



## The notion of bondage and liberation in samkhya philosophy: An analytical study

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### Abstract

The Samkhya school of Indian philosophy provides a dualistic framework for understanding the concepts of bondage (bandha) and liberation (moksha). According to Samkhya, bondage arises due to the misidentification of Purusha (pure consciousness) with Prakriti (primordial matter), leading to suffering and the cycle of birth and rebirth (samsara). This mistaken association results from ignorance (avidya), causing the self to become entangled in the ever-changing modifications of Prakriti governed by the three gunas—Sattva, Rajas, and Tamas. Liberation is attained through discriminative knowledge (viveka-jñāna), which enables Purusha to realize its distinction from Prakriti, leading to complete isolation (kaivalya) and freedom from suffering. Unlike theistic traditions, Samkhya asserts that liberation is achieved purely through knowledge without dependence on divine intervention or ritualistic practices. This paper critically examines the epistemological, ontological, and soteriological dimensions of bondage and liberation in Samkhya, analyzing classical texts such as Samkhya Karika and comparing its doctrines with other Indian philosophical traditions, including Vedanta, Yoga, and Buddhism.

**Keywords:** Bondage, liberation, purusha, prakriti, viveka, moksha, kaivalya, gunas, avidya, samsara

### Introduction

Samkhya is one of the oldest and most influential philosophical systems of India, known for its dualistic metaphysics and rational approach to understanding human existence. It provides a systematic analysis of the nature of reality, categorizing it into two fundamental principles: Purusha (pure consciousness) and Prakriti (primordial matter). According to Samkhya, all human suffering arises from the mistaken identification of Purusha with Prakriti, leading to bondage (*bandha*). Liberation (*moksha*) is achieved through discriminative knowledge (*viveka-jñāna*), which enables one to recognize the true nature of the self as distinct from material existence.

The concept of bondage in Samkhya is deeply rooted in the interplay of the three gunas—Sattva (purity), Rajas (activity), and Tamas (inertia)—which govern Prakriti and bind the self to the cycle of birth and rebirth (*samsara*). Unlike other Indian philosophical traditions that propose devotion (*bhakti*) or divine intervention as means of liberation, Samkhya asserts that intellectual discernment alone is sufficient for attaining freedom. This perspective makes it one of the most rationalist schools of Indian thought.

This paper aims to analyze the notions of bondage and liberation in Samkhya philosophy, focusing on their epistemological, ontological, and soteriological aspects. By examining classical Samkhya texts such as the *Samkhya Karika* of Ishvarakrishna and comparing its doctrines with other Indian philosophical traditions like Vedanta and Yoga, this study seeks to provide a comprehensive understanding of how Samkhya explains human suffering and the path to ultimate freedom.

### The Concept of Bondage (Bandha) In Samkhya

In Samkhya philosophy, bondage (*bandha*) is understood as the state in which the individual self (*Purusha*) remains entangled in the material world (*Prakriti*) due to ignorance (*avidya*). This mistaken identification between Purusha and

Prakriti leads to suffering, as the self falsely assumes the qualities and experiences of the physical and mental realm to be its own. Since Prakriti is governed by the three gunas—Sattva (purity), Rajas (activity), and Tamas (inertia)—it continuously undergoes change, causing the self to experience pleasure, pain, and delusion. However, because Purusha is inherently passive and unchanging, its association with Prakriti is merely illusory, and bondage exists only as long as this misidentification persists.

The Samkhya system explains that bondage is not real in an absolute sense but results from *prakriti-parinamavada*, or the transformation of Prakriti. Due to ignorance, the self becomes attached to the modifications of Prakriti, such as thoughts, emotions, and actions, which lead to karma and the cycle of birth and rebirth (*samsara*). This cycle is perpetuated by desires and actions, which reinforce the illusion of individuality and attachment to worldly experiences. The ego (*ahamkara*), a product of Prakriti, plays a crucial role in bondage by creating a false sense of self, which strengthens attachment to the body, mind, and external reality.

