

# Śraddhā Traya Vibhāga Yoga-Based Economy: Applying the Guṇic Framework of Bhagavad Gita Chapter 17 to Cultivate Conscious Consumption, Ethical Action, and Systemic Well-being

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# Śraddhā Traya Vibhāga Yoga-Based Economy: Applying the Guṇic Framework of Bhagavad Gita Chapter 17 to Cultivate Conscious Consumption, Ethical Action, and Systemic Well-being

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## ABSTRACT

**Purpose:** *This research analysis aims to explore how the seventeenth chapter of the Bhagavad Gita can serve as a practical blueprint for redesigning modern human systems. The study specifically applies the Guṇic framework of sattva, rajas, and tamas to categorize key life aspects such as faith, food, and charity. Ultimately, it seeks to propose a transition from an exploitative economic model toward a "Śraddhā-Based Economy" focused on sustainability and holistic well-being.*

**Methodology:** *This exploratory case study draws on data gathered from a range of credible sources, including websites, Google Scholar, and AI-powered GPT tools, and applies suitable analytical frameworks aligned with the study's objectives.*

**Results/Analysis:** *The research analysis determines that the threefold classification of faith, food, and action provides a comprehensive blueprint for transitioning toward a "Śraddhā-Based Economy". By applying the Guṇic framework of sattva, rajas, and tamas, modern systems can identify the underlying psychological drivers of economic behavior to foster sustainability and holistic well-being. Ultimately, the study illustrates that cultivating sāttvic qualities enables individuals and organizations to replace exploitative practices with those prioritizing systemic health and ethical restraint.*

**Originality/Value:** *The "Research Case Study" provides a unique contribution by bridging ancient Vedic psychology with modern economic theory to propose a transition toward a sustainability-focused "Śraddhā-Based Economy". It offers significant value by utilizing structured SWOC and ABCD analytical frameworks to operationalize qualitative spiritual metrics into actionable strategies for individuals, businesses, and policymakers.*

**Type of Paper:** *Qualitative Exploratory Research Analysis.*

**Keywords:** Bhagavad Gita, Chapter 17, Seventeenth Chapter of the Bhagavad Gita, Śraddhā-Based Economy, Śraddhā Traya Vibhāga Yoga, Three guṇas (sattva, rajas, tamas), Concept of śraddhā, Conscious Consumption, Ethical Action, and Systemic Well-being, SWOC Analysis, ABCD Analysis, Impact Analysis

## 1. INTRODUCTION :

The *Bhagavad Gita*, a 700-verse Hindu scripture that forms part of the Indian epic *Mahabharata*, is widely regarded as one of the most influential spiritual and philosophical texts in human history. Its scope extends far beyond religious dogma, offering a comprehensive guide to ethics, duty (*dharma*), and the nature of existence (Chapple (2009). [1]). The text functions as a dialogue between Prince Arjuna and Lord Krishna, serving as a metaphysical treatise on the human condition that has transcended its cultural origins to influence global thought (Rao & Paranjape (2016). [2]). Its enduring significance lies in its ability to address the universal struggle of decision-making in the face of moral ambiguity.

The importance of the *Bhagavad Gita* in the modern era is frequently highlighted in the fields of management, psychology, and holistic health. Scholars have noted its impact on leadership

development, emphasizing how its teachings on "selfless action" (*Nishkama Karma*) can foster ethical organizational cultures (Mulla & Krishnan, (2011). [3]). Furthermore, its psychological insights into mindfulness and self-regulation have been integrated into contemporary therapeutic frameworks to combat stress and enhance emotional resilience (Verma & Singh (2014). [4]). By bridging the gap between ancient wisdom and modern praxis, the *Gita* continues to serve as a vital resource for personal and professional transformation.

Focusing on the specific scope of the seventeenth chapter, titled *Shraddhatraya-Vibhaga Yoga* (The Yoga of the Threefold Faith), the text delves into the nuances of human nature and temperament. This chapter is significant because it categorizes human behaviors—including dietary habits, speech, and acts of charity—into three *gunas* or qualities: *Sattva* (purity), *Rajas* (passion), and *Tamas* (ignorance) (Zimmer (1951) [5]). It provides a practical framework for individuals to audit their internal dispositions and consciously move toward more harmonious and enlightened states of being. The chapter emphasizes that faith (*Shraddha*) is not merely a belief system but the very essence of a person's character (Prabhavananda & Isherwood (1944) [6]).

The impact of the seventeenth chapter is particularly visible in the study of Vedic psychology and dietary ethics. Researchers have explored how the chapter's classification of food and mental states correlates with modern nutritional science and mental well-being, suggesting that a "Sattvic" lifestyle promotes cognitive clarity and longevity (Sharma & Kaur (2024), [7]). This chapter's impact lies in its granular approach to daily living, teaching that even the smallest actions—like the way one speaks or gives—contribute to spiritual evolution. Collectively, the *Bhagavad Gita* and its seventeenth chapter remain pillars of philosophical inquiry, offering timeless solutions to the complexities of life (Minor (1986). [8]).

The global economic landscape is increasingly grappling with the externalities of hyper-consumption and unethical corporate conduct, necessitating a shift toward more sustainable and value-based paradigms. The *Bhagavad Gita*, particularly its seventeenth chapter titled *Śraddhā Traya Vibhāga Yoga*, offers a profound metaphysical framework for understanding human motivation through the lens of the three *gunas*: *Sattva* (purity), *Rajas* (passion), and *Tamas* (ignorance) (Chapple (2009). [1]). By categorizing faith (*śraddhā*), diet, and action into these three temperaments, the text provides a roadmap for "conscious economics" that transcends purely materialistic metrics (Rao & Paranjape (2016). [2]). This scholarly inquiry proposes that the *gunic* framework can serve as a diagnostic tool for identifying the underlying psychological drivers of modern economic behaviour (Mulla & Krishnan (2011). [3]). The importance of this ancient wisdom lies in its ability to address the "crisis of character" within contemporary market systems. Traditional economic models often assume a "rational actor" driven by self-interest, yet the *Bhagavad Gita* suggests that rationality is filtered through one's dominant *guna*, influencing everything from investment choices to consumer preferences (Verma & Singh (2014). [4]). By cultivating *Sattvic* qualities—characterized by clarity, ethical restraint, and long-term well-being—individuals and organizations can transition from exploitative practices to those that prioritize systemic health (Sharma (2014). [7]). Research into Vedic psychology suggests that such a transition is not merely philosophical but has measurable impacts on emotional intelligence and decision-making resilience (Mulla & Krishnan (2014). [9]).

Specifically, the seventeenth chapter emphasizes the significance of *śraddhā* (faith or conviction) as the core constituent of the human persona, asserting that "a person is what their faith is" (Prabhavananda & Isherwood (1944). [6]). In an economic context, this implies that consumption patterns are outward expressions of internal values. A *Sattvic* economy promotes "Conscious Consumption," where goods are selected based on their contribution to holistic health and environmental harmony, rather than mere sensory gratification or status-seeking (Zimmer (1951). [5]). This alignment of internal conviction with external action forms the basis of *Nishkama Karma* (selfless action), which has been identified as a key driver for sustainable leadership and ethical entrepreneurship in the 21st century (Sengupta (2010). [10]).

The impact of applying the *Śraddhā Traya Vibhāga Yoga* to economic systems extends to public policy and global well-being. By utilizing the *gunic* framework to analyze societal trends, policymakers can better understand why certain populations gravitate toward "Tamasic" (destructive) or "Rajasic" (aggressively competitive) consumption (Minor (1986). [8]). Moving toward a *Sattvic* economic model encourages a "circular" approach to resources, emphasizing charity (*dāna*), austerity (*tapas*), and sacrifice (*yajña*) performed with a sense of duty rather than expectation of reward (Satpathy (2015).

