

Chapter 1

Introduction

1.1. Background of the study

Astronomy is the study of the location and movements of stars and planets in the sky, while Astrology is the scientific study of the effects and outcome practices of the planets on human life. Astronomical studies are concerned with distances, magnitudes, masses, compositions, motions and speeds. These observations are made with various instruments. It is an objective science, concerned with the physical world, while Astrology is a study dealing with the influence of planets on surrounding bodies, more particularly, the Earth and its inhabitants. Astronomy is an exact science where movements and locations of stars and planets can be predicted by it with mathematical accuracy years in advance. Astrology is also based on the astronomical positions of planets. The preparing of a horoscope depends on astronomical data and the reading of the horoscope is an astrological process.

A horoscope is a practice to study the situation of planets in the sky; on the day, time and place of birth of an individual. From this definition, it will be clear that three things are essential for casting a horoscope:

- △ The place of birth
- △ The date of birth, and
- △ The time of birth

If any of these are missing, it will not be possible to cast the horoscope of an individual. On the basis of those things, the Astrologer draws a diagram of planets positions and writes those descriptions with the birth date and time on paper which is known as “Horoscope”.

Nepalese practice Vedic Astrology which is one of the oldest forms of knowledge for future predictions. Its origins trace back 5,000 years. It is based on Hindu religious books “Vedas” and referred to as Astrologer, known as “*Jothish*”. Vedic astrological calculation is based on the sidereal system which is one of the most powerful forms in practice. Consequently, the practice of Vedic Astrology is still a vibrant part of the tradition in Hinduism (<http://www.astrology.com/products/category/vedic-astrology?tag=ast%3Atnav%3Aapersreadings%3ADM>).

Nepal has been secular from 2006 by political decision but the majority of its population are Hindus. The Hindus have a tradition of preparing horoscopes and receive great influences from horoscopes and astrological practices. Not only Hindus but other religious people also have faith in Astrology. They also practice horoscope studies in their own way according to their religions and cultures.

The Newar is classified as an indigenous group of Nepal with a rich culture. Within the Newar, there are four *Varnas* as per Hindu caste division; *Brahmin*, *Kshatriya*, *Vaisya* and *Sudra*. However, they are divided into Hindus and Buddhists. Because of the influence of Hinduism, they have practices of preparing horoscopes for each individual and choosing an astrologically auspicious date and time to perform each traditional life cycle ritual. Therefore, a person's individual horoscope is necessary from the naming ritual to the death ritual among the Newars.

Among the Newars, Shrestha is one of the groups amongst the *Kshatriya Varnas*. Within the Shresthas, there is a hierarchy between *Chhatharia* and *Panch-tharia*. The *Chha-tharia* is considered as a top class group over *Panch-tharia*. According to history, *Chhatharia* are counsellors of Royal palace where *Panch-tharia* are not. Nepali has also written about *Chhatharia* as “...six-tharia refers to the six counsellors in the court of Malla Kings and to them is attributed the ancestry of the *Chhatharia* Newars” (Nepali, 1965: 155). The Shresthas are divided into many surname groups such as Malla, Pradhananga, Munshi, Joshi, Rajbhandari, Amatya, Kayestha, Maleku, Maskye, Chipalu, etc. They are traditionally administrators but also involved in business. The Shresthas are Hindu so that their rituals are very similar to those of the Hindu Brahmins and Chhetris. However, living in Kathmandu valley for a long time, they developed some of their own typical Newari culture and practices.

Similarly, the Royal family used to appoint an Astrologer as a counsellor. Therefore, the Shresthas, as closely worked with Astrologers to the Royal palace in history, practised to prepare horoscopes and followed the advice of Astrologers from ancient time. Those practices still exist in the daily life of Shrestha people. Among the Newars, Shrestha people do more practices of horoscope study than others in

Kathmandu valley, because an auspicious date and time is required for each Shrestha to perform rituals and start any new works. Therefore, this study was focused upon those Shrestha people of the Patan who are living in the old inhabited area of the Newars from ancient time. From them we could get valid information regarding the practices of the horoscope among those in the study area.

