Integral Research (Peer-reviewed, Open Access & Indexed Multidisciplinary Journal) ISSN: 3048-5991
Journal home page: https://integralresearch.in/, Vol. 01, No. 10, December. 2024

The Role of Varahamihira in the Evolution of Astronomy and Astrology: A Literary and Cultural Study of Kampil's Influence

https://doi.org/10.57067/ir.v1i10.306

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Abstract

Ancient Indian astronomy and astrology owe much of their development to the great intellect of Varahamihira from the 6th century CE. Because of his great works, like Pancha-siddhantika, Brihat Samhita and Brihat Jataka, his ideas reached deep into ancient Indian sciences and daily life. This study conducts research on Varahamihira's life, explores how he changed the study of astronomy and examines the influence of his birthplace, Kampil (today part of Uttar Pradesh), on his learning and ongoing effects. Trying to link historical texts, archeological finds and cultural tales, we hope to better understand how Varahamihira and Kampil influenced one another. A careful study of his main texts reveals that he used concepts from America, Greece and Persia to develop a distinguished way of looking at the cosmos. Additionally, the paper points out that Kampil was a prosperous cultural and academic place, thanks to its unique atmosphere, during the Gupta era. Using information from various sources – texts, museum finds and popular tales – we explore the role Kampil may have had on Varahamihira's science. His books illustrate that he understood the world's processes, plus the values and culture of his own time. In this way, the research aims to value Varahamihira's legacy by connecting it to the broad and vibrant world of Indian scholarship, particularly Kampil's cultural play. This approach confirms that his writings on these subjects remain important.

Keywords: *Varahamihira, Evolution of Astronomy, Kampil, Pancha-siddhantika, Brihat Samhita, Brihat Jataka.*

Introduction

In ancient India, the years of the 6th century CE are considered a true "Golden Age" for astronomy, mathematics and astrology. Many of the brilliant people during this period are still remembered across the world. Varahamihira – who was skilled in many fields – stands out in the group of these luminaries. Not only did he contribute to astronomy and astrology, but his famous encyclopaedias also made him one of ancient India's leading scholars (Shastri, Varahamihira and His Times). His many contributions are clearly seen in the important works Pancha-siddhantika, Brihat Samhita and Brihat Jataka. They bring together facts about the stars

* Corresponding Author: Shaleen Kumar Singh
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Received 09 Nov. 2024; Accepted 20 Dec. 2024. Available online: 30 Dec. 2024.
Published by SAFE. (Society for Academic Facilitation and Extension)

and astrology in ways that mix original Indian views with ideas from Greek, Persian and Babylonian literature. He combined various schools of thought in an organized way, demonstrating how well he could think as well as what made his thought stand out. Because of Varahamihira's writing, Indian construct of the stars developed significantly and formed part of Islamic advancements in astronomy (Srinivasan, Science in Ancient India).

Despite much study devoted to Varahamihira's manuscripts, we still need to learn more about how Kampil affected his life and work. In the land of Panchala, where Uttar Pradesh is today, Kampil has significance in India's cultural and intellectual background. Many scholars from different parts of the subcontinent went to it to learn. Since Kampil was blessed with abundant soil and alive with tradition, it became an outstanding scholar's nest. Nevertheless, there has been little attention on the intellectual climate of Kampil during Varahamihira's life and what effect it might have had on his work. We need to explore how local cultural, spiritual, and intellectual traditions may have influenced his work and what he wrote.

By examining the relationship between Varahamihira's birthplace and his achievements, this paper seeks to fill this gap. When we study Kampil's culture and beliefs, we raise questions about the influences from this environment on Varahamihira's work. Since Kampil had sun worship and was close to Ujjain, a centre for astronomy, Varahamihira's ideas may have grown more easily. The cultivation of his understanding in astronomy and astrology appears side by side with his great interest in architecture, medicine, and philosophy. Understanding the culture of Kampil allows us to understand better the basis of Varahamihira's intellectual work.

Appreciating Kampil's influence means we need to examine the region's learning and cultural environment. The area around Kampil, known as Panchala, was prized for its long history of culture and learning. Many outstanding sages, scholars and thinkers grew from here, so the place became well known for education and learning. India's "Golden Age" of science and culture which took place under the Gupta period, made this true. The changeless quest for learning in astronomy, mathematics and philosophy reached a new high in Kampil (Bhatt, History of Ancient Indian Astronomy).