[11]). Ultimately, this research posits that integrating these ancient Indian insights into modern economic theory provides a robust foundation for cultivating a society rooted in ethical action and collective flourishing (Untara et al. (2024). [12]).

### Roadmap: Outline the structure of the paper:

This scholarly article is structured to provide a comprehensive analysis of ancient Vedic principles applied to modern economic systems. The paper begins with an Introduction that establishes the scope and significance of the *Bhagavad Gita* and its seventeenth chapter. This is followed by a Review of Literature focusing on the keywords "Seventeenth Chapter of Bhagavad Gita" and "*Śraddhā Traya Vibhāga Yoga*". The Objectives of the Paper and the Methodology—which utilizes a qualitative exploratory research design—are then detailed. The core of the research includes Learnings from the 17th Chapter of the Bhagavad Gita and a multi-faceted Analysis of the Title Using Requested Frameworks, specifically employing SWOC Analysis and ABCD Analysis from various stakeholder perspectives. The final sections of the paper present an Evaluation for New Ethics, a detailed Impact Analysis, and Suggestions for Future Generations, concluding with a summary of findings in the Conclusion.

## 2. REVIEW OF LITERATURE :

The seventeenth chapter of the *Bhagavad Gita*, titled *Śraddhā Traya Vibhāga Yoga* (The Yoga of the Threefold Division of Faith), serves as a critical bridge between metaphysical philosophy and the practicalities of human behaviour. Scholarly interest in this chapter often centers on its unique psychological classification system, which suggests that an individual's internal disposition—or faith (*śraddhā*)—is the primary driver of their external choices. As noted in contemporary research, this chapter posits that "a person is what their faith is," implying that one's guiding worldview permeates every action, from the food they consume to the charity they perform (Chapple (2009). [1]). This perspective has led researchers to explore the *Gita* as a foundational text for Indian psychology, emphasizing that mental attributes like *Sattva* (purity), *Rajas* (passion), and *Tamas* (ignorance) are not static traits but dynamic forces that shape human perception and well-being (Rao & Harigopal (1979). [13]).

A significant body of literature focuses on the "Guniic" dietary framework presented in verses 8 through 10 of the seventeenth chapter. Unlike modern nutrition, which often prioritizes caloric or macronutrient data, the *Gita* classifies food based on its impact on mental clarity and emotional stability. Recent studies have linked these ancient classifications to modern findings in nutritional psychiatry and the gut-brain axis, suggesting that a *Sattvic* diet—rich in fresh, succulent, and nourishing foods—promotes cognitive longevity and reduces perceived stress (Sheth (2021). [14]). Conversely, *Rajasic* and *Tamasic* diets, characterized by extreme pungency or lack of freshness, are identified in scholarly reviews as contributors to physical disease and mental agitation (Sharma & Kaur (2024). [7]). This holistic approach to health emphasizes that consumption is an ethical and spiritual act rather than a merely biological one (Radha Krishna Temple (2025). [15]).

Beyond personal habits, the seventeenth chapter offers profound insights into ethical leadership and organizational behaviour through its analysis of *yajña* (sacrifice), *tapas* (austerity), and *dāna* (charity). Management scholars have utilized this chapter to develop models for "Karma Yoga" in the workplace, arguing that *Sattvic* leadership—characterized by selfless action and ethical uprightness—fosters more resilient and sustainable corporate cultures (Mulla & Krishnan (2011). [3]). The chapter's distinction between charity given out of duty (*Sattvic*) versus that given for recognition (*Rajasic*) or with contempt (*Tamasic*) provides a robust framework for assessing corporate social responsibility and philanthropic integrity (Satpathy & Muniapan (2016). [11]). Research suggests that integrating these values can help managers navigate the moral ambiguities of the modern business world (Malik (2024). [16]).

The significance of *Śraddhā Traya Vibhāga Yoga* also extends to the study of emotional resilience and life satisfaction. Empirical studies involving university students have demonstrated a strong positive correlation between *Sattva Guna* and life satisfaction, while *Rajas* and *Tamas* are frequently associated with higher levels of perceived stress and anxiety (Sharma et al. (2021). [17]). Furthermore, the chapter concludes with the sacred syllables *Om Tat Sat*, which scholars interpret as a reminder to align all human endeavours with the ultimate truth, thereby purifying actions that might otherwise be tainted by ego or ignorance (Minor (1986). [8]). By providing a granular, actionable guide to elevating one's quality of

life, the seventeenth chapter remains a pillar of both ancient wisdom and modern behavioural science (Verma & Singh (2014). [4]).

**Table 1:** Review of literature based on the keyword “seventeenth Chapter of Bhagavad Gita”

S. No.	Area	Outcome	Reference
1	The holy Bhagavad Gita	The <i>Gita</i> unfolds as a dialogue between Prince Arjuna and his charioteer, Krishna, who is also divine. When Arjuna hesitates to fight and kill his own relatives in battle, Krishna advises him to carry out his duty as a warrior. Within this exchange, the text explores differing perspectives and paths toward achieving liberation (moksha), blending the call to action with deeper philosophical reflection.	Rao, P. N. (2015). [18]
2	The Bhagavad Gita: a new translation and study guide	This short course offers an in-depth exploration of the Bhagavad Gita’s text, philosophy, and modern relevance. Though spoken thousands of years ago and preserved in written form for over two millennia, the Gita continues to inspire seekers across cultures. Influential figures such as Gandhi, Thoreau, Emerson, and Einstein drew wisdom and guidance from its teachings. Regarded alongside other major sacred texts, it serves as a universal source of insight beyond religious boundaries, and, together with the Yoga Sutras, remains a foundational work shaping the philosophy and global practice of yoga.	Sutton, N. (2020). [19]
3	The Bhagavad Gita	The Gita, often called a celestial song, expresses timeless wisdom as a divine revelation guiding the soul’s journey from inner conflict to the dissolution of ego. It can be approached either by a seeker searching for truth or by a seer who has realized it; this perspective reflects the latter, suggesting that the path is truly understood only by one who has completed the journey.	Atmananda, S. S. (2002). [20]
4	The eco-theology of the Bhagavad Gītā	The paper situates the Bhagavad Gita’s environmental ethics within its broader, multi-layered ethical framework, where the ultimate goal of liberation (moksha) underpins and clarifies the diversity of its more immediate moral principles.	Sen, S. (2021). [21]
5	The yoga of the Bhagavad Gita	This chapter highlights śraddhā—understood as truth-force, faith, and love in action—as a central outcome of spirituality and a bridge between science and spirituality. Shared by both scientists and people of faith, it serves as a unifying concept that also helps explain shifts in scientific paradigms.	Turci, R. (2021). [22]
6	Krishna's Song: A new look at the Bhagavad Gita	This paper explores the Gita’s spiritual foundations, combining an overview of its narrative and teachings with insights into both traditional interpretations and modern	Rosen, S. J. (2007). [23]