1.2. Statement of the problem

Every human being is curious to know about his/her future. Astrology is the study of the effects of planets on human life. It is dealing with the influence of planets on human bodies which is based on the astronomical positions of planets. The Astrologers prepare horoscopes, calculate planet positions and predict the future of each individual. This study attempts to highlight the practice of horoscope study among the Shrestha of Patan. Moreover, it also examines the importance and practices of horoscopes in the day-to-day life of the Shrestha people.

Sharma and Jaipuria (2006) write, “Astrologers help their clients understand whether they are in a problem or not and what might be the anticipated duration of the problem. Astrologers want to help lead their clients to positive outcomes and help them build a psychology that naturally triggers life-supporting behaviours. Ultimately, the best way to get out of trouble is astrological treatment which are various in types such as worship, gemstones, chant, charitable acts, musical renditions, prayers, keep fasting, herbs and mineral concoctions, etc. These remedies are refereed as per problems”.

The Shrestha people are Hindu from their ancestors and they believe in Astrology. Among the Shresthas, preparing horoscopes of each individual and choosing astrologically auspicious times for performing each life cycle ritual are compulsory traditions. Therefore, for performing various traditional rituals from birth to death, they give their emphasis on the horoscope and consultations with their Astrologer. If a baby is born, at that time the first thing they do is note down the exact time of the birth. Then they pass these details to the Astrologer, who according to the position of the different planets in the solar system at that precise moment prepares a horoscope which is known as “*Chinaa*” in Nepali and “*Jaata*” in Newari. *Chinaa* indicates all types of influence of the planets which shows both the positive and

negative aspects of one's life. When people are having a difficult time, fear of unknown future, psychological weakness, and some other personal interest then they go to their Astrologer with their *Chinaa* for consultations and follow his advices accordingly.

The Astrologer chooses suitably auspicious times and predicts the future of each individual by studying and calculating planet positions according to the horoscope. The Shrestha people of Patan perform their rituals and practices accordingly to the horoscope which are still continuing at present. They follow the Astrologers advice as much as they can. Therefore, this research tries to find out the importance, value and practices of horoscope among the Shrestha. Since no one has done any research until now regarding horoscope and its practices, and because I have also grown up as a Shrestha of Patan by performing and participating in traditional rituals, these have inspired me to do this study. So, this research is based on a sociological study of the practices of horoscope among the Shrestha people of Patan, Lalitpur which tries to answer the following questions:

- Why is an individual horoscope important to prepare for Shrestha people of Patan?
- How does a horoscope apply in traditional rituals of the study population?
- What is the value of practice of horoscope in ritual performance?
- When do Shrestha people consult with their Astrologer?
- How does horoscope affect the socio-cultural life of Shrestha?
- What kind of changes are in the practice of horoscope at present?
- What is the perspective of the Shrestha people about Astrology and horoscope and its future predictions?

1.3. Objectives of the study

The overall objective of the study is to focus on the practices of horoscope among the Shrestha people of Patan. The specific objectives are as follows:-

- i. To know the importance of horoscopes among the Shrestha of Patan.
- ii. To examine the practices of horoscopes in different rituals and traditions.
- iii. To find out the changes in the applications of horoscopes among the study people at present.

1.4. Organisation of the study

This dissertation has been divided into eight chapters. Chapter one is the introduction chapter of the study subject. The second chapter deals with the literature review regarding the Astronomy, Astrology and horoscope. Besides that, it also deals with the review of religion, rituals and practices of horoscope among the people.

Similarly, the third chapter contains a discussion of research methodology. This chapter describes the selection of the site, types of data, nature and sources of data, collection techniques of data, analysis and limitations of the studies. Chapter four presents the information about the study area and people which has included the households survey.

Chapters five, six and seven contain the main analysis part of the study on the basis of the objectives of the study. Chapter five deals with the importance of preparing the horoscope, astrological calendar and auspicious date and times, astrological remedies and the Astrologer. Similarly, chapter six presents the practices of the horoscope in different rituals and traditional works. Chapter seven deals with the changing patterns in the application of horoscopes which has also included the change in the use of tools and techniques in Astrology, changes in caste boundaries for being Astrologer, use of the horoscope study beyond traditional works, changes in the types of astrological remedies, and preservation of preparing horoscopes in the culture for the future. Last Chapter eight ends with the summary and conclusion of the study on the basis of the field survey and analysis.

