

## Jean-Paul Sartre and Rabindranath Tagore on Humanism: A Comparative Discussion

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### Abstract

Humanism is an ethical philosophy that places the human being at the centre of moral reflection, highlighting the importance of human autonomy, inherent worth and the capacity for self-determination. This essay offers a comparative exploration of the humanistic thought of Jean-Paul Sartre and Rabindranath Tagore in light of their respective philosophical insights. Sartre's existentialist humanism is fundamentally grounded in a atheistic conception of humanity, foregrounding individual freedom, responsibility and the ideal of self-creation. Existentialism is a philosophical doctrine that places primary emphasis on the individual self, free will and personal responsibility. This philosophy regards human consciousness as an autonomous and self-determining force that plays an active role in shaping its interpretation and application. According to Sartre, Existence precedes essence; that is, human beings first exist and subsequently define their essence through conscious choice and action. Consequently, the individual bears complete responsibility for their own being and each act of choice implicitly projects a model for all humankind. In this sense, human freedom is inseparable from an inescapable ethical accountability. In contrast, Tagore's humanism embodies a synthesis of spirituality and a profound sense of harmony. He affirms the infinite potential of the human being and envisions the unfolding of creativity as an expression of this inner plenitude. In Tagore's thought, the human person is not an isolated entity but an integral part of nature, society and the universal consciousness. Love, cooperation and empathy towards others constitute essential dimensions of his humanism, which ultimately aspires toward an ideal of universal humanity grounded in unity and spiritual communion. While Sartre's intellectual consciousness freedom is inseparably linked with responsibility- a position that finds clear articulation in the existential humanism of Sartre. Rabindranath Tagore's humanism, by contrast, foregrounds the ideals of unity, spiritual potentiality and universal love.

**Keywords:** individuals, existence, essence, subjectivity, infinite.

### Introduction:

From the earliest phase of human history, human beings have possessed a special capacity, distinct from that of other earthly creatures. It has enabled them to think not only about their

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Published: 24 February 2026

DOI: <https://doi.org/10.70558/SPIJSH.2026.v3.i2.45558>

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own interests but also about the welfare of others. At first, human beings formed groups to meet the need for food and gradually they formed society for security and reproduction. Slowly, with the progressive development of intellect, a sense of compassion arose within them, which is also called humanity. Not only one's own happiness and convenience, but also an awareness of the good and bad of others came to characterize human beings. Not only with human beings, but they also learned to feel a sense of unity with all living creatures. Thus, all creations of nature appear as one's own kin to a truly humane person.

Gradually, naturalism took the form of theism, and subsequently, through a critical examination of theism, humanity became the principal subject of discussion for a section of thinkers. Human happiness, comfort, dignity and respect became central concerns. As a result, humanistic thought became divided into two types. One group accepts the existence of a Supreme Being behind the world and believes that this being is manifested within all worldly objects, and therefore upholds an attitude of acting with equal regard toward all things. This form is known as theistic humanism.

On the other hand, another group does not introduce the concept of a God as the creator of the world behind the phenomenal realm, but explains the process of creation as mechanical, while granting human beings a special dignity as the highest living beings. For them, human capacities and practical activity assume primary importance. In the humanistic theory they propagate, ideas of friendship and brotherhood find a place. This form of humanism has come to be known as atheistic humanism. Primarily, when we look forward Indian culture, we observe that in the atheistic Cārvāka philosophy, a virtual declaration of war is made against the acceptance of transcendent doctrines and the project of God is described as a means of livelihood for a particular section of society. For them, wealth and sensuous pleasure are identified as the goals of human life. In Buddhist and Jain philosophies as well, the greatest emphasis is placed on the purity of human conduct without introducing the project of God. In Western thought too, from the Pre-Christian centuries up to nearly the Twentieth century, along this long course of historical development, we can see the expansion of atheistic humanistic thought.

If we consider Indian religion and philosophy from approximately the Vedic period onward, we find that in numerous texts such as the Vedas, the Purans, the Ramayana, the Mahabharata and the Bhagvad Gita, there is persistent concern for the welfare of human beings. These texts emphasize the moral imperative of refraining from causing harm to others and advocate a life guided by ethical responsibility. Similarly, in the Western thought, particularly within religion-centered philosophical traditions, we observe a pronounced expression of humanistic concern grounded in the acknowledgement of God as either transcendent to the world or immanent within it.

