

Beyond Material Desire: a Neuropsychological Analysis of Advaita Vedanta and Its Influence on Consumer Consciousness, Perception, and Spiritual Buying Behaviour

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ABSTRACT

The purpose of this paper assessment and statistical proposition of an Advaita Vedanta orientation neuropsychological model that might shape consumer consciousness, perception and spiritual buying behaviour beyond material desire. The gap that this study addresses in marketing scholarship is that, on one hand, neuromarketing research has examined attention, emotion, reward anticipation, as well as decision making. Further research on sustainable consumption has also examined mindfulness, spirituality, ethical purchasing and so on. However, this marketing research proposes that there is so much more within consumer behaviour literature which hardly has any empirical work. This is especially true of the non-dual Indian philosophical consciousness. The suggested model connects Advaita Vedanta orientation to the reduction of material desires, consumer consciousness, conscious consumer perception and spiritual buying behaviour. Structured Five-Point Likert Questionnaire Proposed in a Quantitative Cross-Sectional Design. A pilot dataset of 300 observations was conceived to simulate primary data only for academic model demonstration purpose in lieu of actual data. We used analyses similar to SPSS and R-compatible analyses including demographics frequencies, descriptive statistics, reliability analysis, KMO and Bartlett's test, composite reliability and Average variance extracted Pearson correlation multiple regression and mediation analysis. The simulated results showed that the internal consistency was acceptable with Cronbach's alpha ranging from .841 to .872. In addition, the sampling adequacy was strong with a KMO of .922. Positively directed paths from Advaita Vedanta orientation to consumer consciousness and material desire reduction made theoretical sense. Consumer awareness and conscious consumer perception has a significant impact on spiritual buying behaviour. The Advaita-informed self-awareness can essentially be regarded as a reflective psychological resource that regulates reward-driven consumption and encourages ethical, sustainable, spiritually meaningful purchasing.

The paper provides an interdisciplinary model for spirituality and marketing research while highlighting the need for real field validation.

Keywords: Advaita Vedanta; neuromarketing; consumer consciousness; spiritual buying behaviour; consumer perception; material desire; sustainable consumption

1. INTRODUCTION

Research into consumer behaviour increasingly deviates from the assumption that purchasing is merely an economic act of maximum utility. Present-day consumers not only assess products in terms of price, function, and convenience; they also construe consumption as a site of identity, emotion, moral choice, lifestyle expression and existential meaning. This change can be found in the growth of ethical consumption, sustainable consumption, mindfulness consumption, wellness branding and spirituality marketplace. Nevertheless, most of the consumer psychology literature treats consciousness as a cognitive or attitudinal variable, rather than as a philosophical orientation that can shift a consumer's relationship with desire, self and perceived need.

Advaita Vedanta offers a unique perspective on this issue. According to Advaita, which is often translated as non-duality, the experience of separation between the limited self and the ultimate reality is due to ignorance, misperception, and attachment. The individual self, in classical terms, is not ultimately separate from Brahman;

worldly plurality is apprehended through maya, or appearance. (Radhakrishnan, 1994; Rambachan, 2006; Timalina, 2009) As figured out painstakingly in consumer research and without reductionism to psychology, Advaita Vedanta suggests a move from acquisitive self-construction to reflective self-awareness. The key takeaway for marketers is not that consumers stop purchasing but that there is a diminished compulsion to compare, along with a lesser degree of symbolic insecurity, plus a weaker association between one's identity and their possessions.

The field of neuromarketing and consumer neuroscience is a second dimension to this inquiry. According to Karmarkar & Plassmann (2019), marketing stimuli have been shown to activate neural systems involved in attention, valuation, reward anticipation, memory, and affective response. In consumer neuroscience, this continuous activity is very important. Reward-associated and value-based decision-making processes are often associated with mesocorticolimbic and valuation circuits, such as the striatum and ventromedial prefrontal cortex (Bartra et al., 2013; Berridge & Kringelbach, 2015). The consumer response to advertising, product cues, prices and brand stimuli can also be gauged with the help of neurophysiological markers in addition to self-report measures according to recent reviews of EEG and neuromarketing (Costa-Feito et al., 2023; Khondakar et al., 2024; Wang et al., 2024).