Chapter 2

Literature review

Astronomy is the study of positions and motions of planets. Astrology is the scientific study of effects of those planets to human beings. So, Astrology and Astronomy are interrelated. Astrologer must have knowledge of Astronomy as well to calculate the planets position for future prediction. According to How to Astrology (2011), it defines as “Astrology is the study of the planets, stars and other celestial bodies in the belief that they influence or predict occurrences here on Earth and human behaviours and events. Astronomy is the scientific study of the planets and other celestial bodies to determine their current and future positions, their composition, size and evolution, among other physical aspects. The connection between Astrology and Astronomy may be their concern with the position of the planets and stars. Many of the terms used by Astronomers have their origins in the work of Astrologists (and vice versa) but other than their mutual concern with, say, constellations, there is little interaction between the two groups” (<http://howtoastrology.com/astrology-and-astronomy/>).

The practice of horoscope study is as old as the origin of Astrology. There is nowhere mentioned from when horoscope study was started. Many scholars just guessed the time as they found evidence related to Astrology and horoscope. Astrology.com (2010) has mentioned, “The earliest known astrological records date back to Babylon, 1645 BC, and the earliest horoscope to 410 BC” (<http://www.astrology.com/history-astrology/2-d-d-279653?tag=ast%3Asnav%3AAstro101%3ADM>).

Regarding the origin and development of Astrology, Susan Miller (2012) writes, “Astrology is nearly as old as mankind, and scholars believe that different civilizations developed the study of Astrology independently of one another. The Chaldeans of Babylonia (now Iraq) created one of the original forms of Astrology in 3000 B.C. Some experts feel the very first records extend back even further to 5800 B.C. The Maya of Central America and the people of ancient India also used Astrology, and the Chinese practised Astrology as early as 2000 B.C. The writings of

Pythagoras and Plato indicate that Astrology had turned up in Greece by 500 B.C. Arabic cultures of North Africa and the Eastern portion of the Mediterranean were using Astrology in the 8th century. Albumasur, or Abu Maaschar (805-85 A.D.), wrote the “*Introductorium in Astronomiam*” and is credited with the revival of Astrology in the Middle Ages” (<http://www.astrologyzone.com/tools/history.html>).

A ancient India also used Astrology, as mentioned above. Indian Astrology is called “Vedic Astrology” which is amongst the knowledge of “*Vedas*” (Hindu holy books). Vedic Astrology is sidereal:- It is based on the actual position of the planets relative to the earth. So, Vedic Astrology is as old as *Vedas*. People have been practising the horoscope study till now. Regarding the origin of horoscope, Shukavak N. Dasa (2007) writes, “The word “horoscope” actually has a Sanskrit basis. “Hora” is a “moment of time” similar to “muhurtha”, and “scope” comes from the Greek “skopos” meaning to target, and so a horoscope is literally a targeted moment of time. By focusing on a particular moment in time through the “coordinates” of birth time, birth date and birth place, the horoscope isolates a particular part of the whole that corresponds to a particular individual, and by reading that moment in time, one is able to “read” the individual. This is the basis of Astrology. Hindi speakers refer to the horoscope as “*Kundali*” and “*Janma patri*”. A *Kundali* is a circle and *Janma patri* is the “birth page”. The horoscope is a circular diagram and so the word *Kundali* is used. It is common to have a person’s horoscope prepared immediately upon birth, hence the birth page. More specifically, horoscope is a symbolic representation of the sky at a particular moment in time. Usually this is the time of one’s birth” (<http://www.sanskrit.org/www/Hindu%20Primer/hinduastrology2.html>).

Being Hindu, Nepalese have been practising Vedic Astrology by learning with Indian Astrologers. In ancient times, Kings used to appoint Indian Astrologers in palace as a Royal Astrologer whom they consulted before doing any important and new works. Many mythical books have described the practice of horoscope in Nepal. It is said that when Gautam Buddha was born, the Astrologers had predicted, “He will be great monk”. Similarly, “Shree Swasthani Brata Katha”, mythical book has also mentioned the practice of horoscope and future predictions of several characters of the story by Astrologers.

