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**TAGORE'S HUMANISM REIMAGINED: BRIDGING VEDANTA AND  
EXISTENTIALISM IN AN AGE OF CRISIS**

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**Abstract**

In a time of ecological failure, geopolitical fragmentation, and existential disorientation, Rabindranath Tagore's humanism stands out as an important philosophical anchor. However, it needs to be rethought in order to deal with today's crises. This essay looks at Tagore's humanistic vision, which comes from the Upanishadic idea of universal empathy and connection, as a dynamic mix of Eastern Vedanta and Western Existentialism. Tagore's framework goes against Existentialism's focus on absurd freedom and authentic self-creation, which was explained by Sartre and Camus. It is based on Vedanta's monistic ontology, which says that there is an innate unity (Brahman) that goes beyond individual isolation. Tagore rethinks humanism not as naive optimism but as a practice of radical interdependence. He sees it as a call to ethical action in the face of absurdity, where personal authenticity drives group solidarity. This study uses a comparative hermeneutic method to look at important texts like Gitanjali, Sadhana, and Tagore's essays along with existential critiques. This shows how his idea of "creative unity" foreshadows modern ecofeminism and decolonial thought. The results show that Tagore is important for dealing with crises because he pushed for a "reimagined humanism" that combines spiritual depth with existential agency and builds resilience in global narratives that are broken up. In the end, this combination gives a plan for going beyond dualisms, pushing researchers and campaigners toward a humanism that mends the gap between self and the universe in this dangerous time.

**Keywords:** Tagore's humanism, Vedanta, Existentialism, philosophical synthesis, interconnectedness, decolonial praxis.