

From Finite Self to the Infinite Self: *Advaita Vedānta* and Tagore's Path to Liberation

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Abstract: This essay examines Rabindranath Tagore's distinct interpretation of liberation and the metaphysical principles of the *Advaita Vedānta* to analyse the transformational path from individual selfhood to the realization of the Infinite. At the core of this investigation is the idea of liberation (*mokṣa*), which is re-examined by combining *Advaita Vedānta*'s non-dualism with Tagore's humanistic outlook. By contrasting the traditional *Vedāntic* ideal of self-transcendence with Tagore's aesthetic spirituality, which incorporates both personal and societal liberation, the study demonstrates a novel confluence between metaphysical abstraction and lived experience. Using the fundamental *Advaitic* ideas of *Ātman* (Self), *Brahman* (Absolute), and *Māyā* (illusion), the analysis places Tagore's *Jīvandeavatā*—the indwelling divinity that connects the finite self to the limitless—into context. This interaction fosters an understanding of emancipation that is not only inward-looking but also reflects an outward, harmonious engagement with life and the world. Tagore's path to liberation arises as an active, relational realization of divinity in the human experience, contradicting and complementing *Advaita*'s quiet go to pure consciousness. Through a comparative framework, this study brings forward a holistic concept of liberation that underlines individual realization as inseparable from a universal ethic of freedom and creative expression. The investigation also views Tagore's theory as a vital movement within Indian philosophy, pushing *Advaita*'s concept beyond lonely enlightenment to a shared, relational awakening. In its conclusion, the research emphasizes how Tagore's vision turns the *Advaitic* quest for liberation into a dynamic, inclusive process that harmonizes individual transcendence with societal peace and global compassion.

Key Word: *Ātman*, *Brahman*, *Māyā*, *Jīvandeavatā*, *Liberation*.

Objective: The article's goal is to present a thorough examination of the idea of emancipation as it is interpreted in Rabindranath Tagore's and *Advaita Vedānta*'s philosophies. It aims to clarify the ways in which these two different but connected philosophical systems approach the concepts of human freedom and spiritual liberation. According to *Advaita Vedānta*, the ultimate aim of human life is emancipation (*mokṣa*),

which can be attained by realizing the non-duality of the self (*ātman*) and the absolute reality (*Brahman*)¹. The purpose of the article is to explore the *Advaitic* belief that pain and bondage in the cycle of birth and rebirth (*samsāra*) result from ignorance of this unity. It highlights that self-awareness and the collapse of the ego are the means by individuals achieve liberation and discover their actual selves as components of a unique, divine reality.

The article, on the other hand, explores Rabindranath Tagore's view of emancipation, which departs from *Advaita's* rigorous monism. Tagore promotes a liberating path that is closely linked to creativity, love, and social harmony by highlighting the divine potential in every individual. His thought advances the notion that genuine freedom can be achieved in interacting with the outside world and cultivating relationships that are a reflection of our inner divinity, in addition to personal awareness. Tagore's concept of *Jīvandeavatā* provides a more relational and holistic view of liberation by emphasizing the significance of discovering one's divine nature by interactions with the universe and other individuals². The article compares and contrasts these two philosophical schools in an effort to show how each leads to emancipation. It seeks to draw attention to the subtle differences between Tagore's support for an active and expressive approach to spiritual liberation and *Advaita Vedānta's* emphasis on interior realization and transcendence. By providing insights into the various ways individuals can seek and experience freedom, the essay ultimately hopes to advance a fuller understanding of liberation that takes into account both personal self-realization and the larger social and creative aspects of human life.

Methodology:

This paper has been prepared following analytical approach on *Advaita Vedānta* Rabindranath Tagore's Philosophy from finite self towards infinite self and its reviewing the literature. The paper has been discussed on Sankara and Tagore's concept of Man, Nature and God and in their spiritualistic and poetic value which purely based on primary as well as secondary data, i.e., books, journals, internet, Google Scholar, internet archive etc.