Its value only grows when you consider that prominent names in Indian philosophy, including Kapila, founder of the Samkhya school, are linked to Kampil. Because of the philosophy and religion of Kampil, Varahamihira could have benefited from a deep intellectual background. Varahamihira appears to have come across broad perspectives because of the city's links to

Ujjain. Because Ujjain was a center for astronomy, its scholars clearly had great influence on how he viewed the universe (Singh, The Gupta Period and Its Intellectual Climate).

In addition, the fact that much of Kampil's culture involved sun worship may have influenced Varahamihira's writings. In his writings, Mega wants readers to see the Sun god as key in both the universe and his astrological system. This attitude which echoed Kampil's spiritual environment, very likely contributed to Varahamihira's strong emphasis on solar cycles and their effects on life (Shastri, Varahamihira and His Times).

Today we understand that ancient Indian astronomy played a major part in the development of math and science. We can learn much about this progress through Varahamihira's texts and the Pancha-siddhantika stands out as particularly helpful. It puts together different astronomical systems, from the Greeks, Persians and Indians, into one useful handbook. His use of math such as finding planetary places and estimating times of eclipses, made a big difference and helped develop both Indian and Islamic astronomy (Kapoor in History of Indian Astronomy).

Varahamihira was recognized and sought out beyond India's borders. In the Islamic Golden Age, experts analyzed and described his texts. The Brihat Samhita became very important, and his beliefs were included in the astronomical theories of Islamic astronomers. The contribution made here reveals that his ideas are still significant and helped form the foundation of a major body of knowledge in Islamic thought (Nasr, Islamic Science: An Illustrated Study).

Although Varahamihira's accomplishments are well known, terms of his link to Kampil are not well studied. Looking into Kampil's cultural, intellectual and spiritual environment helps us see the ways his work was influenced by what was common in his time and area. The findings of this research highlight the setting that stimulated Varahamihira, bringing new views to the existing picture of scientific and cultural life during ancient India. One reason why one of India's great intellectual giants became so influenced was Kampil's heritage which played a large role in their education.

Varahamihira: Life and Scholarly Contributions

Eastern India's history refers to Varahamihira (known as both Varaha and Mihir) as a giant figure of the mind. Though he was born in Ujjain during the Gupta era, research on Shankara's birthplace, Kampil, is still very important. Because of what he did in astronomy, astrology,

mathematics and other sciences, today's systems are still molded by these ideas. The surrounding made Ujjain a great place for Mahavyuhas to advance his knowledge which went on to exert much influence. The writings of Varahamihira played a major role in developing Indian science and made important contributions to knowledge everywhere. His Education and early interest in astrology came mainly from his father Adityadasa, who was devoted to the Sun. Varahamihira's learning experience as a young person was probably deeply focused on the link he later explained between natural things and cosmic powers. Sharanngama combined ideas from books with what he did in real life, helping create some of ancient India's top scientific documents. The Pancha-siddhantika, Brihat Samhita and Brihat Jataka usually contain a broad range of knowledge, but they mostly represent Aryabhata's strong ability to unite information from various traditions into a complete system.

Pancha-siddhantika: Weaving Together Astronomical Knowledge

Pancha-siddhantika is important because it brings together and combines the top astronomy systems known at the time Varahamihira wrote. It covers and compares the main teaching traditions found in the Gupta Empire: the Paitāmaha, Vāsiṣṭha, Saurā, Poliśa and Romaka schools. At the time, these systems developed from India and the Mediterranean provided the basis for learning about the universe (Nambudiri, 2015). The text stands out because it brings together various mathematical, geometrical and observational techniques. From the text, we can tell Varahamihira understood influential Greek astronomy which suggests that ancient India brought together diverse cultural truths (Lerner, 2018). As an example, Varahamihira applied Greek astrological knowledge to the Indian system which made up the Romaka system. He blended observation of things seen with deep-thinking theories which led to an advance in ancient Indian astronomy. So, the Pancha-siddhantika was vital for later astronomers, providing a single approach for studying phenomena in the sky (Kochhar, 2010).

Brihat Samhita: An Encyclopaedic Tapestry

Varahamihira is known best for his work, the Great Compendium which includes information on a wide variety of subjects. Throughout its 106 chapters, the book examines astrology, meteorology, geography, architecture, gemmology, and animal behaviour. This book goes beyond being just an academic, it provides practical advice for living in unison with nature, focusing on the close relationships between several types of learning. This work reflects Varahamihira's attempt to sort and unite the great wealth of knowledge around him.

