

## Appendix 1.

### Sermons Analysis

First Sermon: **DALAM RANGKA TAHUN BARU (In Chinese New Year)**

#### Analysis:

#### 1. Flouting the maxim of quality / metonymy / metaphor

... Padahal saya pikir-pikir, kalo mereka mengerti tradisi yang sesungguhnya, sembahyang sudah nggak mau tanggal-tanggal hari ini ... Kenapa? ... Anda tahu ... Hah!? ... Bukan ... bukan penuh. Karena kalo menurut tradisi, 1 minggu menjelang tahun baru Imlek itu dewanya kosong ... Iya jadi untuk apa sembahyang ? Nyuci patung boleh. Ini jadi saya pikir ini, oh tradisinya tanggung. Tradisi yang ngerti kalau mau tahun baru sembahyang, tapi ndak tahu kapan ya ... karena mereka ada ... kegiatan rapat tahunan jadi kalo sudah begini ini ada 2 minggu kira-kira, (1)para makhluk-makhluk ini mengadakan semacam rapat, simposium, seminar, macem-macem. Makanya libur cuti panjang ☺,

...

... *Whereas as I think, if they understand the real tradition, they would not want to pray on these dates....Why?...d'you know?...Hah!?...No...Not because of full.According to tradtion, there are no gods in one week before Chinese new year...So what do you pray for? Cleaning the statues is okay. This tradition, i think is half-hearted. We understand the tradition of praying for a new year but do not know exactly when we should pray... Because they (gods) have regular annual meeting and it can take about two weeks. These holy creatures hold some kind of a meeting. symposium, seminar, et cetera. That is why there's a long annual leave. ...*

#### Analysis:

The speaker that created the funniness was Bhante Uttamo. The background knowledge is that Chinese people traditionally will pray to the gods near/approaching the Imlek (Chinese New Year) to have a lucky, happy and prosperous new year. However, according to the real tradition, a week before and after the Chinese New Year, the deities are not within their place. They are having a meeting. The monk used **metonymy** which is the use of “rapat, simposium, seminar, libur cuti panjang” that are closely related to the thing actually meant “pertemuan”(the gods’ gathering). In addition, the use of metonymy showed the **flouting of the maxim of quality** for not saying the truth, since words like “rapat, simposium, seminar, libur cuti panjang” are usually used in people daily’s life, not in the world of deities. Gods are regarded as beings or spirits that are believed to have power over nature and control over human affairs (Hornby,1995, p.510), so they are

above the human beings. That is why those utterances created funniness. We regarded that the monk tried to be co-operative, the **implicature** of his utterance would be, there was a formal meeting that were attended by all deities. The effect of this meeting is they did not have time to listen to people's prays, which the monk regarded it as "libur cuti panjang". The **metaphor** occurs, where the gods was regarded as having the similarity as human beings, who had jobs (one of those job is to listen to people's pray) and would also had a holiday in the "red calendar" that were one week before and after the Chinese New Year. So the **inference** was that it was not appropriate, according to the tradition, to pray a week before and after the New Year

## 2. Flouting the maxim of quantity

... Saya kira anda pun sudah mulai sibuk yah. Ada yang sibuk menyiapkan *angpau* waahh... *Angpaunya* disiapkan bagi yang sudah menikah. Bagi yang belum menikah, *angpau* kosong yang disiapkan. Jadi nanti kalo lepas tahun baru datang, (2) "Loh koq ndak keluar *angpaunya*?" Kasih *angpau* kosong. "tolong donk diisi!" ☺ Nah, ya karena mungkin kadang-kadang, "wadoh kamu datang koq sudah siang. Aku sudah kehabisan *angpau*." "Jangan khawatir aku ada yang kosong" ☺ ...

... *I guess you've been busy by now. Some are busy preparing red envelopes (angpau)...wow.....For those who are married should prepare Angpau. Those who aren't married yet...must prepare some empty red-envelopes. So when the new year comes..."What..why the angpau hasn't come out?" Give your empty angpau then. "Please fill it!" Because sometimes, "wow...you come late, I run out of angpau". "Don't worry I have an empty one."* ...

### Analysis:

According to Indonesian-English Dictionary by Echols and Shadily (1992, p.23), *angpau* is a gift of money in a red envelope (especially at Chinese weddings, New Year). It is given by people who are married to the children or other people who are not married yet. Bhante Uttamo **flouted the maxim of quantity** since it was regarded as not necessary and ridiculous to say that people who are not married yet would prepare an empty *angpau*. However, the monk tried to observe the principle cooperation (maxim of relevant), since he gave reason, eventhough it was also ridiculous. He stated that the blank *angpau* was prepared in case that the married people did not prepare the red envelope. Or in case that the children or single people came late, so that the *angpau* has all been given to others who came earlier.

To prepare the blank *angpau* can be regarded as impolite, since not every person or couple that we meet will actually consider to give us *angpau*. The reason can be that the person does not have enough money to be given to all people who come to their house, or because they do not follow the tradition of giving *angpau*. So it was funny since the monk misled the hearer to have an **implicature** that to prepare a blank *angpau* would help us in getting the money when the host run out of blank *angpau*. The **inference** is that the monk mocked those people who were looking for the money only.

### 3. Flouting the maxim of relation / quality / metaphor

... Nah, bagi yang muda-muda itu tentu disiapkan yang kosong-kosong, bagi yang sudah suami istri wah ini sudah mulai siapkan yang ada isinya. Nah, kenapa? Karena mereka menganggap dengan mendapatkan angpau itu ada berkahnya. Sebenarnya jaman dulu jumlah ngga penting. Pokoknya yang penting merah-merahnya itu lho. Pokoknya dapat merah hepi sekarang kalo dapet merah biasa dilihat loh ... (3) “nah ini untuk parkir aja susah”. Nah ini sebetulnya sudah pikiran busuk ini karena itu diluar rencana nenek moyang ☺ ...

... *For young people, they must prepare empty ones (of red envelopes), for those who are married, they should prepare envelopes with money in them. Why? Because they consider receiving red-envelopes as a gift. Actually, long time ago, amount is less important. The important one is the red color. Getting something reds makes happiness. But now when you get something red, you look at the inside first....* “this isn’t enough even for a parking” This is actually a spoiled mind that is out of our ancestors’ plan.

#### Analysis:

The monk explained, why people gave or asked for *angpau*, that is to get a blessing. In addition, he stated that in the past the red *angpau* symbolized a blessing. The amount of money inside it was not important. He compared it with nowadays’ situation, where people tend to see the content of the *angpau*. It was funny when he gave an illustration of nowadays’ people who consider the amount of money inside the *angpau* was not enough for parking. He **flouted the maxim of relation**, since *angpau* was aimed as a blessing not to be as the parking retribution. However, we could see that this statement **implied** that the money inside the *angpau* was in small amount, that we even could not pay our parking retribution with it. In addition, this example was given to show how wicked the mind could be, which he emphasized by using the **metaphor** “busuk” (spoiled) mind. Hence, he **flouted maxim of quality** since the word ‘spoil’ according to

Hornby(1995) means “ to become bad or no longer fit to be used, eaten, etc”.(1148), while the mind did not become rotten but rather become wicked (morally bad, evil) . This utterance also created funniness since the inference was that the people were concerned more with having a large amount of money from the *angpau* then the red *angpau* as a symbol of happiness.

#### 4. Flouting the maxim of quality / quantity / paradox / hiperbole

Malah ada satu lagi tradisi yang mengatakan pokoknya nanti selama tahun baru itu 3 hari tidak boleh menyapu. Ada toh tradisinya? Saya kira ...(4) sebagian besar dari anda senang sekali karena sebetulnya sepanjang tahun juga jarang menyapu ☺ jadi kalo cuma 3 hari saja ringan oh ... “Kalo saya saja belum sampai kotor sekali tidak saya sapu koq, Bhante.”☺ ...

*In fact, there is one tradition saying that during the new year, we must not sweep the floor for three days. There’s a tradition like that, isn’t there? I think most of you are pleased because as a matter of fact you seldom sweep the floor during whole year anyway. So if only for three days, it’s easy....”I never sweep the floor if it’s not very very dirty. Monk” ...*

#### Analysis:

In our background knowledge, we know that to sweep the floor daily is something common to occur and is almost regarded as one of the daily activities in Indonesia. We usually ask our servant to sweep the floor twice a day because the floor usually becomes dirty so quickly. The funniness occurred when the monk stated that to observe the Chinese tradition, was something easy to do, since almost all the year, we rarely swept the floor. The monk was using **paradox** to show an apparent contradiction that was nevertheless somehow true, that some people rarely swept their floor, so it would be easy to obey the tradition for not sweeping the floor for three days. Anyhow he was also **exaggerating** by saying that most of the people are happy with this tradition since it was not common in our society not to sweep daily. Therefore he was **flouting the maxim of quality** by saying something not true. In addition Bhikkhu Uttamo also did the **flouting of the maxim of quantity** because he informed about the people’s reaction which would not be necessary for the explanation about the tradition of not sweeping for three days. The monk **implied** that the tradition could easily be done. **Inference** that the audience could grasp was that the monk mocked people that rarely sweep the floor.

#### 5. Flouting the maxim of quality / verbal irony

... yang sering saya sapu itu yang biasanya tamu-tamu sering datang, jadi yang kayak kamar tamu saya sapu, teras saya sapu. Tapi kamar saya sendiri ... BERANTAKAN. (5) Gak apa-apa Bhante, justru berantakan itu justru membuat tidur saya lebih nyenyak ☺. ...

... *Rooms that I sweep is the rooms where people usually come in, such as livingroom, terrace. But for my own bedroom....wholly mess. "It's okay, Bhante, the mess makes me feel more comfortable to sleep."* ...

**Analysis:**

Bhante Uttamo gave example of a person who could sleep much better in a messy room . This was an **verbal irony** since we know that a mess up place commonly is something unpleasant and uncomfortable place. Furthermore, the messy place was the bedroom which is supposed to be a convenient and cozy place for people to sleep. Hence, the speaker **flouted the maxim of quality** for stating something untrue. The speaker **implied** that he was not annoyed with the messy room. This created funniness, since the audience might regard (**inference**) the person in the example was a dirty or lazy person, who did not like to clean up his/her room.

**6.Flouting the maxim of quality/ quantity / relation / metaphor**

... Nah jadi ada tradisi 3 hari tidak nyapu, kenapa yah? Mungkin pada waktu itu sibuk orang-orangnya terima tamu sana sini. Bagi yang sudah dewasa terima tamu pagi-pagi, (6) bagi yang muda subuh ga di rumah jalan sana jalan sini ... cari proyek ☺

... *So, there's a tradition of not sweeping for three days, why? Maybe at that time people were busy accepting guests. For adult people, they are accepting guests in early morning. For younger people, they are not at home since dawn, walking everywhere...finding a project*

**Analysis:**

Bhante Uttamo stated that in the New year's days, usually people would be busy to accept the guests who came to their house. In the other hand, since early in the morning teenagers would have gone away to walk for "proyek" (project). Here, he used **metaphor** to explain (**implicature**) about the aim of the teenager's visiting other houses was for looking for money, which was closely related with "proyek"(project). According to Oxford, project is a piece of work, etc that is organized carefully and designed to achieve a particular aim. In addition that the word "proyek" is usually used by workers to show that they have a work to be accomplished in the purpose to get enough amount of money. In this joke, the monk **flouted the maxim of quality**, since it was not true that the

teenagers were looking for project. Bhikkhu Uttamo **implied** that the teenagers were looking for money. The **inference** was that the monk ridiculed the teenagers that they were aiming to look for money when they visited others' house in the Chinese New Year. In addition, the monk **flouted the maxim of relation and quantity** for giving unrelated and unnecessary information about the young people. He actually just could explain about those who were busy along the New Year to accept the guest, so that they could not sweep the floor.

### 7. Flouting the maxim of relation / quality / paradox

... Nah ... apa itu sebetulnya? Kalau tadi dikatakan yah ... mau minta angpao lah yah mau sembahyang ini lah itu lah sebetulnya tujuan apa? Tujuannya *menginginkan hidup berbahagia* yah tujuannya seperti itu. Karena itu penginnnya yang warna merah, merah, merah, karena merah adalah tanda bahagia. (7) Sehingga adik-adik ... kalo raportnya merah sangat bahagia.☺ “Wah ini hitamnya cuman satu bahagiaaa sekali.” ... yah begitu? Haaah tidak? Menderita yah ... ya kalo raportnya merah semua memang malah menderita.

...

... *Now...what is it exactly? It has been said...want to ask for red-envelopes, want to pray, want this and that, what is exactly the purpose? The purpose is to get a happy life, that's the purpose. Thus, we want something red, red, and red, because red is a symbol of happiness. So my little brothers...if your school report gets red, very happy. "Wow...the black is only one, so happy..." Is it? What...no? suffer...yup...you'll suffer when you get all reds in your school report. ...*

#### Analysis:

We can see that in Chinese New Year, the red colour is every where to symbolize the bliss. The monk than emphasized the meaning of red color in that very occasion by using **paradox**. There was an apparent contradiction that is nevertheless somehow true. The symbol of red color in Chinese New Year is to show happiness. On the other hand, for school children the red color in their school report symbolizes bad marks. It seems that both of them contrary to each other, but we might understand that both of them were somehow true for the community. It created the funniness when Bhante Uttamo was **flouting the maxim of relation** by suddenly changed the topic from the red colour to symbolize happiness in Chinese New Year to the red colour in the report book. In addition that the monk also **flouted the maxim of quality** when he said that red mark in school report made the children happy. As we know that the mark written with a red pen in a report of school children symbolizes the bad mark, and it does not give any happiness

compared to the red color of New Year celebration. The **implicature** was that the student would not feel happy to get a red mark in their report book. The **inference** was that the red color does not always symbolize happiness. It depends on the context or the subject.

### 8. Flouting the maxim of relation

Nah ... orang memang selalu menanggapi berkah itu bermacam-macam... ya apakah terima angpao, apakah kasih angpao, apakah hanya kasih selamat? Di dalam Dharma sendiri berkah ini yang menjadi pertanyaan bagi para Dewa kepada Sang Buddha yah sehingga ada 1 kotbah Sang Buddha yang khusus tentang berkah yang namanya apa itu ***Mangala Sutta***\*. Kotbah Sang Buddha tentang berkah utama. Di situ diceritakan para Dewa bertanya kepada Sang Buddha apa yang disebut berkah ... Nah kemudian Sang Buddha membabarkan 38 butir berkah. Salah satunya seperti yang sudah saya sampaikan. Mendengarkan Dhamma pada saat yang sesuai ... itu adalah berkah. Apa saat yang sesuai mendengar Dharma? Yah duduk di Vihara duduk manis seperti pagi hari ini. Ini saat yang sesuai. Kapan saat yang tidak sesuai mendengarkan Dharma? Di kala kita sibuk itu tidak sesuai. Jalan sana jalan sini sebentar, “waduh ini saya mau persiapan tahun baru ini ngepel sana.” Lalu kita sambil kita ngepel ada orang ceramah sama kita. (8)“Ketahuiilah ya bahwa menurut Sang Buddha ngepel eh ... “☺ wah itu bisa menjadi menjengkelkan.

...

*People always perceive Blessings differently whether by giving red envelopes, receiving red envelopes or just simply giving well wishing. In Dharma itself, this Blessing has become a question by gods to Buddha, so then there is a special preach about this matters which is ***Mangala Sutta***. A preach by Buddha about a Discourse on Blessings. It was told that the gods asked Buddha about what Blessing is. Then, Buddha explained the 38 points of Blessings. One of them is just what I have mentioned. Listening to Dharma at appropriate time...that is Blessing. When is the appropriate time to listen to Dhamma? When we are busy, that is not appropriate. Walking here and there. “Wow, I want to prepare for the new year, need to mop the floor.” Then, when we mob, someone is preaching to us. Just for you to know, according to Buddha, mopping...uh...that can be very annoying. ...*

#### **Analysis:**

When people are busy with their work, they will concentrate on their job. It is not an appropriate time to give a speech or sermon when somebody is doing a job like mopping. The funniness occurred when Bhante Uttamo gave example about a person who conducted a sermon for someone who was mopping, by saying, “Just for you to know,

according to Buddha, mopping ..uh “ The preacher **implied** to give a sermon about Dharma(the teaching of the Buddha). This showed the preacher gave irrelevant contribution for the hearer, since the hearer was not ready to hear a sermon. So, the preacher **flouted the maxim of relation**. The **inference** was that the preacher wanted to conduct goodness by giving a sermon, but in fact he annoyed people because the time was inappropriate. If we could listen to Dhamma in appropriate time it would be a blessing. On the other hand, if we were not ready to receive it, for example when we were doing our job, it would be annoying, not a blessing.

### 9. Flouting the maxim of quality / simile

... Mendengarkan *Dhamma* pada saat yang sesuai ... itu adalah berkah. Apa saat yang sesuai mendengar *Dhamma*? ... Kapan saat yang tidak sesuai mendengarkan *Dhamma*? Di kala kita sibuk itu tidak sesuai ...

... Yah ... baru nonton sinetron asyik diceramahi ya ga suka. Di mobil yang suaranya berisik. Ya kan ada mobil yang suaranya aluus... (9) ada yang suara mobilnya kayak glodakan kayak ada kebo di dalam ☺ itu kalo mendengar ceramah jadi sulit kenapa? Karena suaranya sendiri berisik. ...

... *Listening Dhamma at appropriate time...that is Blessing. When is the appropriate time for listening to Dhamma? ... When is not the appropriate time for listening to Dhamma? When we are busy that is not appropriate ...*

... *Yeah...even when you are just watching a soap opera, you won't like being preached. In a noisy car. There's a car with smooth sound...but there's a car sounds like as if there's a buffalo inside it. It's hard to hear a preach. Why? Because the sound itself has already been so loud. ...*

#### **Analysis:**

Bhante Uttamo stated that there are cars with a noisy sound, and also there are cars with smooth sound. He argued that it would be inappropriate place to give *Dhamma* in the car with noisy sound. It was funny when he emphasized using **simile** that the sound liked there was a water buffalo in the car. He **implied** that the sound was so loud. It **flouted the maxim of quality** since a water buffalo would not be put into a car. It was too big and absurd to put it into the car. The **inference** was that the monk ridiculed a car which is so noisy.

### 10. Flouting the maxim of manner / relation / quality / hiperbole

... Jadi berkah itu bukan menerima yah ... Menerima angpao, menerima pemercikan air pemberkahan, bukan air pemberkahan, pemercikan air *paritta*. Karena apa? Karena sambil dipercikkan dibacain *paritta*. Pemercikan air paritta juga bukan air suci. (10) Karena kalo air suci itu, bebas kuman. Padahal kadang-kadang air pemercikan paritta eh.. waduh ... malah kumannya banyak. ☺ Kenapa? Ada yang bunganya 1 minggu tidak diganti. Katanya, “oh ini Bhante biar ... biar kekuatannya maksimal.” ☺ “Lha ini kan busuk!” “Makin busuk makin maksimal.” ☺ O ya karena yang dikepret langsung meloncat ☺ saking busuknya ☺...

... *So Blessing is not Receiving....receiving red envelopes, receiving blessed water spraying, not blessed water, paritta water spraying. Why? Because paritta is chanted while the water is sprayed. Paritta water spraying is not using holy (pure) water. Because pure water is bacterial free, while sometimes paritta water spraying..eh..wouw..is full with bacteria. Why? The flowers are not changed for a week. They said to have a maximum power. “But the flowers are decomposed!” “The more decomposed the more maximum.” Yeah...because poeple who are sprayed suddenly jump because of the smell.*

...

#### **Analysis:**

The Buddha followers are usually given blessing by the monk by using water which is given some flowers, and is sprayed with a bundle of “alang-alang” (tall-coarse grass). While they are given the blessing, the monk will chant the *paritta*. Paritta is a religious pray which is considered to give a refuge to the follower. Bhante Uttamo tried to explain the misunderstanding opinion that said *paritta's* water is a “holy/pure” water. Holy could be interpreted as pure. In the Buddhist mind, the word “air suci” meant holy, a solemn water, regarded as sacred, pure in moral and spiritual sense. On the other hand, the monk interpreted the meaning of “suci (holy)” literally, as the pure water which was supposed to be free of germ (kuman). He led the hearer to think that the water was not pure or free of germ since sometimes the flowers were not being replaced for a week. Usually the flowers are taken from the altar (a table used for worshipping). He was **flouting the maxim of manner** (being ambiguous) and **relation** (being irrelevant) since the “air suci” actually did not mean that the water was free from germ. He implied that the term “air-suci” was not an appropriate term for the air *paritta*. From the next explanation, the audience might grasp that the monk would like to criticize the people who thought that the longer the flowers were put in the altar, the better it would be used for blessing someone. Since the flowers were putrid. It was funny when Bhante Uttamo used **hyperbole** by exaggerating that the putrid flower would make the people jump of

from their place when they were sprayed. The **implicature** was that the right term for the water used for blessing is “paritta water”. The **inference** was that the water was inappropriate to be called holy water since it sometime does not come from clean water.

### 11. Flouting the maxim of quality / Metonymy

Nah pada pagi hari ini kita akan melihat dari sudut yang berbeda kalau aktifitas itu menjadi berkah, 38 aktifitas itu menjadi berkah salah satunya mendengar Dharma itu juga aktifitas. Kenapa aktifitas? Karena ada usaha untuk mendengarkan. Anda datang dari rumah ke sini itu ada usaha yah. Anak-anak yang masih remaja ini pasti usaha untuk datang. Kenapa? **(11) Karena hari minggu sebenarnya hari kesempatan mbangkong** ☺ yah kan betul toh? Biasanya hari biasa kan sekolah iya. Hari minggu hari kesempatan bangkong. ...

*This morning, we are going to see from different point of view that doing an activity can be a blessing, 38 activities become blessings, one of them is listening to Dharma, that is also an activity. Why an activity? Because there is a motivation to listen. You come from home to here with an effort. These young teenagers must use an effort to come. Why? Because Sunday is the day to wake up late. am I right? Usually you go to school on the other days. Sunday is a chance to wake up late. ...*

#### Analysis:

In Indonesia, in one week the only day for most of the people to spend as a holiday is Sunday. So it is common if they use it to sleep longer and to watch TV. In addition that there are abundance of films or cartoons broadcasted on television for children and teenager. For this reason, it will be difficult for people especially children to use their holiday to go to Vihara (Buddhist Temple). Bhante Uttamo derided the people who woke up late in Sunday morning as “mbangkong”. It is a **metonymy** used to show the laziness of people when they continued to sleep longer than usually, and it showed the **flouting of the maxim of quality**. So, the **inference** was the people who came to the Vihara had given more effort to listen to *Dharma*, and it was a bless to have this chance.

### 12. Flouting the maxim of relation / manner / quantity

... Atau kalau tidak bangkong, televisi siarannya bagus-bagus untuk anak kecil. Yah ada doraemon, masih ada ndak? masih ada? **(12)Koq ndak selesai-selesai yah?** ☺ Jaman saya kecil sampe hari ini koq tetep doraemonnya kecil terus ☺ ndak selesai-selesai. Ada doraemon ada apalagi sekarang? Sinchan yah macem gitu. Itu membutuhkan perjuangan untuk datang ke sini. Yah anda sendiri yang masih suka nonton doraemon itu juga

membutuhkan perjuangan untuk datang ke sini. Yang kebaktian masih suka nonton doraemon? ☺ ...

... *Or even if you do not wake up late, there are good TV's programs for children. There is Doraemon, is it still there? Still there? Why it has not finished yet. From I was still a kid until today, Doraemon remains little and has not finished yet. There is Doaremon and what else? Sinchan yeah sort of. It needs struggle to come here. You who like to watch Doraemon also need to struggle to come here. You who join religious service, do you still like watching Doraemon? ...*

#### **Analysis:**

Watching TV was another reason for not going to *Vihara*. Since Doraemon was the famous cartoon broadcasted from long time ago, the monk used it as an example that made the people did not want to go to the temple. He **flouted the maxim of relation**, by suddenly ridiculed the cartoon because the story had not ended yet like another film, even though it has been broadcasted for more than 10 years. He **flouted the maxim of manner** for it was ambiguous to say that Doraemon did not get older, whether it was about the age of Doraemon or the role of it in the movie . It also **flouted the maxim of quantity** for giving more information than it is needed. So, the **implicature** was that the interesting TV movies **inference** was the people who came to the Vihara have given more effort to listen to *Dharma*, and it was a blessing to have this chance.

### **13. Flouting the maxim quantity / quality / paradox**

... Apa kebahagiaan sebagai manusia? Menghormat mereka yang patut dihormat, misalnya dengan orang tua anda. Menjelang tahun baru imlek atau pada saat tahun baru imlek wah sangat tepat menghormat orang tua, namaskara. Bisa anda **namaskara** ... sudah? ... kalo tahun baru imlek? Ah ... bisa dengan orang tua anda **namaskara**? Bagus **namaskara**. Pada saat **namaskara** orang tua, yah bagi anda yang orang tua yang dinamaskarai dikasih pai kui anda harus memberikan ucapan yang baik. Ya ucapan yang baik itu apa? Yaah semoga kamu sehat selama setahun ini **(13)** atau ya jangan hanya setahun ini yah, mulai sekarang sampai selamanya. Nanti habis tahun monyet dia sakit-sakitan lagi. ☺ ...

... *What is a happiness as human? Respect those who deserve it, such as your parents. Approaching Chinese new year or just at new year, that is the right moment to honor your parents, namaskara. Can you namaskara? ..have you? ... when Chinese new year? Ah ... can you do namaskara to your parents? Good, namaskara. When you namaskara to your parents, you kneel down to your parents, you must give nice words.*

*What are nice words? Like hope you have a good health for the whole this year, or not only this year, from now on until forever. Later after this monkey year they can get ill.*

...

**Analysis:**

*Namaskara* is an act to pay homage by sitting lower than the people that we respect, and kneeling down until our forehead touch the ground or floor, with our hands put face the ground. While the children did this, the parents were supposed to give a blessing or hope, such as to pray that the children would get healthy for this whole year. Here, the monk corrected his own words by adding that maybe it would be better to hope the children to be healthy forever, since he was afraid that after the end of the year the children would be sick. It was funny since he stated a **paradox**, where we would like to get a blessing in the new year, but sometimes we did not pay attention toward what we wanted to have, which could be a boomerang for us. He **flouted the maxim of quantity** since he contributed more about what would happen after the monkey year, while it was on the occasion of welcoming the monkey year. The **implicature** was that the parents were supposed to pray for the best that they could do toward their children. The **inference** was that the monk ridiculed the parents that did not pay attention on what they prayed for their children's happiness.

**14. Flouting the maxim of quantity and manner**

... Apa kebahagiaan sebagai manusia? Menghormati mereka yang patut dihormati, misalnya dengan orang tua anda. Menjelang tahun baru imlek atau pada saat tahun baru imlek wah sangat tepat menghormati orang tua, namaskara. ... Pada saat *namaskara* orang tua, yah bagi anda yang orang tua yang dinamaskarai dikasih pai kui anda harus memberikan ucapan yang baik. Ya ucapan yang baik itu apa? Yaah semoga kamu sehat selama setahun ini. ... (14) yah jadi yah mulai sekarang kamu supaya sehat terus ... supaya usahamu lancar, orang tua mengatakan yang baik-baik jangan malah "ngapain kamu? Pai kui sama aku, aku belum mati." He, mati sungguhan nanti! ☺ ...

