**Summary and Conclusion:** The obtained results and discussed facts have led to the following conclusions:

1. There are significant differences between Buddhist and non-Buddhist in practices of Panchseela, the Buddhist strongly believe in preaching and practices of Panchseela i.e., abstaining from killing, abstain from stealing, abstain from sexual misconduct, abstain from lying, abstain from intoxicates than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2. There are significant differences between Buddhist and non-Buddhist in practices of Austangika Marga the Buddhist are strong enough in right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration than the non-Buddhist. Therefore the formulated hypothesis is accepted.

3. There are significant differences between personality of Buddhist and non-Buddhist, the Buddhist have inculcated strong and positive personality traits like social, forgiving, efficient, tense and curious than the non-Buddhist. Therefore the formulated hypothesis is accepted.

4. There are significant differences between mental health of Buddhist and non-Buddhist. The practice of Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like positive self evolution, perception of reality, integration of personality, autonomy, group-oriented attitudes, and environmental mastery than the non-Buddhist. Therefore the formulated hypothesis is accepted.

1.1. There are significant differences between Buddhist and non-Buddhist in practices of Panchseela i.e., abstaining from killing, Buddhist strongly believe in preaching and practicing than the non-Buddhist. Therefore, the formulated hypothesis is accepted.

1.2. There are significant differences between Buddhist and non-Buddhist in practices of Panchseela i.e., abstaining from stealing, Buddhist strongly believe in preaching and practicing than the non-Buddhist. Therefore, the formulated hypothesis is accepted.

1.3. There are significant differences between Buddhist and non-Buddhist in practices of Panchseela i.e., abstaining from lying, Buddhist strongly believe in preaching and practicing than the non-Buddhist. Therefore, the formulated
hypothesis is accepted.

1.4. There are significant differences between Buddhist and non-Buddhist in practices of Panchseela i.e., abstaining from sexual misconduct, Buddhist strongly believe in preaching and practicing than the non-Buddhist. Therefore, the formulated hypothesis is accepted.

1.5. There are significant differences between Buddhist and non-Buddhist in practices of Panchseela i.e., abstaining from intoxication, Buddhist strongly believe in preaching and practicing than the non-Buddhist. Therefore, the formulated hypothesis is accepted.

2.1. There are significant differences between Buddhist and non-Buddhist in practices of first path of right understanding Austangika Marga, Buddhist are strong enough than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.2. There are significant differences between Buddhist and non-Buddhist in practices of second path right thought Austangika Marga, Buddhist are strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.3. There are significant differences between Buddhist and non-Buddhist in practices of third path of right speech Austangika Marga, Buddhist are strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.4. There are significant differences between Buddhist and non-Buddhist in practices of forth path of right action Austangika Marga, Buddhist are strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.5. There are significant differences between Buddhist and non-Buddhist in practices of fifth path of right livelihood Austangika Marga, Buddhist are strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.6. There are significant differences between Buddhist and non-Buddhist in practices of sixth path of right effort Austangika Marga, Buddhist are strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.7. There are significant differences between Buddhist and non-Buddhist in practices of seventh path of right mindfulness Austangika Marga, Buddhist are
strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.8. There are significant differences between Buddhist and non-Buddhist in practices of eight path of right concentration Austangika Marga, Buddhist are strong practice than the non-Buddhist. Therefore the formulated hypothesis is accepted.

3.1. There is significant differences between extraversion vs. introversion personality dimension of Buddhist and non-Buddhist, the Buddhist have strong positive personality traits. Buddhist trust, are social, forceful, energetic, adventurous, positive emotion and warmth etc, whereas non-Buddhist are assertive, excitement seeking, enthusiastic and outgoing personality. Therefore the formulated hypothesis is accepted.

3.2. There are significant differences between agreeableness vs. antagonism trust personality dimension Buddhist have inculcated strong and positive personality traits. Buddhist are forgiving, not demanding warm Compliance not stubborn not show-off sympathetic where as non-Buddhist are antagonistic trust, state forwardness, altruistic, compliance, moderate and tender minded personality. Therefore the formulated hypothesis is accepted.