Varahamihira shows in Brihat Samhita that he believes many natural forces work together in the world. He showed a clear understanding of the role of weather changes on agriculture by his observations of both celestial and earthly events (Bose, 2012). It is also clear from his works how architecture and the study of gems played such an important part in religion and culture, often linked with beliefs about stars and spirituality. His book helps us see how ancient India organized various branches of knowledge together within a greater concept called Brahmananda (2009). As a result, this work has become important to later researchers for its many insights into ancient Indian topics in science and philosophy.

Brihat Jataka: Refining the Art of Horoscopy

Brihat Jataka (Great Treatise on Horoscopy) is another important achievement of Varahamihira for Indian astrology. This book explains how to analyze a natal chart and sets rules for understanding how planets influence one's life. In the Brihat Jataka, earlier ideas in astrology are brought together, along with Varahamihira's ideas and a clear approach to making predictions. In his book, Varahamihira followed the trail set by Aryabhata by fixing methods of observing planets and what they meant. This text examines several types of horoscopes made for marriage, work, health, and details how astrologers should interpret these alignments to create predictions. In those days, astrology was strongly associated with both religion and philosophy, but Varahamihira's work reorganized things and made the practice more scientific by using new analytical techniques.

The Brihat Jataka matters for astrology and for its part in Indian culture and society. In ancient India, astrology directed many important activities in government, family, and business. As a result, his writing gave back to society in both a scientific and practical way (Chatterjee, 2014). His ability to link complicated astronomy with useful astrology gave Vedic astrology the recognition it needed as a scholarly subject, one that is still seen today.

Integration of Mathematical and Astronomical Knowledge

His works show a remarkable blend of math and astronomy. Astronomy and astrology were not his only skills; he also greatly improved ways of doing mathematical work. Huygens' books on astronomy include many advanced mathematical ideas, in trigonometry and geometry. As an example, the Pancha-siddhantika shows Aryabhata knew about the key need for sine and cosine functions in dealing with celestial positions (Rao, 2009). Because of their strong

understanding of math, ancient Indians could make reliable predictions of movement in the heavens. Because Varahamihira could bring science and mathematics to astrology, ancient India has valued learning that covered both science and spirituality. Those who followed him realized that he established a system with a balance of real experience and philosophy and that system had a strong link to both material and spiritual interests (Prakash, 2011).

Astronomy, astrology, and mathematics everywhere have been shaped by what Varahamihira did. It was his unique way of pulling together aspects of Indian and foreign cultures with which he is most famous. He shows a great ability to assemble all these elements into one united whole which demonstrates his thorough grasp of both nature and its spiritual traditions. Thanks to their worth and utility, both students and scholars still find useful tips in texts such as the Pancha-siddhantika, Brihat Samhita and Brihat Jataka. At present, his works are still basic references in Vedic astrology and Indian astronomy. His use of science, thought and spirituality reveals the greatness and worth of ancient Indian thinking. Varahamihira continues to be remembered because his writings inspire both researchers and experts all over the globe.

Kampil: The Cultural and Intellectual Nexus

Set today in Uttar Pradesh's Farrukhabad district, Kampil is firmly part of ancient India's cultural, intellectual, and religious background. Since Varahamihira was born in Kampil, the town was important to scholarly activity during the Gupta period (4th-6th centuries CE), when there were major progress in astronomy, mathematics, and philosophy. Kampil benefited academically from being at the center of a blend of ideas from across Asia and due to its close distance to major learning centers (Sahasa.in). There is significance in Kampil beyond Varahamihira related to its archaeology and history. A center of learning, it stayed linked to important places such as Ujjain, Pataliputra (Patna) and Nalanda. The regions belonged to the strengthening cultural environment that developed under the Gupta "Golden Age." At that time, ideas were shared over continents and cultures because trade and support from royalty helped develop astronomy, astrology, and philosophy.

What little remains are ancient temple sites, inscriptions on stone and artifacts point out that Kampil was established as a religious and cultural center under the Guptas. References to the Sun and its worship, plus temples for the Sun, speak to the amazing spiritual and intellectual intensity found in the region (Sahasa.in). This community of devotion and exchanging ideas allowed Varahamihira to put together and enlarge knowledge about astronomy and astrology.

