Chapter 2

IMPORTANCE OF PHYSICIAN IN SOCIETY

The significance and relevance of Mānasollāsa even today have been discussed in the earlier chapter, now let us see what is the position of a physician according to Mānasollāsa.

Rājā or the king is essential for the welfare of the people, who in the remote past had realised his importance for the protection of their social and economic institutions. The people were unsafe without a ruling authority to hold and inflict the Danda upon those who did not follow the rule of law. A king is the root cause of all success and happiness. He creates spiritual atmosphere by protecting the Dharma. Rājā is the person, who encourages the development of arts and culture in his kingdom. He is, therefore, essential for the all-round development of the people.

Someśvara throws a flood of light on the contemporary social ideals. The administration of social justice is one of the most important functions to be discharged by the State. The Danda is a coercive but an effective power given to the king for regulating the life of the subjects. The State is not an idle institution; it is not an onlooker of the happenings, but is a forceful and living institution to correct those persons who do not follow the rules of conduct, either established by tradition or prescribed by scriptures.

The Mānasollāsa regards Dharma as the root of the State. Hence, the enforcement of law or Danda is essential for its existence.¹ The Maryādā
or moral law is well established in society when the king controls the evils and shows compassion towards the virtuous.  

Medicine is given a place of pride in Atharvaṇa Veda. It was believed that the words of the priests possessing knowledge of medicine were thought to bring them into direct contact with the greater cosmic forces. The healers also required knowledge of the means to control the natural forces in order to set right again what had gone wrong in the first place. Combining their expertise in accessing and manipulating the spiritual world with the knowledge they acquired from the sacrificial cults, the healers became the priests of the third estate, operating along with the sacrificial priests of the first estate. The roles of each type of priest were quite distinct, but outwardly they probably resembled each other in many respects.

The medical priest probably enjoyed relatively more freedom in the social structure and was not confined to a particular social group, as he served the needs of all people regardless of their social standing. The sacrificial priest, on the other hand, fearing contamination from impure elements of the society, was restricted to the milieu (social surroundings) of the first order. It would not be unreasonable to assume that competition between priests for power and prestige may well have emerged. With time, the healers became recognized by their counterparts in the first estate as contaminating eventually being excluded from the higher, more sacred circles of the sacrificial cults. They were gradually forced to remain in their own communities of the third estate, located at the margins of society where contact with many sorts of people with different healing traditions might well have taken place. This removal of healers and their special craft from main stream Vedic priestly culture led eventually to a radical shift in medical thinking.

2. शुद्धस्य शुद्धिमेवं कुप्सामुखार्थात्।
   विग्रहं चाचात्मांसदु निर्मितविद्वेद चार्थेऽः॥ - महाभारत, आरण्यक पर्व ॥ ४९-४८।
Rājadharma, according to Mānasollāsa, was the foundation for the well-being of a society in ancient India. The welfare of the society was considered as the primary responsibility of a king. The king was expected to provide all facilities for the people belonging to various strata or categories. A kingdom can prosper and make rapid progress only when the ruler helps in regulating the life of his subjects in accordance with rules of conduct as established by tradition and prescribed by scriptures which constitute Rājadharma.

Maintenance of a standard administration, conducive for social justice, was considered as a sacred religious duty of a king. Any violation of scriptural sanctions invited serious punishment to the ruler as well as the subjects ruled by him. Such an eventuality could be avoided only by the enforcement of moral law established in society in accordance with Varṇāshramadharma. This would help in upholding the cause of justice and rewarding virtue. It would also control, if not eliminate, injustice and evil. People do not normally deviate from scriptural injunctions when their king is the guardian of his subjects, administering justice impartially and keeping them contented by providing all facilities in their day-to-day work. Unrest and disorder spread in a society when there is a clash of interests among individuals or groups. This can be avoided when the principles common to all the four Āshramas are scrupulously observed in letter and spirit by all. Non-injury, truthfulness, non-wickedness and forgiveness are some of these common principles. The king has to regulate the affairs of the state in a manner when everyone performs his or her rightful duties or Svadharma without any hindrance. It is the duty of the king to extend protection to all in the performance of their duties or Svadharma. In order to ensure social harmony and public safety, the king appoints a large number of officers to enforce law and order.