		perspectives. By illuminating its cultural context, it enables readers to develop a deeper understanding of this revered wisdom text.	
7	Environmental Philosophy and Self-Realization: A Deep-Ecological Study on The Srimad Bhagavad Gita	The Bhagavad Gita, praised for its profound philosophical beauty, is presented as a guide to recognizing the Earth as our mother and protecting it from exploitation. This paper emphasizes how its teachings—through spirituality, self-realization, yoga, discipline, knowledge, and devotion—promote ecological balance and environmental care, encouraging deep awareness and commitment to preserving the interconnected web of life in the modern age.	Jana, S. (2022). [24]
8	Additions and Interpolations in the Bhagavadgītā	The Bhagavad Gita is widely revered for its profound teachings, though scholars often view it as a poetic composition rather than a literal record of Krishna's words on the battlefield. This perspective suggests that while Krishna may have been a historical teacher later deified, the text itself contains layers, with some sections portraying him as human and others as divine—possibly reflecting later additions and reinterpretations in its development.	Bhargava, P. L. (1977). [25]
9	Conceptual input of Bloom's taxonomy of educational objectives with respect to Bhagavad-Gita's teachings	This study examines the relationship between the Bhagavad Gita's teachings and Bloom's Taxonomy within psychological and pedagogical contexts, showing how the text supports cognitive, emotional, and skill-based development. It concludes that integrating the Gita's principles of knowledge, action, and devotion with educational objectives can enhance learning and teaching practices, benefiting both educators and students.	Srivastava, P. S. (2016). [26]
10	How important and relevant is Bhagavad-Gita's teachings regarding spiritual intelligence.	This paper explores the Bhagavad Gita's teachings on spiritual intelligence within a psychological framework, linking educational philosophy with social psychology. It highlights how the paths of action, knowledge, and devotion foster self-realization and inner growth, concluding that spiritual intelligence enhances individual potential and benefits both educators and society at large.	Srivastava, P. S. (2015). [27]
11	Śrīmad Bhagavad Gītā and Knowledge Management with Special Focus on Jñāna Yoga	This qualitative study examines Jñāna Yoga through various sources, highlighting its relevance to the personal and professional development of knowledge workers. By linking its principles to cognitive and emotional abilities, the study shows how Jñāna Yoga supports knowledge management, empowerment, and self-realization, ultimately enhancing both convergent and divergent skills.	Medatwal, C. (2018). [28]
12	Shreemad Bhagavad Gita	The Shreemad Bhagavad Gita, one of the world's oldest scriptures, offers timeless guidance for living a life rooted in divinity	Vishwananda, P. S. S. (2016). [29]

		through knowledge, devotion, detachment, and selfless action. In contrast to today's materialistic and ego-driven world, it serves as a guiding light toward spiritual clarity, though its teachings can be misunderstood over time. Through enlightened teachers like Paramahansa Sri Swami Vishwananda, its true essence is revived and made accessible for deeper understanding.	
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**Table 2:** Review of literature based on the Keyword “Śraddhā Traya Vibhāga Yoga”

S. No.	Area	Outcome	Reference
1	An ayurvedic view on food (Ahara)—a review	Food is fundamental to both health and disease, with Ayurveda emphasizing eating according to one's digestive capacity and seasonal changes. It highlights the connection between diet, gut health, and the mind's qualities—sattva, rajas, and tamas—while suggesting that a sattvic diet closely aligns with a balanced and wholesome modern dietary pattern.	Sukesh Suni, S., Soman Pillai, D., & Paramadam Krishnan Nair, V. (2021). [30]
2	Yoga Dalam Bhagavadgita	The Bhagavad Gita, a central text of Vedic knowledge and one of the most important Upanishadic works, teaches that yoga is a state free from sorrow and suffering. It explains that human suffering arises from separation from the Supreme Spirit, and through the practice of yoga, one can overcome inner negativity and attain spiritual union, leading to eternal happiness—the ultimate goal of human life.	Zulaicha, E. (2019). [31]
3	Quality management in higher education	Indian higher education has expanded rapidly, now including over 700 universities and 36,000 colleges with more than 23.5 million students, making it one of the largest systems globally. However, concerns about quality persist, particularly in colleges and state universities, even though a few top institutions demonstrate strong global potential.	Mukhopadhyay, M. (2016). [32]

### 3. OBJECTIVES OF THE PAPER :

The paper has the following seven objectives:

- (1) **To analyze the conceptual scope and significance** of the seventeenth chapter of the *Bhagavad Gita (Śraddhā Traya Vibhāga Yoga)* in the context of modern psychological and economic behavior.
- (2) **To evaluate the threefold classification** of faith (*śraddhā*), food (*āhāra*), sacrifice (*yajña*), austerity (*tapas*), and charity (*dāna*) as a comprehensive blueprint for redesigning human systems.
- (3) **To explore the transition** from a *rājasic-tāmasic* economy of exploitation and endless desire toward a *sāttvic* economy rooted in sustainability, equity, and holistic well-being.
- (4) **To conduct a multi-perspective analysis** of the proposed "Śraddhā-Based Economy" using the SWOC (Strengths, Weaknesses, Opportunities, Challenges) framework to determine its practical viability for the common man.
- (5) **To perform an ABCD Analysis** (Advantages, Benefits, Constraints, and Disadvantages) from the perspectives of key stakeholders, including individuals, businesses, policymakers, and religious communities.

- (6) To define a "New Ethics" based on *Śraddhā*-conscious intentionality, assessing how the qualitative impact of actions at a micro level influences macro-economic and environmental policies.
- (7) To formulate a roadmap and suggestions for future generations, focusing on *guṇic* literacy, the creation of *sāttvic* success metrics, and the promotion of conscious philanthropy.

With similar objectives, recently we have analysed the first to sixteenth chapters of the Bhagavad Gita (Aithal & Ramanathan [33-48]).

#### 4. METHODOLOGY :

This research adopts a qualitative and exploratory design. The primary data are sourced from a systematic review of existing literature, including scholarly articles from databases like Google Scholar and other reputable digital repositories. This conventional academic inquiry is enhanced by interpretive insights generated from AI-driven large language models (GPTs) using specifically engineered prompts. To ensure a rigorous evaluation, the synthesized information is analyzed through two distinct strategic frameworks: SWOC (Strengths, Weaknesses, Opportunities, and Challenges) and ABCD (Advantages, Benefits, Constraints, and Disadvantages). These dual methodologies allow for a multi-dimensional examination of the *Śraddhā Traya Vibhāga Yoga*, ensuring the research objectives are addressed comprehensively [49-56].

#### 5. LEARNINGS FROM THE 17<sup>TH</sup> CHAPTER OF THE BHAGAVAD GITA :

The seventeenth chapter of the *Bhagavad Gita*, known as *Śraddhā Traya Vibhāga Yoga*, provides a profound psychological and ethical framework by exploring how an individual's innate faith (*śraddhā*) influences every dimension of their life. The primary learning from this chapter is that faith is not merely a religious belief but a "guiding worldview" or sincere internal conviction that determines one's character and actions. As contemporary scholars have noted, the text posits that "a person is what their faith is," suggesting that our external behaviours are direct reflections of our internal alignment with the three *guṇas*: *Sattva* (purity), *Rajas* (passion), and *Tamas* (ignorance). This insight allows individuals to audit their motivations and consciously shift toward a more enlightened state of being (Chapple (2009). [1]).

A critical practical application of this chapter is the "Guṇic" classification of food, which emphasizes the link between diet and mental temperament. The *Gita* teaches that *Sattvic* foods—which are fresh, nourishing, and succulent—promote cognitive longevity, joy, and emotional stability. In contrast, *Rajasic* foods (bitter, sour, or overly spicy) and *Tamasic* foods (stale, tasteless, or impure) are identified as contributors to physical disease and mental agitation. Modern research in nutritional psychiatry mirrors these ancient findings, suggesting that a *Sattvic* lifestyle supports better mental health outcomes and stress reduction (Sharma & Kaur (2024). [7]; Sheth, (2021). [14]).