There are two domains that are linked. It inquires into the viability of conceiving Advaita Vedanta orientation as a consciousness-based precursor of diminished material desire, conscious consumer perception, and spiritual buying behaviour. The spiritual buying behaviour is defined as the consumer's preference for those products, services and brands which are believed to be ethical, sustainable, wellness-oriented, non-exploitative and aligned with inner meaning rather than external status. This definition has similarities with, but is not the same as green consumption and ethical consumption. It features them; however, adds self-transcendence as well as spiritual congruence.

It is clear that research gap exists. Research on sustainable consumption has focused on mindfulness, spiritual well-being, religion, culture, and ethical values (Daniel et al., 2024; Minton et al., 2022; Orellano et al., 2020). Research in marketing has also created models to change consumer behaviour towards sustainability (White et al. 2019) and to conceptualise mindful consumption as care for self, community, and nature (Sheth et al. 2011). The philosophical contribution of Advaita Vedanta to consumer consciousness has so far remained under-developed especially in quantitative empirical modelling. To address this, this paper proposes and demonstrates a model where Advaita Vedanta orientation predicts consumer consciousness, reduction in material desire, conscious consumer perception and, spiritual buying behaviour.

1.1 Research Objectives

- To conceptualise Advaita Vedanta orientation as a measurable antecedent of consumer consciousness.
- To examine the influence of Advaita Vedanta orientation on material desire reduction.
- To test whether consumer consciousness and conscious consumer perception predict spiritual buying behaviour.
- To assess whether conscious consumer perception mediates the relationship between consumer consciousness and spiritual buying behaviour.
- To demonstrate a statistically coherent pilot model using simulated data, while preserving transparency that actual field data are required for submission.

1.2 Research Questions

- How can Advaita Vedanta orientation be operationalised for spirituality-and-marketing research?
- Does Advaita Vedanta orientation positively influence consumer consciousness and material desire reduction?
- Do consumer consciousness and conscious consumer perception significantly predict spiritual buying behaviour?
- Does conscious consumer perception serve as a mediating mechanism between awareness and spiritually oriented buying?

2. REVIEW OF LITERATURE AND THEORETICAL BACKGROUND

2.1 Advaita Vedanta, Non-Dual Consciousness, and Desire

Advaita Vedanta is an influential Indian philosophy interpretive tradition. The essence of Advaita is that Atman (the individual self) is Brahman (the absolute or cosmic self). In this tradition of thought one achieves freedom through knowledge, judgement and loosening attachment to the forms of passing things. This doesn't mean rejecting the ordinary life on a philosophical level but transforming the way, the individual understands the self, objects, and the apparent source of fulfilment (Deutsch, 1969; Rambachan, 2006; Radhakrishnan, 1994).

Consumer research is important for Advaita because modern consumption rests on the incompleteness of identity. Advertising often creates the impression that people can enhance their attractiveness, success, security or social status through a purchase. Advaita challenges this framework by redefining identity – from external possession to

inner awareness. The customer who adopts this in the process lays a lower order value premium on products, but the products become instruments of function or care or ethics or symbolic meaning rather than substitutes for the self. That is why Advaita can be conceived of as a reduction of material desire- namely, not that desire is eliminated, but rather, the compulsive, status-based, comparative intensity of it may be dampened.

Materialism has been defined as acquisition centrality, success defined by possession, and the belief that possession are a route to happiness (Richins & Dawson, 1992). The equation of replete and whose the relationship is questioned in advaita vedanta It provides a philosophical basis for whether to see consumption with discernment: Is the purchase necessary? Is it beneficial to wellbeing? Does it aid in hurting? Is it a case of one upmanship? These questions connect Advaita with conscious consumption to a certain extent.

