with the same title. The data was collected through library research, by 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 describe the figurative expression and their meaning. The collected data were analysed based on the theory applied in this paper to answer the discussion.

The first discussion of this paper which is about the types of figurative expressions was analysed using the theory proposed by Larson (1998) and also combined with the theory proposed by Keraf (2007). The second one, which is about the meaning of the figurative expressions and the moral values contained in them was analysed using the theory proposed by Leech (1981:9-19). Leech describes seven types of meaning such as conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collocative meaning and thematic meaning. In this paper the type of meaning applied is connotative meaning, the meaning over its natural or literal meaning. Leech describes connotative meaning as the expression of what something refers to.

## DISCUSSION

### Figurative Expressions in *Sati Quits Her Body*

After analyzing the text entitled *Sati Quits Her Body* which has also been used as the source story of a dance drama which will be performed soon in September 2021, there are 10 data found containing figurative expressions in the text *Sati Quits Her Body* with 7 types of figurative expressions namely 1 data of antithesis, 1 data of euphemism, 1 data of hyperbole, 1 data of metaphor, 1 data of metonymy, 4 data of simile, and 1 data of sarcasm.

Before explaining the figurative expressions and their meanings, it is essential to describe the synopsis of the text entitled *Sati Quits Her Body*. Here is the synopsis of the text *Sati Quits Her Body*.

Why Sati quits her body? The problem is started from the intense cursing tragedy from Daksa to Lord Siva. Daksa starts to begin a sacrifice ceremony named *Vajapeya*. After that sacrifice, he becomes excessively confident of this supports by Lord Brahma. He then performs another great sacrifice, named *Brihaspati-sava*. The great sacrifices are well-prepared. Many great sages, Brahmana, ancestral demigods, and other demigods are being performed; their wives are all very nice decorated with ornaments attended from different parts of the universe. The chaste lady Sati hears about that great sacrifice and asks her husband Lord Siva to come. Unfortunately, Lord Siva does not feel good to go there because of what he experienced before, that he was cursed by Daksa. Sati neglects her husband words so that she quits her body after knowing that Daksa really insults and curses her husband, Lord Siva.

Sati quits her body because she really regrets her relationship with her father, Daksa and she really loves her husband who is so innocent and very kind to every living being. She then was born in Himalaya Kings and Mena's family as Parvati. Since Sati is later reborn as Parvati, Lord Siva is married twice but to the same soul. Siva and Parvati are hold up as the perfect example of marital bliss by many Hindus. True Love is eternal and goes beyond the physical. Lord Siva and Parvati are married in great pomp and celebration. After they are married, Lord Siva and Parvati go back to Mount Kailash and build their abode. Ever since then, Lord Siva and Parvati live together in conjugal harmony.

In analyzing the meaning of the figurative expressions occur in the text, it cannot be separated from the theme of the text. Yulianti, 2016:1 explains that when the concern of the study is on figurative expressions, theme construction can be taken as the motivating force for the use of those figurative expressions. The theme of the text under concern is about the disappointment of Sati to her father, Daksa and the true love between Sati and Lord Siva.

The analysis of the figurative expression types, their meanings and the moral values of the figurative expressions used are as follows.

### 1. Antithesis

*Women are naturally softhearted, but men are sometimes very hardhearted.*

In this text, antithesis occurs. Antithesis is an expression which using the opposing ideas by using the opposing words (Keraf, 2007:126). The difference characteristic of women and men is described here as a word *softhearted* and *hardhearted* which is surely the opposite behavior of a person. The application of antithesis here reflects how Sati is being soft about her proposal due to the acceptance of going to her father's house and the tough characteristic of Lord Siva to not go to Daksa's house.

The meaning of the figurative expression is conveyed by the use of the opposing ideas by using the opposing words 'softhearted' and "hardhearted". The opposing words are used in order to explain the real condition of man and woman which is exactly like the condition of the material world, namely the condition of duality. The same like day and night, black and white, happiness and despair and the other condition of duality in life. This statement is used in order to give an insight to the readers that there is always duality in this material world. Even more, duality also occur between Sati and Lord Siva. They have different opinion about going to Daksa's place until Sati quits her body because she does not obey her husband's advice.