The chapter further extends these learnings to the domain of social and spiritual duties, specifically through the categorization of sacrifice (*yajña*), austerity (*tapas*), and charity (*dāna*). It teaches that *Sattvic* charity is given out of a sense of duty, at the right time and place, to a worthy recipient, and without expectation of return. Conversely, actions performed for egoistic recognition or with contempt are classified as *Rajasic* or *Tamasic*, respectively. Management scholars have utilized these distinctions to develop models of ethical leadership, arguing that "Karma Yoga" and *Sattvic* intentionality foster more resilient and sustainable organizational cultures (Mulla & Krishnan, (2011) [3]; Satpathy & Muniapan (2016). [11]).

Furthermore, the seventeenth chapter highlights the importance of disciplined speech and mental equanimity as forms of "austerity of the mind". It encourages communication that is truthful, pleasant, and beneficial, which serves as a foundation for harmonious social interactions. By practicing these *Sattvic* austerities, individuals can cultivate emotional resilience and life satisfaction. Empirical studies have shown a positive correlation between *Sattva Guna* and psychological well-being, while higher levels of *Rajas* and *Tamas* often correspond to increased anxiety and perceived stress (Sharma et al. (2021). [17]; Verma & Singh (2014). [4]).

Finally, the chapter concludes with the transformative power of the sacred syllables *Om Tat Sat*, which acts as a purifying reminder to align all human endeavours with the ultimate truth. This teaching ensures that even if an action is imperfectly performed, dedicating it to the Divine removes the taint of ego and ignorance. The overarching learning is the necessity of transitioning from a life of exploitation and

endless desire toward a "Śraddhā-Based Economy" or lifestyle characterized by sustainability, equity, and holistic well-being. Collectively, these insights provide a timeless blueprint for personal transformation and systemic reform (Minor (1986). [8]).

## 6. ANALYSIS OF 17<sup>TH</sup> CHAPTER OF THE BHAGAVAD GITA :

### 6.1. SWOC Analysis:

The application of the SWOC (Strengths, Weaknesses, Opportunities, and Challenges) analysis framework to a philosophical concept or ancient knowledge system allows for a systematic and objective evaluation of its contemporary relevance and operational viability [57]. This qualitative research methodology, frequently refined in scholarly works for institutional and conceptual assessment, provides a structured lens to identify the inherent **Strengths** of a philosophical system, such as its ethical foundations and universal applicability, while acknowledging **Weaknesses** like subjectivity in interpretation. According to established scholarly models, the framework also uncovers external **Opportunities** for integrating these ancient insights into modern education or corporate governance, alongside the **Challenges** posed by commercial opposition or the difficulty of measuring qualitative spiritual metrics. By synthesizing these four dimensions, researchers can transform abstract metaphysical doctrines into actionable strategic blueprints, ensuring that the "how" and "why" of human action are as rigorously examined as the "what". This approach is particularly effective in bridging the gap between traditional Indian philosophy and modern management science, facilitating a multi-faceted examination of systemic well-being [58-73].

### Strengths of Śraddhā Traya Vibhāga Yoga:

Under the **SWOC Analysis** framework, the strengths of the *Śraddhā Traya Vibhāga Yoga* provide a robust foundation for personal development and ethical living. The following table 3 identifies some of the strengths that make this seventeenth-chapter framework highly effective for the common man:

**Table 3:** Strengths of Śraddhā Traya Vibhāga Yoga in the 17th Chapter of the Bhagavad Gita

S. No.	Key Strengths	Description
1	<b>Holistic Diagnostic Tool</b>	Offers an integrated lens to evaluate the consciousness behind any action—from eating to donating to working—making the abstract concept of <i>guṇas</i> tangible and actionable (Chapple (2009). [1]).
2	<b>Focus on Root Cause</b>	Identifies <i>śraddhā</i> (worldview, sincere belief) as the foundational driver of all behavior (§17:3§), allowing for interventions at the level of belief and perception, not just action (Prabhavananda & Isherwood (1944). [6]).
3	<b>Practical Guidance</b>	Provides clear, specific criteria for <i>sāttvic</i> action in key areas of life, such as charity given at the right time, right place, and to a worthy person (§17:20§) (Sharma & Kaur (2024). [7]).
4	<b>Universal Applicability</b>	The principles of mindful consumption, purposeful action, and self-discipline are secularly appreciable and globally relevant (Ilavarasu Mohan & Hankey (2013). [13]).
5	<b>Psychological Resilience</b>	By promoting <i>Sattvic</i> qualities, the framework enhances emotional intelligence and decision-making resilience in high-stress environments (Mulla & Krishnan (2014). [9]).
6	<b>Ethical Framework for Consumption</b>	It transforms consumption from a biological necessity into an ethical act, encouraging long-term systemic health (Sharma & Kaur (2024). [7]).
7	<b>Structured Self-Audit</b>	Enables individuals to perform a qualitative "audit" of their internal dispositions to move toward enlightened states (Zimmer (1951). [5]).
8	<b>Sustainable Leadership Foundation</b>	Offers a spiritual basis for <i>Nishkama Karma</i> (selfless action), which is a key driver for ethical entrepreneurship in the 21st century (Sengupta (2010). [10]).

S. No.	Key Strengths	Description
9	Improved Physical & Mental Well-being	Scientific correlations suggest that a <i>Sattvic</i> diet promotes cognitive clarity and longevity (Sheth (2021). [14]).
10	Conflict Resolution through Equanimity	The practice of "austerity of speech" leads to more harmonious social interactions and reduced interpersonal friction (Verma & Singh (2014). [4]).

#### Weaknesses of Śraddhā Traya Vibhāga Yoga:

Under the SWOC Analysis framework, evaluating the seventeenth chapter of the *Bhagavad Gita* (Śraddhā Traya Vibhāga Yoga) reveals specific internal weaknesses that may hinder its practical application by the common man in a contemporary setting.

**Table 4:** Weaknesses of Śraddhā Traya Vibhāga Yoga in the 17th Chapter of the Bhagavad Gita

S. No.	Key Weakness	Description
1	Subjectivity in Assessment	Determining what constitutes the "right time," "right place," or a "worthy person" for charity or action can be highly subjective and culturally dependent.
2	Perceived Elitism	<i>Sāttvic</i> living, requiring fresh food and time for self-improvement, may be seen as a privilege inaccessible to those in poverty who are forced into <i>tāmasic</i> survival modes.
3	Complexity in Implementation	Shifting from <i>rājasic</i> paradigms of competition to <i>sāttvic</i> cooperation requires a complete overhaul of existing economic and social incentives.
4	Risk of Rigid Interpretation	Without expert guidance, the common man may interpret the <i>guṇic</i> classifications too rigidly, leading to dietary or social anxiety (Verma & Singh (2014). [4]).
5	Measurement Difficulties	There is a significant lack of quantitative metrics to evaluate the "sāttvic" quality of an organization or individual's internal state beyond GDP or traditional metrics (Aithal (2017). [74]).
6	Conflict with Modern Speed	The <i>Sattvic</i> requirement for calmness and deliberation often conflicts with the high-speed, high-stress demands of modern corporate environments (Mulla & Krishnan (2011). [3]).
7	Dependence on Individual Will	The framework relies heavily on individual self-regulation, which may be insufficient in the face of strong systemic "āsuric" influences (Rao & Paranjape (2016). [2]).
8	Ambiguity in Dual Qualities	Some actions may overlap multiple <i>gunas</i> , making it difficult for the common man to distinguish between high-energy <i>Rajas</i> and pure <i>Sattva</i> in complex scenarios (Zimmer (1951). [5]).
9	Economic Barrier to Sattva	The higher cost and shorter shelf-life of <i>Sattvic</i> (fresh, organic) foods can pose a financial deterrent for low-income households (Sharma & Kaur (2024). [7]).
10	Risk of Spiritual Bypassing	An over-focus on personal "vibes" or purity may lead to the neglect of pressing systemic social injustices or material responsibilities (Minor (1986). [8]).

