

Ritika Sharma & Anupma Chandel (2026). Karma yoga and Triguna's dynamics as Determinants for mental health – Indian Yoga Philosophy. International Journal of Multidisciplinary Research & Reviews, 5(5),342-358.



INTERNATIONAL JOURNAL OF  
MULTIDISCIPLINARY RESEARCH & REVIEWS

journal homepage: [www.ijmrr.online/index.php/home](http://www.ijmrr.online/index.php/home)

KARMA YOGA AND TRIGUNA'S DYNAMICS AS  
DETERMINANTS FOR MENTAL HEALTH - INDIAN YOGA  
PHILOSOPHY

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**How to Cite the Article:** Ritika Sharma & Anupma Chandel (2026). Karma yoga and Triguna's dynamics as Determinants for mental health - Indian Yoga Philosophy. International Journal of Multidisciplinary Research & Reviews, 5(5),342-358.



<https://doi.org/10.56815/ijmrr.v5i5.2026.342-358>

Keywords	Abstract
<i>Karma Yoga, Triguna's, Mental Health and Indian philosophy.</i>	Mental Health has become one of the major concerns in the modern era where different components such as anxiety, stress, emotional stability are affecting the individuals. This study includes an understanding of karma yoga (the path of selfless action) and the three gunas Sattva (balance), Rajas (restlessness), and Tamas (inertia), this literature review examines the understanding of mental health and how the ancient knowledge effect our body, mind and the consciousness. The clarity of mind modifications (citta vṛtti) and emotional equilibrium can be attained by raising the balance of the gunas and karmas. Indirectly, our Karmas affect people mentally, physically, socially and spiritually. This study shows how the karma cycle affects our thoughts, and lifestyle, both of which are the determinants of



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mental health. The Gunas majorly play a role in our karma (actions). These lessons are in line with contemporary concepts of purpose, mindfulness, and mental health. When combined, they provide a comprehensive strategy for emotional fortitude and inner serenity that is based on age-old spiritual knowledge. This study includes the understanding of karma yoga and Triguna's dynamics for our psychological well-being. The study examines how the predominance and interaction of these gunas influence psychological state and how the practice of karma yoga can cultivate sattva thereby enhancing mental well-being and to balance Triguna's and adopting the methods of karma yoga that can contribute to positive mental health. The study aims to present Indian philosophy as a practical approach and psychological framework that enhance emotional regulation, self-confidence, self-awareness and overall mental well-being in contemporary life. The aim of this study is to understand the role of karmas and Triguna's play for our psychological well-being.

## 1. INTRODUCTION

Mental health has emerged as a key issue in the modern era. The rising frequency of mental health problems due to lifestyle changes and workplace burnout requires the exploration of holistic patterns. Ancient texts like Āyurveda, Bhagvad Geeta and Vedas talk about mental health broadly and offer practical application of psychological treatments (Bhati et al., 2025).

In today's modern era mental health has become a concern due to the rising problems of depression, anxiety and various mental illnesses. WHO studies indicate the rise of mental health problems ranking depression as a major cause of disability. The ancient texts knowledge provides a holistic approach to heal mental health that integrates, physical and spiritual well-being (Bhati et al., 2025). The World Health Organization (WHO), Defines health as a state of complete physical, mental and social well-being and not merely the absence of diseases (Korkeila et al., 2000b). The WHO (World Health Organization) defines mental health as a state of mental well-being that enables people to cope with stresses of life, realize their abilities, learn and work well, and contribute to their community (Shojaee & French, 2014).

Mental health and well-being are shaped by the biological factors influenced by genetics and underlying medical conditions. Psychological factors influenced by trauma, personality traits, cognitive patterns and emotional resilience and Environmental factors influenced by socioeconomic status, living conditions, education and access to healthcare (Magomedova & Fatima, 2025).

In Āyurveda health emphasizes

समदोषः समाग्रनश्च समधातुमलक्रियः |

प्रसन्नात्मेर्ग्रियमनाः स्वस्थ इत्यभिधीयते|| (Su.Su. 15/48)



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*Samadoṣaḥ samāgnīś ca samadhātu-malakriyāḥ |  
prasannātmendriya-manāḥ svastha ity abhidhīya*

The concept of health is defined in Sushruta Samhita that states the person is considered healthy when the three doṣas Vāta, Pitta and Kapha are in balance the digestive and metabolic fire functions properly which allows healthy digestion and the proper functioning of excretory organs responsible for elimination and there is equilibrium of the seven tissues (dhatus) and a pleasant state of happiness of the soul (atman) senses (Indriya) and mind (Manas). The manifestation of health and illness occurs in the body and the mind. Maintaining well-being requires their proper and balanced functioning. By controlling both psychological and physiological processes, the mind (Manas) is essential to maintaining general fitness. Mental resolve and willpower frequently become crucial elements in the healing process, significantly contributing to the achievement of full recovery due to their large effect over physiological processes (Phull et al., 2019).