Unlike some Indian philosophical traditions that attribute bondage to divine will or moral transgressions, Samkhya presents it as a purely metaphysical problem rooted in ignorance and misperception. There is no external agent, such as God (*Ishvara*), responsible for human suffering; rather, it is the result of the natural workings of Prakriti and the lack of true knowledge (*viveka-jnana*). This rationalist approach distinguishes Samkhya from theistic schools like Vedanta and Yoga, which incorporate devotion (*bhakti*) and divine grace in their understanding of bondage and liberation.

Thus, bondage in Samkhya is an epistemological and ontological problem rather than a moral or theistic issue. The self is never truly bound, but as long as it remains unaware of its distinction from Prakriti, it continues to experience suffering. The key to liberation lies in overcoming this ignorance and attaining the discriminative knowledge that reveals the self's true nature.

### The Concept of Liberation (Moksha) In Samkhya

In Samkhya philosophy, liberation (*moksha*) is the ultimate goal of human existence, signifying complete freedom from suffering and the cycle of birth and rebirth (*samsara*). Liberation is achieved when Purusha (pure consciousness) realizes its distinction from Prakriti (matter). Unlike other Indian philosophical traditions that incorporate devotion (*bhakti*), ethical conduct, or divine intervention in the process of liberation, Samkhya maintains that discriminative knowledge (*viveka-jñāna*) alone is sufficient to attain freedom. The realization that Purusha is eternally separate from Prakriti dissolves the false identification that causes bondage, leading to the cessation of all worldly suffering. Samkhya describes liberation as *kaivalya*, meaning absolute isolation of Purusha from Prakriti. This state does not imply merging with an ultimate reality, as found in Advaita Vedanta, nor does it suggest an active state of blissful union, as in theistic schools of thought. Instead, liberation in Samkhya is a state of pure, detached existence where Purusha remains as a witness, free from any influence of Prakriti. Once this realization occurs, the cycles of karma and rebirth no longer apply, and the self remains forever untainted by material experiences.

The process of liberation in Samkhya is purely intellectual and analytical. The seeker attains *viveka* (discriminative wisdom) by understanding the difference between the unchanging consciousness (Purusha) and the ever-changing material world (Prakriti). This knowledge arises through deep contemplation, philosophical reasoning, and meditative introspection, ultimately leading to the dissociation of Purusha from Prakriti's influences. Unlike Yoga, which emphasizes disciplined practice (*sadhana*) and meditative absorption (*samadhi*), Samkhya asserts that once true knowledge is attained, liberation is automatic and irreversible.

In liberated existence, Purusha neither acts nor experiences. It remains a passive observer, completely detached from all mental and physical afflictions. This state is beyond joy and sorrow, beyond all dualities of the material world. Since Samkhya does not posit a personal God (*Ishvara*), liberation is purely a result of self-realization, independent of any divine grace. In this way, Samkhya presents one of the most rationalistic and knowledge-based approaches to liberation within Indian philosophical traditions.

### Comparison with Other Philosophical Traditions

Samkhya philosophy presents a unique dualistic framework for understanding bondage and liberation, distinguishing itself from other Indian philosophical traditions such as Vedanta, Yoga, and Buddhism. While many schools acknowledge the concepts of suffering and liberation, their explanations and paths to ultimate freedom differ significantly in terms of metaphysical assumptions, epistemological methods, and soteriological goals.

In contrast to Advaita Vedanta, which advocates non-dualism (*advaita*), Samkhya maintains a strict dualism between Purusha (pure consciousness) and Prakriti (matter). Advaita Vedanta, following Shankaracharya, holds that liberation (*moksha*) occurs when one realizes the absolute oneness of the self (*Atman*) and Brahman, the ultimate reality. In this view, bondage is an illusion (*maya*), and liberation is achieved through self-inquiry and the dissolution of individual identity. Samkhya, however, does not posit an ultimate non-dual reality; instead, it asserts that

Purusha and Prakriti are eternally distinct. Liberation in Samkhya is not the merging of the self with a higher reality but rather the complete isolation (*kaivalya*) of Purusha from Prakriti through discriminative knowledge (*viveka*).