... *What is a happiness as human? Respect those who deserve it, such as your parents. Approaching Chinese new year or just at new year, that is the right moment to honor your parents, namaskara. Can you namaskara? ..have you? ... When you namaskara to your parents, you kneel down to your parents, you must give nice words. What are nice words? Like hope you have a good health for the whole this year, ... From now on so you get a good health... hope your business goes well, parents said something*

*good, don't say, "What are you doing? Kneel down to me, I haven't died yet." They can be really died later on. ...*

**Analysis:**

Pai kui means to give a respect by kneeling down toward someone that we respect like our parents. Usually it was done in a funeral to show our respect to our parents. Here, the person who was a father or mother did not like to be paid respect for he/she was not dead. However, he/she misunderstood the meaning of respect. According to Bhante Uttamo, to pay a respect to the right person was a blessing. The monk then **flouted the maxim of quantity and manner**, by saying more information that was **ambiguous**. He **implied** to say that actually we would die even though we did not state it. On the other hand it could be interpreted as an assertion that the parents' word would lead them to die soon. The **inference** was that Bhante Uttamo did not suggest us to say something that was *abooemerang* for us.

**15. Flouting the maxim of relation / quantity**

... kalo anda sudah mendapatkan manusia sampati, apalagi anda bisa menjalankan berkah utama 38 macam itu, maka otomatis perilaku anda ini juga baik. Yah jadi jangan hanya "yah saya bergaul dengan para Bhante ... para pemuka-pemuka agama, saya bergaul... saya koleksi koq fotonya Bhante banyak", tetapi hanya bergaul secara fisik, batinnya ndak bergaul. Yah di dalam Dharma itu diibaratkan seperti *sendok*, walaupun semalam suntuk direndem dalam air cuka, sendok ini ndak merasa asemnya cuka. Tetapi hendaknya kita bergaul secara bijaksana, yang itu kalo di dalam Dharma seperti *lidah* kena cuka sedikit saja sudah terasa. "Waduh... koq... rasanya cuka ya koq ndak enak!" misalnya, atau koq enak. Nah seperti lidah artinya kita bergaul seperti misalnya dengan para Bhikku, para orang-orang yang baik. Kita juga ikut baik. Anak-anak pelajar bergaul dengan mereka yang rajin belajar, wah otomatis terdorong untuk belajar. Jangan malah ngisruhi, "wah itu temen-temenku lagi belajar, kalo gitu aku nyetel tape yang kenceng ah biar mereka nggak bisa belajar." Tadi anda meditasi, bergaul dengan orang yang rombongannya meditasi, kita nggak bisa meditasi, jangan niupi temennya donk. **(15) Temennya ditiup kupingnya, disenggol-senggol, hidungnya untuk mainan ☺ yang sudah, justru kita lihat temen kita koq bisa meditasi 'aku juga harus bisa'. Nah ini bergaul dengan gaya lidah. Sedikit bergaul sudah bisa memanfaatkan. Jangan gaya sendok. Wah semua temennya meditasi, "aku cabutkan rambut, aku kilik-kilik hidungnya ☺ biar nanti bersin-bersin."** Atau "aku kirim SMS, biar Hpnya dia bunyi." Jangan begitu. ...

... *When you have got manusa sampati, and you have practised the 38 discourse of Blessings, automatically your attitude will be good. So don't be just, "I'm making friend with monks ... religious leaders, i'm making friend ... I collect a lot of monk's picture." But that is only physical connection, no spiritual connection. In Dharma it is like a spoon, even has been soaked in vinegar for a night, this spoon cannot taste the sour of vinegar. But we should be wise in making friend, like in Dharma when our tongue can taste a little drop of vinegar...gee..the taste of vinegar is awful or the otherwise. Just like our tongue, when we are making friends with monks, good people, we can be good. Students who are making friends with those who are diligent will be automatically encouraged to study, not that you disturb your friends that are studying, by playing your tape with loud sound so that your friends cannot study. When you meditated, among people who meditated, we cannot meditate, but we must not blow our friend's ear. You blow your friend's ear, keep nudging, play with his nose. You must see that your friend can meditate, "so I have to be able to." This is relationship with tongue style, a little contact can be useful. Not spoon style, well all my friends meditate, I pull my hair and tickle their nose, to make them sneeze. Or send an sms so their cellphone rings. Don't do that! ...*

**Analysis:**

Bhante Uttamo stated that in *Dhamma*, there are two kinds of making friends which are symbolized with "spoon" and "tongue". He gave example that in meditation together with our friends we should take the chance to get the benefit. Instead of saying something about how to get benefit like "tongue", he gave example what was said as making friends like "spoon". Thus, he was **flouting the maxim of relation**. Furthermore he also **flouted the maxim of quantity** for giving more information than it was needed. The **implicature** of the punch line was that to disturb our friends were not given advantage for ourself like the "tongue". The **inference** was that the act was disturbing our friends or annoying.

**16. Flouting the maxim of quality / verbal irony**

... *Seluruh dunia kita bisa tipu dia tetapi ketika meninggal kita hanya mendapat manusa sampati, tidak dapat sagga sampati.* Karena kita tidak bisa menipu diri kita sendiri. Yah kenapa demikian? Walaupun kita di lingkungan masyarakat yang baik, selama batin kita tidak baik, ketika mati, justru sebetulnya yang kita bawa sebagai bekal kelahiran kita yang akan datang adalah perilaku kita yang sesungguhnya. Ketika anda menolong seorang umat Buddha yang kerja di vihara misalnya. "Eh pulang koq ndak ada yang nganter. Tak anter yok." Motivasi apa itu yang ada didalam diri kita? Motivasinya

itu menentukan sekali. Kalo anda nganter kepada siapapun yang nda punya kendaraan, maka sebetulnya anda memang orang baik. Itupun mati masuk surga, hidup didunia banyak temen yah.(16) Tapi kalo yang anda anter itu cuman yang ayu. ☺ yang elek-elek anda tinggal. Itu di manusia anda baik, manusia sampati anda dapat wah.. anda menjadi orang baik sekali, tetapi disurga ndak dapet. ...

... *We can cheat the whole world, but when we died we can only get manusa sampati, not sagga sampati, because we cannot cheat ourself. Why is it like that? As long as we live in good neighborhood, but our soul is not good, when we died, what we bring to our next life is actually our real attitude. When you help a Buddhist follower who works in vihara, for example, "nobody ride you home, let me ride you then." What kind of motivation in you? That motivation determines. If you give ride to any person who do not have vehicle, then you are a good person. You can enter heaven when you die, and have many friends in this world. But if you only give a ride to those who are pretty, not the ugly ones. That means you are good in human eyes, you can get manusa sampati...you become a very good person, but you do not get heaven. ...*

#### **Analysis:**

**In** doing kindness, we actually should help everybody that need help without thinking about the person background or appearance. The person who gave a ride was **flouted the maxim of quality** since he did not have the true motivation for doing kindness. It was stated that the person may cheat the whole world that he has done a kindness, but the fact that he has just given a ride to pretty girls was an **irony**. The **implicature** was that the person gave a ride to people in other purpose, maybe for finding a girlfriend, not for doing kindness gave information about what would be the appropriate motivation to get happiness in the earth and heaven. The **inferences** was there were two meaning for happiness, only on the earth and in heaven, and the motivation(which could be seen from the act, choosing only the people we like ) is different eventhough the way is the same.

#### **17. Flouting the maxim of quality / irony**

...

Oleh karena itu, saudara-saudara, tahun baru imlek adalah pergantian tahun, pada saat pergantian tahun, renungkanlah umur saya sudah bertambah, apalagi tambahnya kalo menurut shio saya tambah dua.Sudah umurku tahunnya bertambah, ditambah 1 tahun. Apa umur saya sudah bertambah ini saya sudah menjadi lebih baik? Apa saya masih punya kebiasaan, “aku itu ya dari muda sampai hari ini ndak bisa, kalo kamu mau terima

ya gini. Aku kalo sudah jengkel begini. (17) ”Wong sudah sejak muda aku begitu koq”, malah bangga tidak berkembang koq bangga?☺

...

*That is why, Ladies and Gentlemen, Chinese new year is the change of the year. At this time, think over about your increasing age, especially according to Chinese astrology the age must be added two. My age increases, added by a year. Am I becoming better by this age? Do I still have a habit, “from kid until now, I can’t never do that, if you want to accept, this is my real condition. If I’m mad, this is me.” “I’ve been like this since I was young.” Instead, you are proud with your stagnancy.*

...

#### **Analysis:**

According to Bhante Uttamo, in the line with our age, we are suppose to get better and better. He was given an example of a person who could not change his behaviour. When the person stated that he had the characteristic that could not be changed since he was young, he/she hoped that he/she could be accepted as what he/she was. The monk stated that it was not something to be proud on since it meant that he did not develop to be a better person, so it created the funniness. The speaker **flouted the maxim of quality** for it was an **irony** for the person wanted to be accepted for who he was, which was to have a bad characteristic. A person should feel ashamed to have such a bad attitude. The monk **implied** that it was something shameful to be proud to have a bad characteristic. The **inference** was that for not changing to be better in our behaviour it was not a better life even though our age were getting older.

#### **18. Flouting the maxim of quality / personification**

...

Nah jadi dengan bertambah tahun, cobalah sekarang kita juga mengembangkan batin supaya kita juga bertambah dewasa. Watak-watak jelek kita, kita buang yah, kalo didalam Dharma. Ah kalo didalam kebudayaan tahun baru begini, sembahyang pake kue keranjang, manis dan lengket. Ya to? Itu kan tujuannya adalah supaya para dewa yang nanti mengadakan pertemuan di alam sana itu karena suka kue keranjang itu, (18) dia makan dia ndak bisa ngomong apalagi kalo dewanya gigi palsu wueeh ☺ makan kue keranjang, dicabut, giginya ikut. Sebetulnya, niatnya seperti itu. Makanya kalo anda lihat tradisi, semua yang sembahyang tahun baru selalu berisi manisan, ya kan? Kenapa? Supaya dewanya ngomong manis, sebetulnya bukan hanya itu, ...

...

*So, by the new year, try now to develop our spiritual mind to be more mature. Our bad characters, according to dharma, , must be thrown. In new year tradition, we pray using kue keranjang, sweet and sticky. Right? The purpose of it so that the gods that hold a meeting in their world, like that cake. They eat and they cannot talk, especially if the gods wear false teeth. After they eat the cake, pull it, and their teeth were sticked on the cake. Actually, the purpose is just like that. So when you see a tradition, all new year's tribute contain sweets, right? Why? So the gods say something sweet, not only that ...*

**Analysis:**

According to Bhante Uttamo, Chinese people pray and giving “kue keranjang” for the deities was to make them could not talk when they attend the meeting in heaven. The background knowledge is that “kue keranjang” is the sweet and sticky cake. So it would make the deities could not talk, or at least they would talk sweetly or nicely. The meeting of the deities was done to make the decision about the human behaviour. As the Chinese people regarded that their luckyness depend on their regularities to pray and respect to the deities. Bhante Uttamo was **flouting the maxim of quality** because he **personifies** the deity as if they were human beings. The funniness occured when Bhante stated that “kue keranjang” made the deities especially the one who used the fake tooth would make his fake tooth released when he tried to clean it up. The **implicature** was that the deities would talk nicely or could not talk at all because of the cake, especially the one with fake tooth.

Second Sermon: **MAKNA UPOSATHA SILA (The Meaning of Fasting Day Precept)**  
**ANALYSIS**

**19. Flouting maxim of relation**

Dalam tradisi Buddhis, penanggalan Buddhis dihitung menurut bulan, karena perhitungan bulan itu lebih gampang daripada perhitungan matahari. Anda kalo perhatikan bulan setiap hari bentuknya berubah, pernah?tidak pernah? Nah coba anda keluar malam-malam sambil makan. Kadang ga ada bulan, sabit, kecil, bulat. Bulat ketemu bulat berapa hari? ...ah memang tidak pernah lihat bulan. 28 atau 29 hari tidak pernah 30. Tengah ada separuh kadang 14 atau 15, tengahnya lagi ga ada, nol gelap total. Februari untuk ngumpulkan mleset itu kadang 28 kadang 29 jumlahnya. Tetapi karena imlek 28 atau 29, nanti beberapa tahun kemudian ketinggalan satu bulan sehingga ada tahun tertentu 13 bulan. Bulan Buddhis tidak pernah geser karena ada 13 bulan. Lebaran

geser terus, kalo ngitung dengan matahari sulit. Tiap hari sama dan **(19)mandengi matahari loh mata belolokan.** ☺ Sehingga perhitungan matahari muncul belakangan.

*In Buddhist tradition, the Buddhist calendar system is calculated according to lunar system because lunar system calculation is easier than solar system calculation. If you examine the moon every day, the shape changes. Have you (examined)? Never? Try to go out at night while having dinner. Sometimes there is no moon, crescent, small, circle. Circle to circle takes how many days? ...ah..you do never examine the moon. (It takes) 28 or 29 days, never 30. In February, to adjust the missing calculation, contains 28 or 29 days. Since Chinese calendar has 28 or 29 days, in several years, there will be a year with 13 months. Buddhist calendar never shift because it can contains 13 months. Idul Fitri keeps shifting. To calculate the solar system is difficult. Starring at the sun all day makes your eyes hurt (widely opened like people who are sleepy but keep trying to open their eyes). Therefore, the solar calculation system appears just at recent time.*

#### **Analysis:**

Bhante Uttamo gave a reason why to count the date base on solar system was more difficult then a moon. We might think that it was because the calculation was more complicated than to count based on lunar system. Surprisingly, Bhante Uttamo stated that was because of the shape of sun is never changing and when we stare at the sun our eyes would be ‘belolokan’( temporarily blinded because of the glare). It was a **flouting of maxim of relation** since the word “belolokan” was an informal of javanese term, while he talked about it in a formal context. The **implicature** was that to see the sun directly would not be good for our eyes. The **inference** was that the difficulty in counting the calendar based on solar system was that our eyes would be temporarily blinded

#### **20. Flouting the maxim of quantity / quality / hiperbole**

...

Puasa setelah jam 12 siang, tidak makan sampai pagi. Setelah jam 12 cukup minum. Mengurangi kesenangan, tidak menggunakan wangi-wangian, tidak menggunakan perhiasan. Apa? Tidak gosok gigi?Gosok gigi!mandi tapi parfum yang biasanya **(20) bikin kambing pada pingsan** ...dikurangi. ...

...

*Fasting after 12 noon, do not eat until the next morning. After 12 noon only drinking is enough. Reducing pleasures, using no perfume, using no jewelries, what? Don't brush your teeth? Brush your teeth! Take a bath, but reduce the use of perfume that can make goat collapse... ...*

**Analysis:**

When Bhante Uttamo was asked whether we could brush our teeth during the fasting, he stated that it was allowed. In addition he emphasizes that taking a bath was also allowed. But he added that the use of perfume should be reduced. The **presupposition** was that in fasting, we tried also to reduce our passion about using nice smells to decorate ourselves. The funniness occurred when Bhante Uttamo **flouted the maxim of quantity** by contributing more information than is required. He said that the perfume that should be reduced was the one which can make the goat fainted. **World knowledge** used in this humor is that perfume is something smells nice. But if it is too much used, generally other people could not stand on it. Here, **the punch line** “kambing pada pingsan” was a **hyperbole**, since Bhante Uttamo **exaggerated** that the perfume smell could make goats fainted. He intended to **imply** that the smell of a bad/ too much used perfume was so bad that goats could be fainted because of it. The **inference**, hearer may grasp from this story was that a perfume that we use not always liked by other people.

**21. Flouting maxim of relation**

... Tujuan berpuasa agar lebih kuat menghadapi kegagalan, karena dalam hidup ini kadang-kadang apa yang kita inginkan tidak selalu menjadi kenyataan. Contoh: **(21)** Anda kan pernah berkunjung ke rumah orang dari sore sampe malem tapi gak dikasi makan? Pernah ndak?sering? ☺ laper ndak?laper! ...

... *The purpose of fasting is to be stonger in facing failure, because in this life sometimes what we desire do not always come true. For example, have you ever visited somebody's house from afternoon until late at night but are not given something to eat. Have you? Often? Hungry? No? Hungry!* ...

**Analysis:**

When Bhante Uttamo asked “Have you ever visited somebody’s house from the afternoon until late at night, but you did not get any dinner/ food?”, he was questioning the audience whether they have ever visited somebody’s house from the afternoon until late at night, where they did not given anything to be eaten. He tried to emphasize the previous utterance that stated “Fasting is aimed to make us tougher in facing failure. Sometimes in our life, our wishes do not always come true”. From the **world knowledge**, we found out that when we visited somebody’s house, usually we were given food. However, the situation was not always like that. If the host was not preparing any meal for us, suppose to be it would not be a problem, since we have to be polite. In this humor,

the speaker was **flouting the maxim of relation** for stating that one of the example of our wish not come true was when we were not served any food in visiting someone's house.. So, the question of Bhante Uttamo was funny because Bhante Uttamo might use that kind of story to **imply** how difficult it was to face if our wish was not fulfilled. The **inference** was that the monk mocked people's behavior when they are visiting another's house (if we are hungry, we will wish to eat, and this is the important thing that should be fulfilled in life. But sometimes we afraid to admit it since we would not wanted to be considered as greedy)

## 22. Flouting the maxim of relation / quality / hyperbole

... tapi saudara, orang yang biasa berpuasa, laper memang tapi lebih tenang. "Sudah biasa saya ndak makan.." lo.. kan enak. Tapi kalo yang belum biasa puasa, begitu makanannya terlambat sudah (22) "jam sembilan ga dikasih makan" ngomel-ngomel "wah ini tuan rumah ini memang pelitnya luar biasa, dari tadi saya bau lontong☺ opor... koq ngga keluar-keluar opornya. Koq cuman baunya yang ada he...kita protes. ...

... *But Ladies and Gentlemen, people who are used to fasting, hungry they are but calmer. "I get used to not eating." See...it's better. But for those who do not get used to fast, when their food comes late, "9 a.m. and no food is given" grumbling, "The host is extremely stingy. I have smelled lontong (food consisting of rice steamed in banana leaf), opor (meat or chicken dish cooked with coconut cream and various spices)... but the opor does not come out. Only the smell...then...we protest. ...*

### Analysis:

From the previous **world knowledge**, we knew that to feel hungry was something crucial, especially for those who were not used to eat late. To emphasize the sufferness of being hungry, the monk stated how a hungry guess **exaggerated(hyperbole)** that the host was so stingy. Since the guess smelled the scent of *lontong* and *opor*, he questioned why the food did not being served to him as the guess. The guess **implied** that he was hungry. The guess was **flouting the maxim of relation**, since it was not relevant to assume that the food that he smelled was aimed to be served for the guess. The host might have cooking for his family, and did not aim to give it to the guess. It might happen because the food was not enough for serving the guess. The funniness took place when audience might take an **inference** that the guess was impolite by wanting to be given food.

## 23. Flouting maxim of quality / imagery

... Orang yang biasa berpuasa akan berpikir yaah hitung-hitung puasa, tapi bagi yang tidak berpuasa (23) “aduh maagku langsung goyang-goyang, aduh cacingku langsung pindah posisi” kita langsung stress. ...

... *People who get used to fasting will think, well it's like a fasting. But those who do not fast, “Urgh, my stomach is shaking, urgh the worms keep changing position.” We get stressed.* ...

**Analysis:**

We know that someone who feels hungry usually tends to be weak. Bhante Uttamo used the **imagery** to emphasize how the feeling of hungry was. The funniness occurred when we imagine that a worm can also get suffered when we were hungry. Hence, Bhante Uttamo **flouted the maxim of quality**, since it was lack of evidence that the worm were changing the position. The **implicature** was that when we felt hungry, we felt that our stomach was not alright. The **inference** was that we could get stressed because of hunger

**24. Flouting the maxim of relation / quality / verbal irony**

... Bahwa didalam kehidupan ini kadang-kadang apa yang kita inginkan tidak selalu menjadi kenyataan. Kalo kita biasa berpuasa kesenangan duniawi dan sebagainya, sebetulnya kita lebih kuat menghadapi kegagalan. Demikian pula dengan anda, kadang-kadang pas mau ada pertemuan, .. eeh lupa mandi. Kalo sudah biasa menjalankan sila, \* yaah, kita yah lebih pede sedikitlah Tapi jangan terlalu percaya diri sehingga (24) “tidak mandi 3 hari ya gapapa”, ini parfum khusus yang dipakai. ☺ ...

... *That in this life sometimes what we want does not always come true. But if we are used to fasting our worldly pleasure, etc, actually we become stronger in facing failure. In this case, you too, sometimes when you have a meeting, ...and you forget to take a bath. But if we get used in practising sila, we'll become a little bit more confident. But not too over-confident that “not taking a bath for three days is considered as okay, it is special parfume that we use.”* ...

**Analysis:**

Sila is moral principle. Bhante Uttamo stated that our wishes are sometimes unfulfilled. If once we were going to have a meeting, but we forgot to take a bath before is included as not come true wish. Since we wish to take a bath to make us felt more confidence in the meeting. Anyhow, Bhante Uttamo tried to see the positive side of conducting **sila** if it happened. Since the **sila** would help him to be calm because he got

used to accept the reality, just like a person who was hungry but not get any food, and he could control himself because he has done Sila.

The **background knowledge** of a Buddhist is that there are Sila (precepts) which should be followed (fasting, not to use things to make up ourself, not to sleep in a luxury bed, and so on). The **funniness(punch line)** occurred when he stated that the person who did not take a bath but conducted the sila would be calm and lead to a bit of confidence because he could accept the reality. It was funny since the speaker related the aim of sila, which is to purify our soul with the aim of taking a bath, which is to clean our body. Here, the speaker **flouted the maxim of relation**.

Anyhow, Bhante Uttamo tried to show that not taking a bath properly wasn't a good idea, by mocking people who did not take a bath for three days. The example about a person who stated that it was a special perfume that he used. Here he used **verbal irony** since the special perfume actually meant the odor of our body because of we did not take a bath. Hence, it **flouted the maxim of quality**. The speaker **implied** that our smell of body for not taking a bath would still be alright. The **inference** that the audience might grasp was that the speaker was lazy to take a bath for three days and did not realize that his body odour would be smelly.

## 25. Flouting maxim of quantity / quality / metaphor.

... Bahwa didalam kehidupan ini kadang-kadang apa yang kita inginkan tidak selalu menjadi kenyataan. Kalo kita biasa berpuasa kesenangan duniawi dan sebagainya, sebetulnya kita lebih kuat menghadapi kegagalan. Tidur juga begitu. Orang kadang tidur ditempatnya sendiri enak. Jangan salah loh, suatu saat anda tidur ditempat orang lain dan merasa tidak nyaman. "Koq ngga ono gulingnya ya?". Problem yang paling utama kalo orang tidur di vihara, nomer 1 ditanya (25) "Bhante di vihara koq ndak ada guling Bhante?" ☺ Kenapa? Karena anda sudah terbiasa pake guling dan tidak puasa guling. ☺

... *That in this life sometimes what we want does not always come true. But if we are used to fasting our worldly pleasure, etc, actually we become stronger in facing failure. Sleeping is also the same. People feel comfortable to sleep on their own bed. Don't get it wrong, one day you'll have to sleep on other's bed and feel uncomfortable. "Why is there no bolster?" The main problem people face when they have to sleep in vihara, they first question will be, "why is there no bolster in vihara, Monk?" Why? Because you get used to it and never fast your bolster. ...*

**Analysis:**

**Vihara** is a temple.

To emphasize that sometimes we could not always get something that we would like to. Bhante Uttamo gives an example about sleeping. When we sleep in our bed, we would like it. But we should realize that someday we might have to stay and sleep in other people's place. And this would create problem of uncomfortable. The **punch line** occurred when he said that the problem usually happened is because there is no bolster. It was funny since the occurrence of a bolster is actually something not crucial but for some people who are used to sleeping with a bolster, it made a problem of sleeping. Furthermore, the statement from the Buddhist follower was funny since it **implied** that he / she complained for the inexistence of a bolster. The **inference** was that for some people, bolster was a crucial thing that should be available to sleep. In the **common ground**, the Buddhist follower would understand that Vihara is a holy place. There are places provided to sleep, but it is arranged modestly, since the monks who live in Vihara should also live modestly. So it is something common not to find any bolster in the sleeping room, because it is not considered as something important required for people to sleep. In this case, the person was **flouting the maxim of quantity** for being impolite to ask for bolster, since Vihara was not a hotel where we could complain for everything that we demand. In addition, to state that people did not fast their bolster was a metaphor that **flouted the maxim of quality**, because fasting in common meant not to eat and drink, while here it was not true to say we did not eat or drink bolster.

## 26. Flouting the maxim of quality / quantity / imagery

... Coba kalo anda biasa puasa guling, tidur ada guling pelok, ndak ada guling ya ndak papa. (26) Paling.. tetangganya yang dipegangi kan juga bisa. ☺

... *When you have fasted using bolster, sleeping with bolster-hug it, no bolster-it's ok. At least... you can hug your neighbor.*

### Analysis:

Bhante Uttamo tried to please the audience that actually the benefit of "fasting" bolster was that we would live naturally. If there was a bolster we could hug it, if there was not it would not be a problem. The funniness occurred, when Bhante Uttamo gave further information that it would not be a problem to sleep without a bolster because we could hug our friend who sleep beside us. It was funny since he made **visual imagery** as if the person was a bolster that could be hug and it would not be a good attitude because the person we hug could get annoyed. So this punch line **flouted the maxim of quality** since a person was not a bolster. In addition that he was also **flouting the maxim of**

**quantity** for it is not necessary to say that we could hold our neighbor who sleep beside us. The **implicature** was that it would be alright for not having bolster. The **inference** was that our friend beside us was to replace the function of a bolster.

## 27. Flouting the Maxim of quality / paradox

...

Ini merupakan latihan, suatu ketika kita tidak bertemu dengan yang kita sayangi. Yang kita sayangi bukan hanya tempat, perhiasan, makanan tetapi yang kita sayangi bisa juga orang. Pasangan hidup kita. Suatu ketika, kita bisa ndak ketemu dia. Mungkin dia pergi keluar kota, mungkin dia pergi ke luar negeri, (27) mungkin dia pergi keluar dunia © (penonton:geer). Mampukah saya berpuasa? Coba saja kalau saudara baru tiga hari aja udah “aduh gak ketemu.. kangennya...kangennya.” Kalo sampe sudah pindah alam, penderitaan yang bisa muncul. Kenapa? Karena kita tidak pernah ngerem keinginan kita.

...

