
| RESEARCH ARTICLE

Truth between Objectivity and Humanism: An Interdisciplinary Study of Einstein and Tagore

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| ABSTRACT

In the intellectual history of the twentieth century, the relationship between wisdom and literature has surfaced as a significant field of interdisciplinary conversation. This paper focuses on the major dialogue between Albert Einstein and Rabindranath Tagore, assaying questions of verity, mortal knowledge, and epistemology in the environment of their exchange. Their discussion, held in Berlin in 1930, was not simply an exchange of ideas between two great minds, but a profound philosophical debate on fustiness, humanism, and the nature of knowledge and the Relation among Tagore, Einstein and France. This paper critical lyre-reads that dialogue; particularly in terms of relative verity versus humanistic verity, scientific reality versus aesthetic perception, and the conflict and conflation between Eastern and Western traditions of knowledge.

| KEYWORDS

Concept of Truth between objectivity and Humanism, Dialogue between Eastern and Western traditions of knowledge, Interdisciplinary study between Science & Literature and Einstein & Rabindranath Tagore, Relation among Tagore, Einstein and France

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1. Introduction

The relationship between wisdom and literature has frequently been bandied within a frame of duality as if wisdom belongs to the realm of reason, while literature belongs to the realm of imagination. Yet, ultramodern intellectual history has increasingly questioned this division. A striking literal illustration of similar questioning is the dialogue between Albert Einstein and Rabindranath Tagore. Their discussion opens up a space where wisdom and literature aren't seen as contraries, but rather as two reciprocal modes of constructing mortal knowledge.

Einstein stands as a symbol of ultramodern wisdom through the proposition of reciprocity. He radically converted the conventional understanding of reality, time, and space. On the other hand, Tagore embodied a multidimensional creative knowledge minstrel, champion, preceptor. He placed the mortal being at the centre of knowledge and morality. Their dialogue shows that questions about verity, knowledge, and reality are still applicable in an age shaped by wisdom, technology, and artistic diversity. This study takes an interdisciplinary approach to rethink their ideas beyond their literal environment. It focuses on central themes similar as objective versus mortal- cantered verity, scientific logic versus aesthetic understanding, and reason versus imagination. Rather than treating these as contraries, the study shows how they're connected and depend on each other. By drawing from philosophy, literature and the gospel of wisdom, it highlights how their dialogue continues to be meaningful across different fields of study.

The applicability of this inquiry lies in its capability to address present day enterprises. Their discussion shows that both views have limits. Einstein believed in an objective reality, but Tagore stressed the part of mortal perception. At the same time, Tagore's ideas become clearer with Einstein's scientific thinking. Together, their exchange helps us to understand knowledge in a more balanced and simple way. This study shows that their dialogue still offers a useful model for allowing in present time. It suggests that verity is both discovered through wisdom and shaped by mortal experience, encouraging a more intertwined and open approach to knowledge.

1.1 Objective

The purpose of this study is

- i. To examine the philosophical dialogue between Einstein and Tagore on the nature of verity and reality.
- ii. To dissect the pressure between scientific neutrality and humanistic interpretation reflected in their discussion.
- iii. To explore the relationship between scientific logic, aesthetic perception, and mortal experience in the construction of knowledge.
- iv. To study how the dialogue represents an intellectual hassle between Western gospel and Eastern gospel.
- v. To probe the interdisciplinary significance of the Einstein- Tagore dialogue in contemporary philosophical and erudite studies.
- vi. To demonstrate how their exchange contributes to a more balanced understanding of verity by combining objective and existential perspectives.

1.2 Research Questions

Through this work, we'd like to answer the following questions:

- i. How does the dialogue between Einstein and Tagore define the conception of verity?
- ii. In what ways does the discussion reflect the conflict between objective reality and mortal perception?
- iii. How do scientific and humanistic approaches round each other in the dialogue?
- iv. What part do culture, gospel, and aesthetics play in shaping their understanding of knowledge?
- v. How does the Einstein- Tagore dialogue remain applicable in contemporary interdisciplinary studies?

1.3 Hypothese

The dialogue exhibits that the truth can only be understood through the interaction of both scientific objectivity and humanistic perception that occurred between Einstein and Tagore's dialogue.

2. Review of literature

Einstein's epistemological stance is generally interpreted as resting on the idea of an objective world, governed by structures independent of human perception. In his dialogue with Tagore, however, Einstein acknowledges that his commitment to a truth independent of humanity stems in part from a metaphysical conviction; one that is difficult to demonstrate through strictly scientific means (Einstein & Tagore, 1930/2008). This acknowledgment highlights a tension between scientific rigor and philosophical commitment, suggesting that Einsteinian objectivity constitutes less of absolute neutrality than an intellectual orientation grounded in a trust in the rational order of reality (Recasens Salvo, 2019).

Sarma (2012) analyzed within a framework of communion among human beings, nature, others, and the spiritual realm. From this perspective, truth is not limited to an external datum; rather, it is understood as a lived harmony between the subject and the universe, finding expression through consciousness, love, and beauty (Sarma, 2012). Recent studies support this view, presenting Rabindranath Tagore as a believer in universal humanism, a critic of rigid religious and cultural divisions, and a supporter of knowledge based on human experience. (Humanistic views of Rabindranath Tagore's philosophy, 2021; A study of humanism in the writings of Rabindranath Tagore, n.d.).

