CONCLUSION

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In grammar, the analysis of formation of words is most important. Meanings are attested by usage, which is only logical. Since the grammar believes in the authority of usage (loka), the grammarians were fond of drawing analogies between the world of grammar and the outside world. They bring the realities of the external world to bear upon discussions of the inside world of grammar. Hence, there are numerous maxims mentioned in support of grammatical discussion.

The maxims showed the relation of language and society. They are the rules and regulations prevalent among the people in society. The source of Vyākaraṇa is the society itself. The Vyākaraṇaśāstra is simplified and popularized by introducing more clarifying examples from the society. The ultimate authority of grammar is people themselves. But taking illustration and examples from common life, the entire universe is coming within the limits of maxims. The Sanskrit grammarian understood the power of nyāya-s and employed them their sūtra to shut the mouth of any opponent and popularise their sāstra.

Maxims give insight to the rules and regulations as well as the life style existed in society in a particular era. Therefore, these maxims throw
light on the religious, social, educational, economic and other aspects of contemporary life. By evaluating these maxims, we have a clear picture of the social life in that period.

Of the fourfold classification of society the brāhmīns have the foremost place and the others were enjoyed the usual position. The people were more intelligent, virtuous, perfect and bold, and they gave more importance to morality and religious practices. Family is considered as the fundamental factor of society, which consisting of blood relations and the authority of the leader was recognised. Regarding the food, dress and ornaments, the social standard was high.

Women had freedom of movement, they enjoyed the respect of their family members, and they are permitted to study Veda-s and performing ritual of sacrifices. People were more conscious about the good health, and they spent their time for refreshment like dancing, playing musical instruments, drama and some other games. Since the social order was essentially based on a religio-cultural foundation, we observe a profound impact of religion and religious philosophy on the social life and behaviour of people. Although the society was in high standard, it was not free from bad customs and habits.
The economic life of the period was prosperous. Land was the primary source of livelihood. Majority of the people lived in the villages and their main occupation was agriculture. Ripening, reaping and threshing followed in the usual course and the use of agricultural labour was a necessity. The grains were stored in jars. Animal husbandry was closely associated with land, and cows and sheep were reared. Five village artisans like, kulāla, karmāra, vardhakin, nāpita and rajaka with their separated functions were existed in the society and domestic servants, masons, architects, well digger, weaver etc. also existed. The textile industry and trade have flourished during the period. Medium of transaction was payment of coins and in certain cases, barter was also possible. There is prohibition in the sale of certain articles. They used facilities of transport, particularly various types of carriages, such as carts, caravans, boat and rafts.

Since Bhāṣyakāra gave more attention to the common life, the information regarding Township and Kingship is too meagre. The King was the first and important in the state, who were the upholder and defender of dharma. For maintaining the justice, the King employed punishments in the form of fines and physical torture.
The religious condition mainly related to sacrifice, worship and performance of appropriate rituals. Theistic devotion to particular Gods expressed the new phase of religious beliefs. Śiva and Viṣṇu cult were very popular. The ascetic orders of the Parivṛṣṭaka-s and the Māskarins, evidently Ājivika-s, the Daṇḍin-s and the presence of the materialists show an interesting aspect of religious life. The concept of dharma places a very important role in Indian tradition. Ethical and moral values are upheld by many rules, which highlight the exploitation of deep-rooted concept of dharma in the Indian mind. Various types of philosophical thoughts like mīmāṃsa, āstika, nyāya, Buddhism etc. are existed in that period.

The main aim of education in ancient India was to culture the mind of the people and strengthen their intellectual and physical features. The education system was gurukula system. Education for girls was considered as quite important while brāhmiṇ girls attained proficiency in Vedic concepts.

Great Mountainous ranges, huge forests, rich flora and fauna diversify the land of India, which have lent its social and economic life additional wealth and beauty.

From the detailed study of the above subject, we come to the conclusion that, in each and every aspects of the life in that period has
maintained an eminent cultural awareness and the society has acquired its highest level during the 2nd century BC.

