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Concept Of OM And Relativity In Herman Hesse's Siddhartha

ABSTRACT

Siddhartha, published in 1922, is a literary work authored by Hermann Hesse. The literary work in question explores the metaphysical odyssey of an individual named Siddhartha, who embarks on a quest for self-realization within the historical context of the Gautama Buddha's era. This article centers its attention on a specific artwork and engages in a critical examination of the notion of Om and the relative nature of the issues explored within the novel. The notion of Om, representing the interconnectedness and unity of all phenomena, serves as essential catalysts for Siddhartha's moments of enlightenment. The attainment of enlightenment by Siddhartha is facilitated by his eventual comprehension of the concept of Om. However, throughout his journey, he encounters this thought on multiple occasions, each instance provoking a transformative effect on his being. Siddhartha, feeling disillusioned with many religious doctrines, chooses to renounce all religious avenues in his pursuit of enlightenment. This article centers its attention on the philosophical notion of "om" and explores its thematic significance in the novel Siddhartha, particularly in relation to the concept of relativity.

Keywords: engages, attainment, renounce, disillusioned, Gautama Buddha's era

1. Introduction of Theory of Relativity

According to the theory of relativism, which asserts that beliefs only have relative, subjective significance based on individual differences in perception and evaluation, not one of us possesses an absolute truth or the correct perspective. The phrase is widely used to explain the context of moral principles, where under a relativistic frame of view, morals and ethics are deemed to only have limited relevance. There are a wide variety of schools of thought that fall under the umbrella of relativism, each of which generates a unique amount of debate. This statement usually makes references to truth relativism, which is the philosophical position that there are no facts that are indisputable and that all knowledge is contingent upon a particular frame of reference, such as a language or a culture. Another widely held and contested viewpoint is that of moral relativism. The theory of relativity was an important contributor to the development of physics and astronomy for the entirety of the 20th century. When relativity was originally published, a mechanics theory that had been created nearly two centuries earlier by Isaac Newton was rendered obsolete (Einstein, Relativity, 2010). Albert Einstein is credited with the development of two different theories that are now grouped together under the umbrella name of relativity. These theories are referred to as special relativity and general relativity.

i) Theory of Relativity – A Brief History

Albert Einstein, a Jewish physicist who lived from 1879 to 1955, is credited with developing the theory of relativity in the early part of the 20th century. This is widely regarded as one of the most important scientific discoveries of our time. Einstein is credited for establishing that the speed of light in a vacuum is a constant and a physical limit to all motion, even though he did not develop the theory of

relativity. This is one of the many contributions Einstein made to the field of physics. This does not greatly impact how a person lives their life on a day-to-day basis because the humans travel at speeds that are orders of magnitude slower than light. However, the theory of relativity predicts that from the perspective of an observer on Earth, anything moving at or close to the speed of light will move more slowly and shrink in size (Einstein, Relativity, 2010). This is a consequence of the fact that an observer on Earth moves away from the source of the light. According to Einstein's Relativity (2012), he also came up with the well-known equation $E = mc^2$, which illustrates how mass and energy are equivalent to one another.

When Einstein extended his theory to gravitational fields, he came up with the concept of the 'curved space-time continuum,' which depicts space and time as a two-dimensional surface with valleys and dips generated by enormous objects. This concept was revolutionary at the time it was developed. Both the Cosmic Microwave Background Radiation (CMB) and the phenomenon of light bending around the sun were predicted by this aspect of relativity... a finding that poses severe problems in the classic Steady-State paradigm. In 1921, the Nobel Prize in Physics was awarded to Albert Einstein in recognition of his contributions to the fields of relativity, the photoelectric effect, and blackbody radiation (Goldsmith, 2018).

ii) **Theory of Relativity – The Basics**

The first of the two parts that physicists typically divide the Theory of Relativity into is known as the Special Theory of Relativity (Zhao, Smarandache, & Fu, 2013). This part of the Theory of Relativity addresses the question of whether rest and motion are relative or absolute, as well as the ramifications of Einstein's conjecture that they are.