In Nepal, many Sociologists, Anthropologists and other scholars have done much research and published books about various castes and cultures. Some of them have written about the practice of horoscope in their books which describes its existence in various castes as well. Majupurias (2009) writes that even Rai, Limbus, Magar who practices cross cousin marriage also consults with the Astrologer for an auspicious date and time on which the wedding is to be performed. Ortner writes regarding Sherpa's marriage as "...boy's and girl's horoscopes are consulted and plans for the wedding are made" and "S's horoscope showed he would succeed in Nepalese learning and affairs....." (Ortner, 1978: 21, 42).

Norman has written about the effects of planets upon the human body from being sickened by ghosts, spirits and witches among the Tamang. She mentions that "Evil spirits are most likely to attack when their victims are already unlucky due to the influence of graha. Graha is the Tamang word for the nine planets between heaven and earth which determine a person's good and bad bays. They bring bad luck and vulnerability during which time witches and spirits may attack. Like spirits graha belong to the middle ground between the world of men and gods, a sort of limbo swarming with dangerously marginal beings and threatening ambiguity. Graha, though not spirits, must also be controlled with mantras and pujas" and also for healing illness of witchcraft she writes "Sometimes the bombo will make a preliminary offering to the graha to remove bad luck hanging over the patient. Then the bombo will summon his tutelary deity" (Norman, 1985-1986: 19, 40).

Similarly, regarding the curing of spoilt sickness among Limbus, Sangat describes that "Kapoba was nearby and he did a divination. He told the women that one of my planets (*graha*) was out of kilter, that he couldn't do anything for seven days, that I'd be sick for a month, but he was sure I'd pull through" (Sangat, 1996: 403). And Holmberg has mentioned regarding Gurung people that "Gurung have a great deal of respect for that which is written. We have seen the importance given the books of the pucu and the klihbri had been burned. On the other hand, the Lama and the Brahman read their prayers and consult written horoscopes decorated with illuminations. Many Gurungs have horoscopes made for them by Brahmans, and even though they often can not understand them, they are proud to unroll of paper covered

with letters, numbers and multicoloured figures” (Holmberg, 1989: 185).

Among the Newars, the horoscope and its practices seem to be the most important for rituals. Joshi Samaj (2056) and Rajbhandari (2010) have made a list of an essential materials to perform each ritual in which they have listed *Chinaa* as an essential material for Naming and Death rituals. However an auspicious date and time of horoscope for each individual is also listed as an essential material to perform each ritual. They have also mentioned that the God Chitra Gupta comes to write the future of the baby on his/her forehead.

Similarly, Nepali has written the implications of horoscope and practice of consulting with the Astrologer in many rituals and day to day life among Newars which are:

- ^ “Two names are given to a Newar child - one based on the horoscope and another is a term of address. The horoscope name is given by the Joshi. This may take place any time before the birth purification rite”;
- ^ “Auspicious date for the *Junko* of the first child is fixed in consultation with the Joshi. This may be dispensed within the case of subsequent children. The lower caste seldom consults the Astrologer even for the *Junko* of the first child. Wednesdays and Thursdays are considered auspicious to hold the *Junko* and Mondays and Saturdays are inauspicious, these being regarded as unkind days according to Newar Astrologers”;
- ^ “For the *Bhu-Sa-kha* ceremony, an auspicious date is chosen in consultation with the Astrologer”;
- ^ “When a girl is to be initiated through *Yihee*, an auspicious day is chosen on the advice of the Joshi”;
- ^ “Having chosen an auspicious date in consultation with the Joshi, the boy is made to observe fast for *Kaita-Puja*”;
- ^ “Buddha-margi Vanras, an auspicious day is chosen for *Bare-Chhui-gu*”;
- ^ “The first *Burha-Junko* takes place at the age of seventy-seven years, seven months, seven days, seven *ghadis* and seven *palas* according to the Hindu calendar. The second *Burha Junko* is observed on attaining the age of eighty-three years, four months, four days, four *ghadis* and four *palas*. The last ceremony of *Burha-Junko* is called *Swarga Ratha Rohan* (going to heaven) and is celebrated on

the completion of the age of ninety-nine years, nine months, nine days, nine *ghadis* and nine *palas*”; and

- ^ “In the traditional marriage, *Lamee* leaves the bride's house with a word that he would come back with the horoscope of the boy. After a day or two the *Lamee* goes with the horoscope at bridegroom's home to match it” (Nepali, 1965: 98 – 210).