With the increasing complexity of human civilization and the significant advancement brought about by globalization, there has been remarkable progress in science, technology, the arts and in all dimensions of human life. Alongside this progress, human needs, atheistic sensibilities and conceptions of duty toward others have undergone profound transformations. The present paper seeks to examine the humanistic ideas of two eminent thinkers- Jean-Paul Sartre and Rabindranath Tagore- on the basis of selected works authored by them.

**Humanism of Jean-Paul Sartre:**

If we look the stream of existentialism in Western philosophy, we see that there is an extensive discussion regarding which comes first between essence and existence. Basically, if we take the theory of “I think, therefore I exist” of Rene Decartes, the architect of modern western philosophy, then it has to be said that essence is given priority first and then existence. However, in the life-oriented existentialist philosophy that arose mainly from opposition to Hegelian idealism and Western Naturalism, it is claimed that the individual’s existence comes first. In this matter, all existentialists- that is , both theistic and atheistic- have argued that if the existence of the individual is not there, then the existence of any thinking activity cannot be there. First existence, then essence. Although Soren Kierkegaard (1813-1855) from Denmark initiated this modern philosophical movement, it achieved its mature form in the philosophy of Jean-Paul Sartre(1905-1980). Sartre has clearly presented his view in his book ‘Existentialism and Humanism’(1946).In fact, Communist intellectuals accused existentialism of being anti-humanitarian, and the arguments Sartre put forward to refute these accusations are presented in ‘Existentialism and Humanism’.

The principal charge brought against existentialism is that it is fundamentally nihilistic in character. Critics argue that this philosophy fails to open up any horizon of hope for human beings; instead, it drives individuals toward deep despair and a withdrawal from active engagement with life. According to many, existentialism remains detached from concrete social reality and amounts to little more than a form of self-satisfied intellectual indulgence. Consequently, from the Marxist-Communist standpoint, existentialism has been regarded as a bourgeois philosophy.

Catholic critics argue that existentialist philosophy neglects the aesthetic and ethically affirmative possibilities of human life, while placing disproportionate emphasis on crisis, suffering and alienation. By obscuring the idea of human unity, this philosophy centers on existential solitude and isolation as the defining features of the human condition. From a Marxist perspective, it is further contented that, since existentialism is an extremely individual-centered philosophy, it reflects precisely that solitary moment of human existence in which the individual comes to appropriate or constitute the self. In such a condition, the individual becomes incapable of transcending the limits of personal subjectivity in order to establish social solidarity and collective unity with others.

According to Catholic thinkers, existentialism rejects divinely ordained laws and eternal moral values, giving primacy instead to individual whims and subjective choice. They argue that if every person in society is granted absolute freedom to act solely according to personal desire, there would remain no rational or objective basis for condemning immoral or evil actions. Such a conception, they maintain, is entirely incomplete with the realities of lived social life.

Existentialism has often been criticized as a philosophy of pessimism. In response to this charge, Jean-Paul Sartre argues that when human beings advance on the basis of imagined hopes and illusory expectations, and those expectations ultimately fail them, they are compelled to confront the harsh realities of existence. It is precisely at this juncture that one

encounters reality in its unembellished form-and for Sartre, this reality alone is dependable. To acknowledge reality, therefore, is not an expression of despair but an act of intellectual honesty and existential lucidity.

According to the existentialists, the full burden of human action rests squarely upon the individual. One cannot attribute one's conduct, inclinations or decisions to external agencies such as society, circumstances or fate. The human being is radically free and, as such, is self-constituting: through action, one continuously creates and re-creates oneself. This freedom is not a facile privilege; rather, it entails the anxiety and gravity of responsibility. To embrace freedom is to accept the necessary of confronting difficult and often uncomfortable truths about one's condition.

Consequently, it is philosophically untenable to characterize existentialism as a doctrine of pessimism. On the contrary, existentialism affirms the profound dignity and autonomy of the individual by granting each person the freedom to shape their own future through deliberate choice and committed action. What one becomes is not predetermined but emerges from one's freely chosen projects. Thus, the central emphasis of existentialism lies in the primacy of human freedom and the responsibility inherent in self-formation. Existentialism does not impose any predetermined or objectively fixed moral code upon human beings. According to this philosophical position, an individual shapes and defines their life solely through freely chosen actions. The moral significance of an act is not grounded in external commandments or universal prescriptions, but in the agent's conscious choice and the depth of responsibility assumed for that choice. What ought to be done is determined by the individual's own deliberation, and one remains fundamentally committed to oneself in living out and affirming that decision.