Introduction: *Advaita Vedānta* is a prominent philosophical school within the broader perspective of *Vedānta*, one of the six orthodox schools of Indian philosophy. The roots of *Advaita Vedānta* can be traced back to the ancient texts known as the *Upaniṣads*, which are philosophical commentaries on the *Vedas*, Indian oldest sacred scriptures. These texts explore profound questions about the nature of reality, the self (*Ātman*), and the ultimate reality (*Brahman*). The systematization of *Advaita Vedānta* is largely attributed to the philosopher Adi Shankaracharya (c. 788–820 CE), who played a crucial role in consolidating its teachings. Shankaracharya's commentaries on the *Upaniṣads*, the *Bhagavad Gītā*, and the

Brahma-Sutras laid the groundwork for this philosophical school. His emphasis on the non-dual nature of reality and the idea that the individual self (*Ātman*) is fundamentally identical to the ultimate reality (*Brahman*) were revolutionary concepts that have significantly influenced Hindu thought.

The core principle of *Advaita Vedānta*, holds that there is no essential difference between the individual soul (*Ātman*) and the universal consciousness (*Brahman*). Dualistic philosophies, which uphold a division between the individual self and a distinct God or reality, stand opposed to this non-dual perspective. The central tenet of *Advaita Vedānta* is that self-realization—the knowledge that one’s actual nature is inseparable from *Brahman*—is the ultimate aim of human life. Liberation (*mokṣa*) from the cycle of birth and death (*saṃsāra*) results from this insight. Spiritual practices that help practitioners overcome ignorance (*avidyā*) and illusion (*māyā*) include meditation (*dhyana*), self-inquiry (*ātma-vichāra*), and the study of Holy Scriptures.

Advaita Vedānta emphasizes that this liberation is a realization of one’s innate, ever-present divinity rather than a far-off goal. Thus, the path to self-realization is an introspective investigation that leads in the profound realization that the perceived separation is a delusion (*māyā*). Individual can discover that they are manifestations of the same universal awareness by overcoming this illusion and experiencing unity with everything in existence. According to *Advaita Vedānta*, self-realization—the process by which people comprehend and encounter this non-dual truth—is the ultimate aim of human existence³. Liberation (*mokṣa*) is attained when one recognizes that their true essence is not separate from Brahman but is, in fact, a manifestation of it. This realization leads to freedom from the cycle of birth and rebirth (*saṃsāra*), enabling one to transcend the limitations imposed by the ego and the material world. *Advaita Vedānta* emphasizes that real liberation comes from realizing one’s inherent unity with ultimate reality and inspires individuals to go out on a spiritual journey toward self-realization. Individuals can become conscious of this great truth and feel the liberation that comes from realizing their non-dual nature through practices like meditation, self-examination, and studying sacred literature.

Rabindranath Tagore was a renowned poet, philosopher, and polymath whose writings include philosophy, music, and literature. He was born in Kolkata, India, in 1861. His exposure to various philosophical and religious traditions, such as Hindu, Christian, and Western liberal thought, as well as his upbringing in a progressive *Brahmo* family, are reflected in his spiritual worldview. Throughout his life, Tagore was deeply interested in

issues such as spiritual liberation, human purpose, and the relationship between the self and the cosmos.

The core of Tagore's philosophy is the conviction that divinity is an essential part of human life. His theory of *Jīvandeavatā*—or the “divine within the living⁴”—emphasizes that every individual carries an inner divinity, which may be accessible through self-awareness, love, and creative expression. Instead of pursuing freedom through disassociation, Tagore viewed life as a path to self-discovery, in which one's inner divinity is revealed via personal development and interpersonal relationships. This concept reflects his belief that divinity is an intimate reality that is integrated with daily life rather than a faraway, abstract ideal.