From this perspective, several authors propose moving beyond a strictly oppositional reading of the dialogue between Einstein and Tagore. Instead, they view it as a productive tension between two complementary epistemologies: one centred on scientific objectivity, the other oriented toward the humanization of meaning (Prigogine cited in Recasens Salvo, 2019; Humanistic Views of Rabindranath Tagore's Philosophy, 2021). This approach allows for their exchange to be regarded as a space for dialogue between different conceptions of truth, rather than as an irreconcilable clash.

From a historical standpoint, Pais (1994) reports that the two thinkers met on several occasions in 1930; notably in Berlin and Caputh and subsequently in New York in 1931. The first exchange considered the most philosophically substantial was recorded by a witness and published under the title "Note on the Nature of Reality" as an appendix to *The Religion of Man* (Tagore, 1931), a text widely drawn upon in subsequent academic analyses.

Likewise, Gosling (2007) situates this hassle within the broader environment of the Indian intellectual belle époque of the 19th and early 20th centuries, a period characterised by commerce between Western wisdom and Indian artistic and religious traditions. From this perspective, the dialogue between Einstein and Tagore emerges as an expression of a process of cross-pollination between two major traditions of study, a process that had begun long before their meeting. Ghose (2019), still, qualifies this confluence by noting that, although both thinkers subscribe to a form of literalism, their generalisations of reality remain unnaturally distinct (p. ix).

The literature highlights that the debate between Einstein and Tagore can not be reduced to a simple opposition between wisdom and poetry. Rather, it reveals two generalisations of verity, one predicated on the independence of reality from the mortal mind, the other in the consummation of verity through experience, relationship, and knowledge. This pressure, far from being antithetical, constitutes a fruitful logical frame for contemporary interdisciplinary exploration, by sticking verity at the crossroad of epistemological neutrality and mortal experience (Einstein & Tagore, 1930/2008; Sarma, 2012).

A close reading of the existing literature shows that the dialogue between Albert Einstein and Rabindranath Tagore has largely been interpreted through two contrasting yet increasingly complementary perspectives. On the one hand, Einstein's viewpoint is based on the belief in an independent existence of reality that is independent of the human perception, but this belief also rests on a deeper philosophical assumption that cannot be proven entirely by science alone. In contrast, Tagore's philosophy is always expressed in terms of a sort of universal humanism, in which truth is generated through experience of life, relational harmony and consciousness.

Recent studies go beyond the description of these positions as mutually exclusive, and concentrate on the productive commerce between scientific neutrality and mortal-centred meaning. Literal analyses further stick their hassle within a broader intercultural exchange between Western scientific rationality and Indian philosophical traditions, buttressing its intellectual depth and applicability.

Structure on these perceptions, our study recognises that earlier education has frequently either favoured one perspective over the other or bandied their relationship only in broad theoretical terms. In response, this study views "verity" not as a divided or opposing conception, but as a dynamic meeting point between neutrality and humanism. By doing so, the study argues that verity can be understood as both empirically predicated and deeply connected to mortal experience, offering a broader and further balanced frame that's particularly precious for interdisciplinary inquiry.

3. Methodology

This study uses a qualitative, interdisciplinary exploration methodology. The exploration is substantially grounded on textual and philosophical analysis of the dialogue between Einstein and Tagore and affiliated scholarly jottings on wisdom, gospel, literature and humanism. The study uses an illuminative and hermeneutic approach to explore meanings, arguments and abstract pressures within their discussion.

The methodology takes inspiration from Philosophy of Science, literature and artistic studies, in order to dissect themes similar as objective verity, mortal perception, scientific literalism, and aesthetic experience. It also employs a relative system to comprehend the interplay of Eastern and Western traditions of intellectual study represented in the dialogue.

The study aims to probe, through critical reading and interdisciplinary interpretation, the donation of the Einstein- Tagore discussion to contemporary debates on verity, knowledge and the relationship between wisdom and humanism

4. Theoretical Background

The present study adopts an interdisciplinary theoretical frame to examine the conception of verity as it emerges between scientific neutrality and humanistic interpretation. Since verity can not be understood from only one point of view, this study uses different theoretical approaches to develop a more balanced understanding. At the centre of the frame is the debate in Philosophy of Science between scientific literalism and constructivist epistemology. Scientific literalism suggests that verity exists

solely of mortal beings, whereas constructivist views argue that knowledge is shaped by mortal experience, culture, and interpretation (Okasha, 2016; Kuhn, 1962). This difference in understanding verity forms the base of the present study.

The study also adopts a humanistic perspective, which sees verity not only in scientific data but also in mortal experience, ethical values, and cultural understanding. This idea connects with humanist traditions that emphasise the part of mortal knowledge in creating meaning (Nussbaum, 1997). Through this lens, literature, art, and lived experiences are treated as important ways of understanding reality alongside wisdom.