Mānasollāsa discusses in detail the nature of Svadharma of the four Āshramas. Brahmacharya (celibacy), Grahastya (house-holder’s duty),
Vanaprastha (retiring to the forest) and Sanyāsa (life of a recluse) are the four Varnas or Āshramas. Studying of the Vedas, performing ablutions at prescribed time, staying with the preceptor or teacher till the end of the student life, living on alms and worshipping fire are the duties of a Brahmachārī. Earning livelihood by proper means, marrying among equals, living in harmony with wife and children and making gifts form the duties of a householder. Observance of continence and living on the forest produce are the duties of a Vānaprastha. Purity, both external and internal, with strict control of the senses is the hallmark of a Sanyāsi. The king is assisted by his officers in helping his subjects to fulfil their Svadharma.

Attendants, cooks, palace guards, superintendents of the various departments and family physician form the king's personal staff. Apart from these, there are officers who are under the direct control of the king. Mānasollāsa makes a special mention of Dharmādhikāris or judges who help the king in administering justice.

Ministers appointed by the king act as advisers of the ruler in policy-making matters. Army commanders are there to look after the military affairs and security of the state. Judicial officers or Dharmadhikaris ensure speedy and efficient justice. Revenue officers are entrusted with the task of collecting and fair distribution of revenue among the various departments. Economic prosperity of the state depends upon their proper and timely discharge of duties. A group of wise men advise the king on religious matters.

Educationists and specialists in cultural affairs look after the promotion of education and culture.

It is the duty of a shrewd king to identify the honest and selfless officers and entrust responsibilities to them. The king has to be very vigilant. A just and benevolent king enjoys the loyalty of his officers who
love to render honest and efficient service to the state under the ruler. Honest and efficient officers are also respected and honoured by the king. The king encourages such loyal officers by praise and presents, and keeps them contented. A trustworthy group of officers is an asset to the state, both for the king and his subjects. In this respect, the king has to be very alert and keep himself at a safe distance from his ministers and officers. Someśvara agrees with Somadeva who in his यशस्तिलक mentions how a king is taken unawares by his over smart officers. Somadeva says, “kings who enjoy pleasures at will, leaving the charge of the kingdom in the hands of officers, are indeed foolish. They might as well go to sleep leaving the cats in charge of the milk. The movement of fish in water and birds in the sky might sometimes be known, but the conduct of the ministers, inscrutable, impalpable unvouchable matters can never be known.”

The duties and responsibilities of the different categories of officers of the king are dealt within detail in कामदेवकीम नीतिसार, Kautilya’s अर्थशास्त्र, Somadeva’s यशस्तिलक, Bhoja’s युज्जितस्यतर, and other works. Someśvara has followed them in Mānasollāsa in describing the duties and qualifications of officers of the king.

Someśvara lays emphasis on foreign relations in the state administration. He considers the status of a Dūta or an envoy as very important. A Dūta or an envoy should be well-versed in all Arts and Sciences. He should be amiable and unruffled in the face of severe provocation. Manu extols the role of an envoy in the following words:

‘Let him also appoint the Dūta who is well-versed in all branches of knowledge, who is quick in understanding gestures and expressions of

3. निवृत्तान्तविरापंज्यान्तस्तिलकि ये स्वेतविहारायां: ||
बिद्यावर्द्धकरणमुद्रा: गव्यवनां ते मूलपिष्क: बहिन्दुद्धा:  ||
झाँलेत माथि: सहिष्ठातीलिङ्गम प्रतिनिधिर्मकन्या क्राकविधेखः: ||
अत्यधिक्विद्विधार्य क्राकविदेश न ज्ञाप्योभाश्चमनस्तनय यूक्ति: || यशस्तिलक - 3-23-24.
the face, who is honest, skillful and of a noble family. Such an ambassador or envoy is commended to a king."4

Similarly, the role of the spies in the set-up is very significant. A spy is regarded as a second sight for the king. From the time of Manu, the institution of espionage is considered a very significant unit of the administration. Manu states -

"Having performed twilight-oblations, let him well-armed, hear in an inner apartment, the doings of those who make secret reports and of his spies."5

Yājñavalkya also mentions about the king attentively listening to the secret report - गृहभातितम् - submitted by the spies.