In the century we are living in an era of pollution of all types, mind is also polluted. Mind pollution can be prevented by controlling the mind and it depends on cultivation of pure habits in thought, word and deed. Maxims tries to enable a person to take precautions for wandering off pollution both individually and collectively. It is the only way leading a person, society and nation from non-existence to existence, from darkness to light and immorality to morality. Maxims inspire a person to keep physical fitness, mental alertness, moral uprightness, spiritual attainment of the individual and the society as a whole. One can make life meaningful for collective welfare, if the maxims are properly understood and systematically practiced. Therefore, the maxims have relevance not only in the day-to-day life of that age, but also in the present ages.

Having relevance to all nyāya-s in the present age, point out here some nyāya-s for example. When a farmer working in a farm, he is facing many difficulties in the field and suffers a lot. But at the end, he gets not only sufficient grains, but also a satisfaction and prosperity. It is same to 'kūpakhanakanyāya'. 'andaparamparānyāya' explains the tendency of imitating prevailing in people. When any fashion becomes current, many
would follow it without any judgement as to its propriety or importance. 'matsyakandakanyāya' is relevant because, in these days also policy of a truly wise man who would observe everything in nature and would gather from it what conduces to his welfare and reject the rest is a human behaviour. The application of 'naṣṭāśvadagdhārathanyāya' reveals cooperation between people. No achievement of the nation will not be taken place without the cooperation of highly intellectuals. Thus, they exchange a mission of cooperation and social harmony, which will lead to a prosperous nation. For example, BrahMos is a stealth supersonic cruise missile which is a joint venture between Republic of India's Defence Research and Development Organization (DRDO) and Russian Federation's NPO Mashinostroeyenia.

In an office, the final authority is the head of the department and in his presence, the next in charge has no right to take decisions so he is important. But in the absence of the head, the second in charge is the decision maker and he became important. It is an example for 'rājāmātyanyāya'. 'rājaipurapravesanyāya' is a nyāya that explains, everything should be done in regular order at the time of King entering his city, and all of his subordinates follow him in proper order. This protocol is prevalent in every country even today. 'svāmibrtyanyāya' indicates the
stable state of the relation between the two persons and the need of discharge of duties.

'\textit{raktapa\textasciitilde{t}any\texttilde{y}a}' denotes the truth that the friendship of a person leads him either to the right or to the wrong way. If his friendship is always with bad persons, they will lead him to the wrong, and his relation with good persons, he will become a good person, i.e. \textit{"samsargaj\texttilde{a} dosaguno bhavanti"}.

Now a days also a habit among the people to follow the guests up to the mode of their departure, i.e. to the gate, vehicle, bus stop etc. is an example of \textit{\textquoteright{\textasciitilde{a}van\textasciitilde{n}t\texttilde{a} odak\textasciitilde{n}t\texttilde{a} priyam pantham anuvr\textasciitilde{c}et\textquoteright}}.

\textbf{Findings:-}

1. Maxims are the reflection of society and its culture.
2. Maxims help to make easy the study of deep and incomprehensible \textit{s\textasciitilde{a}stra} topic like grammar.
3. It inspires the readers.
4. Study of \textit{ny\textasciitilde{a}ya} helps to study any branch of knowledge.
5. Through this \textit{ny\textasciitilde{a}ya}, it is possible to study the historical perspective of \textit{s\textasciitilde{a}stra}. 
6. It teach us how to solve a problem amicably and what to do, what not to do and how to do.

To sum up, maxims are an eye opening into the psychic world of man and the reactions of his natural instincts. These pearls of wisdom are beautiful, meaningful and intensive coverage of all the walks of life. The study of maxims of Vyākaraṇaśāstra is informed that the principles can be clearly substantiated and which enables to have a glance on the tradition and culture. It reveals to us some of the social, educational, economic and political conditions of ancient India. Moreover, these maxims are relevant in day-to-day life of the people.