Tagore believed that experiencing this inner divinity was the path to *mukti* (liberation). It is not a departure from life but a complete involvement in it, discovering harmony between the self and the world. He believed that living in harmony with all creation, beauty, and love was the path to self-realization. In contrast to other spiritual traditions that saw emancipation as a means of transcending the world, Tagore saw the world as a sacred space where the divine manifests itself in relationships, the natural world, and creativity⁵. Thus, his *Jīvandeavatā* notion represents the conviction that realizing the divine unity within oneself and the interdependence of all life is the path to liberation.

Now, we discussed how *Advaita Vedānta's* concept of non-duality and Tagore's spiritual humanism converge in their vision of liberation. Rabindranath Tagore's spiritual humanism and *Advaita Vedānta's* non-dualistic ideology integrate to create a unique vision of liberation that emphasizes oneness with a more profound, all-pervading reality. Both points of view emphasize how important it is for humans to recognize the basic unity that unites all life and to rise above ego-bound identities. *Advaita Vedānta* holds that self-realization—the understanding that one's inner soul, or *Ātman*, is the same as *Brahman*, the universal reality—is the path to emancipation⁶. Individuals may perceive themselves as essential components of the ultimate reality that underlies all existence if this awareness dispels the illusion of separateness. Thus, the transition from a constrained, individual consciousness to an infinite knowledge that recognizes unity in diversity is liberation.

Spiritual humanism, as defined by Tagore, is based on the idea that every individual has an inner divinity that is a component of a harmonious, universal order. Realizing this inner divine presence and expressing it by creative, compassionate interaction with the external world are the essential elements of emancipation, according to Tagore. Through acts of empathy and compassion, Tagore saw emancipation as a process of positively impacting humanity and reflecting the unity of all beings, rather than retreating from the world. This, in

his opinion, is an active manifestation of the divine in the realm of interpersonal relationships and society, not an escape from it.

Advaita Vedānta and Tagore's spiritual humanism work together to encourage liberation that is profoundly personal and universally meaningful. They emphasize the need of searching within to discover one's divine nature and then expressing that understanding externally through acts of oneness, harmony, and love. Both viewpoints present liberation as a condition in which one is unencumbered by egoist constraints and cognizant of a wide, interrelated reality, creating a universe in which every act of self-realization promotes the larger consciousness of the community. The foundation of both their ideologies is this unity in diversity, which holds that personal freedom and universal peace are inextricably linked and lead to a liberation that changes the individual and, consequently, humanity as a whole.

Advaita Vedānta: The Path to Liberation:

With origins in ancient texts including the *Upaniṣads*, *Brahma-Sutras*, and *Bhagavad Gītā*, *Advaita Vedānta* is one of the most significant schools of Indian philosophy. It is renowned for its non-dualistic philosophy, which holds that understanding the unity of the individual self (*Ātman*) and the universal absolute (*Brahman*) is the path to ultimate freedom. The following are the main tenets of *Advaita Vedānta*:

Brahman (The Ultimate Reality): According to *Advaita Vedānta*, *Brahman* is the eternal, infinite, and unchanging truth that pervades everything. It transcends all forms, names, and characteristics, and it exists beyond the material and empirical universe. *Brahman* is a basic essence or consciousness that underpins the entire universe rather than a particular deity or creature. It is believed that all of creation is a representation of *Brahman*, but *Brahman* itself is unaffected and unaffected by the fleeting forms of the material world. An in-depth comprehension of ultimate truth as the essence of being, consciousness, and bliss is expressed by the *Advaita Vedic* notion of *Sat-Chit-Ānanda*, which is frequently used to describe *Brahman*. These three qualities—*Sat* (Being), *Chit* (Consciousness), and *Ānanda* (Bliss)⁷—are not properties or features of *Brahman* but instead inseparable components that characterize *Brahman's* inherent nature.