Whenever the king comes to know of the wrong doings of his civil servants, he must exercise caution in inflicting punishment on the guilty only after sifting the grain from the husk. The king has to satisfy himself personally about the nature of such lapses before arriving at any decision. He should not rely only on the information given to him by his assistants in determining the quantum of punishment to be meted out to the culprits. He should not be unduly harsh in dispensing justice. No offence should go unpunished. At the same time, the king must keep in mind the fact that the guilty must be allowed a chance to clarify his/her stand and prove his/her innocence before pronouncing him/her guilty. In case the king fails to do so, 'he will be guilty of finding fault in an innocent person or he may allow the guilty go unpunished. Under such

4. दूर्ते चैव प्रकृतिः सर्वशास्त्रविद्वार्ड्यम् ||
इन्द्रियावर्तकां शृविच दक्षम् कुलेदान्तम् ||
अनुलक्षेऽ शुचिर्यंस्त्रापिमान् देशकालविधा ||
चुपचापम् नीतिभूषण्मी दूर्ते राज्यं महत्त्वे || मनुस्मृति - 6.63-64.

5. संध्यामाणश्यं भ्रुषुद्वद्वर्तस्य शास्त्रपुरुषोऽ ||
सहस्त भातिनां चैव अभिभावतः च वृद्धलिङ्गः || - मनुस्मृति 7.22.3.
circumstances he stands ridiculed and loses his credibility.’ (मानसील्लास).

Nature of crime should determine the mild or severe punishment. According to Someśvara ‘शोपानुसरणवेदन्त’ - Punishment according to guilt, raises the concept of Dharma and Danda. The concept of Dharma is the basic foundation for understanding any judicial system. Dharma is a way of life. It is not mere ‘religion’. This is no rigid system. It is ever changing and is the determining factor of moral law. This codified moral law is sustained by values which are deep rooted in this way of life. This is protected and preserved by a benevolent ruler who enforces its observance by the people of the state. The observance of these values by the subjects, helps in evolving the social and moral principles governing the conduct and behaviour of the people. This regulates the duties and responsibilities of the members of a society cultivating in Āshramas or Varna Dharma. It is the duty of the king to direct the people to observe these duties. Violation of Dharma invites punishment as decided by the king. In short, Dharma stands for moral and ethical values governing a civilized society where men and women are free to perform their chosen duties under the guidance of a wise king.

Equally important is the concept of Danda which means the symbol of royal authority to enforce discipline on the people under his jurisdiction of the state. Evolution of an egalitarian society and maintenance of peace are possible only when the king judiciously exercises the authority derived from Danda (दंडनीति). Danda is the last among the four means recommended by all law givers and Someśvara III adheres to this —

उपायतिरिवेनापि यो न शक्यो भवेद्धिपु |
तस्य दंडं प्रयुज्ये वल्वान् यदि भूपले || 2-20-1031

6. अदैरणु दृष्टेषु रज्जा दोषपुस्कानदन्तद्वादशु ||
अकोति महतोभि दुरंगि चापिण्ठवति || - 2.20.1244
(When the other three means fail to control the enemy, a powerful ruler has to resort to the means of *Danda*).

Mānasollāsa enumerates fifteen types of *Danda* to curb the indiscipline of the rowdy elements in a state and the king has the inherent right to employ them as and when needed. The king can put down the anti-social elements by eliminating their hamlets and hideouts, amputating any of their organs, depriving them and their accomplices means of livelihood and physically eliminating them for their heinous crime.⁷ Administering prison through various means, causing fatal injuries to the enemy and adoption of sorcery had been legitimised during Someśvara’s time. As a last resort, *Danda* is permissible for the preservation of *Dharma* which alone can protect the all-round prosperity of an individual or a group in a society and promote a steady progress of a state.

Religion occupies a place of pride under *Dharma*. Although *Dharma* is equated with religion in common parlance, it is not mere religion. Religion is a main plank under *Dharma*. Mānasollāsa emphasises the importance of religion, religious faith and religious practices in a society and a king is enjoined by scriptures to promote all religious practices strictly according to *Dharma*. The Hindu *Dharma* is based on शृवि, स्मृति, सदाचार and परंपरा. These are the four perennial sources of *Dharma*.

शृवि is the group of Vedas which are direct revelations of truth and higher truth narrated in the form of stories meant for the common people.

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7. देशनायक्यां शृवि जयं ग्रंथोद्धेतकश्रव्यायः ||
   वर्गेष्वरोऽन्यां विनिधायत्तथायपदः ||
   देशस्य भाषान्तः सर्वभाषायपदः ||
   दुःखशीलोऽस्य देशनिवासिकश्रव्यायः ||
   उपदानोऽस्य महापदः सुयुग्मसान्यायः ||
   उपययने तुर्कश्रव्र कर्षितः सोमभूषण || - 2.20-1035-1037.
Sādāçār is upright conduct of virtuous people not opposed to the rules formulated by śrutis and smṛtis. Sādāçār is upright conduct gradually resulting in the growth of customs regulating community living. Pariṇāma or tradition according to Manu comprises of देश - Local habitation, जाति - Caste, कुल - family or race and श्रेणी - category.