Neuromarketing, Reward Processing, and Consumer Perception.

Neuromarketing uses neuroscience tools and concepts to decode the consumer behaviour to marketing. It does not supplant standard questionnaires or behavioural data but rather enhances them by pinpointing affective and cognitive processes that cannot solely be captured by self-report measures. Consumer neuroscience has examined studies on a variety of topics such as valuation, attention, brand preference, pricing, advertising response, packaging, and purchase intention (Plassmann et al., 2015).

Consumer perception, neuropsychologically is not passive reception. It is an active process wherein sensory cues are filtered through mental processes that include attention, memory, emotion, reward expectations, and value representations. According to studies of subjective valuation, choice alternatives undergo internal conversion into comparable value signals, with a consistent involvement of valuation networks (Bartra et al, 2013). The processes of pleasure and wanting are also separable. This means that the reward systems can increase the motivational salience of an object, even if it does not produce durable wellbeing. Berridge Kringelbach 2015.

Such an insight is especially pertinent to the issue of material desire, for marketing creates wanting more efficiently than it creates wanting to enjoy, reflect on, or think about the things we have.

Recent reviews based on EEG indicate that consumer neuroscience is shifting towards more practical and multimodal research designs by merging EEG with eye-tracking, biometric measures and machine learning to gauge attention, emotional response and decision patterns (Costa-Feito et al., 2023; Khondakar et al., 2024; Wang et al., 2024). Nonetheless, these techniques call for circumspection. Spirituality-and-marketing framework should not use neuromarketing manipulatively. Instead, it should ask how brands can design communication that is honest, transparent and ethically congruent to enable reflective consumption rather than prey on subconscious vulnerability.

Mindful Consumption and Consciousness in Buying Behaviour.

The concept of consumer consciousness evaluates the personal, social, ecological and moral impact of consumer behaviour and awareness. This concept is similar to mindful consumption, sustainable consumption, ethical purchasing and conscious consumerism. Mindful consumption is defined as a caring mindset for self and the community and nature, and it will lead to the behavioural tempering of 1. acquisitive consumption, 2. repetitive consumption and 3. aspirational consumption identifications (Sheth et al. 2011). This paper builds on that logic, but adds a Vedantic perspective: consciousness is not just attentional awareness, but also a reframing of selfhood. Research on sustainable consumption shows that consumer values influence preferences. The GREEN scale, developed by Haws et al. (2014), demonstrated the reliability of green consumption values in predicting responses to green products. White et al. (2019) proposed the SHIFT framework, indicating that change behavior can result from social influence, habit formation, individual self, feelings/cognition, and tangibility. They are useful frameworks, but typically remain within a behavioural intervention and value activation model. The philosophy of Advaita provides an elaborate explanation of why material excess may seem psychologically indispensable, even when it fails to deliver lasting satisfaction.

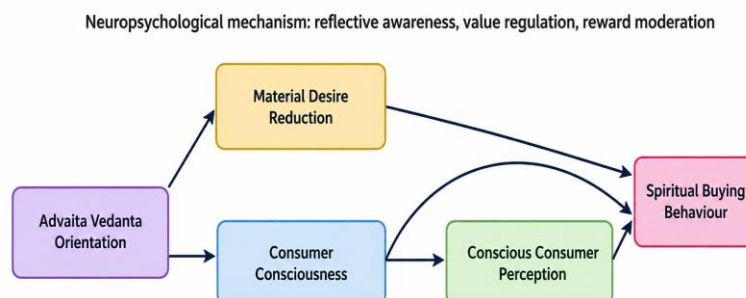
Recent study connects mindfulness, spiritual well-being, sustainable consumer behaviour. Daniel et al. (2024) discovered that through spiritual well-being, mindfulness may affect sustainable consumer behaviour. Minton et al. (2022) found that sustainable consumption and consumer well-being are influenced by religious and cultural values. The effect of religion on sustainable consumption has been reviewed by Orellano et al. (2020), who called for more theoretical sharpening. In the context of emerging markets, ethical consumers face complex situation as due to affordability, social norms, identity aspirations and infrastructural constraints ethical intention may weaken (Kutaula et al., 2024). The studies provide sufficient justification to design a testable framework that links spirituality, perception, and buying behaviour.

