Chapter-V

CONCLUSION, LIMITATIONS & SUGGESTIONS

5.1 Conclusion

The purpose of this study is to know the efficacy of sects of Hinduism saints and gender on Vedic personality dimension i.e. Sattva, Rajas and Tamas, Spiritual quotient dimensions and extrasensory perception of Historical and New Age saints. Similarly, effects of high and low level of Vedic personality factors on spiritual dimensions and extrasensory perception were studied. As far as the role of sects and gender is concerned, with the two factors like Rajas and Tamas of saints whereas all four groups i.e. historical and new age saints or male and female saints have by and large similar level of Sattvic characteristics. The significant difference was seen with reference to the extra sensory perception among historical and new age saints whereas insignificant difference was revealed for extrasensory perception between male and female saints. Gender had an impact on some of the dimensions of spirituality whereas; no significant difference was seen on extrasensory perception. Major findings of the present investigation are as follows:

5.2 Research findings

1. The significant mean difference was found between Historical and New Age Sect saints on Vedic personality dimension Tamas. Historical sects of Hinduism have greater traits of Tamas.
2. The significant mean difference was not exists between Historical and New Age Sect saints on Vedic personality dimension Sattva, both the group of saints have by and large equal on Sattva trait.
3. The Significant mean difference was observed between Historical and New Age Sect saints on Vedic personality dimension Tamas. Historical sects of Hinduism have greater traits of Rajas.
4. The significant mean difference was reported between Historical and New Age Sects on spirituality dimensions Innerself, Interself, Biostoria, Life perspectives, Spiritual Actualization, Value Orientation and Overall Spirituality. Historical Age Sects have higher characteristics of Interself, Biostoria, Life perspectives, Spiritual Actualization, Value Orientation and Overall Spirituality than the New Age sects.

5. The extrasensory perception was revealed significantly higher among the historical sect of Hinduism than new age sect.

6. The significant mean difference was noted between male and female saints on Vedic personality dimension Tamas. Male saints have superior traits of Tamas.

7. The insignificant mean difference existed between male and female saints on Vedic personality factor Sattva, both the group of saints have more or less similar Sattva trait.

8. The Significant mean difference was shown between Historical and New Age Sect saints on Vedic personality trait Tamas. Historical sects of Hinduism have greater characteristics of Rajas.

9. Mean difference was revealed significant among male and female saints on two dimensions of spirituality so far Biostoria and spiritual actualization. These two traits are greater in male saints than their counterparts, rest all the factors of spirituality are equal among both the groups of saints.

10. Significant difference was not observed between male and female saints with reference to extrasensory perception.

11. The insignificant mean differences were found among high and low Tamsic saints with regard to dimensions of Spirituality i.e. Innerself, Interself, Biostoria, Life Perspective, Spiritual Actualization, Value Orientation.

12. Extrasensory perception abilities were noted more or less equal between both the groups of saints i.e. high and low Tamsic saints.

13. The significant mean differences were recognized among high and low Sattvic saints with regard to dimensions of Spirituality i.e. Innerself,
Interself, Life Perspective, Spiritual Actualization, Value Orientation whereas it was not significant for Biostoria.

14. Extrasensory perception skills were obtained by and large equal between both the groups of saints i.e. high and low Sattvic saints.

15. The significant mean differences were not reported among high and low Rajsik saints with regard to dimensions of Spirituality i.e. Innerself, Interself, Biostoria, Life Perspective, Value Orientation whereas it was found significant for Spiritual Actualization.

16. Extrasensory perception skills were observed similar between both the groups of saints i.e. high and low Rajsik saints.

17. Significant mean difference was reported between Historical sect saints with high and low Sattva on spirituality dimensions Innerself, Interself, Life perspectives, Spiritual Actualization, Value Orientation and Overall Spirituality whereas insignificant mean difference was found for Biostoria, Life perspectives, Value Orientation and Overall Spirituality.

18. The extrasensory perception was revealed slight higher among the historical sect of saints with high Sattva than saints with low Sattva.

19. The significant mean difference was highlighted between Historical sect saints with high and low Rajas for only one dimension Spiritual Actualization whereas rest of factors so far Innerself, Interself, Biostoria, Life perspectives, Value Orientation and Overall Spirituality were found insignificant.

20. The insignificant mean difference was revealed for Extrasensory perception of historical sect saints with high and low Rajas.