The moral value of this figurative expression is that living this material world need an extra patience to understand each other, especially between men and women, that they are different not only in physical look but also in characteristic. By knowing this fact, man and women should live harmoniously since they know each other very well, otherwise they will find a trouble like what Sati has experienced.

## 2. Euphemism

*This less intelligent act was due to her being a weak woman.*

According to Larson, 1998:127, Euphemism is an expression used for avoiding an offensive expression. In the above sentence, euphemism is applied for conveying the plain message of *stupid* or *dumb*. Hence, the phrase *less intelligent* is applied, according to the types of the text such as a religious text that aims to give a tender and soft values from the story of God and God's devotees.

The meaning of the figurative expression with the adjective phrase "less intelligent" is aimed at describing the stupidity of a weak woman, in this case Sati who becomes very stupid, neglecting her husband advice about not to go to Daksa's place. This euphemism is applied to make the utterance mild and soft rather than saying "This stupid act was due to her being a weak woman". The act is considered to be less intelligent because it leads to Sati's death.

The moral value of this utterance is that a woman, especially a wife, should always obey her husband words. A woman is naturally very weak. By obeying her husband words, she will have a bright future because in vedic civilization, a husband is the leader and the *guru* of the family and the wife should obey all her husband words. Otherwise, she will have trouble like what Sati has experienced, she quits her body since she is not strong enough to see how her father humiliates her husband, Lord Siva.

## 3. Hyperbole

*She looked at her father as if she were going to burn him with her eyes.*

In this text, hyperbole is applied to convey the sense of anger from Sati towards his father, Daksa. Hyperbole is an exaggeration or overstatement. It is not meant to be taken literally (Larson, 1998:127). In this story, Sati is indeed angry towards his father.

The meaning of the figurative expression, in this case hyperbole is that Sati is furious because of her father insults her husband, Lord Siva. Due to his position as his father's pet, she certainly will not be able to do such horrible things to her father, Daksa. Yet, it is derived here that she is super angry as she was going to burn his father, which is in fact Sati will never be able to do that. The meaning of the hyperbole is in line with the theme of the text.

The moral value conveyed by this figurative expression is that as a daughter, when she is married, she must obey her husband more than her father because her husband is her number one protector in her live after God. When a woman neglects her husband words, she then becomes so furious because of her father's act in humiliating her husband. It is a dilemma when a young lady like Sati facing a problem about her father and her husband but she must actually win her husband because she has already left her fouse for marrying her husband.

## 4. Metaphor

*Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge.*

In the above sentence, metaphor is employed. Metaphor is the comparison between two things explicitly, but in the basic form (Keraf, 2007:139). In this context, it cannot be interpreted literally that Lord Siva is a friend for an ordinary man and also the one who is elevated in a spiritual knowledge. But the similarity of *Lord Siva* and *friend* can be seen from the characteristic of a friend. A friend is known as a person who is kind, friendly, and loyal to their specific other. Hence, Lord Siva is described has the similarity of the definition of *a friend*.

The meaning of the metaphor above is that Lord Siva is very kind to every living being both the ordinary ones and also the ones who is elevated in spiritual knowledge. Lord Siva is really like a friend who will always be kind to everyone. This meaning is in line with the characteristic of Lord Siva which is explained by Sati, so that's why Sati is furious when Daksa humiliate Lord Siva who is innocent.

The moral value of the statement above is that human being should follow the characteristic of Lord Siva who becomes a friend to every soul without differentiating ordinary man or the man who is elevated in spiritual knowledge.

## 5. Metonymy

***The husband gives half his body to his wife, and the wife gives half of her body to her husband.***

In this utterance, metonymy is applied. Metonymy is the use of words that involve associations (Larson, 1998:121). In this context, the point of figurative expression is on the word *body*. The word *body* has the association or related to *the whole of everything that a wife and a husband have*.

The meaning of the metonymy above is in accordance with the theme of the text. It is not meant literally that they give their literal half body to each other, but how they complete each other. The use of metonymy in this context is certainly related to the theme of this story about how a husband and wife should complete each other to show their true love.

The moral value of the figurative expression can be taken as the sacrifice given by a husband and wife in their marriage life should be the same and balance. Since a woman has left her family for marrying her husband, her husband should respect and protect his wife with love from the bottom of his heart just like a father loves his daughter.