*It is a practise, one day when we can't meet our beloved. Our beloved is not only a place, jewelry, food, but it can be a person, our soulmate. One day, we can't meet him/her. Maybe he/ she is out of town, maybe he/ she is out of this country, maybe he/ she is going out of this world. Can't fast? Try when you haven't met him/ her for three days, “Urgh not seeing...i miss him/ her...miss him/ her so much.” If he/ she has moved from this world, suffering appears. Why? Because we never break our desire.*

### Analysis:

Here the speaker used **paradox**, since there was apparent contradiction but somehow true. The word “pergi”(go) was usually used to show the movement of the body from one place to another as a destination. At first we were lead to have common ground that to go was like to go out of the city, to go out of the country (abroad), where we would think that someday the person who went would go back again to his/her home. However, we were surprised with the next utterance that stated that to go could also mean to go out of the world, which **implied** that the person was dead. The presupposition was that to go was also could mean out of the world, where there were a movement of soul but not body. This was **flouting maxim of quality** since the utterance before gave assumption that to “go” meant to have a movement of the body from one place to another. Anyhow from the flouting we might understand the **inference** that emphasized that someday we would be separated from our couple, not only just a few days, months or years, but forever, because he / she has died.

## 28. Flouting the maxim of quality / imagery

...

Rumah, suatu ketika akan pindah tempat, mungkin rumahnya dijual. Kalau anda tidak bisa berpuasa, mengurangi kesenangan, rumah dijual, stres. Atau kita berpisah, mati. Rumah anda juga begitu. Rumah yang anda sayangi. Suatu ketika mungkin akan pindah tempat, mungkin rumahnya dijual. Kalau anda tidak bisa berpuasa, mengurangi kesenangan. Barangnya ada, tapi kita bisa menahan diri, maka ketika rumah dijual mungkin anda stres, bisa juga rumah yang pergi atau kita yang mati. Apakah anda juga akan nungguin rumah? “Loh aku koq mati, rumah ini kan aku yang bangun sekian mahalnyaa.. susah payah aku mbangun. Sekarang aku mati, aku ngga mau... aku mau nungguin rumahku..” Lahir lagi, (28) jadi kecoak ☺ biar puas nungguin disitu terus. ☺

...

*House, one day will move, maybe it is sold. If you do not fast, reducing pleasures, your house is sold, you are stressed. Or when we are separated, death. Your house too. Your beloved house, one day it might be moved. Maybe it is sold. If you are not fasting, reducing pleasures, the thing is there, but we can hold ourselves. Then when your house is sold you might be stressed, it can be that the house's gone or we died. Are you going to wait for your house? "I'm dead, but I have built this expensive house. I've built it with much effort. Now I'm dead. I don't want to...i want to look after my house." Born again, as a cockroach so that you are satisfied looking after your house.*

### Analysis:

The **common ground** of a Buddhist was that there were a re-born after death. Bhante Uttamo explained about the general things that could be happened to us if we lose our lovely house, which was that we would get stressed. Especially because we were not get use to fast, to reduce too much attachment When we were separated with the house, it might mean that the house was sold or even mean that we were death. Bhante Uttamo showed that a person who was so attached with his house, when he was dead, he might not want to leave his house. According to the teaching, someone who was so attached to the worldly things, would be re-born closely with the things but in much lower kind of life, such as an insect. The funniness ocured when he said that we would be re-born as a cocroach, since cocroach liked to live around the house. Here, Bhante Uttamo used the **visual imagery** that we would be in the shape of a cockroach. He **flouted the maxim of quality**, that the cockroach lived around the house to “wait” for the house. Since the cocroach lived in every house not because of the house but the environment that is appropriate for their life. The **implicature** was that, the person would still have the

chance for not getting separated from his house when he was dead. The **inference** was that the person has to reborn as cockroach.

### 29. Flouting the maxim of relation / manner

... Kapan kita mulai berpuasa? Hari itu hitungannya macem-macem. Hari yang kita kenal hitungannya jam 12 malam. Jam itu loh kalo jam anda 12 malam kan tanggalnya ganti semua. Itulah yang kita kenal. Tetapi kalo menurut tradisi perhitungan Tiongkok, hari tidak dimulai jam 12 malam. Jam berapa?(29) Jam.... Jambu mente ☺ ...

... *When we start fasting? Days have several counting versions. Days that we've known start at 12 night. Time in your clock or watch, at 12 night the calendar dates change. That's what we've known. However, according to Chinese tradition, days are not started at 12 night. At what time (jam)? Time (jam)....Jambu mete (a fruit) ...*

#### Analysis:

Here Bhante Uttamo was trying to ask about what hour did the day started according to Chinese tradition. He might **imply** to have the audience attention when he saw that the audience ignore him or did not know the answer because there was no answer from the audience. The **inference** was that the monk meant with “jam” was “jambu mente” (chasew fruit). Here, he **flouted the maxim of relation**, since jambu mente was not relevant to the topic of the question that was “hour” and it was funny since he made as if **jam** was related with **jambu** (for the first syllable of both words). It was also **flouted the maxim of manner** for stating something ambiguous. He made the audience to think about the time, before he got in by saying the fruit.

### 30. Flouting the maxim of relation / manner

... Nah didalam tradisi Buddhis, hari dimulai ketika seseorang bisa melihat telapak tangannya sendiri, garis tangannya jelas, tanpa lampu. Dan bisa membedakan daun pepaya dengan (30) daun ... telinga ☺ Maksudnya dengan daun sebelahnya. Oh ini daun pepaya, daun mangga dengan mata.

... *In Buddhist tradition, days start when someone can see his own handplam, his clear lines of hanpalm, without a light. And can differentiate papaya leaves from ...ear leaf. I mean with leaves next to them. Oh, this is papaya's leaf, mango's leaf, with his eyes*

#### Analysis:

Bhante Uttamo explained that in Buddhist Tradition, the started of the day is when we could see the line in our hands clearly. Furthermore he added that the started of the day could also be known if we could differentiate the leaf of a papaya with another leaf. The **funniness** occurred when he explained furthermore that the other leaf mentioned was the leaf of an ear. In Indonesian language we could find the word “daun telinga” that refers to an ear. Here, Bhante Uttamo was **flouting the maxim of relation**, since “daun telinga” actually did not mean the real leaf which was being talked about. In addition that the statement **flouted the maxim of manner** because the meaning of “daun” became ambiguous. Here, Bhante Uttamo deliberately created the funniness to find out whether the audience were paying attention to his speech or not (implicature). His intention could be found from his next utterance which corrected the utterance before. The **inference** was that he compared the leaf of papaya with the ear, which in Indonesian language, they were both considered as “daun” even though the meaning was different.

Third Sermon: **TERORIS (Terrorist)**

### **31. Flouting the maxim of quality/ metaphor**

... Kita semua yang hadir pada pagi hari ini sebetulnya juga mewakili semua orang. Bahwa kita juga, didalam hati kita, didalam pikiran kita, di salah 1 sudut relung hati kita, juga punya watak teroris itu. Anda mau tahu buktinya? Terois itu adalah orang yang menteror supaya orang lain menderita, stres. Tapi kitapun bisa demikian. Satu contoh: anda sedang menghadapi masa ujian, tapi salah satu teman kos anda nyetel tape dengan kenceng. Anda mau konsentrasi susah! Teman sebelah anda wuah ... jedang.. jedung..jedung..!! Dikira kayak bengkel! Padahal sebetulnya lagu apa itu yang ndak dimengerti. **(31) Lalu watak teroris kita mulai muncul. Semogaaa tapenya cepat rusaak ☺** baru tenang. ...

... *All of us who are present this morning actually represent all people that we, in our heart, in our mind, in our deepest heart, we have that terrorist's character. Do you want a proof? Terrorist is someone who do terror to make others suffer, stress. But we can do that too. One example, you will have an exam and your boarding house friend turns his tape on very loudly. It is hard for you to concentrate. Your neighbor friend...wouw...bang boom..bang! just like in garage. What kind of song is hard to be listened and understood. Then, our terrorist character shows up. I hope that the tape is broken, so it can be quieter. ...*

**Analysis:**

The monk emphasized that each person has the characteristic to be a terrorist. He explained that the meaning of a terrorist is a person who always terrorizes others so that they suffered and got stressed. Once we might also terrorize our friend who lived beside our room in the boarding house. Bhante Uttamo stated that we would feel unhappy when we tried to concentrate on studying for the examination, there were unpleasant and noisy music came from our neighbor's room. Then the characteristic of terrorist showed up in our mind. The funny thing was that Bhante Uttamo **implied** that we hoped that our neighbor's tape would be broken, so that it would not bother us again since a broken tape could not play the music. Here, the monk **flouted maxim of quality** (for not contributing true information), he stated that we are all can be considered as terrorists. While commonly the word "terrorist" is used for people who take part in terrorism, of which not all people do. Terrorism itself means the use of violence for political aims or to force a government to act, especially because of the fear it causes among the people. (Hornby, 1995, p.233). However, the violation showed the **metaphor** where our action is compared to have the common quality/characteristics like a terrorist. Terrorist shows that people have the habit as fearing and bad as a terrorist.

The **inference** was that we did not like to be disturbed by the sound while we were seriously engaged with our study.

### 32. Flouting the maxim of quality/ relation / hyperbole/ personification

... Itu kan sudah keluar watak terorisnya. Untung anda tidak dikasih senapan! Untung anda gak dikasih bom! Coba kalo ada senapan dan bom, **(32) kamar sebelah anda pasti anda lempari bom. Paling tidak resikonya... ya kamar anda ikut mencelat juga** 😊.

Mencelat: jump far. ...

... *It shows the emerging of terrorist character. Lucky you were not given a gun! Lucky you were not given a bomb! If there were gun and bomb, you would throw the bomb to your next door room. At least the risk, your next door room could jump out too.*

...

#### Analysis:

In showing that we have a terrorist manner, he **exaggerated** the punch line that we might have bombed our friend's room if we were given a bomb. It was funny since it was almost impossible for us to be given a bomb unless we really wanted to have it by ourselves. Here we could see that he **flouted the maxim of quality** to create the funniness. Then, Bhante Uttamo led the audience to think about the risk of bombing our friend's room. The audience might assume that the risk of bombing, just like a terrorist,

was that we would be caught or arrested by the police. However, he has led the audience since he then stated that the risk of bombing was that our room might also jump up because of the bomb. Here, he **flouted the maxim of relation**, since it was not relevant to say that the risk of bombing was like that. Anyhow, when we analyzed it literally, it was true that if we bomb the room besides ours, it would also hit our room. Here, the monk also **personified** the room as if it can jump up if bombed. Bhante Uttamo **implied** that to bomb our friend next door would also endanger our room. The **inference** was that it was a stupid act if we wanted to bomb the room beside us, since we also would be hit by the bomb.

### 33. Flouting the maxim of relation

...

Lagi ujian, kita liat teman kita oh.. pinter nggarapnya yah.” Eh.. no.5 jawabannya apa?” ☺ “Pikir sendiri!” “No.5 jawabannya apa?” “Pikir sendiri!”(33)Watak terorisnya keluar lagi. “Ooh awas kamu nanti pulang gak slamet!!” ☺ tuh... itu watak teroris. Coba kalo anda dikasih sepeda motor, coba kalo anda dikasih senapan. Pulang mungkin orang ini nanti ditubruk sama anda, rasain loe. Gregetan, saya jengkel. Sudah tahu kalo saya gak bisa, kamu tahu kalo kamu bisa. Tapi sekarang saya ndak diberitau, kamu baru tau nanti! Itu watak teroris. ...

...

*During the exam, we see our friend, oh...clever. “Eh, what is the answer for no.5?” “Think by yourself!” “What is the answer for no.5?” “Think by yourself!” The terrorist character comes up again. “Ooh, watch out, you won’t be safe home!” See... that’s the terrorist character. If you were given a motorcycle, if you were given a gun. You might hit your friend with the bike. “Get that!” “I could not restrain anymore, make me mad. You know i can not do the exam, and you know you can. But you don’t want to give me the answer. You’ll see what happen!” that is one character of terrorist. ...*

#### **Analysis:**

In a school test, when a student do not seem to cooperate in giving the answer to his friend, he may be regarded as annoying. On the other hand, the clever student might feel burdened by his friend, because he was still focusing on working his test, so his refusal was actually understandable. The clever student asked the other student not to annoy him again. He hoped that the other student would stop to disturb him again. Anyhow, the punch line was in the friends turn when he curse his clever friend, by saying something to him/herself or not the other speaker, which **flouted the maxim of relation**.

The **implicature** was that he would disturb or make him suffer after the school. He **inferred** that he did not like to be not given the answer, so he would take a revenge after the school.

#### 34. Flouting the maxim of relation

...

Akhir bulan, uang kita sudah sedikit. Kita lihat ATM, orang tua belum kirim. Kalo kita ngetuk pintu teman disebelah. (34) "Eh, utangnya bayar! ☺ Aku sudah habis duit.. utangnya bayar donk." "Kan baru buat beli CS nih." "Yah main CS sampai pagi-pagi, counter strike sama taruhan lagi. Kan kamu menang tuh tadi malem, masak sekarang bayar utang aja ga bisa?" "Ga punya duit!" "Ooh.. mlarat sungguhan loe!!!" Wong udah dari ga punya duit, masih ga mau bayar, anda doain mlarat, mlarat sungguhan nanti utangnya malah ga kebayar. Ini kan juga pola pikir yang salah. Kenapa? Karena watak teroris. Jadi sebetulnya didalam batin kita ini juga punya watak-watak teroris.

...

*End of the month, our money is little left. We check the ATM, our parents haven't sent any. Then we knock our neighbor's door. "Eh, pay your debt! I run out of money, pay your debt!" "I just used it to buy CS." "You play CS until morning, play and bet. Didn't you win last night? why can't you pay your debt now?" "I don't have money!" "Oooh...hope that you are really flat broke now!" A person that do not have money, cannot pay his debt, and now you pray for him to be flat broke. If he is really flat broke, he cannot pay your debt. This is a wrong way of thinking. Why? Because of terrorist character. So, deep within your soul you have these terrorist characters.*

#### **Analysis:**

In the end of the month, usually students who live in the boarding houses have not much money to fulfill their daily needs. So, they should wait for the allowance from their parents. If the parents had not transferred any money yet, they usually borrow money from their friends. In this humor, Bhante Uttamo misleded the audience to think that the student would lend some money from his next door's friend. The funniness occurred when he **flouted the maxim of relation** by saying that the student knocked the neighbor to collect one's debt. Bhante Uttamo **implied** that the student lend his money to his friend. The **inference** was that the one of the reason for the student to be lack of money because he gave debt to his friend.

#### 35. Flouting maxim of relation / quality / metaphor

...

Ada sepeda motor bagus nyalip.. atau parkir didepan sana, langsung set.. disebelah kita. “Nih baru nih, sepeda motorku eeh ga kayak sepeda motormu. Buruk.” (35) “Ooh.. belum tau kalo di clurit orang ya eh...” ☺ ini watak teroris lagi.

...

*There is an outstanding motorcycle overtakes us...or park in front, or just beside us. “This is a new bike, my bike isn’t like your ugly-bike.” “Oh...never been cut by a sickle before huh...” This is a terrorist character again. ...*

**Analysis:**

The person who said “*This is a new bike, my bike isn’t like your ugly-bike.*” wanted to show off his bicycle and insulting the hearer’s motorbike. He wants to make the hearer admired the speaker’s motorbike and felt embarrass. However, the funniness occurred when the hearer wanted to kill with a “clurit” ( a kind of sickle). The speaker used **metaphor** “di clurit” compared to an act of being killed. In Indonesia, ‘clurit’ is usually used as a weapon. In addition that the speaker **flouted the maxim or relation** by giving a quick respond to the statement which was irrelevant. Usually murder kills people by using tools like clurit. The hearer **implied** that he would like to kill the person who talked to him. The **inference** was that the hearer did not like the way the speaker talk to him.

**36. Flouting the maxim of quality / synecdoche/ hiperbole**

... Jadi kita ini banyak sekali segi kehidupan kita yang menampilkan watak-watak teroris. Cuma untungnya kita tidak bersenjata dan untungnya kita tidak punya kesempatan bawa bom.(36)Tapi kalo ada kesempatan, saya kira dunia ini juga kacau karena kita semua. ☺ ...

*... So we in this life, so many terrorist characters appear in many aspects of our life. Lucky us that we are not armed, and lucky us we don’t have a chance to carry a bomb. But if we have that chance, i guess this world will be ruined because of us. ...*

**Analysis:**

From the examples given, Bhante Uttamo concluded that we have so many terrorist characteristic. But he felt grateful that we did not have gun and did not have the chance to bring bomb. In his opinion, if the audience had those chances to have gun and bomb, he **exaggerated** that it would be a disaster for this world to have them.. Since it was not possible that all the audience would like to get a gun and bomb, he was considered to give inadequate information which **flouted the maxim of quality**. It was

also used **synecdoche**, since the word “kita”(us), was not only refer to the audience, but also all people in the world. He used the audience to emphasize that they are all the same with other people in the case of having the characteristic of terrorists. **The implicature** was that we as the people who has the terrorist characteristic could mess up the world if we were armed.. The **inference** was that terrorist could be anyone in any country since it was came from human’s attitude, however fortunately, not all of them would be so dangerous as long as they were not armed.

### 37. Flouting the maxim of quality / paradox

... Watak teroris ini juga muncul pada orang-orang yang sudah melatih bermeditasi. Ada orang-orang tertentu melatih meditasinya konsentrasinya tinggi. Kalau sudah tinggi,ada orang yang menjengkelkan,(37) “oh.. saya meditasi saya santet kamu” ☺ ini watak teroris! Dia tidak pake bom, dia tidak pake peluru, dia pake santet. ☺ ...

... *This terrorist character also appears to people who have practised meditation. Some people practise a high level of concentration in their meditation. When they reach that level, some people are so disturbing, “Oh...I meditate, I can do some voodoo on you” This is terrorist character! He does not use bombs, does not use bullets, he uses black magic. ...*

#### Analysis:

Someone who practices meditation frequently will have the very high level concentration, which is considered as good for a meditator. The purpose of meditation is to lead someone to have a better way of life, controlled mind, behaviour and speech. However, he **flouted the maxim of quality** since it was a **paradox** to compare it to the ability of “santet” which is the ability to make other suffers . He led the audience that a meditator could also be a “tukang santet”..However it led to the funniness, since a meditator is suppose to be a good person, while the “tukang santet” is considered as wicked person. The monk **implied** that santet was used for handling annoying person. In addition that another funniness ocured when the meditator was related to have a terrorist characteristic, who instead of using bomb or bullet, using “santet” to terrorize. Finally, the audience might **infer** that the monk wanted to warn those who do the meditation, so that they did not misused their ability to have a high concentration to hurt other cause it is also included as the terrorist characteristic.

### 38. Flouting the maxim of quality / hiperbole

...

Kalo sampai kita disalip orang, lalu marah-marrah, “oh mati kamu!Pake sepeda motor baru aja beraninya nyalip kayak gitu!Mati loe!” Yang dikatain mati itu, itu juga punya orang tua. Dia juga punya pacar, mungkin dia juga punya keluarga lain yang akan sedih atas meninggalnya orang yang kita sumpahin itu. Dan kalo benar “mati loe!” Mati sungguhan, apakah anda senang? Apakah anda bahagia? Walaupun itu karma buruknya yang berbuah sendiri, bukan karena omongan anda. Tetapi apakah anda bangga, (38)“lihat nih sudah saya sumpahin sepeda motor lima, mati semua orangnya” ☺ Itu benar-benar watak teroris kalau sudah demikian.

...

*When we are overtook (by somebody's vehicle), we get angry, “You're dead! Even using your new bike, you just can only overtake me like that. You're dead!” The person you curse, he also has parents. He also has a girlfriend. He might also has other family that can be sad if he dies. And if it becomes reality that he dies because of your curse, are you glad? Are you happy? Although it happens because of his own bad karma, not because of your words. But, are you proud? “Look, I have cursed five motorcycles, and the riders all died.” It is really a terrorist character then.*

#### **Analysis:**

According to the teaching of the Buddha, someone could die in an accident because of his own karma. Even though somebody cursed him to die, it does not mean that the curse which cause him die. Therefore, the person who stated that he had cursed 5 people and the all dead was **flouting the maxim of quality**. It was funny because the person **exaggerating** his ability. The person might **imply** that he has the ability to make people died if they were unpleasant for him. The **inference** was that he was a person that should be respected

#### **39. Flouting the maxim of quality/ personification/ hiperbole/ hiperbole/ metaphor**

... Tapi kalo anda mau tahu watak teroris yang lebih besar.. (39) ketika anda diteror oleh nyamuk ... maka banyak diantara kita yang membalas teror dengan teror ☺ Nging..nging.. nging plek(suara seolah-olah menepuk) rasain Nging..nging..nging kena loe, diplintir-plintir sampai habis badan nyamuk itu ☺ Ini watak teroris juga ini. ...

... *But if you want to know a bigger terrorist character...when you are terrored by mosquitos... many of us revenge tha terror by terror. (buzzing sound of mosquitos)... (sound of smashing mosquitos), feel that! The mosquito is twisted completely, until its body disappears. This is a terrorist character. ...*

#### **Analysis:**

It was funny that Bhante Uttamo thought the most dangerous of terrorist manner can be seen when we were “terrorized” by mosquitoes, we made a revenge by terrorizing the mosquitoes in return. Bhante Uttamo **personifies** the first utterance “terrorized” by mosquitoes, as if the mosquitoes were like human beings that can make other people suffer with his act. Actually it means to be bitten by the mosquito. The second was an **exaggeration**, since ‘terrorizing’ is a conduct of human beings toward other human beings, including killing. Here, the word “terrorizing” used to emphasize our attitude in killing the mosquito (insect) that bites us.

It also seems to be used as an **exaggeration** to say that terrorizing mosquitoes was included as the most dangerous type of terrorist. However commonly, we may find out that terrorizing here means to kill. Actually Bhante Uttamo’s next utterance has explained what it meant with terrorizing, but the audience would understand it faster since they have the assumption that usually mosquitoes are to be killed. In Buddhist, to kill a creature, even though a single little mosquito is included as violating the manner (*sila*). The funniness occurred, when Bhante Uttamo gave an example of a person who violated the *sila* by killing the mosquitoes with heart full of hatred. So, actually the word “terrorize” is a **metaphor** of killing a creature, to emphasize that it would be as worst as what a terrorist has done. Thus, Bhante Uttamo **flouted the maxim of quality**. The **implicature** was that people killed the mosquitoes that bit them. The inference was that people killed the mosquitoes because they did not like to be bitten by the mosquitoes.

#### 40. Flouting the maxim of quality /imagery

... Kecoak jalan dikamar kita, (40) kita injek, injek, injek ☺ Yah habis, mati kamu!  
Itu juga watak teroris! ...

... *A cockroach walks in our bedroom, we step on it, step, step. “Yeah that’s it, you’re dead!” That is also a terrorist character!* ...

#### Analysis:

Cockroach is an insect that is considered as disgusting. People in common would step it on if they meet the cockroach. As a Buddhist, a person should observe the Pancasila Buddhist (five *sila*), which one of it was to avoid killing beings, including the animals and insects. The person deliberately violated the *sila* which were implicitly stated. The funniness occurred when Bhante Uttamo used the **visual imagery** of stepping on the cockroach, because it evoked the sense-impressions by the use of words to perceive concrete actions. Bhante Uttamo sentence was **flouting the maxim of quality** because to kill mosquito is not an act that should be conducted by the Buddhist. The

**implicature** was that the person killed the cockroach by stomped it was violating the first sija in Pancasila Buddhist. The **inference** of Bhante Uttamo was that people who killed the cockroach was conducting a bad act like terrorist.

#### 41. Flouting the maxim of relation

...

Nah saudara-saudara jadi banyak segi kehidupan kita itu, kita juga sebetulnya juga teroris. Karena itu kita tidak usah bingung oh antiteroris..antiteroris.(41) Dirinya sendiri loh teroris. ☺ ...

...

*So Ladies and Gentlemen, in many aspects of our life, we are also terrorist. Thus, we shouldn't be confused with antiterrorist...antiterrorist. You yourself is a terrorist.*

...

#### **Analysis:**

Usually people would feel worry and afraid when they heard the news about terrorist on TV. Bhante Uttamo stated that it was not something to be afraid of because actually we ourselves were terrorists. The joke **flouted the maxim of relation** for he changed the topic of the real 'terrorist' to be the terrorist characteristic inside ourselves. He **implied** that inside ourselves we actually have the character of a terrorist. The **inference** was that we did not need to worry about terrorist outside there, since there are terrorist characteristic of which we should pay more awareness .

#### 42. Flouting the maxim of quality / verbal irony

...

Kalau anda praktek Karaniya Metta Sutta, kalo anda praktek kasih sayang, kita tidak akan mengharapakan makhluk lain menderita. Saudara-saudara kalo itu memancarkan kasih sayang, dengan mengucap semoga semua makhluk berbahagia, adalah merupakan kunci pokoknya. Ada perubahan diri kita. Banyak orang bertanya, bagaimana pandangan sebagai seorang umat Buddha?Umat Buddha itu bukan hanya ditandai dengan, misalnya saja KTP Buddhis. Umat Buddha bukan ditandai dengan nilai agama di kampus A, bukan. Umat Buddha ditandai dengan paritta satu buku hapal, bukan. Umat Buddha bukan ditandai dengan (42) jidatnya hitam, karena *namaskara\** terus-terusan ☺, bukan. Umat Buddha juga bukan ditandai dengan bau dupa dibadannya karena hionya nempel kepul-kepul dibadannya, bukan.

...

*If you are practising Karaniya Metta Sutta, if you are practising love and affection, we will never wish for other creatures' suffering. Ladies and Gentlemen, if giving love and affection by saying hope that every creature be happy is the main key, there will be changes in ourselves. Many people are questioning, how the perspective of a Buddhist follower? A Buddhist follower is not only marked by his Buddhist ID card. A Buddhist is not a person who gets A for religion subject at school. No. A Buddhist is not indicated by one full memorized paritta book, no. A Buddhist is not indicated by black forehead because of continuous namaskara. A Buddhist is not also remarked by the smell of incenses on his body because the incenses burn and stick on him, no.*

**Analysis:**

**Namaskara** is honoring in kneel down position, with forehead touching the floor. According to Bhante Uttamo to be a Buddhist was not identified by the physical appearance like ID card, good mark in religion subject. Furthermore, he stated that the black forehead because of continuous *namaskara* also could not indicate someone as Buddhist. This remark created funniness because to have a black forehead was usually embarrassing. People would not like to have a black forehead just for indicating that they were a real Buddhist. He **flouted the maxim of quality** by using the **verbal irony**. He **implied** that people who conduct *namaskara* frequently that made his forehead black could not directly be considered as a Buddhist. The **inference** was that the things/symbols of Buddhism that we had did not show whether we were Buddhis or not.

**43. Flouting the maxim of quality / personification / metaphor**

...

Tapi sebetulnya umat Buddha itu ditandai dengan perubahan sikap. Apakah yang disebut perubahan sikap? Kita semuanya hendaknya merenungkan, sebelum saya kenal agama Buddha, setelah saya kenal agama Buddha, adakah watak yang berubah? Sebelum saya kenal agama Buddha, saya berwatak teroris. Nyamuk teror saya balas teror. **(43)** Kecoak teror saya balas injek-injek sampe cemet alias gepeng ☺...