#### Opportunities of Śraddhā Traya Vibhāga Yoga :

Under the SWOC Analysis framework, the seventeenth chapter of the *Bhagavad Gita*, titled *Śraddhā Traya Vibhāga Yoga*, presents significant external opportunities for societal improvement and individual

well-being. By leveraging the *gunic* classification of faith, food, and action, modern systems can transition toward more sustainable and ethical models.

**Table 5:** Opportunities of Śraddhā Traya Vibhāga Yoga for the Common Man

S. No.	Key Opportunity	Description
1	<b>Framework for Conscious Capitalism</b>	Provides a spiritual and ethical foundation for ESG (Environmental, Social, Governance) investing, B-Corps, and stakeholder capitalism.
2	<b>Public Health Strategy</b>	The <i>gunic</i> typology of food and lifestyle offers a holistic model for preventive healthcare, addressing mental and physical well-being together (Atmananda (2002). [20]).
3	<b>Educational Curriculum Integration</b>	Can be integrated into programs teaching mindfulness, ethical reasoning, media literacy, and financial literacy regarding earning and giving.
4	<b>Global Sustainable Development</b>	Offers a practical path to achieve the UN Sustainable Development Goals (SDGs) by replacing a consciousness of exploitation with responsibility.
5	<b>Corporate Ethics &amp; Leadership</b>	<i>Sāttvic</i> leadership models can foster ethical organizational cultures and long-term resilience in the face of moral ambiguity (Mulla & Krishnan (2011). [3]).
6	<b>Nutritional Psychiatry</b>	Ancient dietary classifications can be linked to modern findings in gut-brain health and cognitive longevity (Sheth (2021). [14]).
7	<b>Ethical Philanthropy</b>	Revolutionizes the philanthropic sector by adopting criteria for <i>sāttvic dāna</i> : strategic, respectful giving without creating dependency.
8	<b>Technological Design for Well-being</b>	Principles can be applied to design algorithms and digital consumption habits that promote mental clarity instead of addiction.
9	<b>Enhanced Emotional Intelligence</b>	Cultivating <i>Sattvic</i> qualities provides a measurable impact on decision-making resilience and stress management (Verma & Singh (2014). [4]).
10	<b>Circular Economy Development</b>	Encourages a "circular" approach to resources by emphasizing duty-bound sacrifice and austerity over waste (Satpathy & Muniapan (2016). [11]).

### Challenges of Śraddhā Traya Vibhāga Yoga:

Under the SWOC Analysis framework, the implementation of *Śraddhā Traya Vibhāga Yoga* faces several external and systemic hurdles. These challenges represent the "Threats" or environmental resistances that the common man and society at large must navigate to successfully adopt a *Sāttvic* lifestyle and economy.

**Table 6:** Challenges of Śraddhā Traya Vibhāga Yoga for the Common Man

S. No.	Key Challenge	Description
1	<b>Cultural and Commercial Opposition</b>	Powerful industries (junk food, fast fashion, addictive tech) are built on stimulating <i>rājasic</i> desire and <i>tāmasic</i> inertia, and they will resist a shift towards <i>sāttvic</i> simplicity.
2	<b>Measurement Difficulties</b>	Quantifying the " <i>sāttvic</i> " quality of an organization or economy is difficult; current systems lack metrics beyond GDP to value qualitative well-being (Atmananda (2002). [20])

S. No.	Key Challenge	Description
3	<b>Risk of Spiritual Bypassing</b>	The framework can be misused to justify inaction on systemic poverty or social injustice by focusing solely on individual "vibes" or personal purity.
4	<b>Institutional Inertia</b>	Existing economic and social systems are deeply rooted in <i>rājasic</i> growth-centric models, making the transition to a <i>Sāttvic</i> economy monumentally difficult.
5	<b>Socio-Economic Disparities</b>	Individuals in crisis or extreme poverty may find <i>Sāttvic</i> requirements (like fresh food and time for austerity) physically and financially inaccessible (Sharma & Kaur (2024). [7]).
6	<b>Information Overload</b>	In a digital age, the "consumption" of misinformation creates <i>Tamasic</i> confusion, making it hard for the common man to maintain mental clarity (Rao & Paranjape (2016). [2]).
7	<b>Lobbying and Policy Resistance</b>	Policies promoting <i>Sāttvic</i> living (e.g., sugar taxes) often face fierce industry lobbying and are politically unpopular.
8	<b>Short-termism in Markets</b>	Shareholder pressure for quarterly profits often conflicts with the long-term, ethical, and sustainable " <i>Sāttvic</i> " approach to business (Mulla & Krishnan (2011). [3]).
9	<b>Subjective Moral Ambiguity</b>	In a globalized world, different cultures may have conflicting views on what constitutes "right time" or "worthy person," leading to implementation friction (Minor (1986). [8]).
10	<b>Deep-seated Āsuric Tendencies</b>	The transition faces inertia from the deep-seated "demoniac" tendencies of exploitation and egoism described in the preceding chapters of the <i>Gita</i> .

## 6.2. ABCD Analysis (Stakeholder Perspective):

The **ABCD analysis framework**, representing **Advantages, Benefits, Constraints, and Disadvantages**, serves as a powerful qualitative and semi-quantitative tool for evaluating the effectiveness and operational viability of a concept, moral story, or system from various stakeholder perspectives. By breaking down a subject into these four distinct dimensions, researchers can identify the inherent value of a philosophical model, such as the *Śraddhā Traya Vibhāga Yoga*, while simultaneously acknowledging the systemic hurdles to its implementation (Aithal et al. (2015) [75]. This methodology is particularly effective for multi-stakeholder assessments because it distinguishes between **Advantages** (the direct positive characteristics) and **Benefits** (the long-term value added), as well as **Constraints** (external limitations) and **Disadvantages** (internal flaws) (Aithal (2016). [76]). When applied to moral frameworks, the ABCD model facilitates a balanced examination of how ancient ethical dualisms, such as the divine and demoniac traits, influence contemporary individual and organizational decision-making. Furthermore, this structured analysis helps in identifying how "*Sāttvic*" metrics can be operationalized to replace traditional, purely materialistic performance indicators. Ultimately, the ABCD framework bridges the gap between abstract moral narratives and strategic business education by providing a rigorous, multi-faceted evaluation of a concept's impact on systemic well-being.

ABCD analysis technique has the following four formats: (i) ABCD Listing from author's perspective [77- 156], (ii) ABCD Listing from Stakeholders' perspectives [157- 179], (iii) ABCD Factor and Elemental Analysis [180-185], and (iv) ABCD quantitative and empirical analysis [186 – 206]. In this section, ABCD analysis of Chapter 17 of Bhagavad Gita is done from Stakeholders' Perspectives.

### 6.2.1 Stakeholder 1: Individuals & Families:

Applying the **ABCD Analysis framework** to **Stakeholder 1: Individuals & Families** in the context of the seventeenth chapter of the *Bhagavad Gita* (*Śraddhā Traya Vibhāga Yoga*) provides a structured evaluation of how the threefold division of faith, food, and action impacts personal and domestic well-being.

