

Purusha is free from karma. No vibration of any kind takes place in him. Prakriti is the doer of all karma, while Purusha is merely the witness to it. But for the presence of the Purusha, no action is possible for the Prakriti. So say the scriptures.

— Sri Ramakrishna

The Three Gunas give Impetus to Karma — 18-40

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८

ज्ञानम् (ज्ञा-यम्) ज्ञेयम् परि-ज्ञाता त्रि-विधा कर्म-चोदना ।

करणम् कर्म कर्ता इति त्रिविधः कर्म-संग्रहः ॥

*jñānam jñeyam parijñātā trividhā karmacodanā ।  
karaṇam karma karte 'ti trividhaḥ karmasaṁgrahaḥ ॥*

ज्ञानम् *jñānam* knowledge ज्ञेयम् *jñeyam* the knowable  
परिज्ञाता *parijñātā* the knower त्रिविधा *trividhā* threefold  
कर्मचोदना *karmacodanā* impulse to action करणम् *karaṇam*  
the organ कर्म *karma* the action कर्ता *kartā* the agent  
इति *iti* thus त्रिविधः *trividhaḥ* threefold कर्मसंग्रहः *karma  
saṁgrahaḥ* the basis of action

Knowledge, the object of knowledge and the knower form the threefold incitement to action; and the instrument, the object and the agent are the threefold constituents of action. 18

Knowledge mentioned herein refers to the knowledge obtained through the senses. The object of knowledge is that which is perceived by the senses and interpreted by the intellect. The knower is the *Jivatman* burdened with and impeded by all of his inclinations and dispositions. These three put together form the *tripuṭi* or the triad of knowledge.