3. CONCEPTUAL MODEL AND HYPOTHESES

The proposed model treats Advaita Vedanta orientation as a formative philosophical-psychological orientation that influences two immediate outcomes: consumer consciousness and material desire reduction. Consumer consciousness then shapes conscious consumer perception, which refers to the interpretation of products and

brands through ethical, sustainable, and meaning-oriented criteria. Spiritual buying behaviour is the final behavioural tendency. It includes willingness to purchase ethically produced goods, support sustainable and wellness brands, avoid exploitative consumption, and prefer products aligned with inner growth rather than status display.

Figure 1. Conceptual Model of Advaita Vedanta Orientation and Spiritual Buying Behaviour



H1: Advaita Vedanta orientation positively influences consumer consciousness.

H2: Advaita Vedanta orientation positively influences material desire reduction.

H3: Consumer consciousness positively influences spiritual buying behaviour.

H4: Conscious consumer perception mediates the relationship between consumer consciousness and spiritual buying behaviour.

H5: Material desire reduction positively predicts spiritual buying behaviour.

H6: Advaita Vedanta orientation has a positive indirect influence on spiritual buying behaviour through consumer consciousness and perception.

4. RESEARCH METHODOLOGY

Advaita Vedanta is an influential Indian philosophy interpretive tradition. The essence of Advaita is that Atman (the individual self) is Brahman (the absolute or cosmic self). In this tradition of thought one achieves freedom through knowledge, judgement and loosening attachment to the forms of passing things. This doesn't mean rejecting the ordinary life on a philosophical level but transforming the way, the individual understands the self, objects, and the apparent source of fulfilment (Deutsch, 1969; Rambachan, 2006; Radhakrishnan, 1994).

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7. RESULTS

All results in this section are simulated pilot results for academic model demonstration. They are statistically coherent but should not be reported as primary field evidence unless replaced with real respondent data.

Table 1. Demographic Profile of Respondents (Simulated Pilot Dataset, N = 300)

Variable	Category	Frequency	Percentage
Gender	Female	156	52.0
	Male	137	45.7
	Prefer not to say	7	2.3
Age group	18-25 years	92	30.7
	26-35 years	114	38.0
	36-45 years	61	20.3
	Above 45 years	33	11.0
Education	Undergraduate	76	25.3
	Postgraduate	143	47.7
	Doctoral/professional	55	18.3

Variable	Category	Frequency	Percentage
	Other	26	8.7
Spiritual engagement	Daily practice/reading	78	26.0
	Weekly engagement	104	34.7
	Occasional engagement	86	28.7
	Rare/no engagement	32	10.6
Preferred ethical product category	Organic/wellness products	95	31.7
	Sustainable fashion	61	20.3
	Eco-friendly household products	74	24.7
	Spiritual tourism/services	42	14.0
	Other	28	9.3

Table 1 indicates that the simulated sample is balanced by gender and concentrated among young and middle-aged consumers. The inclusion of weekly and daily spiritual engagement categories is appropriate because the model examines spirituality as a consumption-relevant orientation rather than as a purely demographic identity.