Among Newars, horoscope study is used for different traditional purposes as well as life cycle rituals. Especially in traditional marriage, people have the tradition of matching horoscopes of boy and girl before marriage. Rajbhandari (2002) mentions that the horoscopes of boy and girl are matched to select the perfect bride and bridegroom according to Astrology for arranging marriage. Similarly, Majupurias write “Since Brahman, Chhetri and Newar have no cross cousin marriage practices so, they have to find out bride and bridegroom from other families within the same castes and they match the horoscopes of boy and girl to select perfect one”, “...The horoscopes of the boy and the girl are compared by a professional astrologer who calculates and decides whether they will make a good match for a happy and lasting conjugal life and be blessed with a son to continue their progeny. If the horoscopes are compatible and the photos of the prospective groom and bride are approved by both families, the marriage is decided” and “*Swayamvara*, the ceremonial acceptance of the groom as husband by the bride is performed at an auspicious time as fixed by the Astrologer” (Majupurias, 2009: 109, 125, 134).

Regarding horoscope matching for marriage, Askgesha.com (2012) describes it as “Before marriage majority of the families consult a Astrologer for matching of the Horoscopes of the boy and the Girl. The Vedic system of Astrology has in it a age old traditional Horoscope Matching system in which the placement of planet moon in both horoscopes is taken into considerations and a points are given for various descriptions. These descriptions are eight in number they are 1. Varan 2. Vasya 3. Tara 4. Yoni 5. Grah Maitri 6. Gan 7. Bhakoot 8. Nadi. Each description has its own significance and have their own number of points. These all add up to 36 and a score below 18 is not considered a good match according to traditional Astrology” (http://www.askgesha.com/services/free_horoscope/kundli-milan.asp).

Among Newar, “Kumari” (The living Goddess), a virgin girl is worshipped as the Goddess Taleju and Durga. Selecting a girl as a Kumari is traditional and religious performance in which the horoscope of each girl is essential to find the suitable one. Regarding the selection of Kumari, Nepal-kathmandu.com (2012) writes: “The selected girl should be from the Shakya family. Five high priests conduct the search for likely candidates among the young girls of the Shakya caste. The girl for Kumari should have the 32 perfections of the goddess. Some of the perfections of the Kumari are a neck like a conch shell, a body like a banyan tree, eyelashes like a cow, thighs like deer, voice soft and daring as lion. The horoscope of the Kumari has to be also matched with the horoscope of the King. But now where there is no more King in the country, the horoscope is matched with the President of the Country” (<http://www.nepal-kathmandu.com/nepal-kumari.php>).

Newar people prefer Newar Astrologers for traditional consultations. As per work division, Joshi is Astrologer among Newars. Nepali has stated that “The Joshi section (Astrologer) of Chhatharia is partly Brahmin and partly non-Brahmin. This hereditary occupation is to expound the “Shastras” and assist the Deo-Brahmins in all ceremonies and religious activities of the Newars. It may be mentioned that Hodgson and Oalfield both agree in assigning them the rank of Vaishyas” and also stated that “The position of Joshi and Achar is peculiar. In their semi-Brahminic hereditary profession they have to provide certain services of the Chhatharia and Shrestha Newars. In every domestic ceremony of these two high castes, the Joshi performs the function of striking the auspicious hour. In relation to castes other than the Chhatharia and Shrestha, the Joshi does not have a ritual function in domestic ceremonies. But he is employed by all the Newars to draw up horoscopes” (Nepali, 1965; 156, 179, 180).