In response to the criticisms raised by his opponents, Sartre undertakes a clarification of the true meaning of existentialism. He argues that whether existentialism is theistic or atheistic, its central thesis remains the same: existence precedes essence. To elucidate this proposition, Sartre deliberately adopts the standpoint of atheistic existentialism as a paradigmatic framework. In this context, he invokes the example of a paper knife and its maker. When an artisan sets out to manufacture a knife, there already exists in the artisan's mind a clear and determinate conception of the knife's structure, purpose and mode of use. The act of production is thus the material realization of this prior conceptual blueprint. It follows that the essence of defining nature of the knife is fixed before its actual existence; it pre-exists as an idea within the consciousness of its creator. Consequently, the knife's essence precedes its existence, insofar as it is first constituted as a determinate concept in the mind of the maker and only thereafter instantiated in material form. If this line of reasoning is applied to human beings, it must be assumed that a determinate essence or universal human nature pre-existed in the mind of God. To conceive of God as a creator is, in effect, to envisage him as a kind of transcendent artisan. In that case, the idea of human essence in the divine intellect would be analogous to the concept of a knife in the mind of a craftsman-an antecedent blueprint according to which the object is fashioned.

Sartre repudiates this mode of explanation. In his view, God does not exist; and in the absence of God, it is untenable to posit any preordained human essence. With respect to the

human being, existence precedes essence. Sartre emphatically asserts that even if God does not exist, there remains at least one being whose existence is prior to its essence- and that being is the human being. The human individual is born as a concrete, particular existence; yet, as one advances through the manifold situations, contingencies and crises of life, an awareness of one's own existence gradually emerges. It is through one's own agency that one forges a place in the world and subsequently assumes the responsibility of conferring meaning upon one's own being.

If this view is accepted as true-that existence is shaped through the distortion or projection of one's own subjective interests- then it must likewise be acknowledged that the entirety of responsibility rests upon the the individual. When we assert that a person is responsible for himself, this does not merely imply that he bears the burden of his private life alone; it also signifies, implicitly, that he is accountable to other human beings as well.

Existentialism is frequently accused of being radically individualistic and of failing to establish any genuine foundation for interpersonal relations. In response to this criticism, Sartre contends that when an individual makes a decision, determines a course of action or adopts a particular belief or mode of life, the choice is never merely private. Rather, in choosing for oneself, one simultaneously legislates for humanity as a whole. In affirming a given value or path, the individual implicitly holds it to be not only personally preferable but universally valid, worthy of adoption by all.

Through this realization, the individual apprehends that he or she is not an isolated, self-enclosed consciousness, but a representative instance of humanity at large. Each act of willing projects a certain image of the human being as such- an implicit conception of what it means to be human. Consequently, one's choices assume a universal significance: they embody the expectation that one's values and perspectives are not idiosyncratic impulses, but articulations of norms capable of guiding and binding all human beings. When the individual experiences himself as one with all humanity, his personal self is liberated from the anguish of isolation and loneliness. At the very moment he makes a decision or exercises a choice, that act of selection assumes the character of an exemplary and normative choice for the whole of mankind. Whenever a person commits himself wholly to a particular course of action and simultaneously grasps the profound truth that his decision affects not merely his private life but stands, in a significant sense, as a decision for all humanity, he can no longer detach himself or herself from the weight of that responsibility. This sense of accountability becomes inseparably intertwined with his very existence.

“the man who discovers himself directly in the cogito also discovers all the others and discovers them as the condition of his own existence. ...thus at once we find ourselves in a world which is, let us say, that of “inter subjectivity”. It is in this world that man has to decide what he is and what others are”. (Existentialism and Humanism) <sup>1</sup>

When an individual reaches a decision in solitude, it is not solely on the basis of narrow or self-regarding interests; rather, one comes to realize that any injurious or malevolent decision will, in the final analysis, rebound adversely upon oneself. From this reflexive awareness arises a compelling obligation to choose a course oriented toward the good. Thus a beneficent

decision, though initially personal in its deliberative context, transcends the limits of individual concern and becomes integrally connected with the collective welfare of humanity.