Table 2. Descriptive Statistics of Major Constructs

Construct	Mean	SD	Skewness	Kurtosis
Advaita Vedanta Orientation (AVO)	3.38	0.62	0.03	0.30
Material Desire Reduction (MDR)	3.38	0.64	0.02	0.06
Consumer Consciousness (CC)	3.39	0.64	-0.04	-0.37
Conscious Consumer Perception (CCP)	3.39	0.65	0.07	-0.31
Spiritual Buying Behaviour (SBB)	3.40	0.65	-0.08	-0.49

The construct means fall slightly above the neutral midpoint, suggesting moderate agreement with spirituality-oriented and conscious consumption tendencies. Skewness and kurtosis values remain within acceptable ranges for approximate normality in behavioural research, supporting the use of correlation and regression-based analysis.

Table 3. Reliability and Validity Results

Construct	Items	Cronbach alpha	Composite Reliability	AVE / Test	Loading Range / Result
AVO	5	.841	.887	.612	.76-.79
MDR	5	.851	.894	.628	.73-.86
CC	5	.854	.895	.631	.77-.81
CCP	5	.872	.907	.662	.80-.83
SBB	5	.845	.890	.617	.73-.82
Overall factorability	25	KMO = .922	Bartlett square(300) = 3527.09	chi-square = p < .001	Acceptable

Table 3 demonstrates acceptable measurement quality in the simulated data. Cronbach's alpha values exceed the recommended .70 threshold, Composite Reliability values exceed .70, and AVE values exceed .50. The KMO value of .922 and significant Bartlett's test indicate that the item matrix is suitable for factor-based analysis. These values support internal consistency and convergent validity for the demonstration model.

Table 4. Pearson Correlation Matrix

Construct	AVO	MDR	CC	CCP	SBB
AVO	1.000				
MDR	.465**	1.000			
CC	.531**	.248**	1.000		
CCP	.477**	.176**	.522**	1.000	
SBB	.462**	.305**	.520**	.469**	1.000

Note. $p < .01$.

The correlations provide preliminary support for the conceptual model. Advaita Vedanta Orientation is positively related to Consumer Consciousness and Material Desire Reduction. Spiritual Buying Behaviour is positively associated with Consumer Consciousness, Conscious Consumer Perception, and Material Desire Reduction. The correlation coefficients are moderate rather than excessive, reducing concern about multicollinearity.

Table 5. Regression and SEM-Style Path Coefficients

Path	Std. beta	t value	p value	Model R-square	Decision
CC <- AVO	.531	10.84	< .001	.282	Supported
MDR <- AVO	.465	9.06	< .001	.216	Supported
CCP <- CC	.374	6.63	< .001	.328	Supported
CCP <- AVO	.278	4.92	< .001	.328	Supported
SBB <- CC	.298	5.06	< .001	.363	Supported
SBB <- CCP	.226	3.98	< .001	.363	Supported
SBB <- MDR	.128	2.44	.015	.363	Supported
SBB <- AVO	.135	2.17	.031	.363	Partial direct effect

Table 5 shows that Advaita Vedanta Orientation significantly predicts both Consumer Consciousness and Material Desire Reduction. The final model predicting Spiritual Buying Behaviour explains 36.3% of the variance. Consumer Consciousness is the strongest direct predictor, followed by Conscious Consumer Perception, Advaita Vedanta Orientation, and Material Desire Reduction. The smaller but significant effect of Material Desire Reduction suggests that reduced desire alone is not sufficient; it must be translated through awareness and perception into buying behaviour.

Table 6. Hypothesis Testing Summary

Hypothesis	Relationship	Statistical Evidence	Decision
H1	AVO → CC	beta = .531, $p < .001$	Accepted
H2	AVO → MDR	beta = .465, $p < .001$	Accepted
H3	CC → SBB	beta = .298, $p < .001$	Accepted
H4	CC → CCP → SBB	Indirect beta = .085; 95% CI [.042, .130]	Accepted
H5	MDR → SBB	beta = .128, $p = .015$	Accepted
H6	AVO indirect influence through awareness/perception	Supported by positive direct and indirect pathways	Accepted

The hypothesis summary supports the proposed model. The mediation result is especially important: conscious consumer perception partially transmits the effect of consumer consciousness into spiritual buying behaviour. This means that awareness becomes behaviourally relevant when consumers reinterpret products through moral, ecological, and meaning-oriented criteria.