*Actually a Buddhist is indicated by changes of attitude. What is a change of attitude? All of us should contemplate, before i knew Buddhism, after i know Buddhism, have my character changed? Before I know Buddhism, I have terrorist character in me. I revenge the mosquitos' terror with my terror. A cockroach terrorizes me and I stomp it until it becomes flat. ...*

**Analysis:**

After all the explanation about terrorist, it is concluded that we all have those characteristic of terrorists. The funniness from the examples occurred because what was actually meant as the characteristics of terrorist was that the mischievous conduct which made other suffered. The speaker **flouted the maxim of quality** by **personifies** the cockroach to make terror and as if we could take revenge on it. In addition he emphasized the revenge by using **metaphor** that a cockroach could be flat. In common what is considered as flat usually a cake or a plate. So it was funny to compare the cockroach with something else which was flat. The **implicature** was that the cockroach frightened the person that made him wanted to punish the cockroach by stomp it until death. The **inference** was that the person did not like to be frightened by the cockroach.

#### 44. Flouting the maxim of relation

... (44) Umat divihara yang menjengkelkan, sandalnya saya buang kan watak teroris. Pokoknya bikin orang stres. Kalo anda pulangkan, kadang-kadang kan anda nendangin sandalnya orang toh. Ini sandalnya iku, tendang aja memang menjengkelkan. ☺ ...

... *Someone in vihara is very disturbing, I'll throw his sandals away. See...a terrorist character. The point is to make other stress. When you go home, sometimes you kick away others' sandals, right? "These are his sandals, just kick them, he is really a jerk."* ...

#### Analysis:

Sometimes we do not like someone because he acted annoyingly. The person in the joke was **flouting the maxim of relation**, because it was not relevant to throw a sandal which was not "guilty" because of the owner's behavior. The speaker showed a desire to replace his annoyed feeling into happiness feeling to see the person suffered. He **implied** that annoyed person would get annoyed if his sandals were thrown. The **inference** was that the speaker did not like the annoying person so he took revenge.

#### 45. Flouting the maxim of quality / Personification / Paradox

... Nah sekarang, sebelum anda kenal demikian, setelah anda kenal, apakah bisa berubah? Setelah anda sering ke vihara , membaca buku, mendengar ceramah Dharma, sudah bisakah anda setelah melihat nyamuk nging,nging,nging,, nging,nging, "sudahlah diusir dibukakan pintu. (45)Nyamuk silahkan keluar nya lewat sini Nah diusir gitu. Haah... malah panggil temannya? hei ... yang punya kamar orangnya baik. A yo masuk buka keluar 1 masuknya 5 ☺ ...

... *It is like that before you know it, now after you know, can you change? After you often go to vihara, read books, listen to Dhamma, can you ...when you hear the buzzing of mosquitos, just let them go, open the door. “Mosquitos, please get out this way!” Let them out like that. Huuh...they call their friends? “Hey...the owner of the room is a good person, let’s get in!” You open the door, one mosquito is out, but five are in. ...*

**Analysis:**

Bhante Uttamo stated that we were supposed to change our attitude after we knew Buddhist. One example that show the changing was by not killing the mosquito, instead we could let them out. The punch line was when Bhante Uttamo stated that we opened the door and asked politely to the mosquito to go out that way. We **apostrophized** as if the mosquito could reply to what was being said. In addition that, it was funny because instead of going out, the mosquito was **personified** as if it called its friends to get into the room because the owner was a good person. So, in this joke Bhante Uttamo **flouted the maxim of quality**. Furthermore, Bhante Uttamo conclusion that by opening the door we could move out a mosquito but made five mosquitoes got in, was also funny. He **flouted the maxim of quality** since it was a **paradox** that we opened the door to make the mosquito out. In the other hand, more mosquitoes came in. The **implicature** was that we could change our behaviour by letting the mosquito to go out from our room. The **inference** was that our intention to let the mosquito out so that the mosquito would not bite us anymore was unfulfilled since more mosquitoes came into the room.

**46. Flouting the maxim of quality/ analogy**

...

Yah kita kan punya teknik, jadi didepan kamar kita itu dikasih sebetulnya obat nyamuk asep. Sebenarnya, itu kalo ruangan terbuka kan nyamuk ndak mati. Iya itu kasihkan depan pintu kamar kita itu pasti ndak ditempli nyamuk. Anda keluar masuk gampang. Ini sudah kawat kasa semua koq masih bisa masuk? Ini masuknya lewat pintu karena nyamuk senang nempel dipintu ikut masuk nyelonong begitu, **(46) jadi kalo ada orang yang seneng beli karcis nonton F4 ini sebenarnya watak nyamuk ini nunguin didepan pintu ini. Ada orang masuk ikut masuk. Nah itu dia watak nyamuk.** ☺ ...

...

*Yeah, we have a technique, we put a smoking anti-mosquitos in front of our room. Actually, in the open room, the mosquitos cannot die (because of the anti-mosquitos). So we put it in front of our door room to avoid the mosquitos stay on the door. You can*

*easily walk out and in. Why can the mosquitos still come in even if the door has used a net? Because they get in through the door, they like to stay on the door and get in when the door is opened. So if there is someone who likes to buy F4 ticket, this is one of mosquitos' characters. They wait in front of the door. When someone gets in, they get in. That is a mosquito's character. ...*

**Analysis:**

Bhikkhu Uttamo gave the technique to prevent the mosquitoes to get into our room. Then, he explained that the mosquitoes would not stick on the door like what they usually would. The joke occurred when Bhante compared the mosquito behavior with the person that like to buy ticket for watching F4 (The Taiwan's movies star). This **analogy** was **flouted the maxim of quality** since person queued in front of a door was to get in for watching the concert. In the other hand, the mosquito stick on the door so that it could get into the room and bite people. The **implicature** was that people who bought a ticket and waited in front of the door has the same behaviour like the mosquito who stick on the door. The **inference** was that the to buy ticket and wait in front of the concert door was something as funny as a mosquito waited on the door to get into the room.

**47. Flouting the maxim of quality / apostrophe**

...

Nah sekarang kalo kita sudah bisa ada nyamuk terus kita bebaskan jangan sampai dibunuh. Kecoak masuk ambil sapu, disingkirkan, tidak langsung diinjek. Di kamar mandi, "kecoak, waduh gimana ini". Diomongin aja, (47) "hei kecoak, kamu dipojok aja, saya hanya pake sebentar koq ini" ☺. Selesai, "kamu jalan-jalan lagilah, bebas". Anda sebetulnya kalo sudah bisa begitu, anda sudah berubah watak terorisnya.

...

*Now, when we are able not to kill mosquitos, but to let them free. A cockroach gets in, push it aside, not stomp it. In a bathroom, "a cockroach, what should I do?" just say, "Hey cockroach, you stay in that corner ok, i just want to use it for a while." Finish, "You can walk again now, free." If you can do these, it means you have changed your terrorist character.*

**Analysis:**

The advice of Bhante Uttamo was that we do not step on the cockroach directly, but rather we could sweep it out. The funniness break up when in the bathroom we were suggested to talk to the cockroach. Bhikkhu Uttamo gave an example that we **apostrophized** the cockroach as if it could answer our question. Hence, it **flouted the**

**maxim of quality** because it was not true. The **implicature** was that we did not want to be disturbed by the cockroach when using one of the part of the bathroom. The **inference** was that actually there was another way to avoid killing the cockroach instead of killing it directly.

#### 48. Flouting the maxim of quality / apostrophe

... Mengembangkan kasih sayang itu bisa dengan berbagai macam cara yang dikerjakan, Salah satunya adalah mengembangkan kesadaran/konsentrasi didalam meditasi. Karena pada saat kita bisa bermeditasi, maka pikiran kita itu selalu sadar. Begitu kita muncul watak teroris kita, nyamuk mau ditepuk, baru tangan melayang, “loh yah diriku juga ga mau ditepuk ya bok aku jangan menepuk lagi. Sudah nyamuk silahkan pergi saja”. (48) Ato dibacain undang-undang ”kamu jangan gigit saya yah, karena menggigit itu menyakiti makhluk lain. Kamu hukumnya dapet tindak segini”... ah itu misalnya itu anda boleh kasih nasihat sama si nyamuk, jangan nggigit-nggigit lagi. “Lain kali kamu beli bakso aja!”© ...

... *Spreading love and affection can be done through several ways. One of them is by improving consciousness/ concentration in meditation. Because when we meditate, our mind is always conscious. When our terrorist character appears, we want to smash a mosquito, our hand is in the air, “I myself do not want to be hit, so don’t hit anymore. Now mosquito, please leave.” Or you can read a memorandum, “You must not bite me, because biting is hurting other creature. You’ll get punishment if you do that.” That is for example, you can give advice to the mosquito, no more biting. Next time just buy meatballs.* ...

#### Analysis:

Once again Bhante Uttamo gave example of avoiding killing the mosquito. The funniness occurred when he urged the audience to give read a law and advice to the mosquito not to bite them. Furthermore, he added to advice the mosquito next time to buy meatballs instead. The statement showed the **flouting of maxim of quality** by using the **apostrophe**. The **implicature** was that the person wanted to make the mosquito not to bite him. The **inference** was that to avoid to be bitten by the mosquito, the speaker talked and gave advice to the mosquito.

#### 49. Flouting the maxim of relation

... Ketika anda menyumpahi orang lain supaya menderitanya, pada saat anda akan keluar kata-kata itu anda jengkel dan pengen misuh misalnya. Ada yang suka misuh

disini? banyak?? Wuah gawat, karena misuh termasuk nyumpahin orang. Monyet lu! Ha.. Berarti kan dia menganggap kamu tuh monyet Ndak bisa karena jadi manusia, jadi monyet. Lah itu kan nyumpahin orang. Nah itu karena **(49)**marah dan benci mengharap orang lain jadi monyet ☺. Memangnya Sun Go Kong? Nah... Itu juga kita harus sadar loh. Kenapa saya harus misuh? ...

.. *When you curse other people to suffer, when you use those swear words, you are angry and want to use bad words. Is there anyone who like to use swear words here? Many?? Wow, this is seriously terrible because using swear words is the same as cursing. You, Monkey! It means that he considers you as a monkey. Because you can't curse him to be a human, you curse him to be a monkey. That is cursing someone then, because of anger and hatred you wish someone to be a monkey. Do you think he is Sun Go Kong? We should realize this. Why should I use swear words to others? ...*

#### **Analysis:**

In one of the teaching Karaniya Metta Sutta paragraph 6 line 3-4, it is stated “Jangan karena marah dan benci mengharap orang lain celaka”. In the Buddhist mind, the monk was going to say it. The laughter was provoked when he **flouted the maxim of relation**. Instead of saying “celaka” he stated “jadi monyet”. He did it to emphasize the utterance before, which was to curse people as a monkey. The **implicature** was that an angry person hope the other person to be a monkey. The **inference** was Bhante Uttamo showed how anger and hatred of the person make him hoped that another person to be a monkey

#### **50. Flouting the maxim of quality / paradox**

... Kalo saya katin monyet dan kejadian jadi monyet sungguhan apa mamanya ga nangis luar biasa? “ Anakku dulu lebih ganteng daripada monyet, kenapa sekarang jadi bentuknya kayak gini.” Atau sebaliknya pacarnya kaget. **(50)**“Loh dulu kamu koq lebih jelek daripada sekarang yah ☺ Sekarang kamu koq bisa ganteng yah. Siapa yang bikin kamu jadi monyet ☺ haah.. siapa tahu. ...

... *If I curse someone to be a monkey and he becomes a real monkey, won't his mother cry so sobberly? “My son was used to more handsome than a monkey, why now he turns out to be like this?” or on the other hand, his girlfriend is shocked. “Wow, you were uglier than now. How can you become more handsome? Who change you into a monkey?” Who knows... ...*

#### **Analysis:**

In common, people think that monkey is uglier than human being. It was asserted by the statement of the mother who think that his son who became a monkey look uglier than before. On the other hand, the girlfriend was surprised to find out that her boyfriend was more handsome when he became a monkey. It was a **paradox** to say so, because in one hand the mother stated that the boy was looked uglier, but the girlfriend stated that he looked more handsome. However, it was queer if a girlfriend who loved her boyfriend would say it directly to him, since it would be considered as insulting her boyfriend. So, The girlfriend **flouted the maxim of quality** for stating something untrue that the boy was more handsome now as a monkey. The **implicature** was that actually the boy was uglier than a monkey. The **inference** was that the girlfriend did not think that the boy was handsome before he became a monkey.

### 51. Flouting Maxim of Quality / Paradox

... Jadi kalo temen anda itu nyetel tape kenceng-kenceng, lalu anda pancarkan kasih sayang “semoga dia bahagia nyetel tapenya. Semoga lebih cepat bahagia, bahagia”. Karena kalo sudah bahagia, puas, kan tapenya dimatiin kan puas toh sudah. Tapi selama anda “aduh orang ini menjengkelkan, mudah-mudahan tapenya rusak”. **(51)**Nanti kalo tapenya rusak “koq pelan yah” suaranya dikencengin lagi, anda kan malah stres 😊 jadi semoga cepat bahagia.

... *So if your friend turn on his tape so loudly, you spread love and affection, “hope he is happy by turning his tape on. Hope he is happy a soon as possible, so happy.”* Because when he is happy, he is satisfied, then he turns off his tape because he has been satisfied. But as long as you, “Urgh, this person is so annoying, i hope his tape is broken.” *Later on if his tape is really broken, “Why the sound is so soft?” he will even make the volume up again, you’ll be more stressful. So say hope he’s happier.*

#### Analysis:

Bhante Uttamo was **Flouting Maxim of quality** because he used **paradox**. Usually if the people was happy to hear the tape he would continue to turn it on. But in the other hand he stated that the happy people would satisfied and turnet in off. He **implied** that the happy people would get satisfied quicker and turned of the tape. The **inference** was that we hoped the person to be happy because we did not want to become stress because of his behaviour.

### 52. Flouting maxim of quality

... (52) Disalip orang, oooh semoga kamu bahagia, mungkin kamu mau melahirkan, istrimu yah ☺. Atau disalip, koq masih muda “ooh mungkin mau gajian”. Masih kuliah? “Oh semoga ujianmu lulus hari ini”. Terlambat bangunnya ☺. Kalo kita selalu berpikir demikian, maka sesungguhnya kita sudah menjadi umat Buddha. ...

... *Someone overtakes your vehicle, “Oooh...hope you are happy, maybe you want to give birth, your wife perhaps.” Or when you are overtook, you see he’s young, “Oooh...maybe its his payday.” If he’s a college student, “Oooh...I hope you pass your exam today.” He woke up late perhaps. If we think as this way, actually we have become a Buddhist. ...*

**Analysis:**

The person was **flouting maxim of quality** for stating something lack of evidence. His misleded the audience by considering that the young people or the college student was overtake him because they wanted to do things in hurry. However it was something lack of evidence since they may overtake you just because they like to race. The **implicature** was that it was alright to be overtake. The **inference** was that the person did not get angry to be overtake, instead, he pretended to understand them by saying that those people had important things to do and pray for the people’s goodness.

Fourth Sermon: **KIAT MENGATASI STRES ( How to Overcome Stress)**

**Analyses of Humor:**

**53. Flouting the maxim of quality / hyperbole**

... Para bapak dan ibu, yang sudah mengalami proses kelahiran, di rumah sakit itu tentu suara peralatan kedokteran untuk keselamatan, wuah... ini, (53) apakah itu tang, apakah itu gunting, apakah itu kunci inggris, apakah itu palu, apakah itu godam ☺. Wah dikumpulkan semua dan suaranya sangat berisik. ...

... *Ladies and Gentlemen, that have been through birth processes, in hospital, the sound of the safety medical equipments...wouw...is it a plier, is it a scissor, is it a wrench, is it a hammer, is it a sledgehammer. Wuah..they are all compiled and the sound is so noisy. ...*

**Analysis:**

The monk was sure that the people whose have been throught the birth processes would know that in the delivery room there must be tools that are used to help the delivery process. Furthermore the world knowledge that also used in this humor is about plier, wrench, hammer, and sledgehammer which are included as the carpentry equipments. Those tools are heavy tools which sounded very noisy when they were

used. We know that in the delivery rooms, there are some tools like scissors. However there are no such things like wrench, hammer and sledhammer. This joke **flouted the maxim of quality** which stated that the information given should be true. Bhante Uttamo added plier, wrench, hammer, sledgehammer were not true, because such things were not used as safety aids in hospital. Here, the monk gave the idea that the activity in surgery's room using the surgical instruments was the same as the activity in carpentry using carpentry's tools. In this case, it created funniness because those two things were different. Here, he used the **hyperbole** to emphasize about how noisy was the situation in the delivery room. The monk **implied** that the tools used in the delivery room was so noisy. While the audience could grasp the **inference** that Bhante thought that there was no different between the surgical instruments and the carpentry's tool since both were noisy.

#### 54. Flouting the maxim of quality / metonymy

( Bhante Uttamo gave an illustration about a new born baby)

... Dikandung kan gak ada cahaya. Begitu keluar, langsung lampunya terang benderang. Saudara-saudara, sebetulnya bayi ini sudah mengalami stress awal. Dari suasana yang semuanya enak. Suasana yang semuanya nyenyak, nyaman, senyap. Tau-tau jadi gak karuan, suaranya berisik, cahayanya terang, sehingga bayi akhirnya kaget. Nangis.... Begitu nangis orang-orang ketawa. Wuih ... selamat-selamat. (54) Bayinya stress, diselameti.☺ Kalau bayi gak nangis. Karena nih bayi termasuk mokong “aku gak stress”, orang tuanya gelisah. Dokternya gelisah. “Wah kog gak nangis? Lalu dibikin stress.☺ Nah itu ibu udah pengalaman itu. Dulu ibu yah gak nagis yah waktu lahir? ☺ Kok tau kalo dijiwit? Atau ibu yang melahirkan? Yang tidak dijiwit? Eh, yang anaknya tidak nangis jadi perlu dijiwit? ...

... *In uterus there is no light. But in the outside, the lights are very bright. Ladies and Gentlemen, actually, this baby has had a beginning stress. From the atmosphere of all nice. Atmosphere of sounds, comfortable, quite... then suddenly they turn upside down, loud noise, bright light, that the baby is shocked. Crying ... When it cries, everybody laughs. Fiuh...safe...safe...The baby is stressed but congratulated. If it does not cry, perhaps because the baby is stubborn, “I am not stressed”, the parents are worried. The doctor is worried. “Why does it not cry?” Then, they make it stress. See, that mother over there has experienced. Did you not cry when you were born? How do you know it should be pinched? Or you the one who give birth? Who is not pinched? Eh, whose baby isn't crying that it should be pinched? ...*

**Analysis:**

Generally, a new born baby would be considered to be healthy if it cried, because it meant that its organs functioned normally. Hence, Bhante Uttamo saw the cry from another point of view, which **flouted the maxim of quality**. In this case, the monk stated that the cry was because the baby was stressed. It was queer to say such a thing like that because the word “stess” is usually used for people who felt pressed because they had problems (Hornby, 1995), while baby is considered to have no problem because it does not know anything (innocent). Anyhow, actually it was a **metonymy** to emphasize the psychology of a new born baby. Which closely means unhappiness. The **implicature** was that the baby cried because it was not happy when it has to come to the world which was so noisy and uncomfortable. The **inference** was Bhante Uttamo thought that the act of the people to feel happy when they saw the baby cried was something ridiculous, since the baby cried because it felt unhappy. People were supposed to feel pity with its cry.

**55. Flouting the maxim of relation / manner**

... Nah... jadi perpisahan dengan yang kita cintai bisa terjadi setiap saat. Oleh karena itu saudara-saudara (..... Bum...bum.--> ada suara dari luar) Hebat! ☺ . Tuh iya kan. Anda mengharapkan suasana tenang, suasana nyaman. Ada tembakan! Anda stres. Lah...., anda bisa tau penyebab stres sekarang toh? Jelas sekali!

Saudara-saudara.... masih stres? Deg-degan? Deg-degan gak? Gak deg-degan?(55) Kalo gak deg-degan beli peti mati dong! ☺ karena setau saya orang yang belum butuh peti mati pasti masih deg-degan terus sampe nanti terakhir di ICU.

... *So a separation with our beloved can happen at any time. That is why Ladies and Gentlemen, (Boom... Boom...-->sound from outside) Great! See! You expect a peaceful atmosphere, comfortable situation. There's a shot! You are stress. You can know the cause of stress now, can't you? Obvious!*

*Ladies and Gentlemen, ...still stress? Is your heart pounding? Is it? Not pounding? If it is not pounding, buy a coffin then! As I know, a person who hasn't needed a coffin, his heart is still pounding until his last day in the ICU.*

**Analysis:**

There are two meaning of “Deg-degan”, the first one means intensif and fast beat of the pulse because of shock by a loud sound. The second means normal heart beating. World knowledge used in this humor is if we were shocked by something unexpected we would feel intensif and fast beat of the pulse. It was related to the situation where the people heard the loud sound surprisingly. On the other hand the word “deg-degan” also has another meaning related to the normal heart beating for someone to be considered as

alive. It was funny since the monk gave irrelevant question in that situation which was **flouting maxim of relation**. Here the monk led the hearers to have an **implicature** when the monk asked whether they felt deg-degan related to the voice. However, the punch line occurred, when the audience found out that the word “deg-degan” became ambiguous which **flouting the maxim of manner**. He **implied** that he asked about the normal heart beating of the audience instead of the fast beat of the pulse because of shock by a loud sound. The **inference** was that the monk manipulated the words because he wanted to mock the audience who denied that they felt “deg-degan” related to the loud sound. He wanted to say that it was impossible for any of the audience to not feel “deg-degan” because of the sound. At least their heart beating still “deg-degan”.

### 56. Flouting the Maxim of quantity/ quality / imagery / metaphor

... (Suami istri) pernah ga balapan mati? bukan, tanya nanti pada suaminya atau istrinya. “Kamu pengen mati duluan?” Pernah tanya gitu gak sama pasangan hidupnya? Jawabnya mesti “aku dulu ya?” Betul? Betul gak? Atau malah jawab (56) “ya sudah lah kamu mati duluan, aku nanti yang jaga rumah, hartamu banyak ih” “Kamu dulu yang yang mati. Mau dipercepat? ☺ Saya bantu nanti pake linggis” Dari pasangan rumah tangga yang saya tanya. Kalo mereka bertanya, “sebaiknya aku duluan yang mati” selalu ngomong gitu. ...

... *Husband and wife, have you ever raced on death? No, ask your husband or wife. “Do you want to die first?” Have you ever asked that to your husband or wife? The answer must be, “I do first.” Right? Is it? Or the answer, “Go on, you die first. I want to look after the house, your property is abundant. “You die first then. Want to make it faster? I’ll help you then using a crowbar.” From all married couples that I have asked, when they were asked, “Who should die first?” that was what they always said. ...*

#### Analysis:

Usually, each of husband and wife would choose to die first. This humor **flouted the maxim of quantity** since it contributed more information that it was required. The monk was talking about the ideal kind of couple who would hope that the couple would not suffer by the death before him/her. Then he added more information about not ideal couple. Bhante Uttamo used the **tactile experience**, which is an **imagery**. The hearer would feel the hardness of a “linggis” which was used to enhance the death of someone. “Balapan mati” is a **metaphor** which means that each of the couple would prefer to be the first one who died, just like in a race where people would prefer to be the first who reach the finish. In fact, the monk gave unexpected condition that the husband or wife

would rather his or her couple die before him/her, so it was **flouting the maxim of quality**. It was funny because this unexpected condition happened due to bad reason, that was money. The **implicature** was that the husband or wife allowed his/her couple to die first. The **inference** was that the person was mean because he/she would help his/her couple to die first because he/she could inherit his/her couple's wealth, if his or her couple died first.

### 57. Flouting the maxim of quantity

... Anda punya pakaian juga demikian. Kalau anda punya pakaian bagus, kebetulan anda tidak mau pakai lagi, karena anda sudah beli baru atau baju yang lebih bagus, anda boleh bagikan kepada mereka yang lebih membutuhkan. Apakah itu korban bencana alam, apakah itu keluarga anda, apakah tetangga anda. (57) Jangan yang anda bagikan adalah kaos yang sudah bodol-bodol, rok yang untuk lap mobil aja bisa lecet. Kaos kaki buntung gak ada depannya, baru anda bagi-bagikan. Ini kan namanya gak beres☺.....  
Ini sebetulnya anda belajar melepas, mengatasi stres. ...

.. *If you have clothes also. When you have nice clothes, and you do not want to wear them anymore, because you have bought new ones or nicer clothes, you may give them to people who need them more. Whether they are victims of natural disaster, whether they are your family, your neighbor. Do not give ragged t'shirt that full of holes, skirt that can scratch a car if you use it to wipe. Torn socks without front part, then you give them. It is not appropriate..... It is actually you learn to release, to handle stress. ...*

#### Analysis:

Usually people donate their secondhand clothes to those marginal people. Here, the monk gave example that was more informative than it was needed, by stating the secondhand that should not be donated, since usually people would give the poor their second clothes, which was still appropriate. So he **flouted the maxim of quantity** for giving more information than it was required.. The **implicature** was that the clothes that we would like to donate should not be something inappropriate to be used again, which were torn, full of hole. The **inference** was that the monk ridiculed the people who gave donation like mentioned above so that they realize that their act was wrong.

### 58. Flouting maxim of quality / personification

... Anda punya pakaian juga demikian. Kalau anda punya pakaian bagus, kebetulan anda tidak mau pakai lagi, karena anda sudah beli baru atau baju yang lebih bagus, anda boleh bagikan kepada mereka yang lebih membutuhkan. Apakah itu korban bencana

alam, apakah itu keluarga anda, apakah tetangga anda. Jangan yang anda bagikan adalah kaos yang sudah bodol-bodol, rok yang untuk lap mobil aja bisa lecet. Kaos kaki buntung gak ada depannya, baru anda bagi-bagikan. Ini kan namanya gak beres. **(58)** Tikus aja gak mau, kaos kaki yang baunya kayak gitu, mana mau noleh.

... *If you have clothes also. When you have nice clothes, and you do not want to wear them anymore, because you have bought new ones or nicer clothes, you may give them to people who need them more. Whether they are victims of natural disaster, whether they are your family, your neighbor. Do not give ragged t-shirt that full of holes, skirt that can scratch a car if you use it to wipe. Torn socks without front part, then you give them. It is not appropriate. Even a mouse does not want them, socks that are so smell, not even to look.*

#### **Analysis:**

Usually we gave our old clothes for donation to people who were poor or victim of natural disaster. Sometimes we gave unaccepted clothing. The monk said the mouse would not accept the smelly old clothes. The monk criticized the people who donated smelly old clothes as insulting the poor people. Bhante Uttamo wanted the people not to donate smelly old clothes. Bhante Uttamo **flouted the maxim of quality** by stating that smelly old clothes would not be accepted by a mouse, because only human being who can take and give the things. Here the mouse was **personified** to show how people will react just like or even worse than the mouse's acceptance. The **implicature** was that the smelly socks would be inappropriate to be donated. The **inference** was that the donated clothing which were broken was not worthwhile even for a low animal like a mouse.