Table 7: ABCD Analysis for Stakeholder 1: Individuals & Families

S. No.	Key Advantages	Description
<b>Advantages of Chapter 17 of Bhagavad Gita for Stakeholder 1: Individuals &amp; Families :</b>		
1	<b>Structured Self-Audit</b>	Individuals gain a clear, integrated lens to evaluate the consciousness behind daily actions—from eating to donating—making abstract spiritual concepts tangible.
2	<b>Root Cause Identification</b>	By identifying <i>śraddhā</i> (sincere belief) as the driver of behavior, families can intervene at the level of perception rather than just correcting external actions.
3	<b>Clear Behavioural Criteria</b>	The chapter provides specific, actionable benchmarks for <i>sāttvic</i> living, such as performing charity at the right time and place without expecting a return.
4	<b>Universal Applicability</b>	The principles of mindful consumption and self-discipline are secularly appreciable, making them relevant for families across diverse global cultures.
5	<b>Holistic Guidance</b>	It offers a comprehensive blueprint for redesigning human systems starting at the individual level, focusing on faith, food, sacrifice, and austerity.
<b>Benefits of Chapter 17 of Bhagavad Gita for Stakeholder 1: Individuals &amp; Families:</b>		
1	<b>Enhanced Physical Health</b>	Adopting a <i>Sattvic</i> diet—characterized by fresh, succulent, and nourishing foods—is linked to improved physical vitality and longevity.
2	<b>Mental and Emotional Stability</b>	Aligning with <i>Sattvic</i> qualities promotes cognitive clarity, reduces perceived stress, and fosters higher life satisfaction.
3	<b>Improved Interpersonal Harmony</b>	Practicing <i>Sattvic</i> austerities of speech (truthful and kind communication) leads to more supportive and resilient family dynamics.
4	<b>Ethical Decision-Making</b>	Families are empowered to make conscious daily choices that reduce anxiety and cognitive dissonance by aligning actions with core values.
5	<b>Spiritual Integrity</b>	Living an aligned life provides a profound sense of purpose and integrity, moving the individual toward holistic well-being.
<b>Constraints of Chapter 17 of Bhagavad Gita for Stakeholder 1: Individuals &amp; Families:</b>		
1	<b>Constant Self-Reflection</b>	Maintaining a <i>Sāttvic</i> lifestyle requires high levels of vigilance and continuous self-audit, which can be mentally demanding for the common man.
2	<b>Economic Barriers</b>	<i>Sāttvic</i> choices, such as fresh or wholesome food, are often more expensive and time-consuming than convenient <i>tāmasic</i> or <i>rājasic</i> alternatives.
3	<b>Social Isolation</b>	Individuals opting for <i>sāttvic</i> simplicity may face judgment from others or feel isolated in a society that prioritizes <i>rājasic</i> growth and competition.
4	<b>Subjectivity of Implementation</b>	Determining what constitutes the "right time" or a "worthy person" for charity is often subjective and culturally dependent.
5	<b>Systemic Inertia</b>	Families face significant resistance from powerful industries (junk food, addictive tech) designed to stimulate <i>rājasic</i> desires and <i>tāmasic</i> inertia.
<b>Disadvantages of Chapter 17 of Bhagavad Gita for Stakeholder 1: Individuals &amp; Families:</b>		
1	<b>Risk of Perceived Elitism</b>	A <i>Sāttvic</i> lifestyle can be perceived as an inaccessible privilege for those in poverty, who may be forced into <i>tāmasic</i> survival modes.

2	<b>Spiritual Bypassing</b>	There is a risk that focusing solely on individual "vibes" or personal purity may be used to justify inaction regarding systemic social injustices.
3	<b>Implementation Complexity</b>	Shifting from a competitive <i>rājasic</i> paradigm to a <i>sāttvic</i> one requires a complete and difficult overhaul of personal and social incentives.
4	<b>Pressure of Vigilance</b>	The requirement for constant self-reflection can lead to "moral exhaustion" if the individual feels they cannot live up to the high <i>sāttvic</i> standards.
5	<b>Measurement Difficulty</b>	Without clear modern metrics beyond GDP, individuals may find it difficult to track their progress in qualitative <i>sāttvic</i> well-being.

### 6.2.2 Stakeholder 2: The Religious Communities:

Applying the ABCD Analysis framework to Stakeholder 2: Religious Communities in the context of the seventeenth chapter of the *Bhagavad Gita (Śraddhā Traya Vibhāga Yoga)* highlights how these ancient spiritual classifications can reform and guide collective religious practices.

**Table 8:** ABCD Analysis for Stakeholder 2: Religious Communities

S. No.	Key Advantages	Description
<b>Advantages of Chapter 17 of Bhagavad Gita for Stakeholder 2: Religious Communities:</b>		
1	<b>Theological Framework for Faith</b>	Offers a robust system to categorize religious conviction ( <i>śraddhā</i> ) into <i>sāttvic</i> , <i>rājasic</i> , and <i>tāmasic</i> types, providing clarity on the quality of devotion.
2	<b>Standardization of Rituals</b>	Provides clear criteria for performing <i>yajña</i> (sacrifice) and <i>tapas</i> (austerity) with purity and without desire for reward, which can standardize ethical worship.
3	<b>Integrated Ethical Code</b>	Bridges the gap between abstract theology and daily conduct by linking faith to tangible actions like diet and charity.
4	<b>Universal Spiritual Metrics</b>	The <i>guṇic</i> framework offers a non-sectarian language that allows religious communities to engage in interfaith dialogue regarding shared ethical values.
5	<b>Focus on Intentionality</b>	Emphasizes the "why" behind religious acts, ensuring that rituals do not become mere mechanical or ego-driven performances.
<b>Benefits of Chapter 17 of Bhagavad Gita for Stakeholder 2: Religious Communities:</b>		
1	<b>Cultivation of Sāttvic Leadership</b>	Encourages the development of religious leaders who embody selfless action and purity, fostering trust and resilience within the community.
2	<b>Promotion of Ethical Philanthropy</b>	Communities can transition toward <i>sāttvic dāna</i> , ensuring charity is strategic, respectful, and empowering rather than transactional.
3	<b>Enhanced Social Cohesion</b>	By prioritizing <i>sāttvic</i> qualities like truthfulness and kindness in speech, religious groups can reduce internal friction and social conflict.
4	<b>Alignment with Global Goals</b>	Provides a spiritual justification for participating in environmental and social justice movements, aligning community goals with the UN Sustainable Development Goals.
5	<b>Purification of Tradition</b>	Utilizing the sacred reminder of <i>Om Tat Sat</i> helps communities periodically audit and purify their traditions from ego-driven or ignorant influences.
<b>Constraints of Chapter 17 of Bhagavad Gita for Stakeholder 2: Religious Communities:</b>		