The second theory is known as the General Theory of Relativity, and it is a significant departure from Newton's theory in that it predicts important new outcomes for bodies that are either travelling extremely quickly or are extremely large. This theory focuses primarily on the acceleration of particles, particularly as a result of gravitation. The General Theory of Relativity reproduces in precise detail all of the proven predictions that Newton's theory made, and it also contributes to our understanding of several fundamental concepts. Newtonian physics had earlier postulated that gravity worked through empty space, but the theory lacked the explanatory power necessary to explain how the distance and mass of a particular object could be transferred through space. This conundrum is solved by the theory of general relativity, which demonstrates that objects continue to move in a straight line in space-time despite the fact that we experience the motion as accelerating due to the curvature of space-time (Cresser, 2014). This is how the issue is resolved.

The data has been found to support many significant predictions made by Einstein's theories of special and general relativity. The most famous example of this is the solar eclipse that occurred in 1919, which demonstrated that light from stars is truly refracted by the sun as it passes close to it on its journey to earth. In recent years, two of Einstein's hypotheses and theories have been independently validated as having a high degree of empirical support. The total solar eclipse made it possible for astronomers to examine starlight at the sun's edge for the very first time. This region of the sky had previously been inaccessible to observers due to the sun's immense brightness. In addition to this, it made a prediction regarding the rate at which two neutron stars that were orbiting around one another would become closer to one another. When the phenomenon in question was initially seen, general relativity was found to be accurate to a degree of precision that was superior to a trillionth of a percent (Einstein, Relativity, 2010). This makes general relativity one of the physics concepts with the highest level of confirmation.

Time is tied to both matter and space, and as a result, time is related to both of these things, as stated by the General Theory of Relativity (GTR). As a direct consequence of this, the dimensions of time, space, and matter come together to form what is technically known as a continuum. They must have been present at the same precise instant in time. Time cannot exist separate from matter and space if those two conditions are not present. This leads us to the conclusion that the uncaused initial cause must exist outside of the four dimensions of space and time, as well as possessing everlasting, personal, and intellectual features in order to be capable of purposefully bringing into being time itself, space, and

matter. The fact that time and space are fundamentally physical is another piece of evidence that points to the existence of a Creator. Logically speaking, infinity and eternity must both be real in order for these concepts to exist. The passage of time has a beginning and an end; hence, the very fact that time exists implies eternity; similarly, the very fact that space exists implies the existence of an unlimited quantity of space. The concepts of infinity and eternity both point to the existence of a Creator due to the fact that both concepts find their essential condition of being in God, who is beyond both concepts and is simply.

2. Brief Introduction of the Novel

The ancient India's beautiful Brahmin son Siddhartha lives with his father. Like his father, the villagers expect Siddhartha to succeed. With his best friend, Govinda, he lives near-ideal yet is sad. Without enlightenment, living with his father and the other old won't solve his existential problems. Instead of his father's advice, Siddhartha wants more. The town is navigated by Samanas. Naked and famished, they beg. They believe denying life and desire enhances knowledge. It's possible the Samanas' route is distinct from Siddhartha's and offers solutions. Choosing this route, Siddhartha joins the Samanas against his father's desires. Govinda pursues enlightenment along with Siddhartha.

Siddhartha adapts to Samana with Brahmin patience and discipline. He gives up property, clothing, sexuality, and everything but survival after adapting. Living beyond him brings enlightenment and giving up earthly pleasures. Shaded and hungry, he changes. According to Govinda, joining boosted the Samanas' morality and spirituality, sad Siddhartha denying himself fails. According to him, the earliest Samanas lived for years without spiritual illumination. Samanas, Govinda, and Siddhartha failed. Siddhartha and the Samanas examine Nirvana-ascended Gotama. Govinda wants Siddhartha to leave Samanas for Gotama. Govinda and Siddhartha inform the Samana chief. The fascinating Siddhartha gaze upsets leaders. They take Govinda. He likes Gotama, so Siddhartha and Govinda study the Eightfold Path, four precepts, and other Buddhist principles. Siddhartha opposes Govinda joining Gotama. Since the physical world must be overcome, Siddhartha wonders how the Buddha might foster connection. Buddha won't help Siddhartha. He seeks purpose without religion after leaving Govinda.