There exist certain experiences in human life that are virtually inseparable from the human condition itself. Birth, the struggle to sustain one's existence in the world, the assumption of adulthood and the necessity of labour for subsistence, the confrontation with sorrow, suffering and disillusionment along the course of life and ultimately the inevitability of death—these constitute the fundamental and universal structures of human existence. These objective and inescapable realities form the shared ground upon which mutual understanding, inter-subjective recognition, and bonds of intimacy among human beings are established.

From Sartre's standpoint, the world is fundamentally a human world. Fate is not an antecedently determined or metaphysical force that governs human life; rather, human existence is constituted through the dynamic interplay of volition, reflection and action. An individual shapes his or her life not by submitting to a preordained destiny, but through conscious choice and responsible agency. Through their actions, human beings possess the capacity not only to constitute themselves but also to transform the world they inhabit. This transformative power is uniquely embedded in the human condition. There is no transcendent authority or omnipotent regulator directing human affairs from beyond. It is precisely for this reason that existentialism is described as a form of humanism. It situates responsibility, creativity and meaning squarely within the domain of human agency. Human beings are not confined within narrow subjective limits; rather, in deeply apprehending and affirming their own existence, they simultaneously come to recognize the significance and irreducible value of the existence of others. The authenticity and fulfillment of human life thus reside in an ongoing process of self-transcendence, wherein the individual continually surpasses given conditions through conscious, responsible engagement with the world.

“in every purpose there is universality in this sense that every purpose is comprehensive by every man. Not this or that purpose defines man for ever, but that it may be entertained again and again.”<sup>2</sup>

The human being is neither an isolated entity nor a self-enclosed existence; rather, one always dwells within the horizon of human reality. There exists no world external to or independent of the human sphere. Reality, therefore, is entirely anthropocentric and grounded in subjectivity. In this godless condition of existence, all values are constituted by human agency. There is no transcendent or ultimate value outside humanity itself. This is humanism; this constitutes the central thesis of existentialist humanism.

In 'Existentialism and Humanism' Sartre emphatically asserts that existentialism does not drive humanity toward despair; on the contrary, it is an optimistic philosophy rooted in action. The human being is the sovereign shaper of his or her own future and the originator of values. It is within this domain of human subjectivity that individuals reside and attain the possibility of realizing their authentic truth, liberated from consolation and self-deception.

### **Humanism of Rabindranath Tagore:**

Rabindranath Tagore, through his unique creations, has reflected his humanistic thoughts. In

the world, human beings are an unparalleled example of the most complex evolution of creation. Within human beings, along with biological instincts, intellectual capacity has been born in their complex brains, which has given them distinctiveness from all other living beings. Through various activities, they have declared their individuality. They have thought about their own comfort and well-being, and also about the inconvenience of others. They have reflected on duty and they have also determined what is not duty through the excellence of their intellect. Therefore, besides creating a world of their own convenience, consideration of others' welfare has given birth to society. Human beings endowed with social consciousness have taken what nature has given them and, by combining it with new ideas, have continuously created civilizations that are more and more modern. The feeling of unity and kinship among human beings makes them humane toward others. This thought of humanity, which as a doctrine is presented under the name of 'Humanism', emerges from such reflections.

Rabindranath, through his literary work has presented numerous examples of humanism. The poet Laureate never sang the praise of an impersonal, abstract humanity; rather, within his humanistic thought there repeatedly emerges the saga of human beings and the idea of unity with nature. In the year 1350 of the Bengali calendar, in his 'Of Myself', the poet said-

"I cannot dismiss anything and call it inanimate or limited. Within what is limited and visible the manifestation of the endless is a perpetual source of wonder to me. That I am travelling with open eyes here through water and land, flora and fauna, moon and sun, day and night, is unique, extraordinary. This universe is astonishing in its molecules and atoms, in its every speck of dust. The fire and the wind, the sun and the moon, the clouds and the lightning our ancestors saw with a lofty supernal vision- that they journeyed life-long through the unimaginable greatness of the world with a living devotion and a sense of wonder- that every touch of the world sounded ever-new thrilling hymn-songs on the Veena of their soul- this touches my inmost heart." <sup>3</sup>