His distinct style resulted from the way religion and science were mixed in the region he lived in. Sun worship is an especially important aspect in Kampil culture. The special importance of the Sun in buildings and culture points to a strong spiritual and intellectual atmosphere. Centuries ago, many ancient Indians valued sun worship, both in astrology and astronomy. The writings of Varahamihira highlight a key role for the Sun as a cosmic influence on what happens on Earth. It seems clear that Manu's belief in unity between heaven and earth was shaped by his familiarity with astrology, astronomy, and sun worship.

In his Pancha-siddhantika, Varahamihira joins the ideas of Greek, Persian and Indian astronomers into five key systems. Due to his learning and unique mix of various sources, he was able to create a single grand cosmological vision. It was likely because of the proximity to Ujjain and Pataliputra that Kampil was exposed to astronomical knowledge from many different traditions, including that of the Greco-Roman world (Singh, 2014). For us to see the true value of Santillana's research, we need to understand both cultural and intellectual flows.

Besides, the learning environment in Kampil helped guide knowledge from experienced to young students. Along with being a centre for stargazing, the region became a main site for exploring religious and philosophical topics. Because Kapila, Chyavana and Drona were associated with it, Naimisharanya became as significant for study as it was for spirituality (Sahasa.in). Since these branches – metaphysics, logic, and cosmology – touched on astronomy and astrology, experts from many fields came together in a rich, combined arena of study.

Kampil's status is displayed by the many religious and cultural inscriptions and remains found throughout the area. In the region, sun temples signify the spiritual and academic value of that era. Ancient Indian scientists saw sun worship as a basic philosophy because they believed the sun governed everything in nature as well as in the universe. Because of this connection, Varahamihira placed the Sun at the center of how he thought humans and nature were formed.

We may see Kampil's environment influencing Varahamihira linking astrology and astronomy while still treating each differently. The texts Brihat Samhita and Brihat Jataka give a complete view of astrological prediction, the study of horoscopes and celestial meanings. In this system, argues Varahamihira, ancient Indian astrological ideas are joined with reliable astronomy founded on observation and mathematics. Thanks to local and foreign sources, the integration in religion and thought at Kampil reveals the great complexities and thinkers of the Gupta era.

It was the Gupta Empire's broader society that influenced Kampil's intellectual climate, apart from what archaeology tells us. Because Gupta rulers liked to help scholars, they made academic pursuits more possible. During that age, scholars like Aryabhata, Brahmagupta and Varahamihira brought about a high point in Sanskrit literature, mathematics, astronomy, and sciences. Thanks to royal favour, scientists received enough money and recognition to do valuable research.

Kampil became a major learning centre during the Gupta period for those who enjoyed scholarship. The significance of its religion, including sun worship, plus its closeness to important study centres, were big reasons why the location was suited. Because Varahamihira was born in Kampil, the place demonstrates the area's strong history in learning and culture. Because his treatises connect astrology, astronomy, and philosophy, Kampil was able to demonstrate his broad knowledge which continues to play a part in ancient Indian learning. Reviewing the background of Kampil enriches our view of why and how Varahamihira's ideas remain significant today.

Literary and Cultural Influences on Varahamihira's Works

At the time, the sixth century in ancient India saw scholars mix different philosophies and sciences in their work. Everything about Siddhantic astronomy and astrology revolved around the Indian mathematician and polymath Varahamihira. Understanding his scholarship requires us to consider his birthplace, Kampil and the broader cultural-religious setting there. Kampil stood for much more than just a site; it became the place where Varahamihira's ideas met many others, leading to his cultural achievements.

It becomes obvious that Kampil influenced Varahamihira by examining the cultural, religious and intellectual life in the area. Because he came from a sun-worshipping culture, it surely influenced both his thinking and his writing. In all his works, the Sun always held a key role, due to its respected place in various beliefs and sciences. The culture of his region likely attached a spiritual value to the sun which appeared across his many writings. He clearly respects Surya and, in his astronomy, and astrology, the Sun appears frequently (Worldorgs India).

Also, location played a key role in developing culture in Kampil. Being part of Panchala allowed this area to bring together ideas from Persia, Central Asia and the Greco-Roman world.

Information shows that Greek, Roman and Persian philosophy strongly influenced Indian astronomy/astrology. People in India learned Babylonian and Greek astronomy from travelers arriving through trade and in particular, cities such as Kampil were vital in accepting these ideas. Because he lived in this environment, Varahamihira appreciated a variety of beliefs and ideas about science.