To assay the dialogue, the study uses Hermeneutics as a system of interpretation. Hermeneutics holds that meanings aren't fixed; they change depending on environment and interpretation (Gadamer, 1975). This approach makes it possible to read the dialogue not only in its original literal setting but also in relation to present-day questions and enterprises.

The study is further guided by a dialogical perspective inspired by Mikhail Bakhtin. According to Bakhtin, verity develops through dialogue and commerce among different voices rather than through a single final authority (Bakhtin, 1981). This idea supports the argument that different perspectives can work together rather than simply opposing one another.

Eventually, the study is predicated on an interdisciplinary approach that brings together ideas from wisdom, gospel, and literature. By connecting these fields, the exploration moves beyond strict correctional boundaries and shows how knowledge emerges through their commerce. Overall, this theoretical frame supports the study's main argument that verity is both objective and embedded in mortal experience, and that it can be more understood through a balanced, illuminative, and dialogic approach.

5. Result and Discussion

In July 1930, near the roof of Albert Einstein in Berlin, a remarkable discussion was held between him and Rabindranath Tagore, an exchange that has long been held in honour as a seminal document on the relationship between wisdom and literature. The discussion took place at a time of radical metamorphosis in Europe in politics, society and study. In the post-World War, I period of scientific and technological progress, but also of the rise of fascism, nationalism and political instability, they were unknown. Twentieth-century study deeply structured the advance and extremity of this double reality.

Einstein represented ultramodern scientific study. Through his proposition of reciprocity, he converted traditional ideas about space, time, and reality. His work didn't only change drugs; it also challenged the gospel to review its introductory hypotheses.

Tagore, in discrepancy, surfaced as a global humanist thinker shaped by artistic and social experience. Drawing from Eastern gospel, literature, and ethics, he presented a holistic understanding of mortal knowledge. He questioned the rigid rationalism frequently associated with Western study and emphasised moral values, aesthetic understanding, and mortal experience.

The significance of the Einstein- Tagore dialogue lies in its unique character. It wasn't a formal debate at an academic conference. Rather, it was an open and thoughtful exchange between two influential minds. Neither aimed to prove superiority, rather, they explored ideas through discussion and questioning. The dialogue was first published in *Modern Review*, a journal that hosted intellectual conversations in India and beyond. Its publication attracted global attention and added a new dimension to debates on wisdom, gospel, and literature.

At the centre of the dialogue was the idea of "verity." The main question was whether verity exists singly as an objective reality or whether it gains meaning only through mortal perception, experience, and knowledge. Einstein supported the view of verity as universal and independent of mortal subjectivity. Tagore, still, argued that verity is deeply connected to mortal experience. This disagreement stressed an abecedarian epistemological question: objective reality versus mortal perception.

Thus, the Einstein- Tagore dialogue was more than a meeting between two great personalities. It was an important intellectual and philosophical discussion. It examined the part of wisdom and literature in fustiness, the relationship between Eastern and Western allowed, and the possibilities and limits of mortal knowledge. For this reason, the dialogue remains applicable in the moment and continues to inspire new interdisciplinary interpretations.

Grounded on the objects, exploration questions, and methodology, the present study is anticipated to produce the following findings.

i. Epistemological viewpoint

The primary finding of this study appears to be that a fruitful pressure exists between two generalisations of verity.

On the one hand, Einstein holds the idea that physical reality exists independently of the mortal bystander. On the other hand, Tagore was influenced by the Vedanta gospel, which maintains that verity can live only in relation to mortal knowledge.

The study might conclude that these two shoes aren't mutually exclusive but rather reciprocal; one explains how reality is structured, while the other imbues it with meaning.

ii. The philosophy of Science

A probable outgrowth would be to demonstrate that the 1930 dialogue foreshadows contemporary debates the question of scientific literalism, the limits of amount drugs vis- à- vis the bystander, and the constructivist turn in the sociology of wisdom. Tagore would also crop up as an unanticipated precursor to a social and artistic epistemology of knowledge.