## 6. Simile

There are four sentences found with simile in the text *Sati Quits Her Body*. The sentences are as follows.

***She moved in and out of the room as a swing moves this way and that. She began to move just like the pendulum of a clock.***

Simile is the comparison that is described explicitly (Keraf, 2007:138). In the above sentence, simile is applied in conveying the message of how confused was Sati at that time. The movement of Sati is symbolized as a pendulum of clock which always moving from this way and that way or can be said moving to the left, to the right or in the opposing way.

The meaning of the simile figurative expression in the above sentence is in line with the theme of the text which is about the true love between Sati and Lord Siva. The significance of the simile expression in this circumstance is to give a special effect of Sati's attitude towards Lord Siva. Because she really loves her husband, she feels so uneasy to speak about her plan to come to her father's house.

The moral value of the utterance is that a wife should be brave to talk to her husband with a conviction that a husband is her protector and her soulmate and no need to be afraid or doubt in delivering any ideas. This moral value is very significant since in this life many couple live their marriage lives without good communication.

***The entire procession was as pompous as a royal parade.***

Simile also occurs in the above sentence. The meaning of the figurative expression can be explained as follows. The Lord Siva's disciples preparation for Sati is denotated as an exaggeration in this context that it is stated Parvati was pleased by a lot of fancy things; Her bird which was her pet, a lotus flower, a mirror and all

such paraphernalia for her enjoyment and covered her with a great canopy. They even prepared for a singing party with drums, conchshells and bugles like they were pleasing a king or a queen.

The moral value is that there is a contrary between those who engage with spirituality and those who are engaged with materiality. It is a message that human being need to learn about transcendental knowledge in order to live a plain live with high thinking, the same like Lord Siva who is characterized as a pure one, which he is surely far away from those fancy treatments. That is why, the action of Siva's disciples towards Sati is explained as a negative denotation such as *pompous as a royal parade*.

***There are some highly qualified persons who accept only the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors.***

In the above sentence, simile is also employed by the characterization of word *as* in resembling *the high qualified persons with a bee*.

The meaning of the figurative expression can be explained as follows. The similarity is placed in how both the qualified persons and a bee only accept what has the good for them. The application of simile in this text to give the plainer explanation of the message in this text with the daily circumstance which may be the general knowledge for people nowadays. Hence they might understand the meaning derived from the story.

The moral value of the figurative expression which is using the comparison between the *high qualified persons with a bee* is that human being should ignore the bad sides of others and only focus on their good ones. This principle is of course a door of entering a self-realization that we are not this body, we are spirit soul with the main duty in life is to serve God, not to see the weakness of others.

***Lord Śiva is described in the Brahma-saṁhitā to be like curd or yogurt.***

In this text, simile is characterized in the similarity of Lord Siva and curd or yogurt. From the context, they are similar in the terms of their origin. Curd or yogurt come from milk. Lord Siva is also characterized as the Personality of Godhead. Hence, the simile applied here is to give a simple explanation of who is Lord Siva as it is described in the Brahma-saṁhitā.

The meaning of the figurative expression here is that in many Purāṇas it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Wisnu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Siva is described in the Brahma-saṁhitā to be like curd or yogourt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Siva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although the two must be distinguished.

## 7. Sarcasm

***The argument offered by Sati is that a person who vilifies a great personality is the lowest of all creatures.***

Keraf (2007: 143) states that sarcasm is an expression that is harsher than irony. This expression contains bitterness and isn't nice enough to hear.

The sentence **The argument offered by Sati is that a person who vilifies a great personality is the lowest of all creatures** is used sarcastically to describe a person (Daksa) who vilifies Lord Siva who is a great personality, as the lowest of all creatures.

The moral value of the sentence is that human being need to be respectful to every living being in order not to be the lowest class of creatures. Nowadays, many people love to vilify others because they think that they are the highest creatures. Because of their false ego, they think that they are the highest creatures because they are rich, come from great parentage so that they feel alright to vilify and insult others, whereas the fact is that they are the lowest of all creatures when they vilify.

The text of the drama entitled Sati Quits Her Body has been written after having the analysis of the figurative expressions and their meanings. The main characters performed in the dance drama are Lord Siva, Sati Devi, Prajapati Daksa, Nandini, Parvati. Brahma, King Himalaya, and Queen Mena.