Chances are that Aryabhata was fascinated with the Sun due in part to traditional sun worship in Kampil. Because the Sun was essential for life and gave us energy, both scientists and religious people handled it with special attention. Because Kampil honored the Sun so greatly, Varahamihira developed unusual concepts in his writings. According to Shastri, Varahamihira details in the Brihat Samhita and Pancha-Siddhantika a well-developed system of solar mechanics, as well as their part in calendar times and humanity's life (Shastri, Varahamihira and His Times).

Kampil was just as intellectually energetic in science and philosophy as he was concerning religion. Where the city was situated encouraged the growth of many diverse views. People in the Gupta Empire focuses a lot on learning and exchanging ideas. Mounted on the beginnings of a dialogue between ancient Indian and Greek scholars, mathematics and astronomy were moved from one group to the other. Greek works on the globe and distance to celestial bodies were slowly added to Indian ways of thinking about the heavens (Singh, History of Astronomy). The Pancha-Siddhantika written by Varahamihira shows clearly how the exchange took place, since he carefully describes and reviews five important schools of astronomy, some of which included Greek and Persian elements.

Pancha-Siddhantika shows the unique blend of learning found at Kampil. Without doubt, the influence of Greek, Persian and Indian astronomical theories is clear in this text. His use of Ptolemic astronomy is clear, as it was introduced to India by Persia. It was through his connections with people all over the world that his astrology developed. By using Greek and Persian astrology, Kampil illustrates the way different kinds of knowledge were brought together in his intellectual world.

Besides, Varahamihira shows in his writings how connected he was to the philosophy and spirituality of his day. The approach of using astronomy and astrology together and making predictions about human life from astronomical findings, follows the main principles of dharma and karma. Kampil formed his variation of astrology by following these spiritual and academic

principles. He considered both the scientific and moral meanings of things in the sky, just as was common in the culture of ancient India (Kashyap, Astrology and Morality in Ancient India).

The connection between many traditions is best shown in the Brihat Samhita, a book that links astronomy, astrology, architecture and gemmology. This text is more comprehensive than a specialized book; it presents a complete view of the universe, human life and all the forces at work. When he brought together astronomy and astrology, Varahamihira gave a boost to science and made his world richer culturally. It is obvious from his work that Kampil was able to connect science, philosophy and religion, a trait valued in his region.

Kampil's way of working was influenced by the culture he experienced. Being at the junction of various trends, Kampil introduced him to many kinds of ideas that shaped his academic works. As a result, he made use of not only Indian customs but also combined elements from important schools that coexisted at Kampil. Combining native and imported concepts helped Newton design a system of science that was unusual and included all groups.

Because Varahamihira grew up in an area that revered the sun and embraced knowledge from people traveling to Kampil, both had an important impact on his writings. Thanks to his personal talent and those principal factors, he made art that transformed the art world around the globe. Identifying these factors allows us to see more clearly the cultural and intellectual factors that influenced one of ancient India's best minds.

Sun Worship and Its Influence on Varahamihira's Scholarship

Sun worship was incredibly significant for the society of ancient India, most of all in Kampil. To the ancient Indians, the Sun was not just a sphere; it was a main part of their thinking about life, existence, and religion. Because Kampil was in Panchala, a center for religious and intelligent activity, he was exposed to many traditions. Because of the Sun's divine image in the Vedic corpus and in writings from later ages, Varahamihira would have been strongly influenced. Many believe that wisdom and enlightenment, in all their senses, come from the Sun and this connection with knowledge appears throughout his pieces. The atmosphere of religion in Kampil helped bring Kampil's astronomy in line with metaphysics and theology. Most of his texts on astrology include details of cosmic cycles and solar and lunar patterns understood as signs of divine planning. The admiration of Varahamihira for the Sun is strongest

in the Brihat Samhita, as he describes the effects of the Sun on people's welfare and social relations (Vasu 120). To connect celestial mechanics and astrology was both about knowledge and faith since the Sun linked the world above with the world below.

Kampil as a Hub for Cultural and Intellectual Exchange

Even aside from religion, Kapil's place made it important for cultural sharing. Both the ancient Greek, Persian and Indian peoples joined their cultures here. Varahamihira learned about many scientific and philosophical concepts when interacting with others, mainly relating to astronomy/astrology. At this time, Indian, Greek and Persian ways of thinking were combined, making learning richer. His writings include and emphasize elements of Greek astronomical science.