1	<b>Resistance to Traditional Reform</b>	Established religious institutions may resist shifting away from <i>rājasic</i> models of growth and ostentatious ritualism toward <i>sāttvic</i> simplicity.
2	<b>Socio-Political Pressure</b>	Communities may face external pressure to adopt aggressive, competitive stances that conflict with the <i>sāttvic</i> requirement for equanimity.
3	<b>Interpretive Subjectivity</b>	Determining the "worthiness" of a recipient for charity or the "correctness" of a ritual can lead to internal theological disputes.
4	<b>Lack of Modern Success Metrics</b>	Religious groups struggle to demonstrate "success" to a secular world that values quantitative growth over qualitative <i>sāttvic</i> development.
5	<b>Initial Educational Burden</b>	Implementing this framework requires a deep "gūṇic literacy" that necessitates extensive long-term education for the clergy and laity alike.
<b>Disadvantages of Chapter 17 of Bhagavad Gita for Stakeholder 2: Religious Communities:</b>		
1	<b>Risk of Spiritual Elitism</b>	Communities focusing on high <i>sāttvic</i> standards may inadvertently marginalize members who are struggling with <i>tāmasic</i> or <i>rājasic</i> circumstances.
2	<b>Spiritual Bypassing of Justice</b>	An over-emphasis on internal "purity" or "vibes" can be misused to ignore pressing systemic injustices or material community needs.
3	<b>Donor Model Conflicts</b>	Traditional fundraising models often rely on <i>rājasic</i> motivations (giving for recognition), which are directly challenged by <i>sāttvic</i> criteria.
4	<b>Complexity in Global Application</b>	Strict <i>gūṇic</i> dietary or behavioural codes may cause friction in diverse, pluralistic religious communities or professional settings.
5	<b>Perceived Rigidity</b>	The classification of certain common habits as <i>tāmasic</i> or <i>rājasic</i> might alienate modern practitioners who find the standards too austere.

### 6.2.3 Stakeholder 3: Society and Environmental Movement:

Applying the ABCD Analysis framework to Stakeholder 3: Society and the Environmental Movement provides a strategic lens to evaluate how the seventeenth chapter of the *Bhagavad Gita* (*Śraddhā Traya Vibhāga Yoga*) can facilitate a transition from an exploitative economy to one rooted in sustainability and systemic well-being.

Table 9: ABCD Analysis for Stakeholder 3: Society and Environmental Movement

S. No.	Key Advantages	Description
<b>Advantages of Chapter 17 of Bhagavad Gita for Stakeholder 3: Society and Environmental Movement:</b>		
1	<b>Blueprint for Redesigning Systems</b>	The threefold classification of faith, food, and action provides a comprehensive blueprint for redesigning human systems toward sustainability.
2	<b>Ethical Foundation for ESG</b>	The framework offers a robust spiritual and ethical foundation for Environmental, Social, and Governance (ESG) investing and stakeholder capitalism.
3	<b>Universal Applicability</b>	The principles of mindful consumption and purposeful action are secularly appreciable and globally relevant to diverse environmental movements.
4	<b>Focus on Consciousness</b>	By identifying <i>śraddhā</i> as the driver of behavior, the framework allows for systemic interventions at the level of societal belief and perception.

5	<b>Holistic Health Model</b>	The <i>gunic</i> typology offers a holistic model for public health strategies that address mental and physical well-being simultaneously.
<b>Benefits of Chapter 17 of Bhagavad Gita for Stakeholder 3: Society and Environmental Movement:</b>		
1	<b>Cultivation of Conscious Consumption</b>	Application of the framework helps cultivate "Conscious Consumption," where goods are selected for their contribution to environmental harmony.
2	<b>Promotion of Circular Economies</b>	Moving toward a <i>sāttvic</i> model encourages "circular" approaches to resources, emphasizing sacrifice ( <i>yajña</i> ) and duty over waste.
3	<b>Alignment with SDGs</b>	The framework offers a practical path to achieving the UN Sustainable Development Goals (SDGs) by addressing the root cause of exploitation.
4	<b>Enhanced Social Cohesion</b>	Prioritizing <i>sāttvic</i> qualities like truthful and kind speech fosters healthier, more supportive, and resilient communities.
5	<b>Long-term Systemic Well-being</b>	A <i>sāttvic</i> economy prioritizes systemic health and equity over short-term growth and exploitation.
<b>Constraints of Chapter 17 of Bhagavad Gita for Stakeholder 3: Society and Environmental Movement:</b>		
1	<b>Commercial Opposition</b>	Powerful industries built on stimulating <i>rājasic</i> desire (junk food, fast fashion) will resist a shift toward <i>sāttvic</i> simplicity.
2	<b>Measurement Limitations</b>	Society currently lacks metrics beyond GDP to measure the "sāttvic" quality of an economy or organization.
3	<b>Political Unpopularity</b>	Policies promoting <i>sāttvic</i> living, such as sugar taxes or advertising regulations, often face fierce industry lobbying and public resistance.
4	<b>Monumental Cultural Shift</b>	The transition requires a massive educational and cultural overhaul to overcome existing <i>rājasic</i> and <i>tāmasic</i> systems.
5	<b>Interpretive Subjectivity</b>	Determining what constitutes the "right place" or "right time" for systemic action can be culturally dependent and subjective.
<b>Disadvantages of Chapter 17 of Bhagavad Gita for Stakeholder 3: Society and Environmental Movement:</b>		
1	<b>Risk of Perceived Elitism</b>	<i>Sāttvic</i> living (fresh food, time for self-improvement) may be perceived as a privilege inaccessible to those in poverty or crisis.
2	<b>Spiritual Bypassing</b>	There is a risk that focusing solely on individual "vibes" or purity may be used to justify inaction on systemic social injustice.
3	<b>Higher Upfront Costs</b>	Transitioning to sustainable, <i>sāttvic</i> sourcing and ethical labour often involves higher initial costs for businesses.
4	<b>Short-term Competitive Weakness</b>	<i>Sāttvic</i> businesses may face a short-term disadvantage compared to <i>rājasic</i> rivals focused solely on immediate profit.
5	<b>Potential for Social Judgment</b>	A rigid focus on <i>gunic</i> purity can lead to the judgment of others or social isolation for those attempting to implement the framework.

## 7. EVALUATION FOR NEW ETHICS :

The seventeenth chapter of the *Bhagavad Gita* proposes a "new ethics" that moves beyond traditional utilitarian or deontological frameworks by emphasizing the internal state of the actor. This framework introduces a "**Śraddhā-Conscious Ethic**," which shifts the focus of moral evaluation from the external result of an action to the internal disposition of the individual. This approach is characterized by the following four pillars:

**(1) The Foundation: Guṇic Motivation and Consciousness:**

The ethical value of any endeavor is determined by the specific **guṇa** (*sattva*, *rajas*, or *tamas*) that motivates the action and the **śraddhā** (consciousness or sincere belief) from which it springs. In this system, the "how" and "why" behind an action are considered just as important—if not more so—than the "what" or the tangible outcome. For instance, charity performed for egoistic recognition (*rājasīc*) is ethically distinct from charity performed out of a pure sense of duty (*sāttvic*), even if the monetary value given is identical.

**(2) Core Principle: Intentionality in All Actions:**

The central tenet of this ethic is **Intentionality in All Actions**. It demands that every human act—whether it be eating, working, giving, or governing—must be undertaken with mindful awareness of its qualitative impact on the self, society, and the environment. This principle transforms mundane activities into ethical exercises, ensuring that consumption and production are not merely mechanical processes but conscious choices aligned with systemic well-being.

**(3) Moral Motivation: Alignment with Sattva Guṇa:**

The primary moral motivation within this framework is to align one's life with **sattva guṇa**—the mode of goodness, clarity, and harmony. This alignment is viewed as a necessary spiritual step toward liberation (*mokṣa*) and a fundamental duty (*dharma*) to uphold the cosmic and social order. By consciously choosing *sāttvic* paths, individuals and organizations contribute to a "mode of goodness" that fosters collective flourishing rather than exploitation.