When compared to Yoga philosophy, which is closely related to Samkhya, the key difference lies in their approach to attaining liberation. While both schools accept the fundamental distinction between Purusha and Prakriti, Yoga, as outlined in Patanjali's *Yoga Sutras*, emphasizes meditative discipline (*dhyana*), ethical conduct (*yamas* and *niyamas*), and physical practices (*asanas* and *pranayama*) as necessary steps toward self-realization. In contrast, Samkhya asserts that intellectual realization alone is sufficient for liberation, without the need for meditative or ascetic practices. Yoga also introduces the concept of *Ishvara* (a personal God), whereas classical Samkhya remains strictly non-theistic, holding that liberation is purely a result of knowledge and not divine intervention.

In comparison to Buddhism, both traditions acknowledge suffering (*dukkha*) and emphasize knowledge as a means of liberation. However, while Samkhya attributes bondage to the misidentification of Purusha with Prakriti, Buddhism does not recognize an eternal, unchanging self. Instead, it teaches the doctrine of *anatman* (no-self), asserting that liberation (*nirvana*) is achieved by transcending the illusion of selfhood and attachment to impermanent phenomena. Samkhya's dualistic framework contrasts sharply with Buddhist non-essentialism, making their views on liberation fundamentally different.

In contrast to Nyaya and Vaisheshika, which rely on logic and atomic realism, Samkhya provides a more metaphysical explanation of existence and liberation. Nyaya emphasizes logical reasoning and debate to arrive at truth, while Vaisheshika postulates an atomistic view of reality. Samkhya, on the other hand, presents a theory of evolution based on the interplay of the three *gunas* and the distinction between Purusha and Prakriti as the basis of existence.

Ultimately, Samkhya offers a rational and systematic approach to bondage and liberation, focusing exclusively on knowledge (*jnana*) rather than devotion (*bhakti*), ritual (*karma*), or meditative absorption (*dhyana*). Its emphasis on discriminative knowledge as the sole means of attaining freedom sets it apart from many other Indian philosophical traditions, making it one of the earliest and most distinctive systems of thought in the history of Indian philosophy.

### Conclusion

The Samkhya philosophy presents a unique and rationalist perspective on the concepts of bondage (*bandha*) and liberation (*moksha*), emphasizing the role of knowledge (*viveka-jñāna*) in attaining ultimate freedom. Unlike theistic traditions that incorporate divine intervention or moral obligations into their soteriological framework, Samkhya posits that bondage arises purely from ignorance—the mistaken identification of Purusha (pure consciousness) with Prakriti (matter). As long as this ignorance persists, the self remains entangled in the cycle of birth, suffering, and rebirth (*samsara*), driven by the three *gunas* and the illusions of the ego (*ahamkara*).

Liberation in Samkhya is not an act of grace or devotion but a result of intellectual realization. Once Purusha recognizes its absolute distinction from Prakriti, all attachments dissolve, and the self attains *kaivalya* (isolation), existing as a passive observer beyond all dualities. This marks a

complete and irreversible liberation, free from karma, rebirth, and suffering. The process of attaining liberation is purely cognitive, relying on discriminative knowledge rather than rituals, meditative disciplines, or ethical duties.

A comparative analysis of Samkhya with other Indian philosophical traditions highlights its distinctiveness. While Advaita Vedanta emphasizes the non-dual unity of *Atman* and *Brahman*, Samkhya maintains a strict dualism between Purusha and Prakriti. In contrast to Yoga, which incorporates ethical and meditative practices, Samkhya asserts that knowledge alone is sufficient for liberation. Furthermore, its non-theistic approach contrasts sharply with theistic schools like Vedanta and Nyaya, and its understanding of selfhood differs significantly from the Buddhist doctrine of *anatman*.

Ultimately, Samkhya offers a profound and systematic approach to understanding human suffering and liberation. By focusing on knowledge as the sole means of attaining freedom, it provides a deeply analytical and philosophical path to self-realization. Its emphasis on intellectual discernment rather than external aids makes it one of the most rational and independent systems of thought in Indian philosophy, continuing to influence various philosophical and spiritual traditions throughout history.

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