#### **59. Flouting the maxim of quality / metaphor**

... Pengalaman anda berpisah dengan yang dicinta, ketika masih remaja, masih muda, atau beberapa waktu yang lalu. Sudah lewat. Tetapi setelah ini, inilah kenyataan yang harus kita perbaiki. Mengubah cara berpikir sehingga kita bisa mengevaluasi kesalahan kita. Ketika pacar kita pergi. Apa yang kita renungkan? Yah sudahlah... itung-itung di fangsen aja. ☺ Ya kalau saya bisa fangsen burung, fangsen belut, fangsen kura-kura, fangsen apa. Yah kadang-kadang yah... **(59)** Paling baik fangsen pacar. ☺ Agak lega, walaupun kita nanti lalu merenung. Kenapa ya dia pergi? Itu juga gak susah lagi, dengan berpikir kenapa ya dia pergi.

... *Your experience of separated from your beloved, when you are teenager, still young, or days ago. Past time, but after this, this is a reality that we should rectify. To change our ways of thinking, so we can evaluate our mistakes. When our boyfriend/*

*girlfriend leave, what do we contemplate on? Well, that's all...consider it as releasing something. If I can let some birds go, let some eels, let some turtles go, let whatever go. Well, sometimes... it is the best to let my boyfriend/ girlfriend go. A little relieved, even we then ponder. Why did he leave? It will not be so upsetting anymore by thinking why did he leave.*

**Analysis:**

In the Buddhist teaching, that was a tradition to release animal while chanting a pray called Ulambana. The chinese called it *fangshen*. The creatures are usually the one that had been captured by people and lose their freedomness, such as birds, eels and tortoise. It is conducted to increase our good *karma* (the sum of somebody's actions in their life), because we make the creature which being *fangshen* to be happy again with their freedom. After he was stating that we could *fang shen* (release) the birds, eels and turtles, he stated that we could also *fangshen* our boyfriends. It was untrue that boyfriends could be *fangshen*, since they were not animals. Anyhow, Bhikkhu Uttamo used the word *fangshen* the **metaphor** which meant to let go. Hence, in the joke, Bhante was **flouting the maxim of quality** The **implicature** was that to let the ex-boyfriends gone for their happiness. The **inference** was that we might be broke up because our ex-boyfriend was not happy when they were still our boyfriends.

**60. Flouting maxim of manner / quality/ metaphor**

... “Aku dulu kalo gak milih kamu jadi pasangan hidup, aku kan gak stres kayak gini” . Salah! Karena, stres atau gak itu bukan karena pasangan hidup anda. Stres karena cara berpikir anda melihat kekurangannya dia. “tadi malam kamu itu cerewetnya minta ampun, aku sampe gak bisa tidur, kamu rewel-ribut. **(60)** Tau gini aku dulu gak kawin sama kamu, lebih baik kawin sama orang bisu☺

... *“If i didn't choose you to be my lifetime mate, I don't have to be stressed like this” Wrong! Because stress or not, it is not because of your mate. You get stressed because of the way you see your mate's weaknesses. “Last night you were so chatty, I could not sleep, you are so fussy. If I knew it would be like this, I would not want to marry you, I would rather marry a mute person.”*

**Analysis:**

The speaker was **flouting maxim of manner** by not saying it briefly. He was adding that he regreted to marry his wife, instead of just saying that he could not sleep because the wife was talkative. In addition that he also **flouted the maxim of quality**, since he gave reason that was not true. To marry a talkative person may not be pleasant,

because she will talk all the time. However, his reason for choosing the mute woman to avoid this was not true, since there was also the typical of woman who was not talkative eventhough she was not mute. The speaker was using the **metaphor** to emphasized that a silent person, even though she was mute would be much pleasant than a talkative person. The **implicature** was that the speaker did not like to have a fussy wife. The **inference** was that the man wanted to warn the wife for not being so fussy.

### 61. Flouting the maxim of quality / relation / manner / paradox

... Anda kan bisa merenungkan, (61) untung aku kawin sama orang yang cerewet, malam-malam bisa siskamling☺ Melek, oh.. sudah.. untung.

... *You can contemplate, lucky me to marry a fussy person, I can participate in neighborhood security system. Be awake, ...oh...so lucky.*

#### Analysis:

In our common ground, we would consider that it is not nice if we have to participate in neighborhood security system because we have to be awake all night long until the next morning. Bhante Uttamo **flouted the maxim of quality** since he was liable to mislead the hearer to have an **implicature** that there must be a benefit of marrying a fussy person. As a matter of fact, the audience knew that the benefit was a **paradox** compared to the person's desire to have a nice sleep. In addition that he also **flouted the maxim of relation** and **manner** because there was no relation and it was obscure to say that if we married a talkative person, at night we could do "siskamling", since to marry a person was not related to the obligation to follow the neighborhood security system. He could not sleep also if he had to participate in neighborhood security system. The **inference** was that to have a talkative wife would made us alert all the time just like the night watch.

### 62. Flouting the maxim of quality / simile

Anda melihat dari sisi yang berbeda, ketika anda siap menghadapi perubahan, perpisahan dengan yang anda cintai. Apakah itu perasaan? Apakah itu orang, dan sebagainya. Coba yang sederhana, saudara. Stres juga anda alami ditempat ini. Malam hari ini, pertama kali di tempat ini menggunakan lesehan, ini menimbulkan stres extra loh☺. Karena bagi orang yang belum biasa duduk di lantai untuk bersila, itu penderitaan. Karena anda berpisah dengan yang anda cintai, yaitu duduk nyaman dikursi, sekarang anda harus dilipat, (62) "aduh... kesemutan" Selonjor sana, selonjor sini, sehingga gerakan

anda itu bisa seperti kipas angin yang goyang sana, goyang sini. ☺Coba.... itu adalah karena anda stres

*You see from different point of view, when you are ready to face changes, separation from your beloved. Whether it is a feeling, whether it is a person, or else. Try the simple one. You get stressed in this place too. Tonight, the first time in this place to use floor seat. It causes extra stress. Because for those who do not get used to sit on the floor with the legs crossed, it is suffering. Because you separate with what you love, which is sitting comfortably on a chair. Now you have to be folded. “Urgh...my feet become numb” Straight your legs here and there as though you are a fan that sways here and there. See...it is because you are stressed.*

**Analysis:**

When our feet was numb, we tend to sit uncomfortably. In this humor, the monk **flouted the maxim of quality** by stating a **simile**, since it was not true that our feet was like a fan that sways here and there. He **implied** that the person felt so uncomfortable. The **inference** was that the person got stressed.

**63. Flouting the maxim of quality / understatement**

... Yah sudahlah, duduk dilantai ya memang itu sudah resikonya... kaki semutan. Tahan sebentar! Tahan baik-baik! Ilang kok nanti. Sama dengan ngantuk, sama dengan lapar. Ketika dia muncul dan anda diamkan, anda tidak gubris, anda tidak urus, ngantuk-lapar hilang. Anda pernah ngalami? Kalau sibuk sekali, langsung ngantuk dan lapar hilang semua. Sama dengan kesemutan anda. Tahan, tahan, masak sih gak tahan. **(63) Ya walaupun nanti banggunya berangkang.** ☺ tapi paling tidak anda bertahan.

*... Just accept it, that is the risk to sit on the floor. Your feet get numb. Hold for a second! Hold it as you can! The numb will disappear, like when you are sleepy or hungry. When these feelings come out and you just let them flow, you don't be bothered, you don't care, they will disappear. Have you ever felt these? When you are very busy, all your hungry and sleepy feelings are all gone. It is the same as your numb. Hold, hold, can't you hold? Even if you have to stand astride, at least you can restrain it.*

**Analysis:**

The monk tried to console the audience who usually felt numb, by saying that the numb would disappear, so what they have to do just hold out. He compared this situation like when we were busy, the drowsiness and hungry would disappear. In addition, he added that the worst thing that may only happen was that when they woke up, they would walk astride. It was funny since he **understated** as if the effect of numb

was something of no importance. In fact, to walk astride would make people felt suffered and embarrassed because it was uncomfortable and look strange. Hence, Bhante Uttamo **flouted the maxim of quality** for disparage something which was actually annoying. He **implied** that at least to endure the numb was good, because we learned to control our desire to stand up while we listened to the sermon. The audience might grasp that the **inference** that the monk stated a very informal term to show

#### 64. Flouting maxim of quality / paradox

... Dan akhirnya saudara, jauh lebih hebat daripada barang-barang tadi, ketika anda punya perhatian, anda bagikan kepada orang lain, itu yang paling baik. Kenapa demikian Saudara? Karena jika anda punya perhatian, anda bisa mendengarkan keluhan pasangan hidup anda. Anda tidak lagi stres dengan dia. “Kenapa sih kamu ribut terus?” kita lalu merenung, “Oh memang dia orangnya suka ribut.(64)Ya sudahlah aku akan merelakan kupingku untuk mendengarkan keributannya.” ☺ Tidak stres. Dia hepi, kita hepi.

... *And finally, Ladies and Gentlemen, it is much better than all those things, when you have compassion, and you give it to other people, that is the best. Why it is so? Because when you pay attention, you are able to hear your couple's complain. You won't be stressed with him/ her anymore. "Why are you so quarrelsome?" then we can contemplate, "Oh, that is his/ her natural character. Ok then, I will give my ear voluntarily to hear his/ her quarrel." (We are) not stressed. He/ she is happy, and we're happy.*

#### Analysis:

The **common ground** is that usually when we face a talkative person we would avoid to listen. In this humor, Bhante Uttamo asked us to contemplate first, so that we understand that it has been this person's character. Anyhow, the monk added as if we have to surrender to pay attention to this person. It was a **paradox** that created the funniness to notice that Bhante Uttamo gave an unexpected solution for us to face a talkative person. So it **flouted the maxim of quality**, since usually to avoid stress we would avoid to hear for a talkative person. The **implicature** was that people could pay attention to his/her talkative couple by listen to him or her. The audience might grasp the **inference** that the monk gave a technique of avoiding stress by asking us to face the talkative person that actually we wanted to avoid.

#### 65. Flouting maxim of quality / hiperbole

... Jadi bagaimanapun juga, sebetulnya kalo ada orang meninggal ditangisi itu tidak perlu. Yah... saya itu ngomong kepada anda. **(65)**Yah saya kalo ditempat kotbah orang meninggal gak akan ngomong begitu, karena saya bisa dikeprok'i nanti ☺. Orang-orang sedang susah-susah, Bhante malah bikin tambah stres. Nah ya saya ngomong kepada anda supaya anda bisa merenung.

... *Anyhow, it is not necessary to cry on people who are dead. Well...I'm saying this to you. I wouldn't say something like this in the funeral place, because I would be beaten. The people are mourning, Bhante just makes them more stress. I tell you this so that you can think deeply.*

**Analysis:**

**World knowledge** used in this humor is that usually people will cry on their relative who died. Furthermore, a monk is considered as a religious leader that should be respected. Bhante Uttamo gave advice that actually we did not have to cry. In addition, he added that for sure he would not talk like that in front of people who were in grief. The audience may think that it was because this advice would make the grief people feel much more sad. Anyhow, Bhante Uttamo created the punch line when he stated irrelevant reason for not advising the people not to cry. He **flouted the maxim of quality** by saying that he could be beaten if he gave advice like that, since it was inappropriate conduct to beat a religious leader like him. Furthermore, it was also included as **exaggeration** for the people may just criticize the monk if he really gave advice for the mourning people not to cry. The **implicature** that was to give advice not to cry would not be appropriated in the sermon for funeral. The **inference** was that Bhante Uttamo ridiculed as if he would be beaten if stating the advice.





Table 3.  
3. TERORIS

Flouting cooperative Principle		Jokes no.																							Total
		31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52		
Flouting	Maxim of Quality	1	2			1	2	1	1	4	1		1	2		2	1	1	1		1	1	1	24	
	Maxim of Quantity																							-	
	Maxim of Relation		1	1	1	1						1			1						1			7	
	Maxim of Manner																							-	
Figurative Language		Jokes no.																							Total
		31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52		
Figures of speech	Metaphor	1				1				1				1									4		
	Simile																						-		
	Personification		1							1				1		1							4		
	Apostrophe																	1	1					2	
	Imagery										1													1	
	Synecdoche						1																	1	
	Metonymy																							-	
	Symbol																							-	
	Allegory																							-	
	Verbal irony													1										1	
	Paradox								1							1						1	1	4	
	Hyperbole		1				1		1	2														5	
	Understatement																							-	
	Analogy																1							1	



Table 5.  
**Summary of four sermons**

Flouting cooperative Principle		Frequency of Flouting				Total	Percentage
		Sermon 1	Sermon 2	Sermon 3	Sermon 4		
Flouting	Maxim of Quality	15	8	24	13	60	58,82%
	Maxim of Quantity	7	3	-	2	12	11,76%
	Maxim of Relation	7	6	7	2	22	21,57%
	Maxim of Manner	3	2	-	3	8	7,84%
Total ( $\Sigma P$ )						102	
Figurative Language		Frequency of Figures of Speech				Total	Percentage
		Sermon 1	Sermon 2	Sermon 3	Sermon 4		
Figures of speech	Metaphor	3	1	4	3	11	18,96%
	Simile	1	-	-	1	2	3,45%
	Personification	1	-	4	1	6	10,34%
	Apostrophe	-	-	2	-	2	3,45%
	Imagery	-	3	1	1	5	8,62%
	Synecdoche	-	-	1	-	1	1,72%
	Metonymy	2	-	-	1	3	5,17%
	Symbol	-	-	-	-	-	-
	Allegory	-	-	-	-	-	-
	Verbal irony	3	1	1	-	5	8,62%
	Paradox	3	1	4	2	10	17,24%
	Hyperbole	2	2	5	2	11	18,96%
	Understatement	-	-	-	1	1	1,72%
Analogy	-	-	1	-	1	1,72%	
Total ( $\Sigma S$ )						58	

## Appendix 2.

### THE SERMONS

Title of the sermons analyzed:

1. Dalam rangka tahun baru
2. Makna Uposatha sila
3. Teroris
4. Kiat mengatasi stress

#### 1. DALAM RANGKA TAHUN BARU

Tadi malam saya melihat beberapa tempat ibadah secara tradisi ueeh...! Penuh mobil-mobil pada mau sembahyang. Padahal saya pikir-pikir, kalo mereka mengerti tradisi yang sesungguhnya, sembahyang sudah nggak mau tanggal-tanggal hari ini ... Kenapa? ... Anda tahu ... Hah!? ... Bukan ... bukan penuh. Karena kalo menurut tradisi, 1 minggu menjelang tahun baru imlek itu dewanya kosong ... Iya jadi untuk apa sembahyang ? Nyuci patung boleh. Ini jadi saya pikir ini, oh tradisinya tanggung. Tradisi yang ngerti kalau mau tahun baru sembahyang, tapi ndak tahu kapan ya ... karena mereka ada ... kegiatan rapat tahunan jadi kalo sudah begini ini ada 2 minggu kira-kira, **(1)**para makhluk-makhluk ini mengadakan semacam rapat, simposium, seminar ☺, macem-macem. Makanya libur cuti panjang ☺, seminggu sebelum tahun baru imlek sampai seminggu setelah tahun baru ... ya ... na itu tradisi.

Tetapi kalo menurut Dharma tidak ... sembahyang kapan saja, membaca paritta kapan saja bisa. Karena menurut Dharma malah Dewa itu ndak pernah ... cuti , sibuk terus sepanjang tahun. Nah lalu ada orang yang bertanya, apakah seorang umat Buddha boleh ... melakukan kegiatan tradisi, misalnya dalam rangka tahun baru imlek ... Boleh, tidak masalah karena seorang umat Buddha adalah orang yang kadang-kadang memiliki tradisinya masing-masing sehingga ada yang seneng tahun baru Imlek,boleh. Tapi nanti kalo mau Februari tahun baru ... tahun Saka juga boleh, kan ada nih umat Buddha yang suka keris-keris, jimat-jimat, nah mungkin itu tahun barunya ikut tahun baru tidak apa-apa 1 Muharam itu. Itu kan nanti bulan Februari, 1 bulan lagi toh. Kenapa? Karena kita sebagai seorang umat Buddha bukan berarti seseorang yang tercabut dari kebudayaannya. Tetep boleh.

Nah, sekarang kembali ke masalah tradisi di dalam sekitar tahun baru. Kemudian orang biasanya pada sibuk mempersiapkan tahun baru Imlek. Saya kira anda pun sudah mulai sibuk yah. Ada yang sibuk menyiapkan angpao waahh... Angpaonya disiapkan bagi yang sudah menikah. Bagi yang belum menikah, angpao kosong yang disiapkan. Jadi nanti kalo lepas tahun baru datang, **(2)** “Loh koq ndak keluar angpaunya?” Kasih angpau kosong, “tolong donk diisi!” ☺ Nah, ya karena mungkin kadang-kadang, waduh kamu datang koq sudah siang. Aku sudah kehabisan angpau. Jangan khawatir aku ada yang kosong ☺ Nah, bagi yang muda-muda itu tentu disiapkan yang kosong-kosong, bagi yang sudah suami istri wah ini sudah mulai siapkan yang ada isinya. Nah, kenapa? Karena mereka menganggap dengan mendapatkan angpau itu ada berkahnya. Sebenarnya jaman dulu jumlah ngga penting. Pokoknya yang penting merah-merahnya itu lho. Pokoknya dapat merah hepi. Sekarang kalo dapet merah biasa dilihat loh ... **(3)** nah ini untuk

parkir aja susah ☺ Nah ini sebetulnya sudah pikiran busuk ini karena itu diluar rencana nenek moyang ☺ yah ... Nah kemudian kalau saya membaca di koran-koran wah lampion-lampion merah laku, rumah anda mungkin mulai ditemplei warna-warna merah mungkin anda sudah mulai belanja-belanja lagu-lagu yang seperti itu, kalau tahun baru setahun sekali juga ada. Kenapa demikian? Karena semua mengharapkan kebahagiaan.

Malah ada satu lagi tradisi yang mengatakan pokoknya nanti selama tahun baru itu 3 hari tidak boleh menyapu ada toh tradisinya? Saya kira ...(4) sebagian besar dari anda senang sekali karena sebetulnya sepanjang tahun juga jarang menyapu ☺ jadi kalo cuma 3 hari saja ringan oh ... Kalo saya saja belum sampai kotor sekali tidak saya sapu koq, Bhante.☺ yang sering saya sapu itu yang biasanya tamu-tamu sering datang, jadi yang kayak kamar tamu saya sapu, teras saya sapu. Tapi kamar saya sendiri ... BERANTAKAN. (5) Gak apa-apa Bhante, justru berantakan itu justru membuat tidur saya lebih nyenyak ☺. Nah jadi ada tradisi 3 hari tidak nyapu, kenapa yah? Mungkin pada waktu itu sibuk orang-orangnya terima tamu sana sini. Bagi yang sudah dewasa terima tamu pagi-pagi, (6) bagi yang muda subuh ga di rumah jalan sana jalan sini ... cari proyek ☺

Nah saudara-saudara, tradisi-tradisi ini bisa saja kita kerjakan sebagai seorang umat Buddha, bisa. Tetapi sebagai seorang umat Buddha kita hendaknya juga mempunyai 1 wawasan yang baru, wawasan yang lain, walaupun kita mengerjakan sesuatu yang sama secara tradisi. Nah ... apa itu sebetulnya? Kalau tadi dikatakan yah ... mau minta angpao lah, yah mau sembahyang ini lah, itu lah, sebetulnya tujuan apa? Tujuannya *menginginkan hidup berbahagia* yah tujuannya seperti itu. Karena itu penginnnya yang warna merah, merah, merah, karena merah adalah tanda bahagia. (7) Sehingga adik-adik ... kalo raportnya merah ☺ sangat bahagia. ☺ wah ini hitamnya cuman satu, bahgiaaaa sekali ... yah begitu? Haaah tidak? Menderita yah ... ya kalo raportnya merah semua memang malah menderita. Tetapi ada yang mengatakan bahwa warna merah itu adalah kebahagiaan. Semua pengen bahagia.

Nah, saudara-saudara ... bagaimana sekarang Dharma melihat hal ini? ... Apakah memang angpao itu bisa mendatangkan berkah? Sehingga membuat orang bahagia. Ada yang mengatakan dulu dikatakan isinya angpao itu tidak penting. Karena begitu angpao diterima, masukkan kotak uang kita, dompet kita. Wah itu untuk selamanya jangan dipakai untuk belanja itu selamanya akan memberikan manfaat. Itu maksudnya angpao itu menjadi satu berkah.

Nah ... orang memang selalu menanggapi berkah itu bermacam-macam... ya apakah terima angpao, apakah kasih angpao, apakah hanya kasih selamat? Di dalam Dharma sendiri berkah ini yang menjadi pertanyaan bagi para Dewa kepada Sang Buddha yah sehingga ada satu kotbah Sang Buddha yang khusus tentang berkah yang namanya apa itu *Mangala Sutta*\*. Kotbah Sang Buddha tentang berkah utama. Di situ diceritakan para Dewa bertanya kepada Sang Buddha apa yang disebut berkah ... Nah kemudian Sang Buddha membabarkan 38 butir berkah. Salah satunya seperti yang sudah saya sampaikan. Mendengarkan Dhamma pada saat yang sesuai ... itu adalah berkah. Apa saat yang sesuai mendengar Dharma? Yah duduk di Vihara duduk manis seperti pagi hari ini. Ini saat yang sesuai. Kapan saat yang tidak sesuai mendengarkan Dharma? Di

kala kita sibuk itu tidak sesuai. Jalan sana jalan sini sebentar, “waduh ini saya mau persiapan tahun baru ini ngepel sana.” Lalu kita sambil kita ngepel ada orang ceramah sama kita. (8) “Ketahuilah ya bahwa menurut Sang Buddha ngepel eh...” ☺ wah itu bisa menjadi menjengkelkan. Yah ... baru nonton sinetron asyik diceramahi, ya ga suka. Di mobil yang suaranya berisik. Ya kan ada mobil yang suaranya aluus... (9) ada yang suara mobilnya glodakan kayak ada kebo di dalam ☺ itu ... kalo mendengar ceramah jadi sulit, kenapa? Karena suaranya sendiri berisik. Di diskotik, mendengar ceramah yah sulit. Nah, di Vihara mendengar ceramah adalah waktu yang sesuai. Yah itu ada 38 macam-macam. Nah, sekarang pagi hari ini anda di Vihara, pagi hari ini kita mulai mendengarkan ceramah karena pagi hari ini adalah waktu yang tepat untuk mendapatkan berkah utama.

Nah berkah utama yang tadi disampaikan kalo yang 38, itu adalah perilaku kita. Yah 38 berkah utama yang diuraikan Sang Buddha di dalam Mangala Sutta itu adalah perilakunya, *menghormat mereka yang patut dihormat yah*. Tidak berkumpul dengan orang yang tidak bijaksana, berkumpul dengan orang bijaksana dan masih banyak-banyak yang lain. Itu adalah *perilaku yang harus kita kerjakan yang disebut berkah yang secara aktif*. Jadi berkah itu bukan menerima yah ... Menerima angpao, menerima pemercikan air pemberkahan, bukan air pemberkahan, pemercikan air paritta, karena apa? Karena sambil dipercikkan dibacain paritta. Pemercikan air paritta juga bukan air suci. (10) Karena kalo air suci itu, bebas kuman ☺ padahal kadang-kadang air pemercikan paritta eh... waduh ... malah kumannya banyak ☺ kenapa? Ada yang bunganya 1 minggu tidak diganti. Katanya, “oh ini Bhante biar ... biar kekuatannya maksimal.” ☺ “Lha ini kan busuk.” “Makin busuk makin maksimal.” ☺ O ya karena yang dikepret langsung meloncat ☺ saking busuknya ☺. Yah jadi bukan air suci, bukan pemberkahan. Karena itu 38 berkah utama tidak ada diperciki air adalah berkah, tetapi adalah aktifitas bukan menerima sesuatu, tetapi aktifitas kita. Yah menghormat mereka yang patut dihormat, itu adalah aktifitas.

Nah pada pagi hari ini kita akan melihat dari sudut yang berbeda kalau aktifitas itu menjadi berkah, 38 aktifitas itu menjadi berkah salah satunya mendengar Dharma itu juga aktifitas. Kenapa aktifitas? Karena ada usaha untuk mendengarkan. Anda datang dari rumah ke sini itu ada usaha yah. Anak-anak yang masih remaja ini pasti usaha untuk datang, kenapa? (11) Karena hari minggu sebenarnya hari kesempatan mbangkong ☺ yah kan, betul toh? Biasanya hari biasa kan sekolah iya. Hari minggu hari kesempatan bangkong. Atau kalau tidak bangkong, televisi siarannya bagus-bagus untuk anak kecil. Yah ada doraemon, masih ada ndak? (12) masih ada? Koq ndak selesai-selesai yah? ☺ Jaman saya kecil sampe hari ini koq tetep doraemonnya kecil terus ☺ ndak selesai-selesai. Ada doraemon ada apalagi sekarang? Sinchan yah macam gitu. Itu membutuhkan perjuangan untuk datang ke sini. Yah anda sendiri yang masih suka nonton doraemon itu juga membutuhkan perjuangan untuk datang ke sini. Yang kebaktian masih suka nonton doraemon? ☺ kenapa? Karena anda masih ada usaha untuk mencari berkah itu. Jadi berkah di dalam Mangala Sutta adalah usaha yang kita akan bahas di sini.

Apakah hasil kalo kita sudah mengerjakan suatu usaha? lalu berkah itu apa? Kalo anda perhatikan Mangala Sutta, Mangala Sutta itu kan hanya menyatakan berkahnya itu apa ya? Berkah

adalah mengerjakan ini, ini, ini. Tetapi yang disebut berkah itu apa? Nah di dalam Mangala Sutta, kan belum ada yang disebut berkah itu apa. Nah oleh karena itu pada pagi hari ini kalo kita mengerjakan 38 Berkah Utama, usaha yang harus dikerjakan di dalam berkah utama yang 38 macam itu, maka anda akan mendapatkan berkah atau hasil berkah yaitu : yang pertama adalah anda akan mendapatkan yang disebut *manusa sampati – manusa sampati*. Anda tahu manusa? *Manusa sampati* adalah *kebahagiaan*. Jadi ketika anda melakukan 38 berkah itu, anda mendapatkan manusa sampati, *kebahagiaan sebagai manusia*. Apa kebahagiaan sebagai manusia? Menghormat mereka yang patut dihormat, misalnya dengan orang tua anda. Menjelang tahun baru imlek atau pada saat tahun baru imlek wah sangat tepat menghormat orang tua, namaskara. Bisa anda *namaskara* ... sudah? ... kalo tahun baru imlek? Ah ... bisa dengan orang tua anda *namaskara*? Bagus *namaskara*. Pada saat *namaskara* orang tua, yah bagi anda yang orang tua yang dinamaskarai dikasih pai kui anda harus memberikan ucapan yang baik. Ya ucapan yang baik itu apa? Yaah semoga kamu sehat selama setahun ini (13) atau ya jangan hanya setahun ini yah, mulai sekarang sampai selamanya. Nanti habis tahun monyet dia sakit-sakitan lagi ☺ yah jadi yah mulai sekarang kamu supaya sehat terus ... supaya usahamu lancar. Orang tua mengatakan yang baik-baik, jangan malah (14) “ngapain kamu? Pai kui sama aku, aku belum mati.” He, mati sungguh nanti ☺ yah, jadi omonglah yang baik-baik. Itu adalah merupakan doa atau harapan dari orang tua kepada anak-anaknya. Sehingga banyak kasus anak yang menderita hidupnya, usahanya gagal, tokonya juga gagal, rumah tangganya kacau balau, kadang dengan dia bernamaskara pada orang tuanya dan meminta maaf atas segala kesalahan yang dilakukan oleh dirinya kepada orang tua, biasanya setelah orang tua memaafkan, memberi doa, memberi dukungan moral, biasanya usahanya menjadi lancar dan semuanya menjadi lebih baik. Yah... Inilah yang disebut manusa sampati, mendapat kebahagiaan di dalam kehidupan sebagai manusia.