Sat: The Essence of Being: *Sat* signifies pure existence or being, which is independent of space, time, and form. This type of existence is timeless and unchanging; it focuses outside the bounds of the observable world and is not susceptible to creation or annihilation. *Sat* is a constant existence, compared to all substance and life forms that seem to exist for a while before disintegrating. While *Sat* is the basic, self-existent essence that underlies everything that seems to exist, everything that appears to exist draws its actuality from it. According to

this perspective, the pure, undifferentiated entity known as *Brahman* serves as the ultimate anchor for reality as we experience it.

The Essence of Consciousness: Pure, limitless consciousness, the enlightening force that makes reality known, is *chit*. With the mind's awareness of things, this consciousness is not constrained, disjointed, or reliant on the observed and an observer. Instead, *Chit* is self-luminous and self-aware, shedding light on itself and all that comes into its infinite range. *Brahman*, in a sense, sees itself through *Chit*, and all forms, concepts, and experiences emerge in its light. Individual consciousness is merely a limited reflection of this pure, undivided consciousness, as defined by *Advaita Vedānta*, despite the fact that consciousness frequently appears to be tied to the mind or senses in the human experience.

Ānanda: The Essence of Bliss: *Ānanda*, or bliss, is an unknowable experience of fulfilment and limitless delight that is inherent in *Brahman* and goes beyond simple feelings of happiness or pleasure. *Ānanda* is pure, uncaused, and unaffected by situations, in contrast to fleeting pleasure and joy that results from gratifying cravings. This happiness results from *Brahman's* completeness; nothing feels incomplete or unsatisfied when there is no duality or separation. Therefore, satisfaction, calm, and pure joy that transcend all earthly emotions and feelings are the very nature of *Brahman*.

The Unity of Sat-Chit-Ānanda: These three qualities—Being, Consciousness, and Bliss—are not three distinct features of *Brahman*, but rather one cohesive reality according to *Advaita Vedānta*. *Sat-Chit-Ānanda* signifies a wholeness where joy, consciousness, and existence are all one⁸. The whole thing appears different and distinct in dualistic experiences, currently this non-dual nature transcends them all. As the ever-present truth that underlies all existence and all experiences, *Brahman* is neither something that can be objectively known nor an experience that occurs in the mind. Since it is said to exist “without a second”, nothing separates or exists outside of it.

Advaita Vedānta recognizes this unity and proposes that the individual self is a reflection of *Sat-Chit-Ānanda* when relieved of its associations with the body, mind, and environment. Since it leads to emancipation from ignorance, the dissolution of duality, and the experience of liberation (*mokṣa*), a state in which one resides in the blissful oneness of *Brahman*, beyond all illusion, realizing this truth is the ultimate goal of human life.

Ātman (The Inner Self): The expression ‘*Ātman*’ describes an individual's actual inner being, which is separate from their body and cognition. In the philosophy of *Advaita Vedānta*, this *Ātman* and *Brahman* are identical and the same, not distinct entities. Since it is only an element of *Ātman* concealed by ignorance, the apparent individuality of every being

is regarded as an illusion (*Avidyā*). One transcends the constrained ego and realizes their connection with *Brahman* when they comprehend the genuine nature of *Ātman*. In the teachings of *Advaita Vedānta*, *Ātman* is the core of our true selves, transcending both our mental and bodily self. In its purest condition, atman is unaffected by physical characteristics, feelings, or intelligence. This essence is the universal spirit that all beings share rather than a distinct entity that exists only in each individual. *Advaita* holds that *Brahman*, the ultimate truth or cosmic consciousness that pervades all things, is the same as this essential self, or *Ātman*.

The way of individuality is a product of ignorance (*avidyā*). This ignorance produces a veil that causes individuals to identify with the ego or small self since we perceive ourselves as unique and independent individuals. However, the ego is only a superficial layer of experience and is a transient and constrained development. Our individual consciousness is but a reflection of the universal consciousness, and we realize that *Ātman* is *Brahman* when we break through this layer of consciousness and discover the true nature of the self. If we become conscious of this, we transcend the boundaries of the ego and the limiting self and become one with all. This insight dispels the delusions of separation and reinforces our connection to the entirety of reality. In this condition, which can be referred to as liberation or *mokṣa*, one is liberated from the cycles of sorrow and desire that stem from separation and lives in accordance with the ultimate oneness.