### 1.1 Concept of Adhi and Vyadhi

In the sutras of Patañjali chapter-1 verse 30 talks about vyadhi. It is one of the nine antarāya (obstacles) which are considered as a barrier. Vyadhi is considered as physical illness which weakens the body and create mental disturbance and affects mental health (Madhvacharya, 2008).

**Table 1.1.1:** The concept of Adhi (mental illness) and Vyadhi (physical illness) with their respective Kośa their root cause and their effect on the body.

Concept	Definition	Location (Kośa)	Root cause	Effect
Adhi	Mental stress, anxiety, and emotional disturbance	Manomaya (mental)	Ignorance (Ajñāna), Kleśas (Rāga/ Dveṣa)	Disrupts prana (life force) flow
Vyadhi	Physical diseases	Annamaya (Physical)	Blocked Nāḍīs due to Adhi	Physical pain, dysfunction

In Bhagvad geeta Arjuna faces dilemma, confusion and the fear of outcomes which is called as anxiety in modern era. The constant fear of future outcomes or anxiety is defined as a future-oriented mood state associated with preparation for possible, upcoming negative events (Craske et al., 2009).

## 2. MATERIAL AND METHODS:

### 2.1 Research Approach

This study includes qualitative and conceptual approach, involving: Textual Analysis: Studying ancient texts and interpretations. Reading various research papers and a qualitative review approach



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was adopted to analyze philosophical concepts of Karma Yoga and Triguna's in relation to mental health.

## 2.2. Source of data

### 2.2.1. Primary Sources

The study is based on classical texts including Vivekchudamni, Bhagavad Gītā, and Patañjali Yoga Sutras, Siddha Siddhanta Paddhati, Upanishads along with their authoritative commentaries.

### 2.2.2. Secondary Sources

Relevant articles and books on yoga philosophy and mental health were reviewed using databases like Google Scholar, Research Gate and Pub Med.

## 3. Concept of Karma yoga in Indian Philosophy

The terms "karma" and "yoga" combine to form the term "Karma-Yoga." The Sanskrit word "kṛi" is where the word "karma" originates. "Kṛi" is the dhatu means action, work, or deed. This implies that everything that has been done or is being done is an activity ([Kumar & Kumar, 2013](#)). All physical activities, including thinking, breathing, eating, sleeping, seeing, talking, touching, and others, are seen as actions and will have corresponding outcomes. When we are cognizant, we do these things. Every action, both those listed above and those will not have unique outcomes or repercussions. But even when our conscious physical bodies are asleep, we are dreaming, our digestive juices are running, and our bodies are breaking down, repairing, recovering, and preparing for the next day's activities. All of them are also regarded as subconscious characteristics ([kiriyakere, 2020](#)).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ (*Bhagavad Gita 2.47*)