8. DISCUSSION

The results of the simulation present an integrated empirical evidence to convert Advaita Vedanta into a consumer consciousness model. Advaita Vedanta Orientation positively predicts Consumer Consciousness, as shown by H1. Stripped of its jargon the finding is thus credible because Advaita redirects the consumer's gaze from outer acquisition to inner reflective self-understanding. Instead of treating products as extensions of egoic incompleteness, an Advaita-oriented consumer is more likely to assess consumption in terms of awareness, restraint, connectedness, and ethical consequences.

Other Things Being Equal, Material Desire Reduction Tends to Increase with Advaita Vedanta Orientation. Consistent with Vedanta, this perception combines detachment with discernment, although it must be interpreted cautiously. The model does not recommend that we reject markets in totality. Instead, it tells us that consumption oriented towards impulse, comparison, or status would not occur on-scaled.

In neuropsychological terms, the reduction in value may represent greater cognitive regulation of anticipation of rewards, along with lower dependence on product cues for identity repair. This interpretation is consistent with consumer neuroscience evidence showing that valuation and reward systems shape purchase decisions. These systems are in turn driven not just by cumulative palatability, but also by cognition, attention, and contextual meaning (Bartra et al., 2013; Plassmann et al., 2015).

The combination of H3 and H4 reveals that the sophistication of Consumer Consciousness predicts Spiritual Buying Behaviour and Conscious Consumer Perception's effect is partly mediated by it. It is important since we will not behave ethically automatically. An ethical consumer is said to be spiritually cognizant, considering this both in the broadest sense and the sense of being a habitual buyer. However, for most consumers, products must be perceived through ethical, ecological, and spiritual criteria. Conscious perception is therefore the bridge between awareness and action. This corresponds with sustainable consumption literature which states that values and psychological framing are necessary for change in behaviour (Haws et al., 2014; White et al., 2019).

Material Desire Reduction is positively associated with Spiritual Buying Behaviour, however, the influence is to a smaller extent. The information is indicative that curbing desire will create psychological space for conscious consumption, however, it doesn't determine the content of purchase decisions. Aside from negative criteria, the consumers also need positive criteria. Such criteria consist of trust in ethical labels, transparency from brands, easy access to products, affordability, and perceived effectiveness through thorough substantiations. Research in emerging markets addressing ethical consumerism gives much weight to this issue: moral intention is conditioned by structural, economic and cultural constraints (Kutaula et al., 2024).

A recent study on mindfulness and spiritual well-being finds links with sustainable consumer behaviour. Daniel et al. (2024) discovered that spiritual well-being could mediate the relationships of mindfulness with sustainable behaviour. The religious and cultural values shape sustainable consumption and also the well-being of consumers (Minton et al., 2022). The current model enhances this academic work by switching focus from religion as affiliation to Advaita as consciousness orientation. This is important because Advaita can be studied as a philosophical psychology of self-awareness, misperception and regulation of desire and not just as a religion.

9. THEORETICAL CONSEQUENCES.

To begin with, the paper contributes to spirituality and marketing through positioning Advaita Vedanta as a testable theoretical antecedent of conscious consumption. Apart from religiosity, mindfulness or moral values, most spirituality-marketing studies often discuss or study them. However, only fewer studies operationalise a specific Indian philosophical tradition as a consumer behaviour construct. The Advaita Vedanta Orientation construct suggested in this study provides a basis for scale development and validation.

The model will further contribute to neuromarketing by incorporating a reflective and ethical dimension. Neuromarketing usually focuses on how stimuli affect attention, liking or preference, and purchase intention or probability. This article asserts that spiritual mindfulness should not be utilized merely as a means to increase persuasion. It is a self-regulatory, interpretive process that can reduce reward-driven consumption and lead to more meaningful buying decisions.