3.3. There are significant differences between conscientiousness vs. lack of direction Competence personality dimension of Buddhist and non-Buddhist, the Buddhist have inculcated strong and positive personality traits i.e., conscientiousness, efficient, order, organized, dutifulness thorough self-discipline deliberations where as non-Buddhist are lack of direction competence, not carelessness, achievement striving, not lazy and not impulsive. Therefore the formulated hypothesis is accepted.

3.4. There is significant differences between neuroticism vs. emotional stability Anxiety personality dimension of Buddhist and non-Buddhist, the Buddhist have strong and positive personality traits. Emotional stability anxiety, self-consciousness, impulsiveness, vulnerability where as non-Buddhist are anxious, tense, angry, hostility, irritable, moody not self-confident. Therefore the formulated hypothesis is accepted.

3.5. There is significant differences between openness vs. closedness to experience ideas personality dimension of Buddhist and non-Buddhist, Buddhist have possess strong and positive personality traits. Openness curious
imaginative actions wide interests valuable where as non-Buddhist are closed fantasy, aesthetics, artist, feeling executable and unconventional. Therefore the formulated hypothesis is accepted.

2.1. There are significant differences between positive self evolution mental health dimension of Buddhist and non-Buddhist the practice Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like positive self evolution than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.2. There are significant differences between perception of reality mental health dimension of Buddhist and non-Buddhist practice of Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like perception of reality than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.3. There are significant differences between integration of personality mental health dimension of Buddhist and non-Buddhist the practice Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like integration of personality than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.4. There are significant differences between autonomy mental health dimension of Buddhist and non-Buddhist the practice Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like autonomy than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.5. There are significant differences between group-oriented attitudes mental health dimension of Buddhist and non-Buddhist the practice Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like group-oriented attitudes than the non-Buddhist. Therefore the formulated hypothesis is accepted.

2.6. There are significant differences between environmental mastery mental health dimension of Buddhist and non-Buddhist the practice Panchseela and
Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teaching facilitates towards positive mental health like environmental mastery attitudes than the non-Buddhist. Therefore the formulated hypothesis is accepted.

5. There are significant gender differences between of Buddhist and non-Buddhist in practices of Panchseela the Buddhist strongly believe in preaching and practices of Panchseela i.e., abstaining from killing, abstain from staling, abstain sexual misconduct, abstain from lying, abstain from intoxicates than the non-Buddhist. Therefore the formulated hypothesis is accepted.

6. There are significant gender differences between of Buddhist and non-Buddhist in practices of Austangika Marga the Buddhist are strong enough in right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration than the non-Buddhist. Therefore the formulated hypothesis is accepted.

7. There are significant gender differences between of personality of Buddhist and non-Buddhist in Buddhist have strong and positive personality traits like social, forgiving, efficient, tense and curious than the non-Buddhist. Therefore the formulated hypothesis is accepted.

8. There are significant gender differences between of mental health of Buddhist and non-Buddhist in practice of Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like positive self evolution, perception of reality, integration of personality, autonomy, group-oriented attitudes, and environmental mastery than the non-Buddhist. Therefore the formulated hypothesis is accepted.

9. There are significant differences between education of Buddhist and non-Buddhist in practices of Panchseela the Buddhist strongly believe in preaching and practices of Panchseela i.e., abstaining from killing, abstain from staling, abstain sexual misconduct, abstain from lying, abstain from intoxicates than the non-Buddhist. Therefore the formulated hypothesis is accepted.

10. There are significant differences between educated of Buddhist and non-Buddhist in practices of Austangika Marga, the Buddhist are strong enough in right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration than the non-Buddhist.
Therefore the formulated hypothesis is accepted.

11. There are significant differences between personality of high and low educated Buddhist and non-Buddhist, the Buddhist have inculcated strong and positive personality traits like social, forgiving, efficient, tense and curious than the non-Buddhist. Therefore the formulated hypothesis is accepted.