*Karmany-evādhikāras te mā phaleṣu kadācana ।*

*Mā karmaphalahetur bhūr mā te saṅgo stv akarmani ॥*

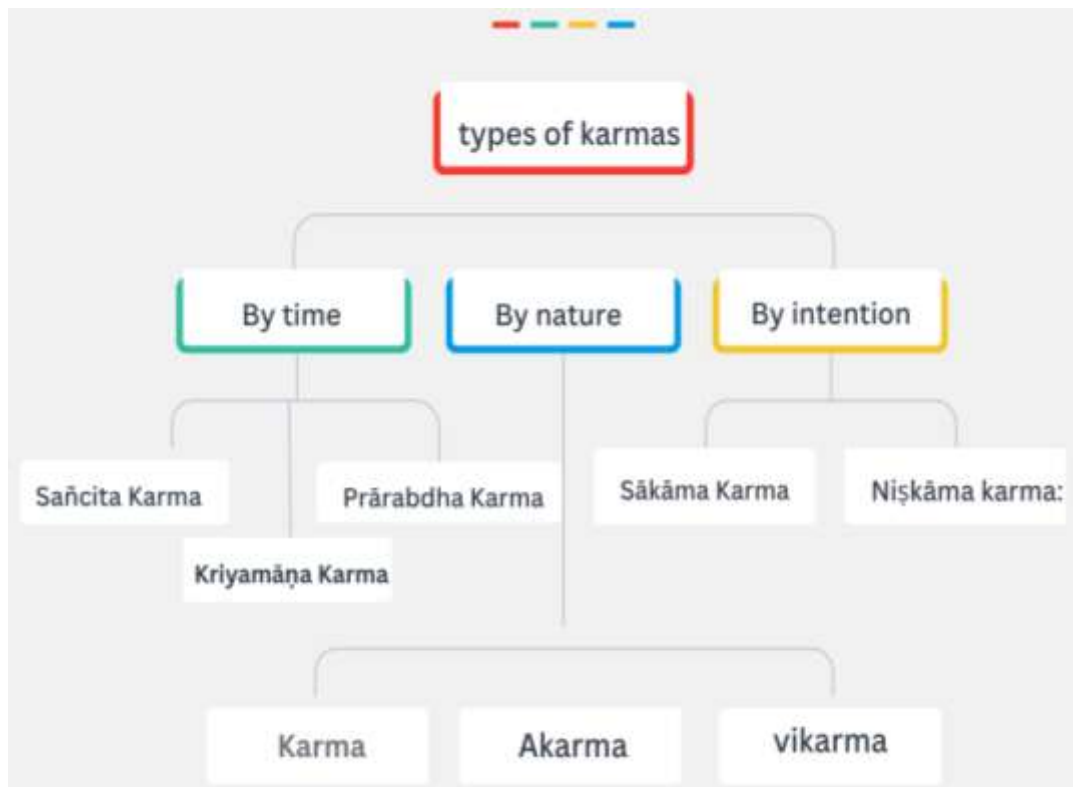
The shloka means that we should perform our duties without being attached to the outcome. Focus on your actions not the results ([Pranay, 2020a](#)). Lord Krishna says to Arjuna that you should perform your duties without getting attached to the results. Worrying about the end results only leads to problems like anxiety, stress and a constant fear. According to the Bhagwat Gita, human nature is active, and life is defined as action ([Satinder Dhiman & Amar, 2018](#)).

### 3.1 Types of Karma's

The concept of karma has been explained in different philosophical texts. Sañcita Karma, Prārabdh Karma, Kriyamāṇa Karma, the concept of Nitya and Naimittika Karma are mentioned in The Vedanta philosophy and the concept of karma, Akarma and Vikarma are mentioned in the Bhagvad Gita.



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**Figure 3.1.1** The flow charts explains the conceptual framework of karmas explained in the Indian philosophy.

*Sañcita Karma*- Past karmas from many previous lives stored as results waiting to be experienced. *Prārabdha Karma* - Portion of past karmas that are currently shaping this life. *Kriyamāṇa Karma*- Actions you perform in this life which will create future karma. *Nitya karma* (daily obligatory duties): Nitya karma are those karmas which are needed to be performed regularly as responsibility or regardless of desire or without expecting the outcomes or the reward (Maheshwari et al., 2025). *Naimittika Karma* (occasionally obligatory duties): Actions that is required in response to occasion, events or circumstances (Maheshwari et al., 2025).

In chapter-4 of Bhagvad geeta Lord Shree Krishna explains the nature of three recommended action, wrong action and inaction, which follows as *Karma*: The scriptures advise karma or optimistic activities to clean the mind and control the senses. *Akarma*: These are the actions that are performed without getting attached to the results or the fruits of the actions they don't seize the soul or have any karmic results. *Vikarma*: The scriptures proscribe vikarma or bad actions/deeds as they result in degradation in soul (Boray et al., 2023).

*Sākāma Karma*: Sākāma karma is the actions which are done with the desire, expectations and getting attached to the results for personal gain. *Niṣkāma karma*: Niṣkāma karma is the actions which