Apalagi misalnya? *tidak bergaul dengan orang yang tidak bijaksana*. Itu juga pasti akan menimbulkan kebahagiaan kita sebagai manusia. Kenapa? Karena pergaulan kita yang baik akan membuat kita itu juga terdandang di dalam masyarakat. Misalnya : kita suka bergaul dengan ... orang ... yang senang... melaksanakan Dharma. Biasanya kita juga akan dipandang baik. Biasanya kita baik sungguh atau tidak itu urusan lain yah... Tapi ketika misal anda seorang umat suka nganter Bhikkhu ke mana-mana. Wah itu mesti dipandang, “wah baik loh dia itu. Ke mana Bhante pergi wah selalu mengantar.” Itu ... itu pandangan orang luar, nanti setelah ketemu orangnya sudah nganter Bhante koq tetep jahat yah nah itu cerita lain lagi, cerita lain lagi itu. Tetapi paling tidak sepintas orang akan kelihatan dari lingkungannya berbeda... Kalo misalnya kita bergaul berkumpul dengan misalnya pemabuk atau pengguna narkoba. Kita ndak pakai, tapi orang lain akan melihat ‘hati-hati loh sama dia, dia itu kumpulannya orang pengguna narkoba’ iya kan ? Jadi *pergaulan itu sudah sangat mempengaruhi kebahagiaan kita di dalam kehidupan sebagai manusia*. Makanya di dalam Dharma itu tidak salah *Mangala Sutta* itu perlu anda baca, baca terjemahannya. Anda mengerti dengan baik dan anda kerjakan dalam kehidupan sehari-hari karena itu akan mendapatkan manusa sampati kebahagiaan sebagai kehidupan manusia. Kemudian ... yang kedua adalah : kalo anda sudah mendapatkan manusa sampati, apalagi anda bisa menjalankan

berkah utama 38 macam itu, maka otomatis perilaku anda ini juga baik . Yah jadi jangan hanya “yah saya bergaul dengan para Bhante ... para pemuka-pemuka agama, saya bergaul... saya koleksi koq fotonya Bhante banyak”, tetapi hanya bergaul secara fisik, batinnya ndak bergaul. Yah di dalam Dharma itu diibaratkan seperti *sendok*, walaupun semalam suntuk direndem dalam air cuka, sendok ini ndak merasa asemnya cuka. Tetapi hendaknya kita bergaul secara bijaksana, yang itu kalo di dalam Dharma seperti *lidah* kena cuka sedikit saja sudah terasa. “Waduh... koq... rasanya cuka ya koq ndak enak!” misalnya, atau koq enak. Nah seperti lidah artinya kita bergaul seperti misalnya dengan para Bhikku, para orang-orang yang baik. Kita juga ikut baik. Anak-anak pelajar bergaul dengan mereka yang rajin belajar, wah otomatis terdorong untuk belajar. Jangan malah ngisruhi, “wah itu temen-temenku lagi belajar, kalo gitu aku nyetel tape yang kenceng ah biar mereka nggak bisa belajar.” Tadi anda meditasi, bergaul dengan orang yang rombongannya meditasi, kita ngga bisa meditasi, jangan niupi temennya donk. **(15) Temennya ditiup kupingnya, disenggol-senggol, hidungnya untuk mainan ☺** yang sudah, justru kita lihat temen kita koq bisa meditasi ‘aku juga harus bisa’. Nah ini bergaul dengan gaya lidah. Sedikit bergaul sudah bisa memanfaatkan. Jangan gaya sendok. Wah semua temennya meditasi, **“aku cabutkan rambut, aku kilik-kilik hidungnya ☺ biar nanti bersin-bersin.”** Atau “aku kirim SMS, biar Hpnya dia bunyi.” Jangan begitu. Nah kalo kita bisa bergaul dengan bijaksana, kita bisa bercampur dan kita bisa meniru perilaku yang baik, yang di dalam berkah utama tadi dikerjakan maka hidup sebagai manusia kita mendapatkan manusa sampati yaitu kebahagiaan sebagai manusia.

Yang kedua adalah kita pun akan mendapatkan *sagga sampati*. *Sagga sampati* adalah kebahagiaan terlahir di alam surga. Yah kalo manusa sampati hidup di dunia bahagia, *sagga sampati matinya kita sebagai manusia di dunia ini akan mengkondisikan kita untuk lahir di alam surga karena perilaku kita yang baik*. Yah oleh karena itu kalo hanya pergaulan saja seperti sendok tadi. Sendok itu nyemplung kecemplung ke cuka, nyemplung ke gula, nyemplung ke mana saja dia ndak ada merasakan apa-apa. Kalo kita merasakan kalo ke mana saja walaupun dengan orang baik-baik. Semua orang di dunia bisa anda tipu. “wah dia itu memang orang baik, pergaulannya ngga pernah yang aneh-aneh, selalu ke tempat orang yang... waah hebat-hebat.” *Seluruh dunia kita bisa tipu dia tetapi ketika meninggal kita hanya mendapat manusa sampati, tidak dapat sagga sampati*. Karena kita tidak bisa menipu diri kita sendiri. Yah kenapa demikian? Walaupun kita di lingkungan masyarakat yang baik, selama batin kita tidak baik, ketika mati, justru sebetulnya yang kita bawa sebagai bekal kelahiran kita yang akan datang adalah perilaku kita yang sesungguhnya. Ketika anda menolong seorang umat Buddha yang kerja di vihara misalnya. “Eh pulang koq ndak ada yang nganter. Tak anter yok.” Motivasi apa itu yang ada didalam diri kita? Motivasinya itu menentukan sekali. Kalo anda nganter kepada siapapun yang nda punya kendaraan, maka sebetulnya anda memang orang baik. Itupun mati masuk surga, hidup didunia banyak temen yah.**(16) Tapi kalo yang anda anter itu cuman yang ayu. ☺ yang elek-elek anda tinggal.** Itu di manusia anda baik, manusia sampati anda dapat wah.. anda menjadi orang baik sekali, tetapi disurga ndak dapet. Kenapa? Karena yang tahu motivasinya diri kita sendiri. Yah,,

karena itu didalam Dharma ktia ndak boleh munafik, kita ndak bisa menjadi orang yang bermuka dua.

(Then, the monk invited the parishes to develop love in our heart)

Karena itu tadi dalam meditasi cinta kasih, kita sudah menyarankan ucapkan semoga semua makhluk berbahagia. Semua makhluk adalah semua makhluk, bukan semua makhluk kecuali yang ngga aku senengi...tidak. Jadi yang cantik, yang ganteng, yang jelek, yang tidak ganteng, yang kaya yang miskin, semoga mereka bahagia.

(He explained about the last blessing that can be reached while we live in this world, that is *Nibbana Sampati*. We can reach it by developing our inner,consciousness so that we can be freed from greediness, hatred and defilements. Compared to Pangeran Sidharta who gained enlightenment (Nibbana Sampati) from the age 35 until 80, we can also reach Nibbana Sampati in our life.)

Oleh karena itu, saudara-saudara, tahun baru imlek adalah pergantian tahun. Pada saat pergantian tahun, renungkanlah, umur saya sudah bertambah, apalagi tambahnya kalo menurut shio saya tambah dua. Sudah umurku tahunnya bertambah, ditambah 1 tahun. Apa umur saya sudah bertambah ini saya sudah menjadi lebih baik? Apa saya masih punya kebiasaan, “aku itu ya dari muda sampai hari ini ndak bisa, kalo kamu mau terima ya gini. Aku kalo sudah jengkel begini. (17)Wong sudah sejak muda aku begitu koq.” Malah bangga☺ tidak berkembang koq bangga?☺

Nah jadi dengan bertambah tahun, cobalah sekarang kita juga mengembangkan batin supaya kita juga bertambah dewasa. Watak-watak jelek kita, kita buang. Ah kalo didalam kebudayaan tahun baru begini, sembahyang pake kue keranjang, manis dan lengket. Ya to? Itu kan tujuannya adalah supaya para dewa yang nanti mengadakan pertemuan di alam sana itu, karena suka kue keranjang itu, (18)dia makan dia ndak bisa ngomong apalagi kalo dewanya gigi palsu. wueeh makan kue keranjang, dicabut, giginya ikut. ☺ Sebetulnya, niatnya seperti itu. Makanya kalo anda lihat tradisi, semua yang sembahyang tahun baru selalu berisi manisan, ya kan? Kenapa? Supaya dewanya ngomong manis. Sebetulnya bukan hanya itu. Kalo anda sudah tahu, kita sudah tahu bahwa perbuatan kita selama satu tahun jelek bukan dengan menyuap makhluk lain, ngomonglah yang bagus. Tapi cobalah kita perbaiki ditahun yang mendatang. Ini sebetulnya merupakan tujuan-tujuan kita mengingat-ingat pergantian tahun. Kemudian pergantian tahun yang diiringi dengan bertambah dewasanya kita karena kita berusaha menginstropeksi perilaku kita, ucapan kita dan cara berpikir kita. Hendaknya kita juga kerjakan, bukan hanya dengan menerima. Paling tidak didalam Dharma ada 38 berkah yang terdapat didalam Mangala Sutta, kita kerjakan. Hasilnya adalah kita mendapatkan kesempurnaan, yaitu kesempurnaan sebagai *Manusa Sampati, Dewa Sampati, Nibbana Sampati*. Semua kesempurnaan ini adalah hasil perjuangan bukan pemberian.

Selamat tahun baru imlek. Jadikan tahun baru sebagai awal untuk anda memperbaiki perilaku. Sehingga tahun monyet, jadilah orang yang lincah didalam mengamati kesalahannya sendiri. Jangan lincah mengamati kesalahan orang, yah. Amati kesalahan kita sendiri. Lincah

memperbaiki perilaku kita sendiri dengan demikian maka tahun ini akan menjadi tahun yang membahagiakan untuk kita. Tapi kalo tahun baru monyet kita lincah mengamati kesalahan orang, maka tahun itu akan menjadi tahun yang menderita, karena akan banyak musuh datang kepada kita. *Semoga anda selalu berbahagia. Semoga semua makhluk baik yang tampak atau tidak tampak memperoleh kebaikan, kebahagiaan. Semoga anda mendapat kebahagiaan.*

## 2. MAKNA UPOSATHA SILA

Dalam tradisi Buddhis, penanggalan Buddhis dihitung menurut bulan, karena perhitungan bulan itu lebih gampang daripada perhitungan matahari. Anda kalo perhatikan bulan setiap hari bentuknya berubah, pernah?tidak pernah? Nah coba anda keluar malam-malam sambil makan. Kadang ga ada bulan, sabit, kecil, bulat. Bulat ketemu bulat berapa hari? ...ah memang tidak pernah lihat bulan. 28 atau 29 hari tidak pernah 30. Tengah ada separuh kadang 14 atau 15, tengahnya lagi ga ada, nol gelap total. Februari untuk ngumpulkan mleset itu kadang 28 kadang 29 jumlahnya. Tetapi karena imlek 28 atau 29, nanti beberapa tahun kemudian ketinggalan satu bulan sehingga ada tahun tertentu 13 bulan. Bulan Buddhis tidak pernah geser karena ada 13 bulan. Lebaran geser terus, kalo ngitung dengan matahari sulit. Tiap hari sama dan **(19)**mandengi matahari loh mata belolokan. ☺ Sehingga perhitungan matahari muncul belakangan.

Seorang umat Buddha yang baik hendaknya bisa memperhatikan penanggalan bulan yang disebut bulan uposatha, bahasa sini jadi puasa. Karena pada hari uposatha 1,8,15,23 seorang umat Buddha melakukan puasa, satu minggu sekali, meningkatkan kemoralan. Jika anda suka membunuh, anda bakal tidak tenang duduk disini. Anda suka mencuri, teman anda tidak tenang meletakkan dompetnya. Anda suka bohong, mabuk-mabukan pasti menimbulkan masalah. Dan anda bisa membaca koran pelanggaran 5 ini mesti masuk penjara. Tukang membunuh, kecuali membunuh, kecuali bunuh ayam yah bunuh orang; Pencuri; melakukan pelanggaran kesusilaan perzinahan; membohongi orang; menipu mabuk-mabukan itu beritanya ada dikoran. Berarti kalau anda tidak mau masuk koran dengan berita yang jelek anda sudah melaksanakan lima sila.

Puasa setelah jam 12 siang, tidak makan sampai pagi. Setelah jam 12 cukup minum, mengurangi kesenangan, tidak menggunakan wangi-wangian, tidak menggunakan perhiasan. Apa? Tidak gosok gigi? Gosok gigi! Mandi, tapi parfum yang biasanya **(20)** bikin kambing pada pingsan ...dikurangi. Nah kenapa demikian saudara? Apakah makan malam itu karma buruk pada hari puasa? Tidak. Apakah menggunakan perhiasan karma buruk? Tidak. Wong kita beli, beli sendiri koq. Giwang kita pake boleh aja. Apakah menggunakan wangi-wangian karma buruk? Tidak. Kalo parfum tidak nyuri tidak masalah. Apakah duduk ditempat yang bagus, spring bed, apakah itu karma buruk? Tidak. Tetapi pada saat uposatha, kita menjalankan puasa ini adalah melatih kekuatan mental kita. Karena yang disebut puasa itu adalah barangnya ada, tapi kita ndak pakai. Jangan karena buka meja, ga ada makanan, trus “wis gak makan aja deh” Itu namanya puasa terpaksa. Dibuka ada makanan, tapi uposatha, ngerem. Liat make up, wewangian, uposatha, ngerem. Apa tujuannya? Jelas bukan, bukan karma buruk. Bahwa didalam kehidupan ini kadang-

kadang apa yang kita inginkan tidak selalu menjadi kenyataan. Kalo kita biasa berpuasa kesenangan duniawi dan sebagainya, sebetulnya kita lebih kuat menghadapi kegagalan. Contoh: **(21)** Anda kan pernah berkunjung ke rumah orang dari sore sampe malem tapi gak dikasi makan? Pernah ndak? Sering? ☺ Laper ndak? Laper! tapi saudara, orang yang biasa berpuasa, laper memang tapi lebih tenang. “Sudah biasa saya ndak makan..” lo.. kan enak. Tapi kalo yang belum biasa puasa, begitu makanannya terlambat sudah, **(22)** “jam sembilan ga dikasih makan” ngomel-ngomel. “wah ini tuan rumah ini memang pelitnya luar biasa, dari tadi saya bau lontong☺ opor... koq ngga keluar-keluar opornya. Koq cuman baunya yang ada he...kita protes. Kenapa saudara? Kita sama-sama lapar tetapi yang berbeda adalah cara berpikinya. Orang yang biasa berpuasa akan berpikir yaah hitung-hitung puasa, tapi bagi yang tidak berpuasa **(23)** “aduh maagku langsung goyang-goyang, aduh cacingku langsung pindah posisi.” Kita langsung stress. ☺

Demikian pula dengan anda, kadang-kadang pas mau ada pertemuan, .. eeh lupa mandi. Kalo sudah biasa menjalankan sila, yaah, kita yah lebih pede sedikitlah Tapi jangan terlalu percaya diri sehingga, **(24)** “tidak mandi 3 hari ya gapapa.” ini parfum khusus yang dipakai. ☺ Tidur juga begitu. Orang kadang tidur ditempatnya sendiri enak. Jangan salah loh, suatu saat anda tidur ditempat orang lain dan merasa tidak nyaman. “Koq ngga ono gulingnya ya?” Problem yang paling utama kalo orang tidur di vihara, nomer 1 ditanya **(25)** “Bhante di vihara koq ndak ada guling Bhante? Kenapa? Karena anda sudah terbiasa pake guling dan tidak puasa guling ☺. Coba kalo anda biasa puasa guling, tidur ada guling, pelok! ndak ada guling, ya ndak papa.**(26)** Paling.. tetangganya yang dipegangi, kan juga bisa. ☺

Ini merupakan latihan, suatu ketika kita tidak bertemu dengan yang kita sayangi. Yang kita sayangi bukan hanya tempat, perhiasan, makanan tetapi yang kita sayangi bisa juga orang, pasangan hidup kita. Suatu ketika, kita bisa ndak ketemu dia. Mungkin dia pergi keluar kota, mungkin dia pergi ke luar negeri, **(27)** mungkin dia pergi keluar dunia ☺ (penonton:geeer). Mampukah saya berpuasa. Coba saja kalau saudara baru tiga hari aja udah “aduh gak ketemu.. kangennyyaaa..kangennya.” Kalo sampe sudah pindah alam, penderitaan yang bisa muncul. Kenapa? Karena kita tidak pernah ngerem keinginan kita.

Rumah, suatu ketika akan pindah tempat, mungkin rumahnya dijual. Kalau anda tidak bisa berpuasa, mengurangi kesenangan, rumah dijual, stres. Atau kita berpisah, mati. Rumah anda juga begitu. Rumah yang anda sayangi. Suatu ketika mungkin akan pindah tempat, mungkin rumahnya dijual. Kalau anda tidak bisa berpuasa, mengurangi kesenangan. Barangnya ada, tapi kita bisa menahan diri. Maka ketika rumah dijual mungkin anda stres. Bisa juga rumah yang pergi atau kita yang mati. Apakah anda juga akan nungguin rumah? “Loh aku koq mati, rumah ini kan aku yang bangun sekian mahalnyaa.. susah payah aku mbangun. Sekarang aku mati, aku ngga mau... aku mau nungguin rumahku..” Lahir lagi, **(28)** jadi kecoak ☺ biar puas nungguin disitu terus.

Tetapi kalo anda bisa melepas keinginan ini, anda bisa berpuasa, maka anda akan bisa merasakan kebahagiaan, ketenangan ketika berpisah dengan yang anda cintai. Nah lebih hebat lagi, saudara-saudara, pada saat berpuasa, ada orang lain makan. Jangan .. jangan emosi! Lihat orang

yang makan itu baik-baik. Lalu anda tanya kepada diri anda sendiri. Aku kepingin nggak? Kalau anda bisa kepingin berarti anda merenungkan “oh.. aku masih kurang kuat, belum punya kekokohan keteguhan mental.” Tanya pada diri sendiri, “dia makan wah yang paling saya senengi. Lontong ini dia makan.” Tapi kita bisa, hah.. “saya tidak pingin.” Pada saat itu anda bisa mengukur diri anda sendiri, huweeh... aku ini ternyata sudah bisa mengendalikan keinginanku sendiri. Anda boleh sedikit memuji diri anda. Kenapa demikian saudara? Karena anda sudah mencapai satu tahap yang sulit. Biasanya anda langsung benci, iri hati. Dia bisa, kenapa aku ndak bisa. Dia koq enak makanannya, kenapa aku koq ga boleh makan? Langsung saja. Itu kalo makanan. Lha kalo ulangan? Dia baik, aku koq jelek. Emosi. Oh yang ini nitip, yang jelek ini.... trus kita mulai muncul iri hati. Nah kalo toko? Tokonya laris, tempatku koq sepi. “Oh dia pakai tuyul “, misalnya. Kan lalu muncul pikiran yang jelek ini. Tetapi orang yang bisa mengembangkan diri dengan baik, dengan berpuasa ini sebetulnya dia akan bisa mengatasi dirinya sendiri.

Perhatikan penanggalan anda. Kasih tanda tanggal 1, 8, 15, 23 untuk uposatha sila dan delapan sila. Lima sila ditambah berpuasa dengan berbagai macam puasa. Puasa makanan, puasa kesenangan duniawi, yaitu ada perhiasan, keindahan, wewangian dan sebagainya. Lalu juga puasa duduk dan berbaring ditempat yang baik. Nah, tetapi apakah pada hari uposatha itu lalu kita tidak boleh mandi? Ngewes-ngewes, tidak boleh sikat gigi, tidak boleh gosok segala macem. Tidak boleh sisiran sampe keluarnya seperti jabrik begitu. Saya kira kita yang pantas. Kalau anda yang sekolah, yah mandilah yang baik, kemudian sisir yang bagus. Kemudian, kalo anda harus pada suatu ketika ada pekerjaan yang membutuhkan sedikit perhiasan, misalnya: jam tangan. Ok-lah kalo mau pakai, tapi pada hari itu kita tidak berlebihan. Nah, kadang-kadang ada orang tanya, 1, 8, 15,23 koq jatuhnya malam minggu atau hari minggu Bhante. Kan pesta ini, wah kalo saya puasa lak rugi. Nah, kadang-kadang. Itu kan sebetulnya dulu, pada awalnya belum ada perhitungan matahari 1,8,15,23. Nah sekarang kalo anda mau ganti boleh tiap senin atau tiap selasa atau tiap rebu atau tiap kemis, boleh anda berpuasa. Sehingga tidak lagi 1, 8, 15, 23. Tapi anda puasa tiap senin, sehingga sabtu minggu bebas kemana-mana. Atau kadang-kadang ada tradisi yang menggabungkan dah biar tiap hari wetonku. Aku lahir senin pagi, yo tiap senin aku puasa, ato seloso kliwon, ya tiap selasa aku puasa. Latihan pengendalian diri, intinya Dharma yang diajarkan Sang Buddha “Kurangi kejahatan, tambahkan kebaikan, sucikan pikiran” Ini sebetulnya adalah latihan pengendalian diri.

Setiap kali anda melakukan sila, anda bisa melimpahkan jasa kepada para almarhum. Misalnya pada malam hari ini, almarhum Bapak Sie Kiok Gin, almarhumah Ibu Ko Lok Pe, kemudian Bapak Liem Siok Gwan. Ini sebetulnya kita bisa limpahkan jasa kepada almarhum dan almarhumah. Kapan kita mulai berpuasa? Hari itu hitungannya macem-macem. Hari yang kita kenal hitungannya jam 12 malam. Jam itu loh kalo jam anda 12 malam kan tanggalnya ganti semua. Itulah yang kita kenal. Tetapi kalo menurut tradisi perhitungan Tiongkok, hari tidak dimulai jam 12 malam. Jam berapa? Jam....(29) Jambu mente © Menurut perhitungan Tiongkok, pergantian hari jam 11 malam bukan jam 12. Menurut tradisi Jawa jam? Enam sore. Menurut tradisi Buddhist... (penonton ribut) Anda umat Buddha bukan? Jam berapa? Hitungan Buddhis itu

ngga tahu mulainya jam berapa. Terang tanah dengan matahari bukan terang tanah dengan lampu. Tidak tentu, bisa jam lima, bisa setengah enam. Karena kalo anda perhatikan bangun pagi. Anak muda suka bangun pagi atau males? Kadang jam 5 itu sudah terang, kadang jam 5 masih gelap, terangnya setengah enam, iya kan? Tidak tentu.

Nah didalam tradisi Buddhis, hari dimulai ketika seseorang bisa melihat telapak tangannya sendiri, garis tangannya jelas, tanpa lampu. Dan bisa membedakan daun pepaya dengan (30) daun ... telinga ☺ Maksudnya dengan daun sebelahnya. Oh ini daun pepaya, daun mangga dengan mata.

Pagi bangun tidur langsung baca 8 sila, berarti pagi itu anda mulai sampe besok pagi, anda bangun baca 5 sila berarti sudah selesai 8 sila. Kalau mau aman 3 hari berturut-turut, semua tradisi kena. Manfaatnya bagi anda sendiri. Apalagi bisa jadi latihan diet. Ya to.. karena sore tidak makan... itu bisa langsing itu untuk minggu-minggu pertama. Karena saya sudah menjalani senen kemis, sudah sejak tahun 88 berarti sekarang 14 tahun, malah jadi gemuk setelah makan sehari sekali. Tapi minggu-minggu pertama anda bisa langsing dengan baik..Karena kalo sudah lama, badan itu jadi menyesuaikan sendiri koq. Jadi terus akhirnya dia bisa hidup dengan cara itu.

Begitu saudara-saudara. Karena itu selamat **Maggha Puja**. Semoga dengan **Maggha Puja** pada hari ini akan membangkitkatn semangat anda untuk melaksanakan sila pada hari-hari uposatha, atau paling tidak seminggu sekali. Kemudian pada para almarhum dan almarhumah Bapak Sie Kiok Gin, Ibu Ko Lok Pe, Bapak Liem Siok Gwan, semoga akan mendapatkan kebaikan dan kebahagiaan sesuai dengan kondisi karma mereka didalam kehidupan mereka saat ini. Semoga anda berbahagia dalam Buddha Dharma. Semoga semua makhluk baik yang tampak maupun tidak tampak akan memperoleh kebaikan dan kebahagiaan sesuai kondisi karmanya masing-masing. **Sabbe Satta Bhavantu Sukhitatta. Sadhu-sadhu-sadhu.**

### 3. TERORIS

“Jangan karena marah dan benci mengharap orang lain celaka”

(Paragraph VI line 3-4, *Karaniyametta Sutta*)

Para umat Buddha, khususnya para generasi muda Buddhis yang berbahagia. Pertama-tama, pada pagi hari ini kita berkumpul dalam rangka puja bakti hari minggu. Saudara... pada pagi hari ini adalah merupakan hari kebahagiaan karena kita bisa berkumpul, berpuja bakti dengan baik. Tetapi sesungguhnya disalah satu bagian dari Indonesia pada pagi hari ini sedang menderita. Kalo kita sempat mengikuti berita pagi hari ini, satu hal yang sangat mengejutkan bahwa tadi malam di Bali ada bom yang meledak sehingga ratusan orang masuk rumah sakit. Puluhan orang meninggal. Karena kita tahu kalo ditempat wisata pada hari sabtu atau minggu biasanya tentu banyak yang berkumpul. Dan ketika bom sengaja diledakkan, tentu korbannya juga bukan main-main. Ada sumber yang mengatakan 60 orang yang meninggal. Tapi ada juga yang mengatakan 120 orang yang meninggal. Ada sumber yang mengatakan 120 yang masuk rumah sakit, ada sumber lain mengatakan 250 yang masuk rumah sakit. Sehingga yang pasti ratusan. Berapapun, jumlahnya ratusan. Oleh karena itu saudara-saudara, kebahagiaan kita pada pagi hari ini memang betul-betul

merupakan suatu berkah, karena kita terbebas bahaya semacam itu. Tetapi kita terbebas bukan lalu kita boleh hura-hura, kita boleh hepi-hepi. Tetapi hendaknya kita juga merenungkan, mereka yang meninggal yang entah 60 atau seratusan lebih, yang sebagian adalah warga negara asing. Mereka datang berkunjung kesini, mereka ingin berlibur, mereka ingin berbahagia. Tetapi mereka menjumpai kematian ditempat yang asing.