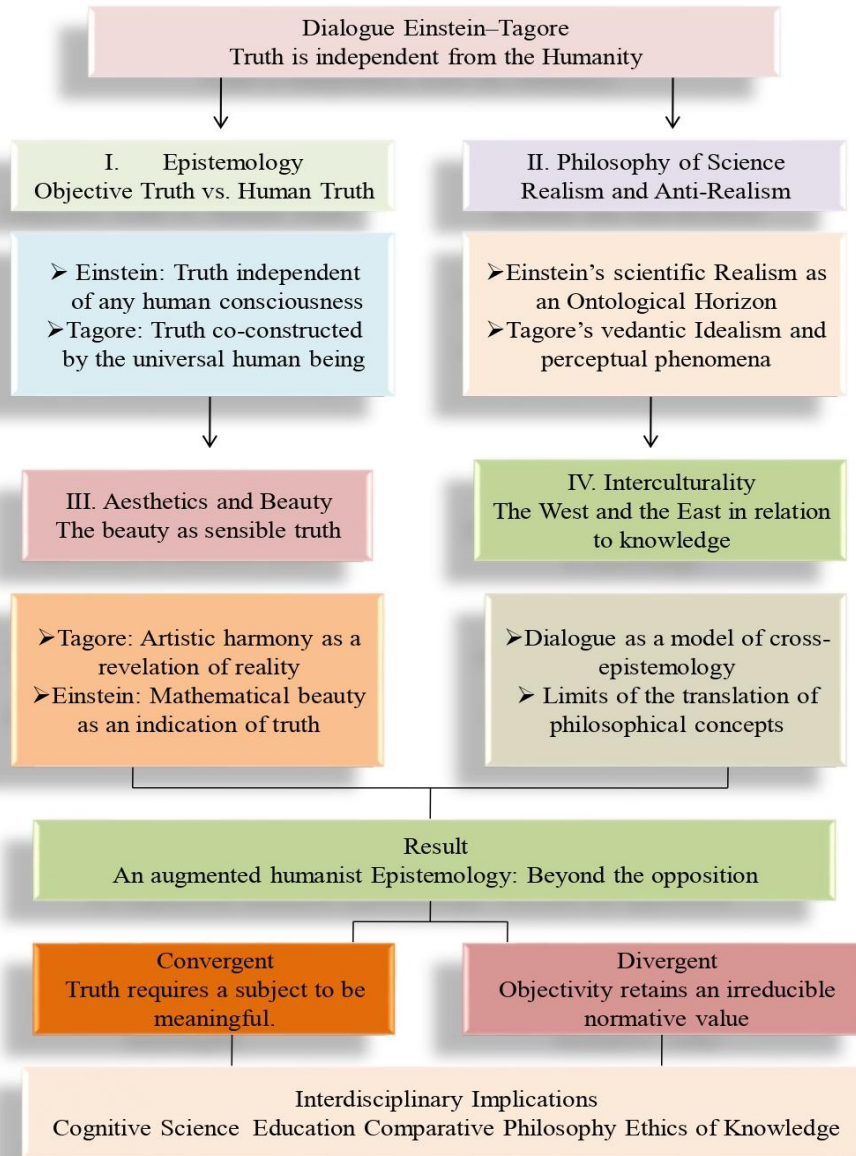


Figure 1

iii. The Aesthetic Dimension

Research could reveal a surprising convergence: Einstein and Tagore share the conviction that beauty serves as an indicator of truth. Einstein viewed the elegance of equations as a criterion for the truth of theories; Tagore, artistic harmony as a revelation of cosmic order. This finding would open up a dialogue among aesthetics, mathematics, and spirituality.

iv. The Intercultural Dimension

The research could yield a significant methodological result: the Einstein–Tagore dialogue illustrates both the possibilities and the limitations of intercultural philosophical exchange. The two thinkers sometimes speak of different things using the same words such as “truth,” “beauty,” and “human” which invalidates a naively ecumenical reading and necessitates a hermeneutics of conceptual translation.

The most ambitious outcome of this study would be to propose a new way of acquiring knowledge, one that might be termed a "humanist epistemology."

This approach would steer clear of two extremes:

- i. The scientism of a misinterpreted Einstein, which reduces truth to mere objective facts;
- ii. The relativism of a misunderstood Tagore, which would make truth depend solely on human perceptions.

Instead, it would advocate a balanced position: truth is simultaneously discovered, it exists independently and resists our desires and constructed, it acquires meaning within a human community.

This conclusion would have concrete implications for the ethics of knowledge, science education, and comparative philosophy.

This study could enrich several fields:

- i. Philosophy, by bringing two major traditions of study Western logical gospel and Indian Vedantic allowed into dialogue around the question of knowledge.
- ii. Cognitive wisdom, by exploring how our perception of the world influences the way we construct knowledge.
- iii. Education, by probing how to educate the lores while admitting the place of the mortal subject, without erasing it in the name of neutrality.
- iv. Ethics, by questioning the responsibility of the researcher or scholar regarding a truth they present as neutral and universal, even though it is invariably shaped by a particular perspective.

5.1 The Concept of Truth: Objective or Human-Centered?

Einstein's position was forcefully embedded in scientific literalism. Verity in his mind was not a function of mortal knowledge; it was a singular of mortal beings. The laws of nature, fine trueness, and physical realities, he said, existed long before mortal observation, and would continue to exist if humanity stopped being. He said, for example: "If there were no more mortal beings the Apollo of the Belvedere would cease to be beautiful, but it would still live. "By this statement Einstein made a clear distinction between beauty and actuality. Beauty is a matter of aesthetic judgment, he suggested, it depends upon mortal perception, whereas actuality or verity is an objective reality innocent of mortal presence or absence.

This perspective echoes the long history of Western scientific knowledge production in which verity is conceptualized as neutral, universal and empirical. It has been the common hypothesis that the laws of nature are beyond mortal belief or artistic surroundings, from Newtonian drugs to ultramodern scientific methodology. Certainly, Einstein's proposal of reciprocity reintroduced space and time as relative rather than absolute, but he maintained that truth itself is based upon an independent ground outside mortal knowledge. Thus, he depended upon the fact of a 'objective reality' which is beyond the limits of mortal perception.