21. Significant mean difference was not seen between an ancient sect of saints with high and low Tamas for all the dimensions Innerself, Interself, Biostoria, Life perspective, Spiritual Actualization, Value Orientation and Overall Spirituality.

22. The significant mean difference was not reported for the Extrasensory perception of historical sect saints with high and low Tamas.
5.3 Findings related to correlation

23. The significant positive relationship was found among some of the factors of Vedic personality, spirituality as well as the extrasensory perception in historical sects of saints.

24. The insignificant negative association was reported among some of the factors of Vedic personality, spirituality as well as the extrasensory perception in new age sects of saints.

25. The significant positive correlation was found among some of the factors of Vedic personality, spirituality as well as extrasensory perception for male saints.

26. The significant correlation was not observed among some of the factors of Vedic personality, spirituality as well as extrasensory perception for female saints.

5.4 Limitations

The individual research must necessarily be very restricted in terms of scope and size of the research sample. Therefore, it is important that more work in the area should be undertaken to ensure that information which will help us to make statements more convincing and more applicable.

- The sample size of each group and subgroup was small so that finding of the present investigation cannot be generalized to a larger population.
- Community differences of saints have not investigated in the present study.
- Age of saints and tenure of sainthood have not included in the present investigation.
- Most of the historical sect of saints has different different path and practice of spirituality so their spiritual practice cannot be assessed by a single tool.
- Influence of Education could have been studied which is also not included in this research.
Sometimes it is unethical to apply a number of research tools with a large number of items. Also, it disturbs internal discipline or schedule.

5.5 Suggestion for further research

Following studies can be taken in the future for investigation

- Further studies can be done on assessing the attitude and emotional quotient of historical as well as new age saints.

- Studies can be done on Influence of Age and experience of saints on spirituality and Vedic personality.

- Saints with higher extrasensory perception could be studied further, in-depth study of their life events, find out factors that could have augmented or stimulated their extrasensory perception abilities.

- Studies can be done to find out the correlation between intelligence, emotional intelligence and spiritual intelligence among male and female saints.

- Further studies can be done on other religions, sects with reference to their spirituality.

- It is recommended for further studies to evaluate the factors of spiritual leadership, emotional intelligence and organizational cynicism considering socio-cultural dimensions.

- Further studies can be done on followers of new age popular spiritual coaches and with followers of other religion with reference to Triguna factors.

- Future cross-cultural studies can investigate the different age groups and Trigunas and alternatively also employ different models of well-being such as PERMA to explore the relationship between Trigunas and well-being.
Therapeutic effects of Yoga and Meditations should be studied under the ambit of India Psychology with the adoption of better scientific tools. Innovative approaches, methods and tools need to be developed so that world community at large find acceptance and look up for understanding and remedial in the study of Human behaviour from the perspective of Indian Psychology.

5.6 Implications

Recently, University Grants Commission, India has advised all the Universities to accommodate and give importance to indigenous studies especially designing syllabus of Psychology in Indian context; the findings and noting of the present research could be included in syllabus and present thesis can be taken as reference material. Since Triguna is related to Tridosa, relevant results of changes in personality can be brought with help of Ayurveda. Prediction is the ultimate standard for a successful personality theory. Guna theory can be useful to predict general behaviour of humans. It can be used to predict specific contextual behaviour such as in a crisis, in an interview, in a classroom etc. Although Triguna is considered as universal, in expression and manifestation, it would be interesting to study any cross-cultural difference in expression of gunas. Whether certain features of gunas are more dominant in particular community or groups would have need of global cross-cultural studies. Such findings can help to address psychological and social issues better, considering the nature of society or group. The school curriculum must be restructured to reflect forms of learning, which not only help in the development of intellects of individuals but also improve the spiritual intelligence of students especially in case of boys. Education Module should include the daily provision of time and systematic structure of spiritual enhancement through the daily catharsis of negative
emotions and regain health by channelizing respiratory system and other physiological processes.

******

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयः।
सर्वे भद्राणि पश्यन्तु न्यत्र कृत्वा भाग्यबुद्धिः।
ॐ शान्तिः शान्तिः शान्तिः॥

Om Sarve Bhavantu Sukhinah
Sarve Santu Nir-Aamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih ||

(Translation: Om, May All become Happy, 2: May All be Free from Illness. 3: May All See what is Auspicious, 4: May no one Suffer. 5: Om Peace, Peace, Peace.)