The Text of the drama is as follows.

SATI QUILTS HER BODY

In a former time in Satya Yuga, there is a history about the misunderstanding tragedy between Daksa and Lord Siva. Daksa is Lord Brahma's wish-born son. He is a Prajapati in charge of fathering population, and all his daughters are highly elevated, especially Sati. Sati is Lord Siva's consort. Therefore, Daksa and Lord Siva have a son-in-law and father-in-law relationship.

After the intense cursing tragedy from Daksa to Lord Siva, the assembly that day is finished. But the story does not end there. Later on, Daksa starts to begin another sacrifice ceremony named *Vajapeya*. After that sacrifices, he becomes excessively confident of this supports by Lord Brahma. He then performs another great sacrifice, named *Brihaspati-sava*. The great sacrifices are well-prepared. Many great sages, Brahmana, ancestral demigods, and other demigods are being performed; their wives are all very nice decorated with ornaments attended from different parts of the universe.

The chaste lady Sati hears about that great sacrifice and asks her husband Lord Siva to come. Unfortunately, Lord Siva does not feel good to go there because of what he experienced before, that he was cursed by Daksa. Sati is confused about her proposal. She moves in and out of the room, as a swing moves this way and that. Later on, there is an argument happened between Sati and Lord Siva.

- Sati : "Oh Lord Siva, my beloved husband."  
Lord Siva : "Yes, my dear Sati."  
Sati : "I am grateful for being your wife, my Lord Siva."  
Lord Siva : "Thank you Sati, my beautiful wife."  
Sati : "I am so lucky to have you in my life. You make my life worth living."  
Lord Siva : "Oh my darling Sati, you are my queen, my sunshine, and my heartbeat."  
Sati : "My husband Lord Siva, that is so sweet. You make me so delighted."  
Lord Siva : "My heartbeat, Sati. There are only two times that I want to be with you, now and forever."  
Sati : "My husband, if I do anything right in my life, it is when I give my heart to you. I love that feeling I get when I see your smile."  
Lord Siva : "Sati, my sweetheart. I hope you always find the reason to smile and I hope I can always be the reason."  
Sati : "Oh, My beloved husband, Lord Siva. If I could reach up and hold a star for every time you've made me smile, the entire night sky would be in the palm of my hand."  
Lord Siva : "Sati my stunning wife, please come to me."  
Sati : "Oh Lord Siva, my strength in life. I have something to tell you, and I am so excited."  
Lord Siva : "What is the matter, my beautiful Sati?"  
Sati : "My dear Lord Siva, my father is having great sacrifices now. All the demigods are invited by him. If you desire, we may also go."

Lord Siva, having thus been addressed by his dear wife, replies smilingly although at the same time he remembers the malicious, heart-piercing speeches delivered by Daksa before.

- Lord Siva : "Oh no, Sati..."  
Sati : "My husband, Lord Siva. I think my mother and my sister will be there. So, if I go, I shall be able to see them. I really can't wait to see them."  
Lord Siva : "My wife, Sati. Please listen to me. You will not be honored at his house because of being my wife."  
Sati : "But, my husband. He is my father. He will be happy to see me because I am his daughter."  
Lord Siva : "Sati, he and his followers are envious of me. He has insulted me with his cruel words although I am innocent."  
Sati : "My husband, Lord Siva. I am only wondering that he is only envious of you, not me. He gave me this body."  
Lord Siva : "Sati, you should not see your father. Although he is the giver of your body, you should not come."  
Sati : "My husband..."  
Lord Siva : "Sati, listen to me. If despite these instructions you decide to go, neglecting my words, the future will be not good for you."

Sati feels very sorry at being forbidden to go see her relatives at her father's house. Due to the affection for them, tears fall from her eyes. Shaking and very much afflicted. She looks at her uncommon husband, Lord Siva as if she is going to blast him with her vision. Then, Sati does of course go to her father's house.

When Sati leaves alone rapidly, a thousand of Lord Siva's disciples, headed by Maniman and Mada, quickly follow her with his bull Nandini.