A careful examination of the humanistic thought of Rabindranath Tagore reveals that an inward spiritual resonance underlies his conception of humanism. He did not confine the human being within the narrow limits of physical existence; rather, he envisioned the individual as a universal entity. For him, the human person was not merely a living organism, but a bearer of divine consciousness. He realized that the divine dwells within the human heart. Particularly where human beings suffers from poverty, neglect, exploitation and oppression, the presence of the divine is reflected with greater intensity. Thus, service to humanity becomes synonymous with service to God. Standing beside the oppressed and the marginalized formed an essential part of his moral and spiritual discipline. Within universal humanity he discovered the manifestation of the world-deity. This realization imparted to his humanism a unique dignity and grandeur. He envisioned an India that would become a sacred pilgrimage of human unity- where, transcending barriers of nation, religion and geography, the whole of humankind would be bound together in ties of harmony, fellowship and love. His humanistic philosophy, therefore, carries a message of universal love and spiritual solidarity.

To Rabindranath Tagore, any action that does not merely secure the welfare of a particular

individual but advances the well-being of humanity in general alone deserves to be undertaken. In other words, to engage in work that embodies and promotes universal good is to assume the role of a Viswakarma - a worker dedicated to the world. However modest or seemingly insignificant such work may be, it acquires universal value insofar as it contributes to the common good. Hence Tagore maintains that our actions must be purged of selfish motives; we are called to act not for private interest, but in the service of all humanity.

“যিনি বিশ্বকর্মা এবং সকল মানব হৃদয়ে অধিষ্ঠান করে আছেন তার সঙ্গে কখনোই নৈষ্কর্মে দ্বারা যুক্ত হওয়া সম্ভব নয়। সুতরাং তাঁর সাথে যুক্ত হতে গেলে সংকীর্ণ স্বার্থপরতা পরিত্যাগ করে বিশ্বকর্মা হয়ে উঠতে হবে এবং সকলের স্বার্থে কাজ করতে হবে। সকলের জন্য বলতে অসংখ্য মানুষের জন্য কর্ম করা বোঝায় না। যে কোন মঙ্গলকর্মই তা যত ক্ষুদ্রই হোক না কেন সার্বজনীন চারিত্রিক বৈশিষ্ট্য সম্পন্ন। অনুরূপ যেকোনো হিত কর্ম সম্পাদনের মধ্য দিয়েই বিশ্বকর্মার সাক্ষাৎ অনুভব সম্ভব হয়। সেই মহাত্মার সঙ্গে সংযুক্ত হতে চাইলে আমাদের আপনাকে আপনাকে মগ্ন না থেকে সকল ব্যক্তির হৃদয়ের সাথে আপনাকে মেলানোর অনুশীলন করতে হবে।”<sup>4</sup>

Only through universal action must one unite with the world. Rabindranath perceived that where human beings are utterly dispossessed- stripped of all belongings, rendered destitute, impoverished and humiliated- it is precisely among these marginalized and dispossessed individuals that the divine finds a special abode. From this profound sense of humanism emerged the humane individual to the status of the divine and the consequent inspiration to serve humanity as an act of worship. According to this vision, the pursuit of human welfare becomes equivalent to the worship of God. Tagore did not regard service to humanity merely as a moral obligation; rather, he exalted it to the dignity of divine service. In his philosophical and spiritual outlook, the realization of God is inseparable from the recognition of the sacred presence within the suffering, the poor and the socially marginalized.

According to Rabindranath, only that action which promotes the welfare of the whole is capable of bringing freedom within bondage. Actions motivated by self-interest constrict and diminish the scope of human life, confining the individual within narrow limits of egoistic desire. In contrast, when action is directed toward universal well being, it expands the self beyond its private boundaries and unites it with the larger totality of humanity. Tagore maintains that the world spirit sustains and nurtures the entire universe and remains ceaselessly engaged in acts of universal beneficence. It is the duty of human beings to follow this divine exemplar by dedicating themselves to selfless action. Through such participation in the larger rhythm of universal good, one discovers authentic freedom even while remaining situated within the apparent constraints of worldly existence. The idea of the necessity of a universal consciousness, as articulated by Tagore, has its seminal roots embedded in the philosophical vision of the Upanishads. The opening verse of the ‘Isha Upanishad’ proclaims the indwelling presence of the divine in the entirety of creation-