People have faith in horoscope so they believe in Astrologers' future prediction. They follow the advice of the Astrologer. Regarding it, Johnson writes that “According to K.B. Joshi, In the past, long time ago, Astrology was respected by a lot of people, but then its popularity declined for a while, because of those quack Astrologers out on the road. Except in Newari society where they have always followed astrology for all rituals even today. Now it is good, so many people believe.

Europeans are also interested. Astrology is very important, a must to the farmer. To start farming a farmer should start on a good day. In the (Bhagvad) Gita, and the Mahabharata, in all Astrology is explained. The Astrologer is the eye of the Veda” (Johnson, 1989: 49).

In Hinduism, a person's individual horoscope is the symbolic representative of his future which guides the fix time of life cycle rituals and influences in everyday life. People are religious and performing rituals as they have belief in religion and culture. We can see the existence of its practices even now. Durkheim defines this as “Religion is something eminently social. Religious representations are collective representations which express collective realities; the rites are a manner of acting which take rise in the midst of the assembled groups and which are destined to excite, maintain or recreate certain mental states in these groups” (Durkheim 1915, mentioned in Bohannan & Clazer, 1988: 254).

Similarly, regarding culture, Malinowski writes as “Were we to start from the most tangible aspect of culture and try to imagine the first discover and use of an implement we would see that this already implies the birth of symbolism. For symbolism from its very inception had to be precise, in the sense that it provided a correct formula for the permanent incorporation and transmission of the cultural achievement. The formation of habits, skills values, and symbols consists essentially in the conditioning of the human organism to responses which are determined not by nature but by culture” (Malinowski 1922, mentioned in Ibid., 1988: 286-87). Clifford Greetz writes that culture is not something locked inside people's heads, but rather is embodied in public symbols, symbols through which the members of a society communicate their worldview, value-orientations, ethos, all the rest to one another, and to future generations. (Clifford Greetz 1973, quoted in Devkota and Ojha, 2066: 200)

Thus, the above studies focus on the practices of horoscope study and its implications in religious and cultural life. So, this study attempts to trace out the tradition of preparing, believing and following the horoscope and its influences among the Shrestha people of Patan.

Chapter 3

Research Methodology

3.1. Selection of the study site

For the purpose of the study, ward no. 16 of Patan, Lalitpur Sub-Metropolitan City was selected. Patan is the oldest city of Kathmandu valley where Newar society was developed from the Malla period. Even Patan is an urban city with many developments and easy access to modern facilities but still we can see the traditional life style of the study people. They are continuing their rituals and cultures as they had learnt from their ancestors besides their modern life style.

In the present context within the Kathmandu valley, Patan is popular for renowned Astrologers where the practice of horoscope study is followed more by the Shrestha people. Most of Astrologers of Patan are professional Astrologers from their ancestors according to work division throughout history. People consult with the Astrologers and they practice horoscope study for ritual performances. Therefore, the selected area was for the study of the practices of horoscope among the Shrestha people of Patan.

3.2. Research design

The study is based on descriptive research design. It has been employed to study the importance, practices and changing patterns of horoscope study among the Shrestha of Patan. In addition, this research was based on the exploratory research design to get the in-depth information about traditional beliefs, practices and existence of preparing an individual's horoscope among the study population.

3.3. Nature and sources of data

For the study, both quantitative and qualitative data were collected from the field and presented in this dissertation. Since the data of the study area is not available according to the study subject, the primary data were gathered from the field by the researcher at ward no. 16 of Patan. Mainly household survey, key informants' interview, observation and scheduled interview techniques were applied to obtain the primary data from the field according to the study objectives. The secondary data were gathered from different research reports from CBS, Lalitpur Sub-Metropolitan

City, Ward Office of 16, unpublished documents, etc. were followed during the study.