- Nandini : "My Satidevi, where are you going? What is really happening between you and my Lord Siva?"  
Sati, give me an explanation please."  
Sati : "Oh dear Nandini, I need to go to my father's house. There are great sacrifices there. But my husband Lord Siva forbids me. He said that my father insulted him."  
Nandini : "My beautiful Sati, I would love to come. It will be my pleasure to accompany you to your father's house."  
Sati : "My lovely Nandini, it's very kind of you. Thank you very much, Nandini."  
Nandini : "Dear Sati, It's not a problem."

Sati then reaches her father's house, where the sacrifice ceremony is being performed. The great sages, Brahmana, and demigods are all assemble there and there are many sacrificial animals as well as pots made of clay, stone, gold, grass, and skin which are all required for the sacrifice. This sacrifice is meant for the good of the animals. Not for killing and shifting them into meats. Because all the people assembled were afraid of Daksa, none of them received her well.

- Daksa : "Oh everyone, in this assembly. Look at who is here! Here is my daughter, the wife of the rude demigods, Lord Siva!!"  
Sati : "Oh my father. Why did you say such bad words in front of your honorable guests?"  
Daksa : "I was true!! Your husband dressed like a crazy man. He has married you and pretended like a holy one!!"  
Nandini : "Daksa! Watch your mouth!!! How dare you to speak like that to my innocent Lord Siva! You and your followers are envious of him!"  
Sati : "My father! Please!!"  
Daksa : "Huhh!! He has eyes like a monkey. He dares to be naked like a madman and he didn't even respect me!"  
Brahma : "Daksa! He is Lord Siva! He is your son-in-law."  
Sati : "My dear father, you are committing the greatest offense by envying Lord Siva."  
Nandini : "Hey Daksa! Because of your bad attitude, in within a short time, you will have the head of Goat!"  
Daksa : "Oh really? HAHHAHAHAHA"  
Sati : "Even if he is naked like a madman and his eyes like a monkey just like what you said, all Brahmana honor him despite all these inauspicious qualities."  
Daksa : "Sati! He already accepted himself as my subordinate by marrying you in the presence of fire and Brahmanas!"  
Sati : "My father! I am very ashamed of our bodily relationship!"  
Daksa : "What??!!"  
Sati : "I have been living with this body that is contaminated by your bad attitudes. I feel very much sorry that my body which is just like a bag, has been produced by you. I shall there give it up!"

After Sati gives her speech towards his father, Sati sits down on the ground and face north. She sanctifies herself with water and close her eyes to absorb herself. Thus, to gives up her body and anger towards her father, Sati begins to meditate on the fiery air within the body.

- Sati : "In front of the honorable ones in this assembly, I am; Sati. The daughter of Daksa, will show my loyalty to my husband by sacrificing my body...."  
Daksa : "Oh Sati! My dear daughter! What happened?"  
Nandini : "Sati!! No! Don't do that! Please, Sati!!"

*\*Daksa and Nandini shocks at the same time\* \*Dialogues are read together\**

When Sati annihilates her body in anger, there is a tumultuous roar all over the universe. Daksa can act nothing except screams out of Sati.

- Brahma : "Why had Sati, the wife of the most respectable demigod, Lord Siva quits her body in such a manner?"  
K. Himalaya : "It was astonishing that Daksa who is the Prajapati, the maintainer of all living entities is so disrespectful to his daughter."  
Mena : "I think so, my husband. I have a pity of Sati."

Sati sacrifices herself for his husband by quitting her body in the blazing fire. Sati, who is not only chaste but is also a great soul. She gives up her body because of his neglect. The death of Sati because of her being neglected by Daksa, her father is most astonishing to all the great demigods of the universe. Sati tries her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house even without an invitation and at the time Daksa should have received her forgetting all past misunderstandings.

Then Lord Siva comes and places Sati's body on his shoulder and starts walking through the Universe, neglecting his duties.

- Lord Siva : "My dearest wife, Sati. With the powerful Trisula, I will cut your body into pieces!!!"

Later on, Lord Siva cuts Sati's body in the total of 52 pieces. Which, her body will be placed in the holy places or well known as holy 52 *Shakti Pithas* in the Hinduism terms. One of the places that Sati's body will be lay on is in the Kali or Shakti temple.