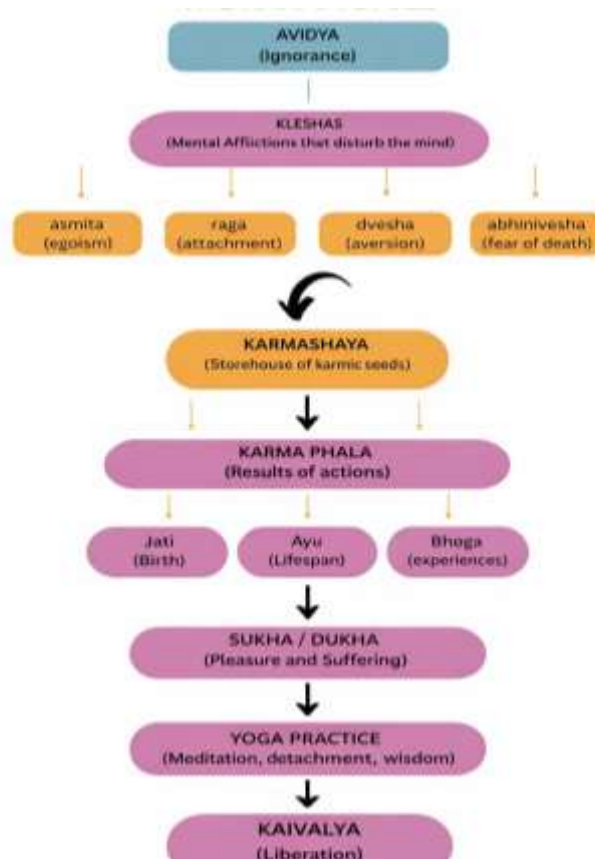


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are performed selflessly without desire of personal gain and without getting attached to the result (Boray et al., 2023).

Mental karma and physical (gross) karma. Whatever feelings or thoughts arise in the mind is called mental karma. These thoughts, in time, transform into physical (gross) karma. The actions which are performed through the body are called physical (gross) karma (Nandlal Dashora, 2022).

By promoting selfless deeds without attachment to outcomes, positive karmas like nişkāma karma, nitya karma, and akarma foster inner calm, emotional stability, self-discipline, and decreased stress. On the other hand, because of damaging deeds and overwhelming wants, vikarma and sākāma karma may cause worry, remorse, irritation, and emotional imbalance. Together, mental and physical karmas influence thoughts, behaviours, emotions, and general psychological health.



*Figure 3.1.2 "Kleśa&Karma Cycle according to Yoga Philosophy"*

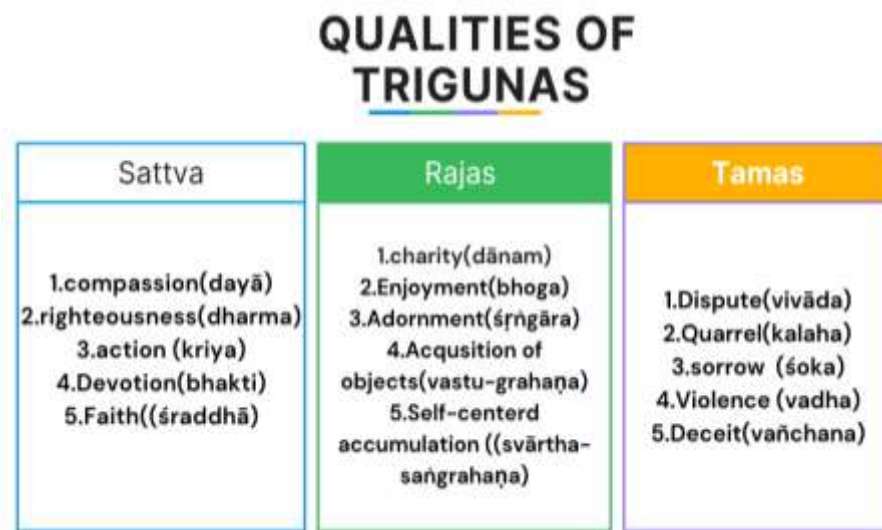
According to Patañjali Yoga Sutras mental afflictions (Kleśas) are the root cause of karma and suffering. The figure explains Avidyā (ignorance) the primary cause from which Kleśas arises such as Asmitā (egoism), Rāga (attachment), Dveśa (aversion), and Abhiniveśa (fear of death). Then the actions create Karmāśaya which stores the karmic impression (karma phala) which determine

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jati, ayu and bhoga which depends on nature of karma and then the person experience Sukha and Duhkha. Maharishi Patañjali explains that through yoga practices like Yama, Niyama, Āsana, Prāṇāyāma detachment, mental afflictions are removed and which ultimately leads to Kaivalya (liberation) ([Satyananda Saraswati, Swami, 2013](#)).

#### 4. The concept of Triguna's

The concept of Triguna's in Indian philosophy explains the three basic qualities of nature. These three qualities are sattva, rajas and tamas. According to Indian philosophical traditions, all existence is influenced by the dynamic interaction of these three qualities.



**Figure: 4.1.1** this figure illustrates the concept of Triguna's which are considered the basic qualities that influence human behavior as explained in ([Dwarika Prasad Shastri, 2014](#)).

#### 4.1 Sattva

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ (*Bhagvad geeta 14/6*)

*tatra sattvaṁ nirmalatvāt prakāśhakam anāmayam*

*sukha-saṅgena badhnāti jñāna-saṅgena chānagha*

Sattva is the purest amongst all considered as the mode of goddess. It is pure than the other gunas it is illuminating and full of well-being it ties the soul by making it happy and knowledgeable ([Bhagavad Gita, the Song of God – Swami Mukundananda, n.d.](#)).