कुलधर्म evolves according to religious rituals and help in developing family traditions or customs. जातिधर्म constitutes customs and practices peculiar to different castes and sub-castes. Someśvara is the most broad-minded king when he says, ‘God is one. Do not hate any God.’

देशधर्म is the product of a local habitation of a particular race. This is not necessarily followed throughout a country. देशधर्म is responsible for many diversifications in Hindu laws and customs in different regions. It is the duty of a ruler to protect and promote different social customs practised and propagated by different वर्णs and आश्रमs. Preservation of this order is the primary responsibility of a king.

Mānasollāsa strictly adheres to the Dharma śāstra and does not plead for any disturbance in the accepted norm.

Social customs gain currency through the संस्कारs as embodied in the Śāstras. Mānasollāsa discusses in detail the merits and importance of all the relevant संस्कारs and advocates the strict performance of the same. 'Garbhādhāna, Pumsavana, Simantonnayana, Jātakarma, Nāmakarana,

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8. देशधर्मम् जातिधर्मम् कुलधर्मम् शरणवत्... ||
पाण्डुर्गाधर्मिक्ष शास्तेप्रसिद्धिवस्त्रवत् मदुः... || - मनुस्मृति - 1.118.

9. अनेकानां देवराज्य निन्दा द्वे च करिष्यं... ||
देवेण देवकुलः दृढः नमस्कुलः दृढः खेरे... ||
एवं च आशिलं भावाभावित: सम्पाद गतः... ||
सवेकेदाससदवे लभते सम्पाद व्यम्य || | - 1.12.105-106.
Annapraśana, Karṇavedha, Cūḍākarma, Upanayana, Godāna, Vivāha etc. are elaborated in Mānasollāsa for a prince.10

There are a number of rites and practices advocated by Someśvara to obtain occult (super-natural) powers for miraculous effects. It is amusing to note the recipes recommended for handsome appearance in old age, possessing विद्वानिर्माण, ability to disappear - अदृश्य, attaining longevity, to move in space - आकाश, remaining without food for days together and walking long distances without getting tired. Various types of vanaspathi or herbal medicines to achieve such miraculous effects are described by him.

Someśvara’s minute observation is revealed in his treatment of widespread belief in various omens and portents in the lives of individuals and groups. Both auspicious and inauspicious omens are described by him. Interpreting the significance of dreams is another attraction in Mānasollāsa. Belief in astrological predictions is mentioned in the work. Palmistry also was studied and practised during those days. Popular belief in planets and the various astronomical conjunctions and their good and bad effects on the destiny of living beings is a source of rich entertainment in Mānasollāsa.

Subjects relating to rites and practices of popular religion which moulded the socio-cultural pattern of the society during Someśvara’s time, are also discussed in Mānasollāsa.

10. पुराणमूलभोजयमयं संपृक्षिताति | 
ब्रह्मचलमुनिन्द्र्मण पुराणी महस्मच्चरूप | 3-12-1245
कृतीति भासि संप्रेषे कुर्च्यमुनिन्द्र्मण गुप्त | 3-12-1250
एक विद्वानिर्माणे काण्डातु कार्तिकेश्वरम् | 3-12-1278
वससिद्धैयोग्याः चुड़ाकार्य यथाकालम् | 3-12-1280
सङ्केतको रुपे लप्ते तिथिः च मुनासिद्धिः | 
अन्तःस्वतन्त्रशुद्धिः दृष्टव्यक्तिः | 3-12-1282
भीमे साहित्ये पुरी शुक्रः कुर्च्यमीच्छिन्नजन्मम् | 
वर्णे गर्भान्ते सापि गर्भविद्याकाःस्वपुष्पों | 3-12-1282-1283
सम्बन्धवैवेद्यनु पुराना कृष्णदैवमहेतुलाना | 3-12-1305
कृष्णदैववं मुनासिद्धिः पुरुषोत्तमात्मकीसिन्नः | 
सभैं सुविकल्पे च मध्ये वेदिकिताति | 3-12-1309.
Temporal life was never neglected by him. Importance of regulated food and drinking habits conducive for health and beauty is also emphasised by the king. Someśvara does not ignore the niceties of vegetarian and non-vegetarian dishes prepared by expert cooks. Dinner and cock-tail parties were the order of the day during celebrations of birth day, marriage in the families and meetings, sports and games in society at large.