To illustrate, the Pancha Siddhantika combines the astronomical ideas of the Greeks, Persians and Indians. It is plain from Varahamihira's work that he connected closely to Ptolemy's and Hipparchus's Greek ideas, as seen in the Latin and Greek terms he adopted (Agrawal 78). His approach to planetary placements and the planet-earth connections owes much to Persian astrology. As a result, being exposed to multiple ideas at Kampil helped him blend them into a complete system.

Varahamihira's Methodological Approach and Literary Contributions

By combining careful observation, hard mathematical study and thoughtful metaphysics, Varahamihira was able to develop his methodology. By using several traditions, he could study the physical and non-physical aspects of celestial activities. He combined scientific data from astronomy with its deeper meanings and spiritual significance which was typical of ancient Indian ways. The Brihat Samhita lists detailed movements in the sky, their effects on planets and various charts. Even so, he was regularly interested in connecting the sciences to aspects of philosophy, spirituality and the idea of everyone and everything being linked by a divine order. James's writing style was both sophisticated and full of poetic imagery, meaning his novels were both learned and meaningful within culture. Brihat Samhita and Brihat Jataka, among his works, demonstrate that for him astrology is an important aspect of Indian culture and society. What he wrote applied to daily issues, not just to teaching or debate – family life, medicine, farming and government. By making these areas practical, he greatly improved people's understanding (Sharma 140).

Kampil's literature and culture influenced his mind and what he contributed with his books. His devotion to the Sun, acquaintance with many types of philosophy and skill in blending traditions earned him a major place in Indian science. Because of his rich heritage, Kampil found the ideas and encouragement he needed for work that is still recognized and studied. Although he made great contributions, his understanding of things reflected the lively culture of Kampil where he spent his youth.

The Profound Legacy of Varahamihira and the Intellectual Environment of Kampil

In ancient India, Varahamihira is celebrated for his important achievements in astronomy, astrology and mathematics. Many communities in scientific and religious fields still appreciate his writing and his texts Brihat Samhita and Pancha-Siddhantika have shaped sky-watching fields for hundreds of years (Shastri, 1991; Jain, 2013). A lot has been said about what his books and sermons contain and what effect they had, but the culture and intellectual background he came from in Kampil is worth exploring too. In old Panchala, Kampil did not only exist as a place; it also became a center for exchange. Kampil's unique combination of traditions helps us better see the roots and achievements of Varahamihira. The Gupta period was full of progress and Varahamihira's writings highlight your work in science and philosophy. Thanks to his effort, information from Greece, Persia and India came together, joining various worlds (Shastri, 1996; Prasad, 2011). To properly value what he accomplished, it's important to remember his training and background in Kampil which were both spiritual and academic.

It is important because he made it into a centre of learning during his period. The area's history of thought and learning influenced his thinking. He was able to use knowledge from scholars in his later writings. Also, due to his involvement in Hindu traditions and neighbouring societies, the ideas he learned became more diverse (Nagar, 1997; Sharma, 2009). A study of Kampil's intellectual past explains the importance of cultural settings in driving forward scientific progress.

People from history must be seen in terms of their cultural backgrounds. Appreciating Varahamihira's work can only be done once we look at the societies and cultures around him. Traditional Vedic knowledge was celebrated by Kampil, as was the mixture of this with Greek and Persian scientific concepts. Aanchal Gupta notes that these different systems appear

together in his texts (Gupta, 2015). As a result of exchanges with others, he found a way to combine science with mystical practice (Nath, 2003).

He reflected a profound sense of science when discussing the world, also mixing in the philosophical ideas common in his time. The teachings he wrote were bound up with religious and traditional beliefs, not only with engineering. His works are defined by relating the universe and stars, along with daily astrology, to the religious traditions he observed (Singh, 2004). Kumar points out that by worshipping the Sun in his writings, Sanskrit scholar Varahu'miha shows how Indian thinking combined knowledge and beliefs in shaping his astronomical ideas (2011).

Varahamihira's key text, the Brihat Jataka, plus the Laghu Jataka, had a strong influence on the growth of Indian and Islamic astrology (Alberuni, 1971). The idea that the placement of planets may influence a person's behavior became important in astrology because of him. Through his writings, he proved that in ancient Indian science, observation from astronomy and beliefs from astrology were closely connected (Patel, 2013). When we examine the setting around Kampil, we see that his ideas originated from both his brains and from a culture of learning.

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