Sattva is denoted by white color it is symbol of peace (Santi) sattva denotes peace, harmony and lightness ([S. Sivananda, 2006](#)).



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#### 4.2 Rajas:

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् |  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् || (bhagvad geeta 14/7)

*Rajo rāgātmakam viddhi triṣṇā-saṅga-samudbhavam  
tan nibadhnāti kaunteya karma-saṅgena dehinam*

The nature of rajas guna is full of passion and desire. It emerges from the materialistic longings and affections it ties the soul through attachments to the fruits of the karmas. ([Bhagavad Gita, the Song of God – Swami Mukundananda, n.d.](#)). Rajas is denoted by the red color which is a symbol of excitement, passion, struggle and motion ([S. Sivananda, 2006](#)).

#### 4.3 Tamas:

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् |  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत || (bhagvad geeta 14/8)

*tamas tv ajñāna-jam viddhi mohanam sarva-dehinām  
pramādālasya-nidrābhis tan nibadhnāti bhārata*

Tamas guna is filled with ignorance and is known to be the cause of illusion for embodied soul. It misleads all living things through negligence, sleep and laziness ([Bhagavad Gita, the Song of God – Swami Mukundananda, n.d.](#)). Tamas is denoted by black color which is symbolized by Moha (ignorance, infatuation, delusion) tamas is inertia darkness and sloth ([S. Sivananda, 2006](#)).

**Table: 4.1.1** the following table represent the conceptual model of explained in Vivekchudamni ([MADHAVANANDA, 1921](#)).

Aspects	sattva	Rajas	Tamas
Nature	Purity, clarity, illumination	Activity, dynamism, passion	Inertia, ignorance, obscuration
Quality	Harmony, wisdom, balance, transparency	Desire, anger, greed, pride, ego	Ignorance, laziness, dullness, sleep
Mental state	Calm, serene, contemplative	Restless, ambitious, active	Dull, lethargic, inactive
Function	Reflects consciousness	Drives action and worldly engagement	Obstructs knowledge and awareness
Binding cause	Attachment to happiness and knowledge	Attachment to action and results	Ignorance, negligence, inactivity



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Behavior	Ethical, disciplined, devoted	Goal-oriented, competitive	Careless, inactive
Results of actions	Peace, joy, contentment	Restlessness, dissatisfaction	Delusion, ignorance
Spiritual role	Leads to self-realization and peace	Keeps one engaged in worldly life	Prevents spiritual progress
State when dominant	Spiritual study, calmness	Planning, working, pursuing goals	Sleep, laziness, inactivity

The table displays the three basic characteristics, or gunas Sattva, Rajas, and Tamas that are mentioned in the (MADHAVANANDA, 1921). Sattva is a symbol of harmony, wisdom, purity, and mental clarity that guides people toward self-realization, tranquillity, and moral behaviour. Sattva-dominated individuals typically maintain composure, discipline, and a spiritual bent. Rajas is linked to activity, ambition, desire, and attachment to deeds and their results. It encourages people to work hard, compete, and accomplish material goals, but it may also lead to restlessness and discontent. Tamas, on the other hand, represents ignorance, indolence, inertia, and lack of consciousness. It frequently leads to inaction and confusion by obstructing understanding, lowering motivation, and impeding spiritual advancement. Every person's personality, behaviour, and general approach are shaped by the ongoing interaction of these three gunas.