Amusements and entertainments reflected the tastes of urban and rural people of his times. Varieties of socio-cultural festivals provided opportunities for the exhibition of talents in various arts and literary field. Periodical meetings conducted by the literary and artistic associations are highlighted in Mānasollāsa. The various types of excursions organised by the people helped them to relax and enjoy rich social life. The importance of Gośtis or meetings during those times connected with different types of learning, art and literature, reflects the cultural enrichment of the people. Gośtis were varied in their composition. Śāstragośtis were related to the discussion on the scriptures. Vidagdhagośtis comprised of members of creative imagination and profound learning. Kathāgośtis stressed the importance of ornate Kāvya style. Saṅgitagoshtis encouraged musical concerts. All these goshtis were patronised by the king who participated occasionally along with his nobles in them. Someśvara himself an authority on music took keen interest in musicology and vocal and instrumental music. Music and dance received special encouragement and people participated in these goshtis in large numbers.

Besides the various periodical goshtis described above, performance of acrobatic feats and magicians and snake-charmers formed other sources of entertainment.

Swinging was very popular among ladies. The king had arranged for mechanical swings in the palace gardens and the ruler enjoyed swinging with his consorts in the spring season.
Mānasollāsa refers to many types of animal fighting and bird fighting which formed additional sources of entertainment. Special mention is made of a variety of elephant-fighting and horse-fighting, cock-fighting, Lāvaka-fighting, pigeon-fighting, etc. Hunting was another popular sport and source of entertainment. The vivid description of all these entertainments shows how keen king Someśvara was in maintaining standard entertainments for himself and for his subjects.

Mānasollāsa gives a detailed description of the institution of marriage in a society. Someśvara's keen insight is astonishing when he prescribes qualifications and features of brides and grooms during the time of selection.

Someśvara is a champion of proper education for creating awareness among the people to dedicate themselves for building a strong and progressive welfare state. Ignorance is the root cause of all evils in a society. Knowledge and learning serve as a beacon light in removing the thick veil of darkness. Someśvara is fully conscious of the utility of a properly planned system of education. He had realised that the lamp of learning illuminates the course of worldly life making it smooth and happy. He was a protagonist of Gurukula system of education where the learned and an enlightened Kulapathi shaped the younger generation to develop a healthy mind in a healthy body. Pupils from far off places came to Gurukulas to receive training under eminent scholars in different branches of study. The king patronised such learned men with sterling character by making liberal grants and endowments in the form of Agrahāras. Agrahāra, according to G.S. Dikshit 'was a grant from the king to an individual or group of individuals, preferably householders, engaged in acquiring knowledge and devoted to the spread of learning.'

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A teacher of an Agrahara was held in high esteem by the king. A teacher was also addressed as Guru, Āchārya, Upādhyāya in Mānasollāsa. The relationship of a pupil and preceptor was based on love and service. According to Someśvara, Gurukulas were not only the centres of learning but were also centres for promoting culture and civilization. Acquisition of knowledge and spread of learning, both secular and spiritual, were the hallmarks of Gurukulas.

Art and architecture form the rich cultural heritage of any country. Paintings, pictures, monuments form the glorious contribution of the people. There is an extensive and exhaustive survey of these achievements in Mānasollāsa. It shows how Someśvara was a keen student and admirer of the cultural enrichment of his period. He patronised the growth and development of art in his kingdom.

Someśvara was an erudite scholar and closely watched the progress of science in the land. Astronomy and mathematics had greatly developed in ancient India and through the Greeks and Arabs it spread to the whole world. Indians assimilated the new approach to the subject introduced by outside contact. Mānasollāsa gives a detailed description of the advancement of science in the field of mathematics and study of planets.

The application of science has been playing a very important part in our daily life. Some people are wonderstruck by the tricks science can do, and they would like to know how these remarkable powers have been developed. Such information is probably even more important than a knowledge of the result of science. What was the 'last word' on some subject a year ago, may have been left behind by today. These changes in the scientific field are puzzling the layman who thinks that once something is 'discovered' or 'proved', nothing can alter it. A study of the history of science shows that its results are true only within specific limits. When we can state fairly and exactly the conditions under which
a particular result will be obtained, we can be confident of applying it under such circumstances. This is a part of all the methods of science.