“*Thou Art That*” is a common translation of the *Advaita Vedic* expression “*Tat Tvam Asi*”⁹, which conveys the profound truth of non-duality. It implies that the universal, infinite reality (*Brahman*) and the essence of an individual (*ātman*) are essentially identical. This view holds that the physical separation between the self and the universe is merely a curtain brought about by ignorance (*avidyā*), not the ultimate reality. *Mokṣa* (liberation) is attained when a person realizes that their actual self is the same as *Brahman* and not restricted by their ego or physical existence. This realization of oneness with *Brahman* is profoundly experiential rather than merely academic. All of the dualistic divisions we perceive between self, subject, and object are ultimately false, based on *Advaita Vedānta*. One can discover the universal, limitless awareness as their own true nature by transcending their attachments and identifications with their body, mind, and ego through self-examination, meditation, and discernment.

In the view of *Advaita*, liberation is not an escape from existence but rather a release from the ignorance that regards life as being broken up into its component parts. Differences evaporate when one’s comprehension deepens, revealing the unity of everything in *Brahman*. Peace, an

end to pain, and the understanding that the universe, the self, and life are all manifestations of the same ultimate reality are all brought about by this realization.

Māyā (Illusion): The concept of *māyā* clarifies that the phenomenal world is illusory. *Advaita Vedānta* holds that the world as it can be observed by the senses cannot be the real one. *Māyā* is a covering of ignorance that makes individuals believe they are limited and distinct from *Brahman*. Individuals feel that the material world and their unique existence within it are genuine due to this illusion, which gives the appearance of diversity. But this universe is viewed as transient and insignificant like to a mirage, from the standpoint of higher knowledge (*Jñāna*).

The term ‘*Māyā*’ in *Advaita Vedānta* is the mysterious immaterial force that gives the world the appearance of duality as well as multiplicity. *Māyā* is seen as a relative, contingent reality rather than an illusion in the sense of something entirely non-existent. It possesses an aspect that is way between being completely real and completely unreal, resulting in a world where the various, multifarious universe is represented by the one undivided *Brahman*.

Individual experiences are made conceivable by this *Māyā* manifestation, in which every entity sees the world as divided as well as unique and themselves as separate. *Brahman* gives itself names and forms through *Māyā*, enabling humans to experience life as we know it. In this way, *Māyā* serves a purpose by enabling the empirical world and providing a space for life and consciousness. But *Māyā* is transcended when an individual achieves self-realization, which is the recognition of their fundamental, indivisible identity as *Brahman*. Dualities break down and the sense of separateness disappears as *Māyā* loses its hold. *Māyā* thus appears as a device in the cosmic process that enables consciousness to investigate and eventually transcend itself, returning to the pure, undivided awareness of *Brahman*.

Path to Liberation (*Mokṣa*): In *Advaita Vedānta*, achieving *Mokṣa*, or liberation, refers to eliminating ignorance through knowledge-seeking (*Jñāna Yoga*). Thoroughly introspection, meditation, and guru (spiritual teacher) supervision are all part of this. The bondage of *Māyā* and the cycle of reincarnation are broken by realizing and experiencing the combination of *Ātman* and *Brahman*. One remains in a condition of oneness with *Brahman* after being freed and realizes their innate, eternal joy. The path to liberation (*mokṣā*) as defined by *Advaita Vedānta*, is the process of overcoming the ignorance that reveals one’s actual nature. Because of this ignorance (*avidyā*), individuals believe they are limited, distinct entities caught in a cycle of rebirth, death, and reincarnation (*saṃsāra*). Eliminating this ignorance by seeing that the ultimate reality, *Brahman*—the formless, infinite, and eternal consciousness that pervades all existence—is identical as one’s actual self (*Ātman*), leads to liberation. The path of