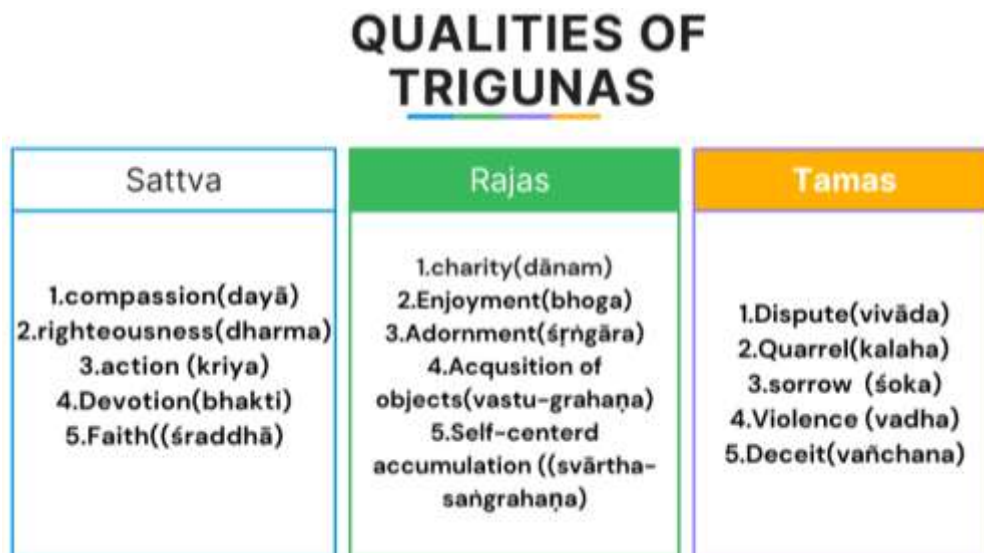


Figure 4.1.2 This figure explains the qualities of Triguna’s mentioned in siddha siddhaanta paddhati (Dwarika Prasad Shastri, 2014).



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## 5. Psychological implications of karma yoga and Triguna's dynamics

Every action is caused by the three gunas of prakriti and are responsible of human behaviour. Sattvic (creative), Rajasic (dynamic) and Tamasic (negative) make up the fundamental characteristics of human being. They not only influence the nature of our acts it frequently influences the nature of our actions. Simultaneously, our actions also influence the nature of these gunas either positively or negatively depending on the karmas that we do ([VARMA, 2012](#)).

The three Gunas Sattva, Rajas, and Tamas these triguna's effect our mental health components cognition, behaviour etc in which sattva reflects clarity self- awareness, and balance on the other hand the personality with rajasic guna dominates qualities like restlessness and mental agitation or turmoil and the personality with tamas guna dominates qualities like inertia, confusion and psychological dullness ([Chandel & Chetri, 2026](#)).

The three Gunas Sattva, Rajas, and Tamas which are the essential characteristics of Prakriti (nature) are explained in the chapter. A Karma Yogi must comprehend these Gunas since doing so makes acts more effective and detached ([Khanna et al., 2013](#)).

These three forces make up Prakriti. Sattva is a symbol for balance, light, wisdom, harmony, and purity. Rajas is a symbol for movement, desire, motion, and passion. Tamas is a symbol for inactivity, ignorance, gloom, and lethargy. These three Gunas maintain perfect balance throughout Cosmic Pralaya, or dissolution. The Gunas appear and function throughout the universe because of a disruption in this balance that occurs when Sṛṣṭi (creation) starts. Krishna points out that one of the key paths to a peaceful mind is the right action, or karma ([Keshavan et al., 2024](#)).

The three Gunas are inseparable and constantly present together. Nobody is entirely Rajasic, Tamasic, or Sattvic. One quality takes centre stage while the other two stay muted at different points in time. A person becomes calm, serene, contemplative, and oriented toward spiritual study and conversation when Sattva predominates ([Khanna et al., 2013](#)).

A person becomes active, restless, ambitious, and immersed in planning, working, and pursuing goals while Rajas is in charge. A person becomes dull, languid, lethargic, and sleepy when Tamas takes over ([DESAI, n.d.](#)). According to the impression of past life karmas (saṃskāra) different guna become dominant in an individual. The Bhagavad Gītā teaches that specific indicators show which Guna is growing. Sattva is rising when the senses reveal wisdom and clarity. Rajas rise when avarice, restlessness, and excessive activity manifest. Tamas is growing when ignorance, delusion, inaction, and carelessness occur ([DESAI, n.d.](#)).

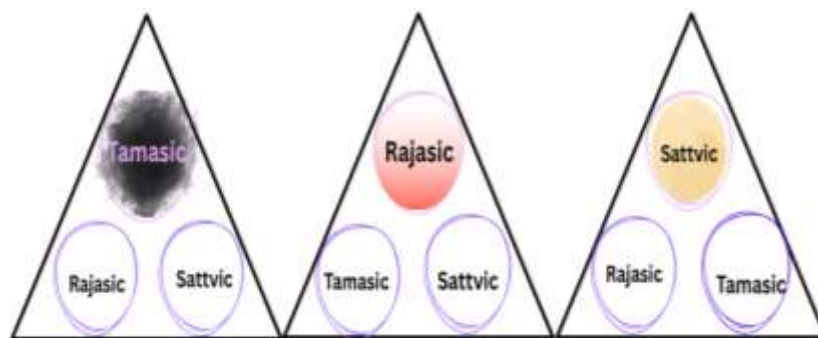
Future fate is also influenced by Gunas dominance. Higher, pure worlds of sages are reached Sattva predominates at the time of death. A person is reborn among individuals who are drawn to action and material life if Rajas is predominant. The individual may have been born in lower states linked to ignorance if Tamas predominates in the same vein, acts carried out under each Guna yield distinct



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outcomes. Harmony and purity are the results of sattvic behaviour. Because of attachment and desire, Rajasic behaviour causes suffering and restlessness. Tamasic behaviour results in delusion and ignorance (Vivekananda, 2009).