Rabindranath Tagore strongly challenged this position. In his view, truth is closely connected to human understanding, and any truth outside human experience has little meaning. His statement, "Truth is realised through man," places the human subject at the centre of the discussion. Tagore viewed verity as the outgrowth of the unfolding of mortal knowledge. For him, verity was not simply "what is," but "what is meaningful to mortal beings."

*Raise the throne of your nation high,
But do not forget that it cannot stand above Truth;
If you truly love your homeland,
Do not attempt to rise above Truth;
Do not place your country above humanity! (Two Cities, 1961)*

Tagore's great strength lay in his sense of the unity of all things. He lived the life of rural Bengal. He understood the plight of the Indian village once a decentralized and autonomous society which had been stripped of its vitality through contact with British administration and European technology. He accepted the introduction of machinery and did not believe it possible to halt the exodus of villagers to the cities through mere exhortation. He embraced the European concept of democracy, yet infused it with an Indian vision of initiative and social responsibility. He deemed it necessary to limit the functions of the State; decentralization, in his view, was indispensable. He shared the ideals of Indian nationalism, but embraced only its positive aspects. While criticizing the measures enacted by the British, he nonetheless acknowledged the virtues of the English people. He was one of the earliest and greatest internationalists, condemning the ideal of the State and the Nation, yet affirming the right of every nation to pursue its own unique path while fulfilling its obligations toward humanity. It was not upon independence still less upon competition but rather upon cooperation that he placed his emphasis.

In Tagore's study, the mortal being occupies a central place. For him, reality doesn't live singly of us; it's our knowledge that perceives it and imbues it with meaning. Tagore believes that wisdom, when duly rehearsed, helps us transcend our particular limitations and individual impulses. It enables us to pierce a lesser verity, one that no longer belongs to a single existent, but to humanity as a whole. This vision is at once spiritual and rational; it places man not as an insulated existent, but as the universal mortal being at the veritably centre of all knowledge and verity. In this context, one might say that Tagore felt he had discovered his own religion what he termed the "Religion of Man." Within this vision, the infinite remains neither abstract nor distant; rather, it takes shape through humanity and seeks to connect with it through love and cooperation.

As he himself expresses it: "The Infinite becomes defined in humanity and identifies itself with it, soliciting its love and cooperation." (Tagore, cited in Chartier & Banerjee, 2020, p. 45)

What distinguishes Tagore from an ordinary mystic is precisely this: his spirituality is not inwardly focused, nor does it entail a withdrawal from the world. On the contrary, it opens him up to others and grounds his commitment to all of humanity.

In this context, according to Madeleine (1928) true universality is expressed through authentic individuality. Beauty possesses a universal dimension, and the rose serves as an illustration of this, for it is beautiful both in and of itself, and as a rose. Bringing together different flowers-such as roses, jasmine, or lotuses does not create a greater, or "Interflora," beauty.

Similarly, Einstein believed in a reality independent of human perception. Sarkar, however, writes "*I am the spark, a flame reborn / Come from ashes where lives get torn.*" Sarkar Sankar, *Handful of Dust: Poems of Existence and Eternity*, Eric Publication, May 2026, pg. 6-7. This poetic vision resonates with Einstein's cosmic order but simultaneously humanises it, suggesting that truth is not only discovered but also lived through cycles of destruction and rebirth – focuses on Einstein's Scientific Objectivity vs. Sarkar's Cosmic Spark. As Tagore argued, "*Truth is realised through man.*" Sarkar echoes this in "*Have you glimpsed your face in a mirror of dust / Where soil and space blend majestically and rust.*" Sarkar Sankar, *Handful of Dust: Poems of Existence and Eternity*, Eric Publication, May 2026, pg. 8-9. Here, the "mirror of dust" becomes a metaphor for Tagore's humanistic epistemology truth acquires meaning only when reflected through human perception. In the context of Objectivity and Humanism Together, Einstein valued the elegance of equations, while Tagore saw beauty as a revelation of cosmic order. Sarkar bridges both in "*Let my face be seen, not lost / Reflected in the mirror of dust.*" Sankar Sarkar, *Handful of Dust: Poems of Existence and Eternity*, Eric Publication, May 2026, pg. 10. This line embodies the dialogic balance between Einstein and Tagore- truth exists, but it becomes meaningful only when mirrored in human consciousness.

Likewise, universality doesn't correspond to rescinding the boundaries of one's own home, but rather of welcoming one's neighbours and guests with openness. Einstein emphasised observable and measurable reality, whereas Tagore concentrated on the ethical, aesthetic, and existential confines of verity. From a critical perspective, Einstein's view may not completely regard the complexity of mortal experience, while Tagore's mortal-centred understanding of verity may risk inordinate relativism. Still, it's this veritable pressure that makes their dialogue meaningful and intellectually rich. Their discussion raises important questions about the relationship between wisdom and literature, reason and imagination, neutrality and mortal understanding. It suggests that verity can not be explained through a single frame alone. Rather, verity may be understood as both objective and mortal, and it's through this balance that mortal knowledge becomes more complete.