In ancient India, astronomy, astrology and mathematics formed the three main divisions of *Jyotiṣa*. The movements of planets were studied from very early period and their influence on the weather, the plant life and human life was also recognised and studied. This resulted in the development of astronomy and astrology. Calculations of the movements of the celestial bodies and working out their positions gave rise to the science of mathematics.

The *Brhatsamhitā* in 106 chapters deals with astrology, geography, weather, characteristic marks on the bodies of men, women, etc., omens and many such things. Prthuyasas, son of Varāhamihira, is the author of *Horāṣatpaṇcāśikā*, which along with the works of his father has been commented upon by Bhaṭṭotpala of the 10th century A.D. In the year 1172 A.D., the great mathematician Bhāskarācārya wrote the *Siddhāntaśiromani* consisting of four parts - (1) *Lilāvati*, (2) *Bijaganitām*, (3) *Grahaganitām* and (4) *Gola*. Astronomy and medicine are the two branches of science, the development of which started with the dawn of civilization. The curiosity about the heavenly bodies and their movements prompted the ancient mankind to become stargazers.

With the advance of time the treatment of the subject has undergone for reaching changes. Accordingly Science of medicine and treatment of various types of diseases received steady attention at the hands of the Indian physicians. Someśvara praises the role of physicians in diagnosis and cure of both physical and psychological ailments. Āyurveda was a subject of deep study by Indian physicians. Mānasollāsa has made a thorough survey of theoretical and practical knowledge of this subject and has helped society to improve the health of the people and increase their longevity. As science of life, Āyurveda is considered as a supplement to Vedas. Eminent innovators in the line are Caraka and Suṣruta who
have left a deep impression on this branch upgrading it as *Upaveda* of Atharvaveda. The elevation of this branch of science from the physical to the spiritual plain is a great contribution of Caraka.

Someśvara has referred to almost all the texts on Indian medicine. The epithet of *Aṣṭāṅga* indicates the analytical mind of the practitioners of Indian medicine.12 Vagbhaṭa’s *Aṣṭāṅgahṛdaya*, *Carakasamhitā* by Agniveśa and *Suśrutasaṃhitā* by Suśruta are the main authoritative sources on Indian medicine. Both healthy and sick persons can benefit by the methods of treatment recommended by Agniveśa in *Carakasamhitā*. Mānasollāsa is also considered as a very useful source of information for physicians, teachers, researchers and students of Āyurveda.

A thorough knowledge of the fundamental principles of Āyurveda and systematic practice of its eight specialised branches is very necessary for a physician. The nineteenth chapter of the first prakaraṇa in Mānasollāsa deals exclusively with *Vaidyaklya Śāstra*. Physicians can find suitable directions here to diagnose properly the diseases with special reference to the *doṣas* involved before starting the course of treatment. Qualifications enumerated for a physician make an interesting study. Mānasollāsa quotes *Carakasamhitā* which prescribes the qualifications for a physician as under –

‘Excellence in medical knowledge, an extensive practical experience, dexterity and purity are the essential qualities of a physician.’13

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12. पं परंगः सम्मणाशः तु विकलितः ||
   सशवकर्मकलादशः मने तने च कोकिलः || - 2.2.139.

13. शास्त्रशास्त्रिच वैश्यन्यासानिपुणः ||
    उःहतेऽविवेकज्ञः सुभाषिताः प्रयंबताः ||
    अर्पितः विचित्राणि भेयाणि गुष्ठकः गुष्ठकः ||
    निग्रहस्वरूप धर्मवृत्त प्रकर्त्य परिवहकारः || 1.19.139-140.
In the सूत्रस्यान of Carakasamhita, there is a clear instruction for a physician as under –

'By virtue of his ability to bestow physical happiness and longevity, a physician is verily regarded as a donor of virtues, wealth and desired objects pertaining to this world and the world beyond.'

The above analysis throws light on the nature of society during the period of Someśvara. Mānasollāsa assigns a unique place for a physician in society. In turn, the physician also rendered useful service to all the people.

14. धर्मस्वार्थवर्य कामस्य ज्वलोकस्योभवस्य च ||
दाता संपूज्ये वैशी दानाद देहसुखार्थाय || - चक्रवर्तिसहित-सूत्रस्यान-16.38.