Saudara-saudara, kita semua ini tentu bukan manusia yang lahir dari batu. Kita semua tentu bukan orang yang tidak punya saudara. Kita semua dilahirkan oleh orang tua kita, kita semua memiliki saudara, kita memiliki keluarga. Sehingga kita bisa merenungkan kalau ada orang yang meninggal karena kecelakaan, meninggal karena ledakan bom seperti yang tadi malam di Bali tersebut. Tentu mereka semua juga punya orang tua. Orang tua yang akan sedih ditinggal oleh anaknya. Mereka juga mungkin dinanti kepulangannya dikota/di negeri asalnya. Yang mereka akan sedih karena mereka tidak datang. Atau mereka mempunyai anak yang akan menangis karena kematian orangtuanya. Oleh karena itu saudara-saudara, hal ini tentu memprihatinkan kita semua. Bahwa ternyata ada orang yang berbahagia ketika melihat orang lain menderita.

Orang yang berbahagia ketika melihat orang lain menderita, itu yang disebut dengan teroris. Suka meneror supaya orang lain stres. Tetapi apakah teroris itu hanya menggunakan senapan, bahan peledak, bom? Apakah watak teroris itu hanya dimiliki oleh sekelompok orang? Saya kira tidak demikian. Kita semua yang hadir pada pagi hari ini sebetulnya juga mewakili semua orang, bahwa kita juga, didalam hati kita, didalam pikiran kita, di salah satu sudut relung hati kita, juga punya watak teroris itu. Anda mau tahu buktinya? **Teroris itu adalah orang yang meneror supaya orang lain menderita, stres.** Tapi kitapun bisa demikian. Satu contoh: anda sedang menghadapi masa ujian, tapi salah satu teman kos anda nyetel tape dengan kenceng. Anda mau konsentrasi susah! Teman sebelah anda wuah ... jedang.. jedung..jedung..!! Dikira kayak bengkel! Padahal sebetulnya lagu apa itu yah ndak dimengerti. **(31) Lalu watak teroris kita mulai muncul. Semogaaa tapenya cepat rusaak** ☺ baru tenang. Itu kan sudah keluar watak terorisnya. Untung anda tidak dikasih senapan! Untung anda gak dikasih bom! Coba kalo ada senapan dan bom, **(32) kamar sebelah anda pasti anda lempari bom. Paling tidak resikonya... ya kamar anda ikut mencelat juga** ☺. Tetapi itu watak teroris. Pernah anda punya begitu pikirannya? Pernah ndak?? (Umat:pernaaah) pernah toh. Ya itu jedang jedung... “rusak baru tau loe!” Nah itu tadi.

Lagi ujian, kita liat teman kita oh.. pinter nggarapnya yah.” Eh.. no.5 jawabannya apa?” “Pikir sendiri!” “No.5 jawabannya apa?” “Pikir sendiri!” **(33) Watak terorisnya keluar lagi. “Ooh awas kamu, nanti pulang gak slamet!!”** ☺ tuh... itu watak teroris. Coba kalo anda dikasih sepeda motor, coba kalo anda dikasih senapan. Pulang mungkin orang ini nanti ditubruk sama anda, “rasain loe. Gregetan, saya jengkel. Sudah tahu kalo saya gak bisa, kamu tahu kalo kamu bisa. Tapi sekarang saya ndak diberitau, kamu baru tau nanti!” Itu watak teroris.

Akhir bulan, uang kita sudak sedikit. Kita lihat ATM, orang tua belum kirim. Kalo kita ngetuk pintu teman disebelah. **(34) “Eh, utangnya bayar! Aku sudah habis duit.. utangnya bayar donk.”** “Kan baru buat beli CS nih.” “Yah main CS sampai pagi-pagi, counter strike sama taruhan lagi. Kan kamu menang tuh tadi malem, masak sekarang bayar utang aja ga bisa?” “Ga punya

duit!” “Ooh.. mlarat sungguhan loe!!!” ☺ Wong udah dari ga punya duit, masih ga mau bayar, anda doain mlarat. Mlarat sungguhan nanti utangnya malah ga kebayar. Ini kan juga pola pikir yang salah. Kenapa? Karena watak teroris. Jadi sebetulnya didalam batin kita ini juga punya watak-watak teroris.

Ada sepeda motor bagus nyalip.. atau parkir didepan sana, langsung set.. disebelah kita. “Nih baru nih, sepeda motorku eeh ga kayak sepeda motormu, buruk!” (35) “Ooh.. belum tau kalo diclurit orang ya!” Eh... ☺ ini watak teroris lagi. Jadi kita ini banyak sekali segi kehidupan kita yang menampilkan watak-watak teroris. Cuma untungnya kita tidak bersenjata dan untungnya kita tidak punya kesempatan bawa bom. (36) Tapi kalo ada kesempatan, saya kira dunia ini juga kacau karena kita semua. ☺ Watak teroris ini juga muncul pada orang-orang yang sudah melatih bermeditasi. Ada orang-orang tertentu melatih meditasinya konsentrasinya tinggi. Kalau sudah tinggi, ada orang yang menjengkelkan, (37)“oh.. saya meditasi saya santet kamu!” ☺ Ini watak teroris! Dia tidak pake bom, dia tidak pake peluru, dia pake santet. ☺ Trus ada lagi, pria putus cinta ditolak sama wanita. ”Ooh.. berani nolak saya! Siapakah saya? Ho.. belum tau saya punya dukun. Kamu saya santet ndak kawin seumur hidup.” Wah kacau... kenapa? Karena kita berusaha memanjakan pikiran watak teroris.

Cewek-cewek yang pacarnya direbut teman ceweknya, juga bisa muncul watak teroris itu. “Belum tau dia nanti, kalo saya punya pacar baru yang lebih gagah dari dia, saya suruh pukul mantan pacarku yang lari dengan cewek itu.” Itu juga watak teroris. Nah oleh karena itu saudara-saudara., kalau kita sudah mengeluarkan pikiran buruk seperti itu, kita sudah mengeluarkan pikiran-pikiran busuk seperti itu, cobalah kita merenungkan. Didalam dunia ini setiap orang punya orang tua, punya keluarga masing-masing. Kalo sampai kita disalip orang, lalu marah-marah, “oh mati kamu! Pake sepeda motor baru aja beraninya nyalip kayak gitu! Mati loe!” Yang dikatain mati itu, itu juga punya orang tua. Dia juga punya pacar. Mungkin dia juga punya keluarga lain yang akan sedih atas meninggalnya orang yang kita sumpahin itu. Dan kalo benar “mati loe!” mati sungguhan, apakah anda senang? Apakah anda bahagia? Walaupun itu karma buruknya yang berbuah sendiri, bukan karena omongan anda. Tetapi apakah anda bangga? (38)“Liat nih sudah saya sumpahin sepeda motor lima, mati semua orangnya!” ☺ Itu benar-benar watak teroris kalau sudah demikian.

Tetapi kalo anda masih bisa nyesel, “oh kenapa tadi aku sumpahin kayak gitu? aduh... saya sumpahin ditip-ex sampe hilang.” Aduh senangnya luar biasa, maka berarti watak teroris anda tidak terlalu *nemen*, tidak terlalu berlebihan, sehingga itu masih bisa diperbaiki. Tetapi ketika kita selalu bahagia ketika melihat orang lain menderita, maka sesungguhnya watak teroris kita cukup besar. Tapi kalo anda mau tahu watak teroris yang lebih besar?.. (39)Ketika anda diteror oleh nyamuk ...maka banyak diantara kita yang membalas teror dengan teror. Nging..nging.. nging plek(suara seolah-olah menepuk) rasain! Nging..nging..nging kena loe, diplintir-plintir sampai habis badan nyamuk itu. ☺ Ini watak teroris juga ini. Kecoak jalan dikamar kita, (40) kita injek injek injek. ☺ Yah habis, mati kamu! Itu juga watak teroris!

Nah saudara-saudara, jadi banyak segi kehidupan kita itu, kita juga sebetulnya juga teroris. Karena itu kita tidak usah bingung oh antiteroris..antiteroris.. (41) dirinya sendiri loh teroris ☺. Nah saudara-saudara, lalu bagaimana sekarang kita mengendalikan pikiran kita? Apa sebab kita itu menjadi teroris? Karena kita tidak melaksanakan pemancaran metta, sebagai kunci ajaran Sang Buddha. Didalam **Karaniya Metta Sutta** yang merupakan salah satu sutta itu disebutkan, “jangan karena marah dan benci mengharap orang lain celaka.” Jelas sekali. Pernah anda baca itu? Pernah? ...ha ...pernah anda praktekkan? ..sedikit yah..sedikit toh.. Kalo sudah anda praktekkan anda gak akan gerudukan kalau ujian. Wah teman sebelah ini, tapenya kenceng sekali, padahal saya ujian. Oh belum tahu, saya santet loe.

Kalau anda praktek Karaniya Metta Sutta, kalo anda praktek kasih sayang, kita tidak akan mengharapkan makhluk lain menderita. Saudara-saudara, kalo itu memancarkan kasih sayang, dengan mengucapkan semoga semua makhluk berbahagia, adalah merupakan kunci pokoknya, ada perubahan pada diri kita. Banyak orang bertanya, bagaimana pandangan sebagai seorang umat Buddha? Umat Buddha itu bukan hanya ditandai dengan, misalnya saja KTP Buddhis. Umat Buddha bukan ditandai dengan nilai agama di kampus A, bukan. Umat Buddha ditandai dengan paritta satu buku hapal, bukan. Umat Buddha bukan ditandai dengan (42) jidatnya hitam, karena namaskara (memberi hormat dalam posisi duduk, dengan dahi menyentuh lantai) terus-terusan ☺, bukan. Umat Buddha juga bukan ditandai dengan bau dupa dibadannya karena hionya nempel kepul-kepul dibadannya, bukan.

Tapi sebetulnya umat Buddha itu ditandai dengan perubahan sikap. Apakah yang disebut perubahan sikap? Kita semuanya hendaknya merenungkan, sebelum saya kenal agama Buddha, setelah saya kenal agama Buddha, adakah watak yang berubah? Sebelum saya kenal agama Buddha, saya berwatak teroris. Nyamuk teror saya balas teror. (43) Kecoak teror saya balas injek-injek sampe cemet alias gepeng ☺. Teman sebelah kamar saya ga bayar utang, saya teror. Sepeda motornya saya kempesin rodanya. Helmnya saya sembunyiin diatas pintu. Yah.. orang yang pelit, saya pinjem mobilnya, kuncinya kontaknya saya sembunyiin. (44) Umat di vihara yang menjungkelkan, sandalnya saya buang. ☺ Kan watak teroris! Pokoknya bikin orang stres. Kalo anda pulang kan, kadang-kadang kan anda nendangin sandalnya orang toh? ☺ Ini sandalnya iku, tendang aja memang menjungkelkan. Itu watak teroris. Nah sekarang, sebelum anda kenal demikian, setelah anda kenal, apakah bisa berubah? Setelah anda sering ke vihara, membaca buku, mendengar ceramah Dharma, sudah bisakah anda setelah melihat nyamuk nging, nging, nging, nging, sudahlah diusir dibukakan pintu.(45) “Nyamuk silahkan keluar lewat sini!” Nah diusir gitu. Haah... malah panggil temannya? Hei ... yang punya kamar orangnya baik. Ayo masuk! Buka, keluar satu masuknya lima. ☺

Yah kita kan punya teknik. Jadi didepan kamar kita itu dikasih sebetulnya obat nyamuk asep. Sebenarnya, itu kalo ruangan terbuka kan nyamuk ndak mati. Iya itu kasihkan depan pintu kamar kita itu, pasti ndak ditempli nyamuk. Anda keluar masuk gampang. “Ini sudah kawat kasa semua koq masih bisa masuk?” Ini masuknya lewat pintu, karena nyamuk senang nempel dipintu, ikut masuk nyelonong begitu. (46) Jadi kalo ada orang yang seneng beli karcis nonton F4 ini

sebenarnya watak nyamuk ini, nungguin didepan pintu ini. Ada orang masuk ikut masuk. ☺ Nah itu dia watak nyamuk. Nah sekarang kalo kita sudah bisa ada nyamuk terus kita bebaskan jangan sampai dibunuh. Kecoak masuk ambil sapu, disingkirkan, tidak langsung diinjek. Di kamar mandi, “kecoak, waduh gimana ini?” Diomongin aja, (47) “Hei kecoak, kamu dipojok aja ☺ “Saya hanya pake sebentar koq ini.” ☺. Selesai, “kamu jalan-jalan lagilah, bebas!” Anda sebetulnya kalo sudah bisa begitu, anda sudah berubah watak terorisnya.

Ketika teman anda tidak mau kasih tahu jawaban no.5 ini bagaimana? “Yah sudahlah semoga kamu bahagia. Salahku sendiri aku gak mau belajar. Semoga kamu berbahagia.” Anda sebetulnya sudah bebas dari watak teroris dan sebetulnya anda sudah menjadi umat Buddha yang baik. Ketika anda ditolak cintanya, anda katakan, “Yah sudahlah memang mungkin ini harus dalam proses penyempurnaan kualitas diri saya. Jadi makin ditolak makin aku harus belajar, kepribadian ini harus kuperbaiki. Terimakasih engkau yang telah menolak diriku.” Yah kalau anda bisa begitu, watak terorisnya hilang. Wah itu anda juga jadi umat Buddha yang baik.

Di dalam masyarakat, kita bisa kembangkan, di dalam kehidupan sehari-hari kita bisa kembangkan. Supaya kalo suatu ketika nanti kita mungkin punya kesempatan bawa senjata, satu kesempatan kita membawa bahan peledak, karena watak teroris kita itu sudah hilang, kita tidak akan menyalahgunakan dengan gampang sekali. “Orang itu menjengkelkan, bom! Orang itu tidak menyenangkan, tubruk! Orang itu tidak menyenangkan, bacok saja! Itu adalah watak teroris.”

*Jadi untuk mengatasi watak teroris ini hanya satu jalan, yaitu mengembangkan kasih sayang.* Mengembangkan kasih sayang itu bisa dengan berbagai macam cara yang dikerjakan. Salah satunya adalah mengembangkan kesadaran/konsentrasi didalam meditasi. Karena pada saat kita bisa bermeditasi, maka pikiran kita itu selalu sadar. Begitu kita muncul watak teroris kita, nyamuk mau ditepuk, baru tangan melayang, “loh yah diriku juga ga mau ditepuk ya bok aku jangan menepuk lagi. Sudah nyamuk silahkan pergi saja”. (48) Ato dibacain undang-undang. ☺ “kamu jangan gigit saya yah, karena menggigit itu menyakiti makhluk lain. Kamu hukunya dapet tindak segini... ah itu misalnya! Itu anda boleh kasih nasihat sama si nyamuk, “jangan nggigit-nggigit lagi. Lain kali kamu beli bakso aja! ☺ Jangan makan darahnya orang.” Nah misalnya paling tidak anda berusaha tidak melakukan pembunuhan, karena anda menyadari pembunuhan ini tidak boleh dikerjakan.

Ketika anda menyumpahi orang lain supaya menderita, pada saat anda akan keluar kata-kata itu anda jengkel dan pengen misuh misalnya. Ada yang suka misuh disini? banyak?? Wuah gawat, karena misuh termasuk nyumpahin orang. Monyet lu! Ha.. (49) Berarti kan dia menganggap kamu tuh monyet. Ndak bisa karena jadi manusia, jadi monyet. Lah itu kan nyumpahin orang. Nah itu karena marah dan benci mengharap orang lain jadi monyet ☺. Memangnya Sun Go Kong? Nah... Itu juga kita harus sadar loh. Kenapa saya harus misuh? Kenapa saya harus ngomong monyet? Kenapa saya harus ngomong lain-lain? Ini semua kan mereka itu adalah manusia. Mereka punya keluarga, mereka punya sahabat, mereka punya orang yang dicintai. Sama dengan diri saya. Kalo saya katin monyet dan kejadian jadi monyet sungguhan apa mamanya ga nangis luar biasa? “Anakku dulu lebih ganteng daripada monyet, kenapa sekarang

jadi bentuknya kayak gini?” Atau sebaliknya pacarnya kaget. (50)“Loh dulu kamu koq lebih jelek daripada sekarang yah ☺ Sekarang kamu koq bisa ganteng yah. Siapa yang bikin kamu jadi monyet?” ☺ haah.. siapa tahu. Nah dengan demikian saudara-saudara mereka adalah orang-orang yang punya hubungan keluarga dengan orang lain, kenapa kita harus membuat mereka menderita? Karena kita pun tidak senang menderita. Jangan tanam padi karena itu akan tumbuh padi. Jangan tanam penderitaan kepada makhluk lain karena itu akan membawa penderitaan untuk kita. Kalo anda tidak senang menderita jangan harapkan orang lain juga menderita. Tapi kalo anda ingin bahagia, harapkanlah bahwa orang lain juga bahagia. Ibaratnya anda ingin menanam karena anda ingin panen padi. Anda ingin mendapatkan kebahagiaan, perhatian, kasih sayang, tanamlah kasih sayang, perhatian kepada orang lain.

Jadi kalo temen anda itu nyetel tape kenceng-kenceng, lalu anda pancarkan kasih sayang. “Semoga dia bahagia nyetel tapenya. Semoga lebih cepat bahagia, bahagia.” (51) Karena kalo sudah bahagia, puas, kan tapenya dimatiin ☺ kan puas toh sudah. Tapi selama anda “aduh orang ini menjengkelkan, mudah-mudahan tapenya rusak.” Nanti kalo tapenya rusak, “koq pelan yah?” suaranya dikencengin lagi, anda kan malah stres. ☺ Jadi semoga cepat bahagia.

(52) Disalip orang, “ooh semoga kamu bahagia, mungkin kamu mau melahirkan, istrimu yah!” Atau disalip, koq masih muda, “ooh mungkin mau gajian.” Masih kuliah? “Oh semoga ujianmu lulus hari ini”. Terlambat bangunnya☺. Kalo kita selalu berpikir demikian, maka sesungguhnya kita sudah menjadi umat Buddha. Oleh karena itu sekali lagi, jadi umat Buddha bukan dengan tanda-tanda luar, KTP, Paritta, Jidat hitam, bukan. Tapi dengan adanya perubahan perilaku. Karena itu sekarang marilah kita merenungkan, sudahkan saya berubah, sudahkah saya mampu merubah watak teroris saya. Kalo belum, latihlah meditasi. Kalo sudah walaupun sedikit, tetap latih meditasi. Kenapa? Karena dengan meditasi melatih kita mengembangkan kesadaran. Saat ini saya sedang apa? Saat ini saya sedang ngomong apa? Saat ini saya sedang berpikir apa? Jangan biarkan pikiran saya ini berisi kejahatan mengharap orang lain celaka. Kemudian kalo kita masih sulit melaksanakan meditasi, jalan pintas untuk mengatasi watak teroris adalah mengucap didalam hati sesering mungkin, “semoga semua makhluk berbahagia.” Terus kita ucapkan didalam hati sehingga setiap kali muncul kejengkelan, yang ada hanyalah kata-kata semoga kamu bahagia, karena dengan memasukkan kata-kata “semoga semua makhluk berbahagia” didalam bawah sadar kita, ketika kesadaran kita lemah karena emosi, maka yang muncul adalah kata-kata “Semoga semua makhluk berbahagia.” Itu jalan pintas. Tetapi kalo mau jalan yang lebih panjang dan lebih lama pengaruhnya adalah bermeditasi.

Oleh karena itu saudara-saudara, mengingat bencana bom tadi malam yang di Bali, tentunya kita juga merenungkan, semoga dengan kebaikan mereka semua, kebaikan kita yang hadir pada pagi hari ini, akan membuahkan kebahagiaan untuk mereka yang telah meninggal di alam kelahiran yang sekarang sesuai dengan kondisi yang dia miliki. Kita limpahkan jasa kepada mereka. Sedangkan kepada mereka yang sakit, kita mengharapkan semoga dengan kebaikan yang mereka lakukan dan kita lakukan akan berbuah dalam bentuk kesehatan yang lebih cepat dari yang seharusnya. Kemudian kepada teroris itu kita juga merenungkan kalo dia bisa bahagia pada

penderitaan orang lain, saya pun juga bisa. Kalo begitu lalu apa yang kita renungkan. Kalo begitu saya juga harus menghilangkan. Itu adalah contoh teroris yang menghabiskan sekian banyak orang, sekian ratus orang korbannya. Kalo kita punya watak teroris juga marilah kita atasi. Sehingga didalam kehidupan kita sehari-hari, kita tidak menjadi teroris-teroris lagi. Kalo anda yang berjumlah sekian banyak ini, anda bisa mengembangkan kebajikan, mengembangkan kesadaran sehingga anda tidak menjadi teroris bagi kecoak-kecoak dan tetangga-tetangga anda. Maka sesungguhnya, dikota Surabaya ini, terorisnya berkurang banyak. Sungguh berbahagia toh. Teroris-terorisnya berkurang. Yah siapa itu? Yah anda itulah terorisnya. Anda lihat nyamuk, anda sudah tidak timbul kebencian. Anda melihat orang lain lebih bahagia dari anda, anda tidak muncul kebencian, maka itulah ciri khas seorang umat Buddha.

Marilah kita menjadi umat Buddha yang baik. Kita mempraktekkan Dhamma. Mengubah watak kita mengurangi kebencian, mengurangi ketakutan, menurangi kegelapan batin dan memancarkan kasih sayang.

Dengan selalu menyebut dalam hati, “jangan karena marah dan benci mengharap orang lain celaka”. Ingat baik-baik, renungkan, tempel dimeja belajar anda. Tempel ditempat-tempat yang anda gampang temui. Anda bisa merubah watak anda dengan hal itu, maka anda sudah menjadi umat Buddha. Walau KTP nya belum Buddhis. Walaupun ke vihara hanya kalau ada Bhikkunya saja. Semoga dengan kekuatan kebajikan ini, para almarhum yang meninggal tadi malam dan tadi, memperoleh kebaikan, kebahagiaan, dikelahiran yang sekarang. Semoga semua makhluk berbahagia, baik yang tampak maupun tidak tampak, akan memperoleh kebahagiaan sesuai dengan kondisi karmanya masing-masing. Sabbe Satta Bhavantu Sukhitatta. Sadhu-sadhu-sadhu

#### **4. KIAT MENGATASI STRESS**

Bapak- bapak dan ibu-ibu yang berbahagia, malam hari ini dalam rangka perjumpaan kita, kita akan membahas mengenai bagaimana mengatasi stress. Kenapa demikian? Karena hampir setiap orang selalu mengalami apa yang disebut stress.

Bahkan sebetulnya stress ini sudah diawali ketika seseorang masih bayi. Apakah yang dikatakan stress yang dialami sejak masih bayi? Saudara-saudara jika saudara bisa membayangkan. Bayi dalam kandungan itu dalam suasana yang nyaman. Paling tidak kita semua sudah ngalami toh, kandungan itu kedap suara. Tidak berisik. Kenapa? Anda boleh liat lagi. Kalo didalam kandungan itu ada air ketuban. Bayi itu didalam air ketuban. Suara menjadi tidak ada. Kalau anda tidak percaya, cobalah menyelam di kolam renang. Suara nanti kan sunyi, iya kan?

Kemudian, suasana kandungan yang demikian kedap suara, masih ditambah lagi dengan hangat. Kalo kolam renang itu kan agak dingin. Kalo ini hangat. Kenapa? Karena kan suhu tubuh anget. Sudah kedap suara, anget, gelap. Yah... tidak ada cahaya matahari, apapun juga. Disini kita bisa membayangkan suasana didalam kandungan itu. Betul-betul indera kita menghadapi ketenangan. Mata gelap, telinga gak denger apa-apa, badan anget. Kemudian bayi ini lahir ke dunia. Lahir... apakah lahir normal atukah operasi, itu masalah teknis. Tetapi begitu bayi lahir,

problem mulai datang. Suasana yang tadi sunyi senyap, begitu lahir berisiknya luar biasa. Para bapak dan ibu, yang sudah mengalami proses kelahiran, di rumah sakit itu tentu suara peralatan kedokteran untuk keselamatan, wuah...ini. (53) apakah itu tang, apakah itu gunting, apakah itu kunci inggris, apakah itu palu, apakah itu godam ☺. Wah dikumpulkan semua dan suaranya sangat berisik. Kecak... kecik...kecik.. kecik.. Yang itu ada ditempat peralatan itu. Yah ... anda pernah membayangkan atau mungkin anda pernah menunggu proses itu.

Jadi dulu nyenyak, sekarang lagi berisik. Dulunya anget, didalam perut itu kan enak, anget. Langsung begitu keluar, kena AC, dingin. Yah ... luar biasa. Kemudian, dulunya gelap. Dikandung kan gak ada cahaya. Begitu keluar, langsung lampunya terang benderang. Saudara-saudara, sebetulnya bayi ini sudah mengalami stress awal. Dari suasana yang semuanya enak. Suasana yang semuanya nyenyak, nyaman, senyap. Tau-tau jadi gak karuan, suaranya berisik, cahayanya terang, sehingga bayi akhirnya kaget. Nangis.... Begitu nangis orang-orang ketawa. Wuih ... selamat-selamet. (54) Bayinya stress, diselameti.☺ Kalau bayi gak nangis, karena nih bayi termasuk mokong, “aku gak stress”, orang tuanya gelisah. Dokternya gelisah. “Wah kog gak nangis? Lalu dibikin stress.☺ Nah itu ibu udah pengalaman itu. Dulu ibu yah gak nangis yah waktu lahir? ☺ Kok tau kalo dijiwit? Atau ibu yang melahirkan? Yang tidak dijiwit? Eh, yang anaknya tidak nangis jadi perlu dijiwit?

Anda bisa bayangkan. Itu betul yah kata ibu tadi. Kalo tidak nangis, si bayi langsung dicubit. Loh, padahal di dalam perut itu enak-enak tidak ada gangguan, tidak ada penderitaan. Eh, lahir langsung dicubit, kaget, nangis. Hepi... semua tepuk tangan. Tidak kaget? Cari akal lagi. “Ini dicubit kok gak nangis ya? Diapain lagi? Hah? diapain? ceples? .....

Intinya adalah manusia itu sudah mengalami stress sejak awal. Apa sebetulnya yang disebut stress? Stress itu ketika kita berpisah dengan kondisi yang kita harapkan masih berlangsung lebih lama.....

Nah, saudara-saudara.Stres ini berkelanjutan. Ternyata bukan hanya sewaktu bayi saja. Bayi ini hanya sebagai lambang bahwa stress itu sudah dimulai sejak awal. Sejak kita semua lahir kedunia. Sekarang kita didalam kehidupan kita, sebagai anak kecil ... juga mengalami stress. (selanjutnya adalah contoh stress saat bayi , saat masih kecil, saat mulai sekolah, saat pacaran, saat bekerja, saat berumah tangga, saat punya anak).....