5.2 Science, Literature, and the Nature of Knowledge

The two men engaged in one of the most stimulating intellectual exchanges of their period, exploring the relationship between wisdom and religion, between objective verity and mortal knowledge (Maria, 2012). The dialogue between Einstein and Tagore presents an important debate about the places of wisdom and literature, and about the nature of knowledge itself. For Albert Einstein, wisdom was a methodical way of discovering the laws of nature. He believed scientific knowledge was rational, testable, and universal. In his view, scientific truths remain valid in any time, place, or culture. A scientific law accepted in one part of the world would hold far and wide. This universality, for Einstein, was one of the topmost strengths of ultramodern wisdom.

Within this frame, Einstein arranged literature differently. He saw literature as nearly connected to mortal feelings, imagination, and culture. Because of this, the meaning of erudite changes across societies, age groups, and social contexts. A lyric or novel may be understood differently by different people and societies. Thus, Einstein viewed wisdom as a more objective and methodical form of knowledge, while literature represented a more private, empirical, and mortal- centered way of understanding reality

Rabindranath Tagore incompletely rejected this sharp division. For him, literature wasn't simply a vehicle of emotion or entertainment; it was a mode of knowledge product, privately connected with mortal verity, feeling, and moral mindfulness. Literature explores the inner world of mortal beings a home inapproachable to the scientific dimension. Love, anguish, fear, stopgap, and moral dilemmas are articulated through literature in ways essential to understanding mortal life.

Tagore's position, therefore, introduced a broader generality of knowledge. In his view, wisdom answers the "how" questions; how nature functions, how laws operate while literature confronts the "why" questions. Why do humans live, suffer, or make moral choices? Science cannot directly address these empirical inquiries, but literature and art fill that void. Knowledge, thus, cannot be confined to scientific data or formulas alone.

Through this debate, the binary nature of knowledge becomes clear: on one side, ideal and testable knowledge; on the other, existential and humanistic knowledge. Einstein's wisdom offered an important means of understanding nature, but Tagore demonstrated that literature and art are inversely vital for constructing the overall meaning of mortal actuality. This perspective helps us imagine knowledge as a holistic mortal process.

In later times, this dialogue played a significant part in shaping interdisciplinary exploration. The medieval-twentieth century witnessed the rise of exchanges between wisdom and the humanities, where wisdom, gospel, literature, and culture were increasingly seen as reciprocal. The Einstein-Tagore dialogue can be regarded as an early document of this intellectual movement. In contemporary epistemological conversations, it reminds us that mortal knowledge is no way one, dimensional; wisdom and literature aren't adversaries but mates, perfecting the intellectual progress of civilisation together.

The dialogue between Tagore and Einstein centered on a fundamental philosophical question about the nature of the universe and the meaning of scientific truth. Tagore defended an explosively humanist position. He argued that the macrocosm cannot be understood independently of the mortal beings that perceive and interpret it. For him, scientific verity isn't an absolute reality beyond humanity. Rather, it's a mortal verity, shaped by mortal study, experience, and understanding.

Einstein, in discrepancy, espoused a realist perspective. He believed that an objective reality exists independently of mortal spectators. In his view, wisdom aims to discover this reality, indeed, if it extends beyond the limits of mortal perception.

This exchange reveals an important and productive pressure between two major ways of understanding knowledge. On one side is Tagore's humanism, which places mortal knowledge at the centre of knowledge. On the other side is Einstein's scientific literalism, which emphasises a reality being outside mortal mindfulness.

5.3 Dialogue between Eastern and Western traditions of knowledge

The discussion between Albert Einstein and Rabindranath Tagore is frequently interpreted as a battle between Eastern and Western intellectual traditions. This reading has a strong literal base. Western fustiness, shaped by the Renaissance, the Scientific Revolution, and the Enlightenment, placed sustained emphasis on rationality, scientific system, and material reality. Within this frame, knowledge was conceived as measurable, testable, and independent of mortal subjectivity. Science, thus, came to be regarded as the loftiest and most dependable form of knowledge, aimed at discovering the laws of nature and learning the material world.

In discrepancy, Eastern gospel particularly the humanistic exposure reflected in Tagore's study emphasised knowledge, wholeness, and moral confinity. For Tagore, mortal beings weren't simply spectators of knowledge; they were its very centre. Knowledge, in his view, wasn't a collection of insulated data but a holistic process inseparably tied to mortal experience, emotion, and ethical mindfulness. Hence, he saw verity, beauty, and virtuousness not as separate realities but as connected mortal values.

Within this environment, the Einstein -Tagore dialogue is occasionally explained in terms of dualities: Western wisdom versus Eastern humanism, objective verity versus mortal verity. Yet such a simplified reading fails to capture the depth of the exchange. The dialogue wasn't simply about opposition but also about conciliation.

Einstein, though committed to scientific literalism, didn't dismiss the significance of morality and moral values. In his jottings and speeches, he constantly addressed issues of peace, ethical responsibility, and mortal solidarity. He didn't view wisdom as a bare instrument of technological progress but claimed to link scientific practice with moral responsibility. In this sense, he invested Western rationalism with a humanistic undertone.