knowledge and wisdom, or *Jñāna Yoga*, is the main route to *mokṣa*. Listening to the teachings of the scriptures (*śravaṇa*), thinking carefully about them (*manana*), and meditating to internalize and actualize this knowledge (*nididhyāsana*) are the three fundamental steps in this practice¹⁰. Through these practices, the oneness of *Ātman* and *Brahman* is directly experienced rather than comprehended intellectually.

After being liberated from *karma* and the cycle of reincarnation, the individual experiences their true nature as infinite, eternal bliss (*ānanda*)—a state of total tranquillity and fulfilment that surpasses all materialistic concerns. In this state of *mokṣa*, the liberated soul resides in oneness with *Brahman*, with wisdom, compassion, and unwavering inner freedom. This is not an escape from life, but instead a realization of the highest truth of life, allowing the freed real life to live in harmony with the world without attachment, fully relaxing in the ultimate reality of *Brahman*.

Tagore’s Path to Liberation: Inner Divinity and the Role of *Jīvandeṃatā*:

Tagore’s concept of *Jīvandeṃatā*, or “the divinity within the individual¹¹”, reflects his conviction that every human being possesses an inherent divine nature that is always present and attainable. An essential component of Tagore’s spiritual and philosophical perspective, this idea stresses that divinity is not limited to specific convictions, organizations, or rituals. Rather, *Jīvandeṃatā* represents an innate power of spirituality, a dynamic, living presence that pervades all aspects of human existence and connects the individual to the cosmos.

Jīvandeṃatā, in Tagore’s view, is the foundation of moral insight, love, and creativity within the self. It is not merely an abstract or transcendental ideal but an active presence in ordinary life, one that moves individuals toward their best self and challenges them to realize their potential through their actions, thoughts, and relationships. Every human being is connected to a larger cosmic order with this inner divinity, which encourages a strong sense of unity and cosmic connection. This presence is understood not as something that has to be made but as something to be discovered through self-awareness, creativity, and an open heart toward fellow humans and the world.

According to Tagore, this inner divinity is intricately linked to truth, beauty, and love—qualities that enable an individual to experience the divine up personal. He felt that one can connect with this divine essence by experiencing the beauty of nature, creating art, or demonstrating love.¹² By cultivating these qualities, individuals become closer to the *Jīvandeṃatā* and undergo a metamorphosis that makes them more peaceful, loving, and morally strong. According to Tagore, this inner journey is a means of spiritual and human

development that recognizes the world as an embodiment of divine creativity rather than discarding it.

Tagore emphasizes in *Jīvandevatā* that real spirituality connects each individual with their environment, their society, and ultimately all of mankind, transcending all manufactured barriers. It promotes a life characterized by empathy, respect for one another, and creative joy by encouraging individuals to see themselves and others as manifestations of the divine. In this sense, *Jīvandevatā* not only acts as a guiding principle for each individual but also as the foundation of a kind society in which harmony, moral consciousness, and a purposeful life are a consequence of realizing the inherent divinity in all beings. Thus, this spiritual idea functions as a vision of world peace founded on love and respect for all life as well as an invitation to personal realization.

Tagore's Path to Liberation:

Now we discussed how Tagore is envisioned liberation as an expression of the divine within and a connected with the larger cosmos. Rabindranath Tagore's conception of liberation is firmly anchored in his awareness of inner divinity and the way it manifests itself in human existence. Tagore believed that liberation is a deep understanding and a harmonious relationship between the individual soul and the infinite cosmos, rather than just a way out of earthly concerns. His conviction that every individual possesses a spark of the global spirit that provides life to everything is intrinsically connected to this vision. Thus, the complete expression of this inner divinity—achieved by a profound understanding of one's connectedness with the greater universe—is what Tagore means by liberation.