To gain material satisfaction, Siddhartha ignores meditation and spirituality. He meets a joyful ferryman on his new adventures. Siddhartha crosses the ferryman's river to a city. The beautiful courtesan Kamala captivates him. Without financial success, Kamala won't teach him love. For her, he trades. Siddhartha learns trade from Kamaswami. Kamaswami teaches Siddhartha trade. Kamala loves venturesome Siddhartha. He becomes wealthy and content; Gambles, drinks, dances. Lifestyle is a game for Siddhartha. Since this game doesn't touch him, he never cares. Materials make him miserable, so he gambles, drinks, and sex more. He dreams Kamala's songbird is dead in its cage at his lowest point. Though unenlightened, he realizes material things kill him. His sudden departure from Kamala and Kamaswami occurs one night.

The diseased Siddhartha finds a river, sleeps near the river to avoid drowning. As the sleeping man, Monk Govinda saves him from snakes without knowing Siddhartha. When Siddhartha wakes up, Govinda remarks he looks prosperous and transformed from Samana. Not rich or Samana, Siddhartha replies. Siddhartha intends rebranding. Once Govinda leaves, Siddhartha examines his river life. Siddhartha pursues their cheerful ferryman from years ago. Vasudeva's tranquilly captivates Siddhartha. River study calmed Vasudeva. Vasudeva lets Siddhartha visit and learn from the river. Exploring the river awakens Siddhartha spiritually. On the riverbed, he listens to Om and considers life-links.

The courtesan Kamala and her son visit dying Gotama on the ship. The serpents bite Kamala before crossing. Despite Siddhartha and Vasudeva's care, the bites kill Kamala. She dies telling him her eleven-year-old is Siddhartha's. The son is spoiled and cynical. Siddhartha's kid wants money and home and he hates ferrymen. He'll let his son go, but Siddhartha won't. His kid walks away with Vasudeva's money. Siddhartha realizes tracking the youngster is pointless in the city. Vasudeva takes Siddhartha home beside the river and tells him to listen to it to handle his son's death. After years of research, Vasudeva unveils river mysteries. For Siddhartha, life is a cycle like the river that enters the ocean and is replenished by rain. Life is good and bad, from beginning to end. Vasudeva exits the water after Siddhartha notices. The ferryman leaves Siddhartha for the wilderness.

Govinda finally questions a riverside wise man. The smart Siddhartha is rejected by Govinda. Govinda reveres Gotama but seeks Siddhartha's understanding. Govinda cannot learn wisdom by words, according to Siddhartha. Siddhartha invites Govinda to kiss his forehead to bond fast. The young Govinda and Siddhartha seek truth (Hesse, 2013).

3. Concept of OM (oneness) in Different Religions

Om is not only a sound or a vibration; it is something much deeper, also not merely a sign in and of itself. The entirety of the cosmos consists of all that humans can perceive visually, tactilely and aurally. It takes into account both what we ourselves observe and what others perceive around us in equal measure. It serves as the cornerstone upon which everything else that we are is built. If you only consider Om to be a sound, a technique, or a depiction of the Divine, you will entirely miss the point... Om is the name given to the mysterious cosmic power that is said to be at the heart of everything and everything that is alive in the universe. This song was composed by the Divine and it will play forever. In the background of everything that is taking place, there is a constant reverberation of quiet (Ray, 2010).

1. Hinduism

In Hinduism and other religions, the mantra that begins with the sacred syllable Om is considered to be the most important and powerful of all mantras. The three sounds that make up the Sanskrit word Om (the vowels a and u combine to form the letter o) stand in for a number of significant triads. These triads include the three worlds of earth, heaven, and the atmosphere; the three primary Hindu deities; Brahma, Vishnu, and Shiva; and the three sacred Vedic texts; the Rigveda, Yajurveda, and Samaveda. In this sense, the sound Om is a symbolic representation of the very core of the universe. In Buddhist and Jain rituals, as well as during the beginning and end of Hindu prayers, chants, and meditation (Shah, 2021) it is common practice to make use of this sound.

2. Jainism

Aum is the collective name for the five tenets of Jainism, and its written representation is o3m, which can be read as A+A+A+U+M (India, 2020). The syllable "aum" is formed by combining the initials of the five different paradigms into a single word. There have been other names brought forth, including Arihanta, Ashiri, Acharya, Upadhyaya, and Muni (India, 2020).