Also, Tagore cannot be considered anti-wisdom. He conceded the achievements and significance of wisdom and supported its part in ultramodern education. His concern lay not with wisdom itself but with its implicit dominance at the expenditure of mortal values, ethics, and aesthetic perception. He sought to integrate wisdom with mortal weal so that it might help cultivate fuller and further ethical mortal beings.

Therefore, the Einstein-Tagore dialogue constructed a ground between Eastern and Western traditions of knowledge. It demonstrated that reason and feeling, wisdom and humanism, aren't mutually exclusive but reciprocal forces that enrich mortal understanding. In a moment's world, where technological advancement frequently generates moral concerns, this dialogue reminds us that knowledge remains deficient unless positioned within a broader moral environment.

Romain Rolland honoured Tagore as an intellectual and moral supporter in the defence of a universal humanism, one forcefully opposed to the nationalisms he supposed destructive to mortal civilisation. This intellectual affinity is particularly apparent in their correspondence, which Brancy (2011) analyses through the lens of intimate notation. The work examines the epistolary exchanges Rolland maintained with several major intellectual and spiritual figures of his time, Rabindranath Tagore, Mahatma Gandhi, Stefan Zweig, and Maxim Gorky, thereby revealing a network of transnational intellectual solidarities devoted to a participatory humanist ideal. These correspondences bear substantiation to the thinkers' participatory resoluteness to transcend public and artistic boundaries to uphold mortal quality and foster dialogue among peoples.

Therefore, the exchange between Eastern and Western traditions embodied in this dialogue isn't simply a nonfictional intellectual event; it serves as an applicable model for contemporary intercultural understanding and knowledge integration. The convergence of wisdom and humanism may well play a decisive part in guiding the future course of mortal civilisation.

5.4 Critical evaluation

Although the major dialogue between Albert Einstein and Rabindranath Tagore occupies a unique place in ultramodern intellectual history, a critical reading reveals certain limitations. First, the discussion remained largely at the philosophical and theoretical level. Abstract generalities similar as verity, knowledge, and mortal knowledge were explored in depth, yet the immediate socio-political realities, power relations, or social experience weren't directly reflected in their exchange. Specifically, despite Tagore's position as a representative of a settled society, issues of Homeric domination, artistic repression, or verbal power were scarcely addressed. As a result, the dialogue frequently appears confined within a form of abstract humanism.

Nonetheless, this limitation doesn't diminish its significance. Rather, the dialogue can be seen as an intellectual space where abecedarian questions of ultramodern epistemology were raised in an interdisciplinary manner for the first time. The relationship between wisdom and literature, the pressure between objective and mortal verity, and the multidimensional nature of knowledge, all of these themes contributed to shaping later philosophical and artistic debates. In this sense, the Einstein-Tagore dialogue may be regarded as a foundational textbook.

From a critical viewpoint, Einstein's position reveals certain failings. His generality of objective verity doesn't completely capture the complexity and diversity of mortal experience. Scientific literalism is largely effective in explaining the laws of nature, but it remains limited when brazened with moral dilemmas, artistic differences, or emotional realities. By imagining verity as independent of humanity, wisdom frequently leaves away questions of history, culture, and power structures. This limitation has, at times, receded ultramodern wisdom from pressing mortal heads.

Again Tagore's mortal-cantered, generality of verity, while placing mortal experience at the core, pitfalls sliding into inordinate relativism. However, establishing universal truth or ethical norms becomes delicate if verity depends entirely on mortal knowledge. This raises the question of when different societies or societies hold clashing comprehensions of verity, which one should prevail. Similar relativism remains a queried aspect of Tagore's humanistic gospel.

Yet it's precisely this pressure that constitutes the intellectual strength of the dialogue. Einstein's scientific literalism and Tagore's humanism don't fully negate each other; rather, they expose each other's limitations. Through this collective notice, a more intertwined generality of knowledge emerges, one that acknowledges both objective reality and mortal experience as essential. In this way, the dialogue created rich ground for ultramodern interdisciplinary study, remaining inversely applicable and allowed provoking moments.

5.5 Tagore, Einstein and France

Rabindranath Tagore is one of the most representative figures of a humanism that transcends public and artistic boundaries. He embodies a universalist gospel that led him to engage in dialogue with the topmost minds of his period, whether the physicist Albert Einstein or other intellectuals. These encounters weren't bare exchanges of courtesies; rather, they constituted genuine philosophical competitions centred on abecedarian questions regarding verity, humanity, and civilisation.

The French connection between Albert Einstein and Rabindranath Tagore can be studied through many cultural and intellectual aspects associated with France. At the beginning of 20th century France was an important place of scientific, philosophical and literary practices. Since France has always been a great patron of intellectual exercises, it has the capacity to admire these two great souls: Tagore and Einstein. Einstein was immensely appreciated, welcomed and considered amongst the renowned French scientists after his theory of relativity earned a worldwide acceptance however he was not born in France. And when it comes to Tagore, he was a famous figure in the French literary circles after having received Nobel Prize in literature in 1913. Tagore maintained a significant bridge with French culture that all his important literary works were translated in French that the French culture began to take interest in Indian culture, customs and welcomed the same. Many times, Tagore visited France and came across French intellectuals like Romain Rolland; with Rolland Tagore shared different intercultural thoughts and spirituality which

are found in detail in the diary *Inde* (1915-1943). It was also seen that great French symbolists and humanists were interested in the spiritual and universal thoughts of Tagore.