Spiritual development comes after a slow metamorphosis. It is not possible to go straight from Tamas to Sattva. First, Tamas must be converted into Rajas through activity and effort, and then Rajas must be refined into Sattva. Despite their seeming calmness, a truly Sattvic person is very productive, highly focused, and highly active on the inside. The Gītā says that Prakriti, not the actual Self, performs all actions through the Gunas. A person believes, "I am the doer," due to ignorance and ego. In actuality, the Self (Ātman) is only the witness (Sakshi) of all actions and is mute and inert (Pranay, 2020).



**Fig no 5.1.1** “Conceptual Model of Relative Dominance among Sattva, Rajas, and Tamas” The figure represents how the Triguna's coexist within an individual but with one being dominant at each time

These gunas never exist alone; they always work together. One of them predominates over the others as a result of their interactions and competition. An individual's personality type is determined by the degree to which one guna predominates (Murthy et al., 2007).

The Dominance of the tamasic guna which suppress the other two guna Characterized by inertia, lack of motivation, and dullness. The Dominance of the rajasic guna suppresses the sattvic and tamasic characterized by activity, ambition, and restlessness. The Dominance of the sattvic guna suppress by rajasic and tamasic characterized by clarity, balance, and wisdom (kiriyaakere, 2020). The soul (Ātman) is pure, or we can say it is Nirguna. Nirguna means which is free from the three gunas (sattvic, rajasic and tamasic) or which do not possess any properties or traits (kiriyaakere, 2020). Due to Māyā (illusion) As a result of his Jñayāna and Karma, the person will cyclically be in one of these three phases of material nature, which are covered by the Ātman. Since the Ātman lacks all these qualities, it is said to be in the condition of Guṇātīta, which is outside of the three modes. For all people to comprehend these three modalities and achieve the condition of Guṇātīta.



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Karma can be used as a therapeutic framework in Western psychotherapy, giving patients a way to comprehend and deal with psychological problems by using ideas of self-compassion, responsibility, and cause and effect. Karmic beliefs can be comforting, as demonstrated in situations when people dealing with trauma or loss found relief by attributing unfavourable occurrences to prior deeds, which reduced guilt and promoted resilience. Karma theory also supports positive behavior, compassion, and resilience, which is consistent with the tenets of preventative psychiatry and positive psychology. This strategy, which is based on self-control and intrinsic drive, is consistent with positive psychology's emphasis on well-being rather than merely symptom treatment ([Tewari, 2022](#)).

These karmic concepts can improve current psychotherapy models, especially when it comes to fostering resilience and promoting people's well-being. To modify and validate these strategies in culturally appropriate ways in Western therapeutic settings including customized therapies based on individual characteristics more research is necessary. In Western psychiatry and psychology, further research could establish these ideas as complementary or integrative frameworks, particularly in resilience-building and preventive mental health initiatives ([kiryakere, 2020](#)).

## 6. DISCUSSION AND CONCLUSION

In this study, the dynamics of the Triguna's Sattva, Rajas, and Tamas and the interaction of Karma Yoga are closely related to mental wellness. Yoga and modern psychology work hand in hand and both these sciences strive to enhance the quality of life and living ([Bhogal, 2010a](#)).

For mental health, this equilibrium is crucial. The Triguna's stand for the essential characteristics influencing mental states. Sattva is the embodiment of harmony, clarity, and tranquility, all of which promote resilience and happy feelings that are beneficial to mental health. Rajas, which is frequently associated with worry and emotional instability, represents energy, desire, and restlessness. Tamas is linked to mental lethargy or depressive moods and is characterized by inertia and dullness. Mental instability results from an imbalance that favors Rajas or Tamas, while mental stability is fostered by Sattva dominance ([B. M. D. a. M. Kumar, 2023](#)).

By promoting deliberate, conscious action free from egoistic desire or aversion, Karma Yoga helps control these gunas. People who practice consistently lessen the impact of Rajas and Tamas, increasing Sattva's dominance. This change encourages overall mental health, lessens stress, and enhances emotional regulation. Therefore, within the Indian Yoga philosophy, Karma Yoga and the Triguna's framework offer a thorough model for comprehending and enhancing mental health via moral behavior and internal development ([Suresh et al., 2012b](#)). Common mental health problems like stress and anxiety can lead to major problems like depression this can be overcome by reducing stress about the past and expectations about the future could be beneficial in lowering anxiety.