3. Buddhism

As is the case with the vast majority of other mantras and dhyanis, Buddhists begin their six-syllable mystical litany, known as Vidya-Sadaksari, with the sound "om," or "om mani padme hum." It is also valued as a seed syllable in Esoteric Buddhism, where it is referred to as the "bija mantra" (Orzech, Sorensen, & Payne, 2011).

4. Christianity and Judaism

“In the beginning was the world and the world were with God and the word was God. Amen (Aum)”
Bible: St. John 1.1

The mystical thinking of ancient India had a significant impact on the development of Judaism. In the course of this transformation, the sound Aum (OM) became (Amen), and as a consequence, it was afterwards adopted by Christians. It has been said that the word "amen" means "so be it," however it's possible that this is a later interpretation of the term. Amen is a word that is used rather frequently in the Bible. It is used at gatherings (Revelation 3:14); to confirm another person or that one agrees to moral ideals; as a benediction; to display one's respect for God; or as a gesture of thanks (Quinn, 2005). There is a possibility that the famous line that comes next makes a reference to Aum, although it is unlikely that this reference will be direct. In any event, the word refers to the throb or vibration that may be felt across the cosmos and its meaning is identical to that of Aum or Om. We can see from this that yoga and Indian

mystical thinking in general share a lot of basics with both Judaism and Christianity. Some examples of these shared elements include the use of Aum or Amen.

5. Sikhism

Ik Onkar is a phrase with its roots in Sanskrit that was used by Guru Nanak to illustrate a particular interpretation of the concept of One God. In the religion of Sikhism, it is a representation of the indivisible nature of God. Om is not only a sound or a vibration; it is something much deeper, also not merely a sign in and of itself. The entirety of the cosmos is comprised of all that we are able to perceive visually, aurally, and tactilely. It takes into account both what we experience and what is perceived by other people or the things outside of us. It serves as the cornerstone upon which everything else that we are is built. If you only take Om to be a sound, a technique, or a depiction of the Divine, you will entirely miss what it is trying to communicate. Om is a mysterious cosmic power that is said to lie at the heart of everything that exists in the cosmos, including everything that is alive and everything else. It is a sublime melody that will play on and on forever. According to Singh (2009), it can be audibly detected quietly vibrating nonstop in the background of everything that is (Singh, 2009).

4. The Analysis of the Novel Siddhartha

The concept of Om, a sacred sound and spiritual icon in Hinduism, Buddhism, and Jainism, has fascinated the people for centuries. The concept of Om, which signifies the oneness and unity of all things, marks key moments of awakening for Siddhartha. When Hesse wrote Siddhartha, the primary motivation for the book was for him to recover from his "sickness with life" (Lebenskrankheit). In order to accomplish this, he immersed himself in Indian philosophy, studying texts like the Upanishads and the Bhagavad Gita, among the others. The second part of the book was so difficult for Hesse to write because he had never reached the transcendental state of unification that Siddhartha strives for throughout the book. Hesse pursued this goal by living a life that was akin to that of a recluse and by becoming totally engrossed in the doctrines that are outlined in the texts of both the Buddhist and Hindu faiths. His objective was to realise the state of perfect completion, which the protagonist of the book, who is referred to as "Buddha," displays as a badge of honour. The structure of the novel is based on the three traditional life stages for Hindu men: student (brahmacharin), householder (grihastha), and recluse/enunciate (vanaprastha). Additionally, the novel's twelve chapters are based on the Buddha's four noble truths (Part One) and eight-fold path (Part Two), which together make up the novel. In a letter, Hesse is quoted by Ralph Freedman as saying, "My Siddhartha does not, in the end, learn true wisdom from any teacher. Rather, he learns it from a river that roars in a funny way and from a kind old fool who always smiles and is secretly a saint." Freedman cites this comment from Hesse. Hesse noted in a lecture he gave on Siddhartha that "Buddha's method to redemption has long been criticized and disputed, because it is regarded to be entirely anchored in cognition." Hesse's statement was made in reference to the fact that the technique is considered to be entirely rooted in knowledge. Not only intellectual cognition, study, or knowledge may lead to spiritual experience; unyielding discipline and living a life of selflessness are the only ways to obtain spiritual experience. Freedman also draws attention to how Siddhartha described the internal dialectic of Hesse. Siddhartha said, "All of the opposing poles of his life were sharply etched: the restless departures and the search for stillness at the home; the diversity of experience and the harmony of a unifying spirit; the security of religious dogma and the anxiety of freedom."