Sudah gede, sudah bekerja, sudah berumah tangga, punya anak, anak sakit... nangis. Anak sembuh kog ga nangis? Kenapa? Karena kita memang selalu ingin berkumpul dengan yang disenangi. Yang disenangi itu bisa pribadi, apakah itu pacar, apakah itu anak, apakah itu pasangan hidup. Tetapi bisa juga yang disenangi itu suasana. Seperti bayi tadi adalah suasana hangat, suasana nyaman, bisa semuanya. Nanti makin gede lagi, sudah bekerja, sudah punya anak, ditinggal pasangan hidup, nangis... bagi yang cinta. Bagi yang memang sudah bosan.... kebetulan. “Aku ga usah fangsen, gak usah buang ikan, bojo sudah buang sendiri... untung!” Itu kalo kita bosan.

Tapi yang kita ceritakan itu adalah kalau pasangan hidup yang harmonis. Begitu punya pasangan hidup dan pasangan hidupnya meninggal, “aduh...!” Nangis. Kenapa? Karena kita ingin

selalu dekat dengan yang dicintai. Pada akhirnya saudara, pada saat kita akan meninggal dunia sendiripun, ada banyak orang juga menangis. Saudara boleh liat nanti di rumah-rumah sakit, orang yang sudah dalam kondisi koma, atau yang sudah mau meninggal. Tidak jarang mengalir air mata dari kedua matanya. Pernah anda perhatikan? Pernah ibu? Pernah anda alami? Eh. Pernah anda alami sih belum. Anda lihat sungguh, mungkin apakah itu orang tua anda, kakek nenek anda, apakah teman anda atau siapa saja. ....

Nah saudara-saudara, jadi stres ini sebetulnya diawali sejak dari kita lahir didunia dan sampai meninggal. Nah pada malam hari ini. Saya akan membabarkan satu teknik mengatasi stres. Ketika anda bayi, anda sudah stres, ya sudahlah. Anda sudah menangis semuanya waktu bayi, ya sudahlah, semua sudah lewat. Ketika anda masih sekolah, anda stres, ya sudahlah, Ketika anda pacaran, juga stress, ya terserahlah. Ketika anda mengalami kegagalan apapun juga, anda sudah stress, ya sudahlah. Itu sudah lewat semua. Tapi pada hari ini, kita masih punya waktu yang panjang untuk masa depan.

Lalu apa sekarang persiapannya supaya kita tidak stres? Saya katakan tadi adalah, arti stres adalah bahwa kita selalu ingin berkumpul dengan yang kita sayangi, baik itu orang, pribadi, ataupun suasana apa saja. Padahal kenyataannya semua berubah. Pada kenyataan, kita semua harus berpisah dengan yang kita senangi. ....

(contoh : rumah indah, pasangan hidup, harta, anak yang kita miliki, suatu hari nanti pasti kita tinggalkan)

Karena hidup sesungguhnya selalu berubah. Ada pertemuan, ada perpisahan. Tidak pernah ada pertemuan tanpa adanya perpisahan.

Nah, saudara-saudara. Kalau begitu, sebetulnya stres ini muncul karena adanya perpisahan. Kadang-kadang kita tidak siap menghadapi perpisahan ( contoh: seorang ibu yang tidak bisa menerima kenyataan bahwa anaknya mati lebih dahulu dari dia).

Nah... jadi perpisahan dengan yang kita cintai bisa terjadi setiap saat. Oleh karena itu saudara-saudara (..... Bum...bum.--> ada suara dari luar) Hebat! ☺ . Tuh iya kan. Anda mengharapkan suasana tenang, suasana nyaman. Ada tembakan! Anda stres. Lah..., anda bisa tau penyebab stres sekarang toh? Jelas sekali!

Saudara-saudara.... masih stres? Deg-degan? Deg-degan gak? Gak deg-degan? (55) Kalo gak deg-degan beli peti mati dong! ☺ karena setau saya orang yang belum butuh peti mati pasti masih deg-degan terus sampe nanti terakhir di ICU.

Saudara-saudara, jadi sebetulnya stres itu muncul karena kita tidak siap menghadapi perpisahan. Suasana yang dulunya benar-benar nyaman, tau-tau ada “door.dor”, tidak siap menghadapi perpisahan dengan suasana nyaman, akhirnya kaget. Kalo ini nanti kalo lampunya mati, stres juga. “Aduh!” jerit semuanya.

Saudara-saudara, kita sebetulnya tidak pernah bisa mengatur kenyataan. Kenyataan ada suara “door.dor,” kita tidak bisa mengatur. “Nanti yah, dor-dornya setelah selesai ceramah saja.” Tidak bisa. Misalnya lampu mendadak mati. “Nanti ya, matinya kalo sudah selesai ceramah saja.” Tidak bisa! Karena kita tidak bisa mengatur kenyataan. Sama dengan ibu yang ditinggal mati anaknya

yang masih SMP. Tidak bisa mengatakan, “kamu matinya nanti ya kalau aku sudah tua atau meninggal” Tidak bisa.

Nah, saudara-saudara... Apakah gerangan yang harus kita persiapkan menghadapi perpisahan yang tidak terduga? Didalam Dharma diajarkan, kuncinya untuk siap menghadapi perpisahan adalah mendahului pisah.(Suami istri) pernah ga balapan mati? ☺ bukan, tanya nanti pada suaminya atau istrinya. “Kamu pengen mati duluan?”☺ Pernah tanya gitu gak sama pasangan hidupnya? Jawabnya mesti, “aku dulu ya?” Betul? Betul gak? Atau malah jawab, (56) “ya sudah lah kamu mati duluan, aku nanti yang jaga rumah, hartamu banyak ih! ☺ Kamu dulu ya yang mati. Mau dipercepat? ☺ Saya bantu nanti pake linggis.” Dari pasangan rumah tangga yang saya tanya. Kalo mereka bertanya, “sebaiknya aku duluan yang mati” selalu ngomong gitu.

Kenapa saudara? Karena didalam hati kita ini sebetulnya, takut kehilangan. Ditinggal mati itu sebetulnya lebih menderita daripada meninggalkan. Kalo anda gak percaya. Kalau suami-istri pergi keluar kota salah satu. Yang dirumah itu lebih stres loh daripada yang pergi. Yang pergi hepi, jalan kesana-sini, nonton, liat pemandangan. “Aduh...”, yang dirumah ngitung terus “Kapan ini pasangan hidupku pulang?” Iya kan? Definisinya, stres itu adalah karena kita pisah dari yang kita cintai secara mendadak. ...

(contoh berpisah dengan rumah yang kita sayangi karena rumah semakin tua, hancur atau terjual, ataupun kita yang mati meninggalkan rumah itu. Lalu cara mengatasi stres karena berpisah dengan rumah itu:)

Pada saat kita memiliki rumah, pada saat kita membersihkan rumah, anda mulai renungkan: “aku tidak boleh melekat pada rumah ini, aku bersihkan karena ini adalah kewajibanku”. Tetapi ketika rumah ini retak, rumah ini mau rubuh, aku tidak akan mengatakan, “aduh kog retak rumahku, aduh kog rubuh!” ...

(Contoh yang sama menyadari akan berpisah dengan mobil yang kita miliki)

Nah ini mestinya anda kembangkan terus dalam segala sisi. Nah, didalam Dharma lalu kita diberikan sistem untuk belajar berpisah dulu, sebelum menghadapi perpisahan-perpisahan yang merupakan kenyataan ini. Apakah pelajarannya? Kalau anda besok ikut Fang Shen (melepas makhluk) itu adalah bagian dari pelajaran. Anda melepaskan dulu sebelum dia terlepas. Kenapa demikian? Karena pelepasan makhluk, anda membeli makhluk itu. Biasanya kalo anda membeli adalah untuk dipelihara, untuk dimanfaatkan untuk anda. Anda beli ikan, mau dipotong untuk dimakan. Anda beli burung untuk dipelihara. Anda beli belut untuk digoreng. Tetapi ketika anda membeli untuk dilepaskan lagi, sebetulnya anda belajar mengatasi stres. Ini adalah latihan awal dengan benda-benda yang tampak. Apalagi besok *fang sen* nya? Kura-kura. Apa saja yang anda lepaskan? Padahal anda belinya cukup mahal. Kadang-kadang kura-kura harganya cukup mahal, penyu cukup mahal. Tetapi anda lepaskan itu. Anda kog tidak sayang dengan uang anda? Karena sebetulnya anda mulai belajar. “Saya meninggalkan uang saya, sebelum saya ditinggal uang saya-saya stres, lebih baik meninggalkan uang saya.” Apa caranya? Saya beli kura-kura. Walaupun mahal, saya lepaskan.

Ini adalah latihan. Nah, kalau sekarang benda-benda seperti itu anda kembangkan. Apa itu misalnya? Latihan bukan hanya dengan membeli burung, membeli belut, kura-kura. Tetapi dalam kehidupan sehari-hari, anda punya makanan, coba bagikan kepada mereka yang membutuhkan. Kenapa? Karena anda sebetulnya belajar melepas makanan itu. “Coba saya berikan!” Jangan memberi makanan itu yang bagi anda sudah gak enak. “Wah ini, sayurnya kog agak basi yah, wes dikasihkan tetangga aja yah!” Ini berarti anda gak bener, kalau anda udah gak mau, jangan kasihkan orang lain. Apa dikira orang lain itu lebih jelek daripada anda? Dikiranya orang lain gak punya idung, gak bisa mencium, “itu sayur udah bau dikasihkan saya, wah ngenyek ini, menghina.” Kalau anda sendiri gak mau, jangan kasihkan.

Tapi ketika, “wah, ini sayurnya enak nih. Ayo, inget-inget tetangga. Inget-inget orang tua, inget-inget keluarga, bagi kepada mereka. Ini sebetulnya kita belajar melepas. Kalo sekarang punya makanan, kita bisa bagikan.

Anda punya pakaian juga demikian. Kalau anda punya pakaian bagus, kebetulan anda tidak mau pakai lagi, karena anda sudah beli baru atau baju yang lebih bagus, anda boleh bagikan kepada mereka yang lebih membutuhkan. Apakah itu korban bencana alam, apakah itu keluarga anda, apakah tetangga anda. **(57) Jangan yang anda bagikan adalah kaos yang sudah bodol-bodol, rok yang untuk lap mobil aja bisa lecet. Kaos kaki buntung gak ada depannya, baru anda bagi-bagikan. Ini kan namanya gak beres☺.** **(58) Tikus aja gak mau, kaos kaki yang baunya kayak gitu, mana mau noleh.** Ada pakaian-pakaian yang layak pakai, kasihkan. Ini sebetulnya anda belajar melepas, mengatasi stres.

Nah kalo sekarang anda sudah biasa begini. Ketika anda mengalami kerugian, yang tadi mestinya nangis-nangis, anda bisa merenung, “ah, saya rugi x rupiah” Itu kan kalo saya sering pergi ke panti asuhan, berdana pada korban bencana alam, kan kira-kira sama dengan berdana sekian kali. “Ya sudahlah, itung-itung saya berdana.” Anda bisa siap menghadapi kenyataan. Anda tidak lagi stres mengalami kerugian.

Ketika anda bawa makanan, kemudian saking panasnya, mangkok yang anda bawa terjatuh, pecah, anda tidak marah-marah. “Aduh makananku tumpah.. eman.” Sudahlah itung2 itu seperti saya berdana makanan. Akhirnya anda siap menghadapi kenyataan. Kenapa demikian, saudara? Karena didalam kehidupan ini, kenyataan tadi berpisah dengan yang dicinta tidak pernah urut waktunya. Ya suka-suka, dan kita harus siap menghadapi kenyataan. Yaitu, merubah cara pikir kita...(menyikapi mangkok pecah ada sebabnya, yatiu panas, makanya lain kali kita perlu berhati-hati agar tidak terulang kembali)

Pengalaman anda berpisah dengan yang dicinta, ketika masih remaja, masih muda, atau beberapa waktu yang lalu. Sudah lewat. Tetapi setelah ini, inilah kenyataan yang harus kita perbaiki. Mengubah cara berpikir sehingga kita bisa mengevaluasi kesalahan kita. Ketika pacar kita pergi. Apa yang kita renungkan? Yah sudahlah... itun-itung di fangsen aja. ☺ Ya kalau saya bisa fangsen burung, fangsen belut, fangsen kura-kura, fangsen apa. Yah kadang-kadang yah...**(59) Paling baik fangsen pacar.** ☺ Agak lega, walaupun kita nanti lalu merenung. Kenapa ya dia pergi? Itu juga gak susah lagi, dengan berpikir kenapa ya dia pergi. “Oh mungkin omonganku kasar.” Oh

kalo aku omongannya terlalu kasar, kenapa tidak aku fangsen aja omonganku ini, yang kasar ini biar jangan lagi pada diriku. Aku mencoba belajar memperbaiki diriku sehingga akhirnya aku gak ngomong kasar lagi. ...

(examples of the stressful life with couple)

“Aku dulu kalo gak milih kamu jadi pasangan hidup, aku kan gak stres kayak gini.” Salah! Karena, stres atau gak itu bukan karena pasangan hidup anda. Stres karena cara berpikir anda melihat kekurangannya dia. “Tadi malam kamu itu cerewetnya minta ampun, aku sampe gak bisa tidur, kamu rewel-ribut. **(60)** Tau gini aku dulu gak kawin sama aku, lebih baik kawin sama orang bisu.”☺ Anda kan bisa merenungkan, **(61)** untung aku kawin sama orang yang cerewet malam-malam bisa siskamling☺ Melek, oh.. sudah.. untung.

Anda melihat dari sisi yang berbeda, ketika anda siap menghadapi perubahan, perpisahan dengan yang anda cintai. Apakah itu perasaan? Apakah itu orang, dan sebagainya. Coba yang sederhana, saudara. Stres juga anda alami ditempat ini. Malam hari ini, pertama kali di tempat ini menggunakan lesehan. Ini menimbulkan stres extra loh☺. Karena bagi orang yang belum biasa duduk di lantai untuk bersila, itu penderitaan. Karena anda berpisah dengan yang anda cintai, yaitu duduk nyaman dikursi, sekarang anda harus dilipat, **(62)** “aduh... kesemutan!” Selonjor sana, selonjor sini, sehingga gerakan anda itu bisa seperti kipas angin yang goyang sana, goyang sini.☺Coba.... itu adalah karena anda stres. Coba anda terima itu sebagai suatu kenyataan. Yah sudahlah, duduk dilantai ya memang itu sudah resikonya... kaki semutan. Tahan sebentar! Tahan baik-baik! Ilang kok nanti. Sama dengan ngantuk, sama dengan lapar. Ketika dia muncul dan anda diamankan, anda tidak gubris, anda tidak urus, ngantuk-lapar hilang. Anda pernah ngalami? Kalau sibuk sekali, langsung ngantuk dan lapar hilang semua. Sama dengan kesemutan anda. Tahan, tahan, masak sih gak tahan. **(63)** Ya walaupun nanti bangunnya berangkang, tapi paling tidak anda bertahan.☺

Nah kenapa ? Karena ini adalah sarana untuk mengatasi stres. Jadi saudara, janganlah, kalo dalam bahasanya TV, “Jangan Pandang Enteng Stres”. Nah, kenapa? Karena stres itu bukan hanya urusan materi, bukan hanya masalah rohani, bukan hanya urusan keluarga. Duduk bersilapun juga stress. Ada “dor-dor” bisa stres.

Apa saja bisa stres karena stres kuncinya harapan anda tak terpenuhi. Dan itulah kenyataan dan anda harus siap, siap untuk membuang dulu. Latihan membuang dulu adalah dengan “fangshen”, itu sebetulnya adalah melepas binatang.

Tetapi sebetulnya yang penting adalah saya siap berpisah dengan yang saya miliki. Karena itu sebaiknya bukan Cuma fangshen ini saja. Cobalah anda melepas, anda punya makanan, bagikan! Mungkin anda punya pakaian yang sudah tidak terpakai, bagikan kepada lingkungan. Dan akhirnya saudara, jauh lebih hebat daripada barang-barang tadi, ketika anda punya perhatian, anda bagikan kepada orang lain, itu yang paling baik. Kenapa demikian Saudara? Karena jika anda punya perhatian, anda bisa mendengarkan keluhan pasangan hidup anda. Anda tidak lagi stres dengan dia. “Kenapa sih kamu ribut terus?” kita lalu merenung, “Oh memang dia orangnya suka ribut. **(64)**Ya sudahlah aku akan merelakan kupingku untuk mendengarkan keributannya.” ☺ Tidak

stres. Dia hepi, kita hepi. Ketika pasangan kita berpisah, dapat orang lain. Kita lalu merenung, ya sudahlah mungkin dia bahagia dengan orang lain, mungkin aku kurang perhatian sama dia. Karena itu yang akan datang aku lebih perhatian lagi. Ketika pasangan hidup kita meninggal dunia, kita bisa merenung. Ya semoga dengan kebaikan yang dia lakukan selama hidupnya, dia bisa terlahir di alam bahagia, lahir di alam surga, semoga bahagia.

Nah, karena kadang-kadang kalo orang menangis, pada waktu ada jenazah, saya katakan “kamu nih nangis apa sih? Apakah kalo ditangisi pasangan hidupmu ini hidup lagi?” “Ya tidak Bhante”, “Lalu untuk apa nangis?” “Lah saya belum puas loh Bhante kumpul sama dia”. “Lah yang kamu tangisi kan dirimu sendiri. Karena kamu sudah tau yang mati gak bakalan hidup lagi. Tapi kan kamu nangisi dirimu sendiri. “Aduh, kamu koq meninggal, anakku yang rawat siapa jadi?” Loh, memangnya kamu kawin sama pembantu apa, atau suster. Disuruh ngerawat. Itu kalo kamu kawin sama baby sitter, dia mati, anda menangis begitu. Ini kan pasangan hidup anda, anda ya ga bisa bilang kalo kamu mati yang ngerawat anak siapa. Berarti kan anda menangisi diri sendiri. Nah. “Oh gak Bhante saya menangisi istri saya.” “Apakah yang meninggal lahir di alam neraka, kamu nangis?” “Yah masuk alam surga”. “Kalo masuk alam surga kok kamu tangisi?” Kan mestinya kamu harus berpesta dong, karena dia mati dan lahir dalam alam surga.

Jadi bagaimanapun juga, sebetulnya kalo ada orang meninggal ditangisi itu tidak perlu. Yah... saya itu ngomong kepada anda. **(65)**Yah saya kalo ditempat kotbah orang meninggal gak akan ngomong begitu, karena saya bisa dikeprok'i nanti ☺. Orang-orang sedang susah-susah, Bhante malah bikin tambah stres. Nah ya saya ngomong kepada anda supaya anda bisa merenung. Kenapa? Karena ini bekal untuk kehidupan-kehidupan di masa yang akan datang. Oleh karena itu saudara-saudara, sekali lagi, stres adalah karena kita berpisah dengan yang kita cintai. Kuncinya adalah untuk mengatasi stres, kita belajar memisahkan diri dulu dengan yang kita sayangi, yang kita cintai. Yang pertama adalah benda-benda, baik itu barang, makanan dan sebagainya. Tetapi yang lebih tinggi lagi adalah kita ber.. merelakan perhatian kita, kasih sayang kita. Orang yang memiliki kasih sayang, memiliki perhatian, itulah orang yang terbebas dari stress.

Nah, saudara-saudara, ini adalah sebagai awal dari perjumpaan kita pada malam hari ini. Nanti saya harapkan ada tanya-jawab untuk membahas lebih dalam apa yang dimaksud stres dan apa yang dimaksud dengan cara menghadapi stres seperti yang saya bahas pada malam hari ini. Semoga hal ini akan memberikan manfaat untuk anda semua sehingga anda bisa menapaki masa yang akan datang dengan lebih jelas karena tau penyebab stres dan tau cara mengatasinya, tau cara melatihnya.

Semoga anda berbahagia. Semoga semua makhluk baik yang tampak maupun tidak tampak memperoleh kebaikan dan kebahagiaan. Sabbe Satta Bhavantu Sukhitatta. Sadhu-Sadhu-Sadhu.

### Appendix 3.

#### Background knowledge of Buddhist Teaching

The background knowledge for the first sermon: Dalam Rangka Tahun Baru

#### Mangala Sutta

##### Discourse on Blessings

The Buddha uttered the following Sutta to explain the attainment of real blessing. The Sutta itself tells us of the background and the significance of this famous discourse. The Buddha clarified the doubts of the Devas (gods) when they wanted to know what constituted a real blessing. In the Buddhist sense a 'blessing' is not something which is given by a divine being, but a state of well-being which arises within oneself when one lives righteously, maintains human dignity, and creates a healthy environment.

It is customary to recite this Sutta on auspicious occasions. It is customary to recite this Sutta on auspicious occasions. This Sutta is not just for recital. Devotees must also understand its meaning and put its principles into practice. It is by practicing the advice given in this Sutta that one can receive 'blessings'. Here, we find the ethical, moral and spiritual teachings of the Master for the guidance of devotees. The discourse tells us that the Buddha's teachings are not confined to the philosophical and psychological aspects of the religion but extends to the field of social service and the cultivation of self-discipline. Since these verses are supposed to be the original words of the Buddha, Buddhist devotees have high respect for and confidence in them.

#### Mangala Sutta

Thus I have heard:

On one occasion the Blessed One,  
was dwelling at the monastery of  
Anathapindika in Jeta's Grove near Savatthi.  
When the night was far spent,  
a certain deity whose surpassing splendour  
illuminated the entire Jeta Grove,  
came to the presence of the Blessed One,  
and drawing near, respectfully saluted and  
stood at one side.

Standing thus,

he addressed the Blessed One in verse:

Many deities and men, yearning after good,  
Have pondered on Blessings.  
Pray, tell me the Supreme Blessing.

Not to follow or associate with fools,  
To associate with the wise,  
And honour those who are worthy of honour.

This is the Supreme Blessing.

To reside in a suitable locality,  
To have done meritorious actions in the past,  
and to have set oneself on the right course  
(towards emancipation).

This is the Supreme Blessing.

Vast-learning, perfect handicraft,  
a highly trained discipline  
and pleasant speech.

This is the Supreme Blessing.

The support of father and mother,  
the cherishing of wife and children  
and peaceful occupations.

This is the Supreme Blessing.

Liberality, righteous conduct,  
the helping of relatives  
and blameless actions.

This is the Supreme Blessing.

To crease and abstain from evil,  
forbearance with respect to intoxicants  
and steadfastness in virtue.

This is the Supreme Blessing.

Reverence, humility,  
Contentment, gratitude and  
opportune hearing of the Dhamma.

This is the Supreme Blessing.

Patience, obedience,  
Sight of the Samanas (holy men)  
and religious discussions at due season.

This is the Supreme Blessing.

Self-control, pure life,  
Perception of the Noble Truths  
and the realisation of Nibbana.

This is the Supreme Blessing.

He whose mind does not flutter,  
by contact with worldly contingencies,  
sorrow less, stainless and secure.

This is the Supreme Blessing.

To them, fulfilling matters such as these,  
everywhere invincible,  
in every way moving happily.

These are the Supreme Blessings.

The background knowledge for the second sermon: Makna Uposatha Sila

### **Panca Sila**

#### **The Five Precepts**

1. I take the precept to abstain from destroying living beings.
2. I take the precept to abstain from taking things not given.
3. I take the precept to abstain from sexual misconduct.
4. I take the precept to abstain from false speech
5. I take the precept to abstain from taking anything that causes intoxication or heedlessness.

### **Atthanga Sila**

#### **The Eight Precepts**

1. I take the precept to abstain from killing.
2. I take the precept to abstain from stealing.
3. I take the precept to abstain from sexual indulgence.
4. I take the precept to abstain from lying
5. I take the precept to abstain from anything that causes intoxication and heedlessness.
6. I take the precept to abstain from taking food at inappropriate times.

7. I take the precept to abstain from dancing, singing, music and unseemly shows; from the use of garlands, perfumes and unguents; from things that tend to beautify and adorn (the person).
8. I take the precept to abstain from (using) high and luxurious seats.

The idea of observing the eight precepts on Full Moon and New Moon days (Uposatha days) is to withdraw from one's busy daily life in this material and sensual world and to cultivate spiritual development, self-training and peace of mind.

It is not compulsory for every Buddhist to observe these precepts all the time. After observing these precepts for 24 hours one is at liberty to return to his normal way of life. One who keeps away from worldly frivolities once in a while trains the mind not to be a slave to sensual pleasures.

Many entertainments only increase the passions of the mind which hinder the progress of spiritual development in man. It is only by restraining oneself from time to time in this way that a person will be able to overcome his uneasiness, and be able to control himself. This practice trains him not to be disappointed when he is denied sensual pleasures. Buddhist monks and nuns who have renounced worldly pleasures observe these precepts all the time. Buddhist lay devotees, on the other hand, observe the eight precepts from time to time. All practicing Buddhists, however, make a conscious effort to observe the five precepts every day.

The background knowledge for the third sermon: Teroris

### **Metta Sutta**

#### **Discourse on Loving-kindness (Goodwill)**

Some 500 monks who went into the jungle to practice meditation were disturbed and frightened by certain spirit, whereupon they returned and reported the matter to the Buddha. The Buddha then advised the monks to go back to the same place but armed with the sword of Metta (Loving-kindness) for their protection. The Buddha then delivered this Sutta to teach them how to practice this loving kindness.

The monks returned to the jungle and radiated their loving –kindness to those spirits and thereafter they continued with their meditation without any hindrance. These same spirits who had earlier created disturbances, later repented and paid their respects to the monks.

This is, therefore, an important Sutta for the devotees to recite to radiate their loving-kindness to every living being. By doing so they can overcome any disturbances, find peace and happiness for themselves and help others to live peacefully by practicing this great virtue.

### **Metta Sutta**

He who is skilled in doing good and  
 who wishes attain that state of calm  
 (i.e. Nibbana) should act thus.  
 He should be able, upright, perfectly upright,  
 obedient, gentle and humble.  
 Contented, easily looked after,  
 (i.e. not a burden to others)

with few duties, simple in livelihood.  
 Controlled in senses, discreet, not impudent;  
 Not greedily attached to families.  
 He should not commit any slight wrong,  
 so that other wise men might find fault in him.  
 May all beings be happy and safe,  
 may their hearts be wholesome.  
     Whatsoever living beings there are;  
     feeble or strong, long, stout or medium,  
     short, small or large, seen or unseen.  
 Those dwelling far or near,  
 those who are born and those  
 Who are to be born.  
 May all beings, without exception,  
 be happy minded.

Let not one deceive another nor despise any  
 person whatsoever in any place.  
 In anger or ill-will,  
 let him not wish any harm to another.  
     Just as a mother would protect her  
     only child at the risk of her own life,  
     even so let him cultivate a boundless heart  
     towards all beings.  
 Let thoughts of boundless love pervade the  
 whole world; above, below and across  
 without any obstruction,  
 without any hatred, without any enmity.  
     Whether he stands, walks, sits or lies down,  
     as long as he is awake,  
     he should develop this mindfulness.  
     This, they say is the Highest conduct here.  
 Not falling into error,  
 virtuous and endowed with insight,  
 he discards attachment to sensuous desires.  
 Truly, he does not come again;  
 to be conceived in a womb.  
     By the firm determination of this truth  
     May I ever be well.

#### **Bibliography of Bhante Uttamo**

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