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Simultaneously, living in the present and making good plans encourages us to do quality work ([kiriyakere, 2020](#)).

In Bhagvad Gita Krishna gives Arjuna advice on how to develop mental tranquillity. Karma, which means "action" or "work" in Sanskrit, suggests that every action has repercussions that affect a person's future and are moulded by elements including intention and execution ([Veda Samskruti Samiti et al., 2025](#)).

Karma Yoga, the path of selfless action, emphasizes performing one's duties with awareness, dedication, and detachment from outcomes. It integrates spiritual wisdom into everyday life, transforming ordinary actions into meaningful practices that promote inner growth and harmony. One of its core elements is meditative awareness, where actions are carried out with full mindfulness. By controlling the senses through the mind, an individual becomes more conscious of both their internal state and external circumstances. This awareness enhances concentration, improves efficiency, and brings a sense of joy and satisfaction. It also expands observation, allowing a person to better understand their thoughts, reactions, and decisions ([Kumar & Kumar, 2013](#)).

“योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥”(Bhagavad Gita 2/48)

*“Yogasthah kuru karmāṇi saṅgam tyaktvā dhanāñjaya  
siddhy-asiddhyoḥ samo bhūtvā samatvam yoga ucyate.”*

The ability to remain calm in the face of any situation is so admirable that Shree Krishna refers to it as Yoga, or oneness with the Supreme. The application of the previous verse's knowledge results in balance. We only care about fulfilling our duties when we realize that we oversee the effort rather than the outcome ([Vivekananda, 2009](#)).

The outcomes are dedicated to God since they are for his joy. Now, if the outcomes do not meet our expectations, we accept them quietly as God's will. In this way, we can accept both fame and notoriety, success and failure, pleasure and suffering, as God's will. When we learn to accept both equally, we gain the equanimity that Shree Krishna talks about. By ending the cycle of continuous emotional ups and downs, samtvam practice increases emotional resilience, lowers stress, and brings about enduring inner calm. It is a crucial lesson for mental health in the contemporary world since it enables people to live with clarity, focus, and genuine inner freedom ([kiriyakere, 2020](#)).

Another important component is service (Sevā), which involves performing actions for the welfare of others without selfish motives. Engaging in service improves relationships, fosters compassion, and aligns individuals with their higher self. When actions are done without personal expectations, there is less disappointment and stress. This selfless approach creates harmony within and strengthens one's connection with the world ([Varma, 2004](#)). Non-attachment is central to Karma Yoga. It



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teaches individuals to act without being emotionally bound to the results. As explained in the Bhagavad Gītā, wise individuals perform their duties without attachment, focusing on the well-being of all. By overcoming attraction and aversion, one gains control over the senses and maintains inner balance. Closely related is the principle of non-expectation, which encourages freedom from craving results. The less one expects, the less one suffers from disappointment. Interestingly, when actions are performed selflessly, rewards often come naturally, either through appreciation or because of the universal law of karma. While it is impossible to avoid action entirely, one can relinquish attachment to its outcomes ([Gupt, 2021](#)). Understanding the nature of personality is aided by the concept of trigunas. While rajas and tamas might affect mental disturbance, sattva guna can support mental health. The dominant guna affects a person's social, emotional, and cognitive abilities ([B. M. D. a. M. Kumar, 2023](#)).

The guna that food fosters depend on how it is prepared. While adding chilies, overcooking, or frying vegetarian food makes it rajasic, fresh vegetarian food encourages sattvic character. It turns tamasic when cooked and stored for an extended period of time ([Gupt, 2021](#)). Rajasic foods raise the body's energy levels, while tamasic foods lower them. Although it is possible to say that a guna is influenced by food type, the extent to which food type alone affects psychological aspects such as cognition, thinking, emotion. This study examines how karma yoga and trigunas create an impact on our mental health.

## 7. AUTHOR(S) CONTRIBUTION

The writers affirm that they have no connections to, or engagement with, any group or body that provides financial or non-financial assistance for the topics or resources covered in this manuscript.

## 8. CONFLICTS OF INTEREST

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

## 9. PLAGIARISM POLICY

All authors declare that any kind of violation of plagiarism, copyright and ethical matters will take care by all authors. Journal and editors are not liable for aforesaid matters.

## 10. SOURCES OF FUNDING

The authors received no financial aid to support for the research.

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