Along with the prayer of Lord Siva, king Himalaya and his wife Mena are having a great prayer in the ceremony, that they wish for a such beautiful, loyal, and kind-hearted woman like Sati. Lord Siva loves Sati more than anything and would never love after her. A depressed Siva returns to his ascetic world.

- Mena : "Oh My dear husband. How lucky we will be. If God let us have such a beautiful, loyal, and kind-hearted daughter like Sati."  
K. Himalaya : "My lovely wife, I do agree with you. Let us pray to God, that they will listen to our prayer, and give us His mercy."

12 days later, Sati is reborn beautifully as Parvati, daughter of Himalaya king of the mountain, and his wife, Mena. Parvati and Lord Siva finally meet each other in a form of different body, yet the soul remains the same. Parvati sat in the meadow fluttering her eyes at Lord Shiva, placing flowers at his feet, cooing his name.

- Parvati : "Om Namah Shivaya" (3x)

Lord Shiva taking her into his arms, and feeling love's embrace.

- Parvati : "Lord Siva..."  
Lord Siva : "Oh my lovely Parvati, I have been waiting for you. I am happy you are here in my embrace."  
Parvati : "It is my great privilege that, because of my actions in my previous birth, you have become my husband and I am your wife."  
Lord Siva : "In circumstances of pain, I maintain my patience waiting for you my dear Parvati."  
Parvati : "My dear Lord Siva, as I promised I will always be here by your side."  
Lord Siva : "My beautiful Parvati, there will be no sunlight if I lose you."  
Parvati : "Oh my charming husband, Lord Siva. There will be no clear skies if I lose you too."  
Lord Siva : "My lovely Parvati, just like the clouds, my eyes will do the same. If you walk away, everyday it'll rain."  
Parvati : "My Lord Siva, please give your all to me, I'll give my all to you."  
Lord Siva : "My dear Parvati, you are my end and my beginning."

Since Sati is later reborn as Parvati, Lord Siva is married twice but to the same soul. Siva and Parvati are hold up as the perfect example of marital bliss by many Hindus. True Love is eternal and goes beyond the physical. Lord Siva and Parvati are married in great pomp and celebration. After they are married, Lord Siva



and Parvati go back to Mount Kailash and build their abode. Ever since then, Lord Siva and Parvati live together in conjugal harmony.

**THE END.**

## **CONCLUSION**

Based on the explanation above, the conclusion of the discussion of this paper which deals with the semantic analysis of the figurative expressions used in the text *Sati Quits Her Body* which is made based on the two problems of study, those are to find out the types of figurative expressions of the text and their meanings.

There are 10 data found containing figurative expressions in the text *Sati Quits Her Body*. There are 7 types of figurative expressions found, namely 1 data of antithesis, 1 data of euphemism, 1 data of hyperbole, 1 data of metaphor, 1 data of metonymy, 4 data of simile, and 1 data of sarcasm.

The use of figurative expressions can be considered as the tools and personal characteristics in conveying or expressing the messages of the text which is always in line with the theme of the text, namely the disappointment of Sati towards her father's attitude to her husband, Lord Siva and also about the true love between Sati and Lord Siva.

Discussing about the style and characteristics of the writer which convey the meaning of the overall text, it can be taken from the use of figurative expressions found, namely antithesis, euphemism, hyperbole, metaphor, metonymy, simile, and sarcasm. These types of figurative expression describe the values and the important points of the spiritual knowledge with ordinary circumstances or simply between spiritual life and material life. This comparison between spiritual and material worlds are intended to educate the readers that this material world is the perverted reflection of the transcendental world and therefore, whatever emotions exist in this world are undoubtedly also present in the transcendental realm in some form. Just like love, devotion, friendship, motherly affection and other such feelings are present in their true form in the spiritual sky, similarly, anger, jealousy, separation and sadness are also all present in the spiritual world.

The text of the drama describes these feelings. These feelings are however, all present in relation to the Lord Siva. Understanding all these feelings to be coming from the spiritual world, we should try and engage such propensities also in the service of God. One can employ their feelings of anger in opposing those who are inimical towards God, like Sati feels angry to Daksa and in such a way make good use of such feelings as well. Therefore, we should engage all our feelings in the service of God, and in this way we can remain in true God consciousness. The audiences are expected to be able to learn the deep lesson from the elaborated text given by the writer in the dance drama.

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