12. There are significant differences between educated mental health of Buddhist and non-Buddhist the practice Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like positive self evolution, perception of reality, integration of personality, autonomy, group-oriented attitudes, and environmental mastery than the non-Buddhist. Therefore the formulated hypothesis is accepted.

13. There are significant differences between occupations of Buddhist and non-Buddhist in practices of Panchseela the Buddhist strongly believe in preaching and practices of Panchseela i.e., abstaing from killing, abstain from staling, abstain sexual misconduct, abstain from lying, abstain from intoxicates than the non-Buddhist. Therefore the formulated hypothesis is accepted.

14. There are significant differences between occupations of Buddhist and non-Buddhist in practices of Austangika Marga the Buddhist are strong enough in right understanding, right thought, right speech, right action, right livihood, right effort, right mindfulness and right concentration than the non-Buddhist. Therefore the formulated hypothesis is accepted.

15. There are significant differences between of personality of working and non-working Buddhist and non-Buddhist, the Buddhist have inculcated strong and positive personality traits like social, forgiving, efficient, tense and curious than the non-Buddhist. Therefore the formulated hypothesis is accepted.

16. There are significant differences between occupations of mental health of working and non-working Buddhist and non-Buddhist in practice of Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like positive self evolution, perception of reality, integration of personality, autonomy, group-oriented attitudes, and environmental mastery than the non-Buddhist. Therefore the formulated hypothesis is accepted.
17. There are significant differences between marital status of Buddhist and non-Buddhist in practices of Panchseela the Buddhist strongly believe in preaching and practices of Panchseela i.e., abstain from killing, abstain from staling, abstain sexual misconduct, abstain from lying, abstain from intoxicates than the non-Buddhist. Therefore the formulated hypothesis is accepted.

18. There are significant differences between marital status of Buddhist and non-Buddhist in practices of Austangika Marga the Buddhist are strong enough in right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration than the non-Buddhist. Therefore the formulated hypothesis is accepted.

19. There are significant differences between of personality of marital status Buddhist and non-Buddhist, the Buddhist have inculcated strong and positive personality traits like social, forgiving, efficient, tense and curious than the non-Buddhist. Therefore the formulated hypothesis is accepted.

20. There are significant differences between of mental health of marital statuses Buddhist and non-Buddhist in practice Panchseela and Austangika marga will have positive impact on development of mental health of Buddhist when compared to the non-Buddhist. The Buddhist teachings facilitates towards positive mental health like positive self evolution, perception of reality, integration of personality, autonomy, group-oriented attitudes, and environmental mastery than the non-Buddhist. Therefore the formulated hypothesis is accepted.

21. There are significant –relationship between Panchseela and Austangika Marga, Personality and Mental health of Buddhist and non–Buddhist.
Inclusive in the study

The following variables are included in the present research study. There are gender, education, occupation and marital status of samples of Hyderabad Karnataka Region Buddhist and non Buddhist.

Exclusive in the study

The following variables like age, caste, income, religion, aria and practice of meditation etc of other than Hyderabad Karnataka Region.

Limitation of research study

- Samples were collected within Hyderabad Karnataka Region.
- Teachings of Buddha are very vast study and present study limited to Panchseela and Austangika Marga.

Suggestion of the further research

This study helps to explore deep roots of human cause and effect to give innovative mechanics and tools for peaceful life of human being.

- There is a need to practice of Panchseela and Austangika Marga to understand present problems like caste, discrimination, sexual harassment and intoxication, social evils etc, which will help of common man.
- Attempt can be made to know the impact of Panchseela and Austangika Marga on meditation, yoga etc.
- A comparative study can be made on Theravada with other sects of Buddhism.
- Teachings of Buddha’s Panchsheela and Austangika Marga can be used as life skills for personality through counseling in schools, colleges and universities etc.
- Teachings of Buddha’s may be used as counselling method for under trial criminals, jueninale delinquents, prisoners, and anti social elements etc.