In the words of Tagore, human beings are essential components of a cosmic symphony and are not separate from the environment around them in this divine play. He believes that an essential element of real freedom is this interconnectivity. In this sense, emancipation is more about realising one's position within the cosmic order than it is concerning transcending. It entails waking up to the universal cycles of life, where human uniqueness is made stronger by its interactions with the divine in community, art, and nature rather than being isolated. According to Tagore, when the soul connects with the beauty and wonder of the cosmos, it reveals the divine presence both inside and outside, resulting in a delight that surpasses human bliss¹³.

This idea of freedom also entails embracing one's actual self and giving to the divine, not as an expression of servitude. Individuals can align their lives with a greater purpose and transcend ego-driven cravings by tuning into the will of the divine. This leads to a life of love, creativity, and devotion. This broad, all-encompassing love turns into an impulse where

compassion, empathy, and openness to the outside world are ways that freedom is manifested. According to Tagore, when individuals develop an inner openness to other individuals, the outside world, and the divine, they achieve their greatest level of liberation¹⁴. From Tagore, this free condition is recognition of life's beauty as a manifestation of the divine rather than a rejection of it. It is possible to feel the divine flowing through every instant and every aspect of creation when one appreciates beauty, both inner and exterior. Because they act as links between the infinite and the limited, the individual and the global, Tagore recognized pathways to divine contact through poetry, art, and nature.

In the final analysis, Tagore's conception of liberation is broad and demands that individual self-realization combine harmoniously with a cosmic consciousness, in which the divine permeates all aspects of existence rather than existing outside of it. Since each act becomes a reflection of divine unity, this concept of emancipation binds individuals together in a shared existence that transcends individual borders and cultivates a sense of duty towards others and the natural world. According to Tagore, the realization of one's inherent role in the immense and sacred oneness of existence is the source of true freedom, which is the blossoming of this unity within the universe.

Comparative Analysis: Advaita Vedānta and Tagore's Perspectives on Liberation:

The impersonal Absolute, or *Brahman*, of *Advaita Vedānta* is compared with the intimate and profoundly accessible divine nature in Tagore's concept of *Jīvandeavatā*. *Advaita Vedānta* holds that *Brahman* is the ultimate, unchanging truth that transcends all forms and individual awareness, but Tagore's *Jīvandeavatā* places more emphasis on a human connection to the divine that comes from life itself. In Tagore's view, divinity is not an abstract, far-off concept but rather an intimate presence that shapes every individual's inner essence and leads them to a better understanding of themselves and the world.

Tagore regards *Jīvandeavatā* as a divine companion that lives inside an individual's existence, in contrast to *Advaita*, which demands that individuality transcend in order to connect with the formless Absolute. By fusing unique experiences, goals, and a love of life into a relationship with divinity that is full of psychological and spiritual resonance, this divine entity not only affirms but also fulfills uniqueness. The concept of a dynamic, life-affirming divinity that inspires individuals to realize divinity through their everyday lives and bridges the gap between the divine and the human is introduced by Tagore in *Jīvandeavatā*.

This perspective views divinity as something that one should actively interact with rather than something to disintegrate into. According to Tagore's *Jīvandeavatā*, it is possible to discover the divine inside oneself through personal experience and worldly interaction, in

contrast to the *Advaitic* path, which demands that one view the world and individual differences as ultimately illusory¹⁵. Tagore's perspective, that recognizes the relational and personalized aspects of human life as essential to spiritual development, thus differs from *Advaita Vedānta* but complements it by presenting a personal, approachable divine nature.

Concluding Remarks:

There are similarities and differences between *Advaita Vedānta* and Rabindranath Tagore's views on liberation, particularly with regard to their conceptions of the self, divinity, and ultimate freedom. Although they differ in their metaphysical foundations and applications, both often highlight the significance of discovering a greater unity, overcoming the ego, and aligning oneself with a universal truth.