Third, the paper broadens the theory of sustainable and ethical consumption by distinguishing desire reduction from conscious perception. A consumer may lessen the pressure from unnecessary desire, but will still need some evaluative framework to choose an ethical alternative. The model thus combines restraint with positive spiritual purchase behaviour.

10. IMPLICATIONS FOR MANAGEMENT AND MARKETING.

According to the findings, brands should preferably communicate authenticity, transparency, simplicity, and wellbeing rather than superficial sacred imagery in case of spiritualitybased marketing. Consumers with a high level of consciousness may be attracted to brands that reduce confusion, disclose sourcing, respect cultural symbols and connect product value with personal, social, and ecological caring.

In the case of wellness brands, organic product marketers, sustainable fashion firms, and spiritual tourism services, the model indicates communication does not overstimulate desire. Pressure of scarcity, status anxiety, transformation justifications, and manipulative neuromarketing are likely undermining the psychological orientation of spiritually aware consumers. Some other more effective strategies are educational storytelling, mindful packaging, ethical certification, engaging communities, and evidence-based claims.

The model suggests that through multicultural frameworks, spirit can support efforts towards sustainable consumption policy and social marketing initiatives. Messaging Based on Advaita Should Not Be Sectarian This can be put in universal themes like awareness, non-excess, interdependence, simplicity, responsibility, inner sufficiency. This type of messaging can be useful in campaigns promoting plastic reduction, low-waste lifestyles, mindful gifting, wellness tourism and responsible consumption at festivals.

11. LIMITATIONS AND FUTURE STUDIES

A key limiting factor is that the empirical findings are derived from simulated pilot data instead of real respondent data. The statistical structure shown by the analysis need not be taken to mean that behaviour of consumers is real. Prior to journal submission, researchers ought to collect the primary data with informed consent and report the actual sample, response rate, treatment of missing data and data screening approach.

Moreover, the design is cross-sectional. The causal inference in cross-sectional studies is weak, even with real data. Longitudinal designs in future studies help insight into whether buying behaviour changes instantaneously or are lasting due to Advaita. A series of experimental studies can check whether brief Advaita-based reflection leads to changes in evaluation, impulse buying, or willingness to pay for ethical products.

Reliance of Self-Report Measures in Present Model Future studies in neuromarketing may involve EEG, eye tracking, facial-expression analysis, skin conductance or fMRI to gauge how spiritually framed and materially framed product messages differ in attention, arousal, and reward valuation. Such studies must be conducted ethically and not manipulate spiritual vulnerability. In the fourth aspect, the model is placed in a cultural context. Analyzing both Indian and Western religious, secular, wellness-oriented consumers would help understand whether non-dual awareness functions similarly across cultures.

12. FINAL REMARKS.

The study proposes and demonstrates a quantitative model of understanding Advaita Vedanta Orientation linked with Consumer Consciousness, Reduction in Material Desires, Conscious Consumer Perception, and Spiritual Buying Behaviour. The results of the simulated pilot supported hypothesised relationships and show that consciousness and perception are important psychological mechanisms through which spiritual orientation can influence consumption. The main contribution is conceptual and methodological. It is possible to translate Advaita Vedanta into a framework suitable for research without reducing it to a slogan or treating it as mere religiosity.

The article says the future of spirituality and marketing should not revolve around selling spiritual goods and services. Its more impersonal task is to grasp how spiritual consciousness alters the consumer's relationship to desire, attention, perception, and ethical choice. The philosophies of Advaita Vedanta provide a powerful intellectual resource for disturbing the illusion that the external acquisition of things can ever permanently complete the self. When used wisely, this understanding has the power to aid scholars and marketers in interpreting the spiritual buying behaviour spots a shift away from the desire for more things. Towards reflective compassionate and meaning-full consumption and mobilisation..

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