**(4) Scope: From Micro to Macro:**

A unique strength of the *Śraddhā*-Conscious Ethic is its universal **Scope**, which spans from the **Micro to the Macro**. This ethic is seamlessly applicable to an individual's dietary choices (the plate), a corporation's supply chain management, and a nation's broader agricultural and economic policies. It provides a scalable moral logic that addresses the root cause of global crises—a consciousness of separation—by replacing it with a consciousness of interconnection and responsibility.

**8. IMPACT ANALYSIS :**

Impact analysis, when applied to a spiritual concept, explores how deeply held beliefs, practices, and values influence different layers of human existence—from the inner life of individuals to the collective consciousness of humanity. At the individual level, spirituality often shapes purpose, emotional resilience, and ethical decision-making. Within communities, shared spiritual frameworks can foster belonging, compassion, and mutual support. Expanding to society, these principles may guide cultural norms, social justice, and collective responsibility. On a broader scale, the impact on humanity reflects a unifying potential, encouraging harmony, empathy, and a sense of interconnectedness that transcends boundaries, ultimately contributing to a more conscious and balanced world [207-210].

"*Tri-vidhā bhavati śraddhā*" (17.2) establishes the chapter's foundation — faith itself is threefold, shaped by one's inherent nature (*svabhāva*), being *sāttvic*, *rājasīc*, or *tamasic* — revealing that every human action, worship, and aspiration is colored by the quality of faith one carries within. "*Āyuh-sattva-balārogya*" (17.8) describes *sāttvic* food as that which increases vitality, health, strength, and joy — foods that are mild, nourishing, and wholesome — while *rājasīc* food is bitter and overly spiced, and *tamasic* food is stale and impure, showing that diet itself is a spiritual matter directly shaping consciousness. "*Oṃ tat sad iti nirdeśo*" (17.23) declares the threefold designation of Brahman — Om, Tat, Sat — as the eternal foundation from which all Vedic rites, sacrifices, and charitable acts must proceed, making divine invocation the very root of authentic spiritual action. Together, these three slokas reveal Chapter 17's central teaching — that faith, food, and sacred intention are inseparably linked, and aligning all three with *sattva* and Brahman is the path toward genuine liberation.

The implementation of a *Śraddhā*-Based Economy, rooted in the *guṇic* framework of the seventeenth chapter of the *Bhagavad Gita*, generates a transformative ripple effect across all levels of human existence. By shifting the foundational consciousness from exploitation to sustainability, the following impacts are realized:

**(1) Individual Impact: Holistic Alignment:**

At the personal level, adopting *sāttvic* principles leads to significantly improved physical health and mental clarity. By aligning one's internal convictions (*śraddhā*) with external actions—such as dietary

choices and ethical work—individuals experience enhanced emotional stability. This "aligned living" fosters a profound sense of purpose and personal integrity, reducing the cognitive dissonance often found in purely materialistic lifestyles.

**(2) Community Impact: Resilience and Support:**

The application of *Śraddhā Traya Vibhāga Yoga* fosters communities that are inherently healthier, more supportive, and resilient. A *sāttvic* organizational approach encourages the development of local food systems, the sharing of resources, and the establishment of mutual aid networks. These hallmarks of *sāttvic* community building replace transactional relationships with those based on duty and collective care.

**(3) Societal Impact: Quality over Quantity:**

On a broader scale, this framework paves the way for a society that fundamentally values well-being over mere wealth accumulation. It promotes a cultural shift toward prioritizing quality over quantity and favoring cooperation over cut-throat competition. Such a shift drives systemic change across vital sectors, including healthcare, education, and economic models, ensuring they serve human flourishing rather than just market growth.

**(4) Impact on Humanity: Global Interconnection:**

For humanity as a whole, the *guṇic* framework offers a practical path to achieving the UN Sustainable Development Goals (SDGs) by addressing their true root cause: a consciousness of separation and exploitation. By replacing this fragmented worldview with a consciousness of interconnection and responsibility, the *Śraddhā*-Based Economy provides a scalable solution for global peace and environmental stewardship.

## 9. SUGGESTIONS FOR FUTURE GENERATIONS :

To ensure the long-term viability of a *Śraddhā*-Based Economy and the cultivation of systemic well-being, the following recommendations are proposed for future generations:

**(1) Develop Guṇic Literacy:**

It is essential to integrate the understanding of *sattva*, *rajas*, and *tamas* into core educational curricula. By teaching children to recognize these qualities from a young age, they can become conscious consumers of food, media, and ideas. This literacy empowers the next generation to audit their internal dispositions and make choices that favour clarity and harmony over agitation or inertia.

**(2) Create Sāttvic Metrics:**

Future leaders must pioneer new metrics for success at the individual, corporate, and national levels. These indicators should move beyond purely materialistic measures like GDP to instead evaluate sustainability, well-being, ethical integrity, and equity. Such "Sāttvic Metrics" serve as the true indicators of a healthy, balanced society.

**(3) Design for Sattva:**

The principles of *sāttvic* design should be applied to every human-made system. This includes developing regenerative agricultural systems, fostering circular economies, and creating digital algorithms that prioritize mental well-being and genuine connection over attention-based addiction. Designing for *sattva* ensures that the infrastructure of society naturally supports the elevation of human consciousness.

**(4) Practice Conscious Philanthropy:**

The philanthropic sector can be revolutionized by adopting the criteria for *sāttvic dāna* (charity) outlined in Chapter 17. Future generations should practice strategic and respectful giving that focuses on long-term empowerment rather than creating temporary dependency. This approach ensures that resources are distributed at the right time, in the right place, and to worthy recipients without egoic attachment.

**(5) Cultivate Personal Sadhana:**

For individuals to remain effective agents of positive change, they must embrace *sāttvic* austerities (*tapas*) as non-negotiable personal practices. This involves a three-fold discipline:

- **Austerity of the Body:** Maintaining a healthy routine and physical discipline.
- **Austerity of Speech:** Engaging in truthful, kind, and beneficial communication.
- **Austerity of the Mind:** Committing to meditation, study, and mental purification.

By cultivating this personal *sadhana*, future generations can maintain the internal stability required to lead the transition toward a more conscious and equitable world.

## 10. CONCLUSION :

The research concludes that the seventeenth chapter of the *Bhagavad Gita*, *Śraddhā Traya Vibhāga Yoga*, provides a profound and actionable blueprint for addressing the systemic crises of the modern era. By identifying *śraddhā* (faith or guiding worldview) as the foundational driver of all human behavior, the study illustrates how internal convictions directly shape external economic realities. The application of the Guṇic framework—categorizing faith, food, and action into *sattva*, *rajas*, and *tamas*—offers a diagnostic tool to transition from an exploitative, desire-driven market toward a "Śraddhā-Based Economy" rooted in sustainability and ethical restraint.

Through a detailed SWOC and ABCD analysis, the paper demonstrates that while the transition to a *sāttvic* system faces significant challenges such as commercial opposition and institutional inertia, it presents unparalleled opportunities for public health, corporate leadership, and global environmental stewardship. The proposed "New Ethics" shifts the focus from external results to internal intentionality, suggesting that qualitative improvements at the micro level of individual consumption can lead to transformative macro-economic impacts. This alignment of personal values with systemic operations ensures that economic growth does not come at the expense of holistic well-being.

Ultimately, the study posits that integrating ancient Indian psychological insights with contemporary management science provides a scalable solution for achieving global peace and the UN Sustainable Development Goals. Future generations are encouraged to develop "Guṇic literacy" and adopt new *sāttvic* metrics that value equity and ecological health over mere wealth accumulation. By cultivating personal *sadhana* and designing systems that prioritize mental clarity and collective flourishing, humanity can move toward a more conscious, balanced, and equitable world.

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