Finding the non-dual essence of reality is the main goal of *Advaita Vedānta* that finds its roots in the *Upaniṣadic* writings. It teaches that realizing one's self (*ātman*) as one with the Absolute (*Brahman*) is the fundamental step towards liberation (*mokṣa*). *Advaita* maintains that any other thing, especially personal identities, is ultimately an illusion (*māyā*), and that only *Brahman* is eternal. Thus, liberation is the realization of one's timeless, unchanging nature, free from the constraints of dualism and material constraints. This insight, which leads to an experiential awareness of one's union with the Divine, involves extreme discipline and is frequently attained via meditation and self-examination.

Although Tagore's worldview connects with the concept of unity, it requires a more experiential and relational approach to liberation. As an intimate, constant force intertwined into the very foundation of human experience, he recognizes the Divine not just as an impersonal absolute. For Tagore, liberation is an active engagement with life, highlighting beauty, love, and artistic expression as pathways to divine communion, in addition to an interior revelation of unity. His concept of *Jīvandevatā*, or the "living God", in every individual emphasizes that becoming aware of one's own and other individual divinity can lead to emancipation in both personal and social spheres.

In general, Tagore's viewpoint emphasizes divinity in the lived experience and the interdependence of all existence, and *Advaita Vedānta's* approach to liberation is monistic and self-reflective highlighting the transcending of one's own identity. Though Tagore integrates this knowledge into a comprehensive love of individuals, art, and nature, both paths promote an inner enlightenment. This comparison method clarifies that freedom can be viewed as a relational, artistic encounter with the Divine in the world as well as an internal awareness of non-dual reality.

Tagore's more connected intimate approach to the divine contrasts with *Advaita's* impersonal realization of *Brahman*. The ideas of Rabindranath Tagore and *Advaita Vedānta* regarding divinity reflect two different presently fundamentally rooted viewpoints in Indian philosophy regarding the nature of ultimate reality and our connection to it. According to *Advaita Vedānta*, *Brahman*, the impersonal, all-encompassing essence, is the definition of divinity. In this non-dual realization of *Brahman*, individual consciousness (*ātman*) is recognized as being identical with *Brahman*, the infinite, unchanging reality that pervades all things. This is the ultimate truth. Realizing *Brahman* is an investigative process that entails transcending the fleeting, individual ego in order to recognize an undifferentiated, absolute unity. Thus, the *Advaitic* realization is frequently described as dissolving the ego and transcending one's personality, feelings, and aspirations in order to come to a state of duality-free pure consciousness. It is a discovery that emphasizes quiet and detachment, pointing to a universal nature that transcends individual traits, connections, or devotional practices.

On the other hand, Tagore emphasizes the significance of intimate, dynamic, and sincere interaction with a divine presence in his relational approach to the divine. Tagore thought that the beauty and vibrancy of life itself, the cycles of nature, the connections that link individuals together, and the expressive arts were all manifestations of divinity. For him, divinity is a living presence that may be attained through love, creativity, and moral action rather than an impersonal or abstract reality that must be experienced in isolation. Recognized to him as the *Jīvandevatā* or the "God of Life", this heavenly presence is felt as a close, loving bond that connects the person to a greater cosmic the world.

Thus, Tagore's personal divine emphasizes the immanence of divinity in human relationships, personal experiences, and the world of forms, and *Advaita's* impersonal *Brahman* moves toward the transcendence of individuality in favour of a unified, absolute consciousness. In order to achieve a state beyond duality, the former dissolves all distinctions; in contrast, the latter recognizes the divine in all of life's manifestations and promotes the realization of divinity through love, creativity, and connection. In this sense, Tagore's philosophy emphasizes a synthesis of spirituality and materialism, while *Advaita's* approach leads one to transcend the material world and discover the eternal, impersonal *Brahman*.

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