"By this river I want to stay, thought Siddhartha, it is the same which I have crossed a long time ago on my way to childlike people, a friendly ferryman had guided me then, he is the one I wanted to go to, starting out from his hut my path had led me at that time in to a new life, which has now grown old and is dead my present path, my present new life, shall also take its start here! (Hesse, 2013)."

Siddhartha eventually returned to his hometown after leading a life that was characterized by unbridled hedonism in the pursuit of pleasure and luxury. The first thing that comes to mind is that he is attempting to kill himself by committing suicide by drowning himself in a river as he is standing on the bank of the river. The name 'visudeva,' which refers to a ferryman, whom he consults for guidance, comes to mind next.

... He looked in to the rushing water ... bright pearls he saw rising from deep, quite bubbles of air floating on the reflecting surface of the blue sky depicted in it. With a thousand eyes the river looked at it with green ones, with white ones, with crystal ones, with sky-blue ones. How did he love this water, how it delighted him, how grateful was he to it! In his heart he heard the voice talking which was newly awaking and told him: love this water learn from it oh yes he wanted to learn from it, he wanted to listen to it he who would understand this water and its secrets so it seemed to him, would also understand many other things, many secrets all secrets (Hesse, 2013).

“But out of all secrets of the river he today only saw one this one touched his soul. He saw: this water ran and ran, incessantly it ran and was nevertheless always there he was at all times the same and yet new in every moment great be he who would grasp it not, only felt some idea of stirring, a distant memory, divine voices (Hesse, 2013).”

Gotham Buddha is credited with making the discovery of relativity many millennia before Einstein did so due to the fact that the theory of relativity also highlights the relative nature of time and the river is a symbol for both of these concepts. Siddhartha integrates himself into either time or the river in order to become a part of that relativity. In the distant past, human communities lived in harmony with their natural surroundings and experienced a strong emotional and spiritual connection to the natural world around them. The decline in this regard may be interpreted as an unintended consequence of the march of technology, as illustrated, for instance, in the rise of industrial cities at the expense of vast geographical regions. As a consequence of this, there is an ever-increasing requirement to exercise control over natural occurrences and get monetary value from them. In today's world, there is a widespread recognition of the significant impact that one's surroundings may have on their lives. For instance, if we turn on the television, we might see a program that investigates the subject of whether or not one's life path is predetermined by "nature" (the genetic inheritance one receives from one's parents) or "nurture" (the environment in which one is raised). In addition to this, it has been hypothesized that the increase in the number of instances of asthma in children may be related to the reduction in the amount of green space that exists in our cities.

Because we have the ability to mould and alter our surroundings, even though our environment may have an influence on us that is either positive or negative, there is also the possibility that it will have the reverse of that effect on us. The reason for this is due to the intimate connection that exists between individuals and the environments in which they find themselves. According to the scriptures of Nichiren Daishonin, the shadow will bend in the same direction as the body bends. He likens the people to the body, and their environments to the shadows that the people cast on their surroundings. The implementation of this concept might already be visible to us in the form of a person who, upon walking into a room, possesses the rare capacity to make the entire space brighter than it was before.

The quality known as simultaneity is characterized by the fact that two events take place at the same time in at least one of several possible frames of reference. Combining the Latin word *simul*, which meaning simultaneously (see *sem-1* in Indo-European Roots), with the English suffix *-taneous* results in the formation of the term *simultaneously*. In physics, the concept of "the relativity of simultaneity" refers to the idea that "simultaneity," or the question of whether or not two events take place at the same time, is not an absolute but rather depends on the observer's reference frame. According to the special theory of relativity, it is not feasible to say for certain whether or not two events that are separated in space take place at the same time. This is because it is impossible to know for certain whether or not the events are occurring simultaneously.

Conclusion

Using Hermann Hesse's Siddhartha as a case study, this article examined the ideas of Om and relativity theory. Future scholars are able to apply any other critical theory to analyze Hesse's work along with any other concept. This includes working with the concepts of Om and relativity theory on any other literary work.

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