While Einstein started to collaborate with French scholars and participated in scientific conferences and congresses in France. Despite having initial resistances to his theory, he was progressively recognised as one of the greatest scientists of the century. In this context Romain Rolland played a crucial role that he constituted an essential connection between Einstein and Tagore. He personally was a profound admirer of these two great personalities. In one side he corresponded with Tagore and supported his humanist ideas and thoughts and on the other side he shared the reflections on peace and civilisation with Einstein. It must be admitted that the interactions and dialogues between Einstein and Tagore drew interests from French intellectuals and they could be able to unite the European scientific rationality and the oriental humanism and spirituality. The crossings of these two great souls from two different hemispheres strongly nourished the philosophical debates on truth, conscience and modernity in France.

In France, Tagore and Einstein are often perceived as two great intellectual figures of 20th century, representing respectively spiritual humanism and scientific rationality. Their famous meeting in 1930 still elicits today a great interest in French cultural and academic domains. Tagore was admired in France for his poesy, his intellectual thought and his humanist vision. The French intellectuals found in him a bridge between Orient and Occident. His literary works translated into French from the beginning of 20th century, had immensely influenced sensible writers and philosophers to the questions of spirituality, liberty and cultural dialogues. He was often associated with oriental wisdom which could satisfy the occidental modernity.

When it comes to Einstein, he was considered in France as one of the greatest scientists in the history. His theory of relativity had profoundly marked the French scientific thoughts however beyond science; the people of France had also retained his pacifist engagements, ideology, his philosophical reflection and his engaging intellectual role facing the crisis of 20th century. The meeting between Tagore and Einstein is particularly studied in France because it symbolises a dialogue between science and spirituality, reason and intuition. In their conversations, Einstein defended the objective truth founded on science, while Tagore insisted on the truth related to human conscience. This intellectual battle is frequently interpreted in France as a remarkable illustration of intellectual and interdisciplinary dialogue.

Bringing together Tagore, Einstein, and French intellectuals allows us to trace the silhouettes of a universal humanism laboriously taking shape in the 20th century. Brazened with the rise of nationalism and the traumas left in the wake of the Great War, these thinkers inclusively sought a common foundation for mortal quality bone that transcended public and artistic boundaries. Each contributed a distinct yet complementary element to this endeavour. Tagore provided spiritual and philosophical bedrock through his "Religion of Man," which posits humanity as the meeting point between the finite and the infinite. Einstein, through his dialogue on the nature of truth and the role of human consciousness, interrogated the epistemological foundations of scientific knowledge. Rolland and the French intellectuals, for their part, played an essential role in cultural mediation, facilitating the circulation and translation of Tagore's ideas throughout Europe.

This triangular dynamic illustrates what Bridet (2016) analyses as a multi-scalar process of mediation: Tagore did not address a single, monolithic audience, but rather a multiplicity of recipients, reached through third-party mediators who adapted and disseminated his thought in accordance with the specific cultural and intellectual contexts of each national sphere. It is precisely this capacity for transnational resonance that established Tagore as one of the central figures of 20th century humanism (Bridet, 2016).

6. Conclusion

The dialogue between Albert Einstein and Rabindranath Tagore remains a remarkable intellectual discussion on the relationship between wisdom and literature. It reminds us that knowledge doesn't belong to a single discipline alone. Mortal intellectual progress develops through the commerce of different fields, ideas, and perspectives. Truth may appear through scientific laws, fine principles, and the study of nature, but it may also crop up through mortal experience, moral understanding, and cultural expression set up in literature and poetry.

This dialogue shows that wisdom and literature, reason and imagination, neutrality and mortal understanding aren't opposing forces. Rather, they can round one another. Science offers styles for explaining the structure of the world, while literature gives meaning, emotional depth, and ethical sapience to mortal life. In the moment's interdisciplinary world, where collaboration between wisdom, the humanities, and culture is increasingly important, the Einstein- Tagore dialogue continues to hold strong applicability.

Their discussion is thus further than a literal discussion. It offers a broader vision for intellectual and moral development. It suggests that knowledge becomes complete only when it's connected with mortal weal, ethical values, and social responsibility. In this sense, the Einstein- Tagore dialogue continues to guide contemporary thinking by reminding us that the hunt for verity should be both rational and humane.

The meeting of ideas between Tagore and Einstein lies in their shared hunt for verity and universal harmony, despite their different approaches. Their dialogue in 1930 demonstrates that wisdom and the church don't have to stand in opposition. Rather, they can come together in the participatory trouble to understand the world. The Einstein- Tagore dialogue thus symbolises an important confluence between scientific rationality and philosophical humanism.

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