“ॐ इषवास्यमिदंसर्वम् यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गधः कस्य स्विद्धनम् ।।”<sup>5</sup>

To Rabindranath, when a consciousness of the universal awakens within the human mind, the spontaneous impulse is to partake of life in communion with others- to share in enjoyment

collectively rather than to seek fulfillment through the deprivation of others. In this respect, the philosophical spirit of the Upanishads advances in a parallel trajectory with Tagore's own humanistic vision. It is precisely for this reason that a distinctively humane sensibility permeates the entirety of his literary oeuvre. Wherever human dignity is slighted or humanity is demeaned, he articulated a forceful and unequivocal protest.

Rabindranath wished to establish the human being in the fullness of his glory. The human being whom he endowed with dignity does not belong to any particular community or specific religion. This human is the Eternal Man, the Supreme Man or the Great Man- the embodiment of the universal and timeless essence of humanity. In the "Man's universe" section of his work 'The Religion of Man' Tagore states-

"we must realize not only the reasoning mind, but also the creative imagination, the love and wisdom that belong to the Supreme Person, whose spirit is over us all, love for whom comprehends love for all creatures and exceeds in depth and strength all other loves, leading to difficult endeavours and martyrdoms that have no other gain than the fulfillment of this love itself." <sup>6</sup>

Thus, in the words of Tagore, there resounds a call for selfless surrender to the immanent power of nature as realized within the universal human community-"Man's abiding happiness is not in getting anything but in giving himself, to ideas which are larger than his individual self, the idea of his country, of humanity, of God.(Sadhana)" <sup>7</sup>

Rabindranath regarded aggressive nationalism and sentiments of hatred toward other peoples as detrimental to the genuine progress of any nation. In his view, when national pride is pursued at the expense of fundamental human values, it ultimately becomes destructive to the broader human community. Therefore, he did not conceive of humanity's true vocation as lying in oppression, nor in a narrowly self-centered quest for individual liberation. Rather, he identified the authentic duty of human beings as working in solidarity with others- uniting with humanity and dedicating oneself to the welfare of all. Dr. Sarvepalli Radhakrishnan in his 'The Philosophy of Rabindranath Tagore' interprets Tagore's thought thus- " the true mission or destiny of the religious soul is not isolation or renunciation. It is to be a member of society recognizing the infinite and boundless possibilities of man, and offering oneself up entirely and exhaustively to the service of one's fellows." <sup>8</sup>

Rabindranath Tagore, through the grandeur and depth of his creative oeuvre, consistently endeavored to transcend all forms of petty limitations. He spoke out repeatedly against the narrow enclosures of familial parochialism, caste prejudice, superstition, militant nationalism, social divisions among humans and coercive mechanisms of state oppression. Whenever the inherent dignity of humanity was eclipsed or violated, the poet experienced profound anguish. He articulated a vision of emancipation from every mode of enslavement that suppresses the human spirit and he expressed deep revulsion toward the extremity of selfish pursuits that reduce and impoverish the inner life of humankind.

### **Conclusion:**

In conclusion, it may be affirmed that both Jean-Paul Sartre and Rabindranath Tagore placed

profound faith in human dignity, individuality, creativity and the vast potential of the human being within their respective humanistic frameworks. Nevertheless, the philosophical foundations and orientations of their humanisms differ significantly. Sartre's humanism is grounded in his atheistic existentialism. Through free choice, action and an acute sense of responsibility, the individual constructs his or her own destiny. In this view, the human being is self-creating; humanity itself is defined and continually redefined through human decisions and commitments. Freedom and responsibility thus constitute the core of Sartrean humanism.

In contrast, Tagore's humanism is deeply rooted in a spiritual and universal consciousness. While he too accords a distinctive dignity to the human being, his conception of humanity transcends mere existential autonomy. Tagore perceives the manifestation of the divine within the human person and seeks to harmonize the individual self with the universal self. For him, humanity is not exhausted by freedom alone; it is fulfilled through grace, compassion, creative unity and the pursuit of the welfare of all. Human dignity, therefore, is not merely existential but also spiritual- an expression of a higher, unifying consciousness. Thus, although their philosophical orientations and modes of reflection differ significantly, both thinkers ultimately affirm a profound faith in human dignity, autonomous subjectivity and the creative possibilities inherent in human existence.

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