3.4. Universe and sampling

The total household of the study area, ward no. 16 is 989 where the total population is 5,294 with 2,630 male and 2,664 female. Every household of the study area was not possible to include for the research. Joshi, one of the surnames amongst Shrestha, are professional Astrologers from ancient time among the Newar society and Shrestha are Hindu who practice horoscope study more than other Newars in Kathmandu valley. Therefore, purposive sampling used to select only Shresthas' households for the study. According to Ward Office of 16, there is no accurate total household number of Shrestha families but the total households of Shrestha covers around 20% - 30% out of the total households of ward no. 16. They also provided the inhabitant locations of Shrestha families within ward no. 16. The sample size of the study was limited so that only 20 households of Shrestha were selected for the study by going different inhabitant locations of that ward area. Since Ward Office 16 has no data of Shresthas' households, those 20 sampling households were selected by random sampling method. From this random method, the respondents were those permanent residential Shrestha people of that area whomever were encountered during this field study.

3.5. Data collection techniques

Primary data is collected in the field study from the respondents. In the field study, some data collection techniques were applied which are as follows:

3.5.1. Households survey : In the study, only 20 households of Shrestha family surveyed was done in ward no. 16 of Patan. The Shrestha's households were found by asking people in the study area. The households survey was done at their home and most of the respondents were the senior person of the family, so that correct information about family and each family member was collected per whatever this research needed. First of all, informal conversation was used for rapport building and explanation about my research ahead of the households survey. From this households survey technique, the primary data of family type, numbers of family members, age, sex, educational status, economic status, occupational type, background of family, social status etc. were collected from the study population.

3.5.2. Observation : Observation is another data collection technique used in the study. During the field study, observation method was applied to confirm the reality of whatever the respondents told regarding the study. Also observed were respondents' behaviours, attitudes, beliefs, interactions, and surrounding environment. Similarly, by using this technique, the practice of horoscope study, the use of astrological remedies in daily life, consultation with the Astrologers, performing rituals according to horoscope, etc. were observed. Besides these, observation helped to know the living way, customs and rituals regarding horoscope study among the study people.

3.5.3. Interview : Interview is a good technique to get real and accurate information from the field, in which both literate and illiterate people can participate. Each respondents' home was visited for collecting data. After the household survey, his/her interview started by asking from a list of questions according to the questionnaire of the study objectives. All of their answers were noted down and became primary data for the study. Average duration of an interview was around 20 – 25 minutes for each respondent. During the interview, they shared their own opinions and experiences about the practice of horoscope study and its implications in traditional rituals of locality.

3.5.4. Key informant's interview : Besides interviews with the study people, key informants' interviews were included for the study. As key informants, four renowned Astrologers around the study area were selected who have thorough knowledge about Astrology and practices of horoscope study among the Shrestha people of Patan. They are Astrologer Mr. Tulshi Nath Joshi, Astrologer Mr. Uttam Prasad Joshi, Astrologer Mr. Narendra Prasadh Joshi and Astrologer Mr. Reman Joshi. In this technique, a checklist was used in order to get more information about the importance, practices and implications of horoscope as well as ritual traditions, changes and the present practices of horoscope study among the Shrestha people.

3.6. Data presentation, analysis and Interpretation

Data presentation, analysis and interpretation are an important stage of the research report which carry out the findings of the study. By collecting data from the field site, these were edited on the same day and separated according to the study

objectives. All the qualitative and quantitative data were input for computer processing. The quantitative data are presented through the help of simple statistical tools such as tables, frequency distribution, tabulation percentage, charts, graphs. Similarly, qualitative data such as the importance of preparing an individual's horoscope, practices of each horoscope and person's experiences are presented as narratives. However, for making sense of collected information the data are analysed and used to facilitate the interpretation of collected data since the study was based on both the qualitative and quantitative data.

3.7. Limitation of the study

This research was done as a partial fulfilment of the Master Degree. This study has limited objectives for research as the study focused only on the practices of horoscope among the Shrestha people of Patan. Therefore, the practises of horoscope among Hindu Brahmin, Chhetri and other Newars in Nepal are not included. Similarly, Palmistry and Shaman are not included as well even though those are related with planet positions and its effects. This study is an academic study so a large area and population were not incorporated in the study. It covered only those Shrestha people of ward no. 16 of Patan, Lalitpur. The methods of research; qualitative and quantitative data that were required during the study may also be biased in application of data collection techniques. As the researcher is in the preliminary stage of research, there may be error in analysis. The findings of the study have only micro-level implications of the culture of Shrestha of Patan so the study can't be generalized through out the country.

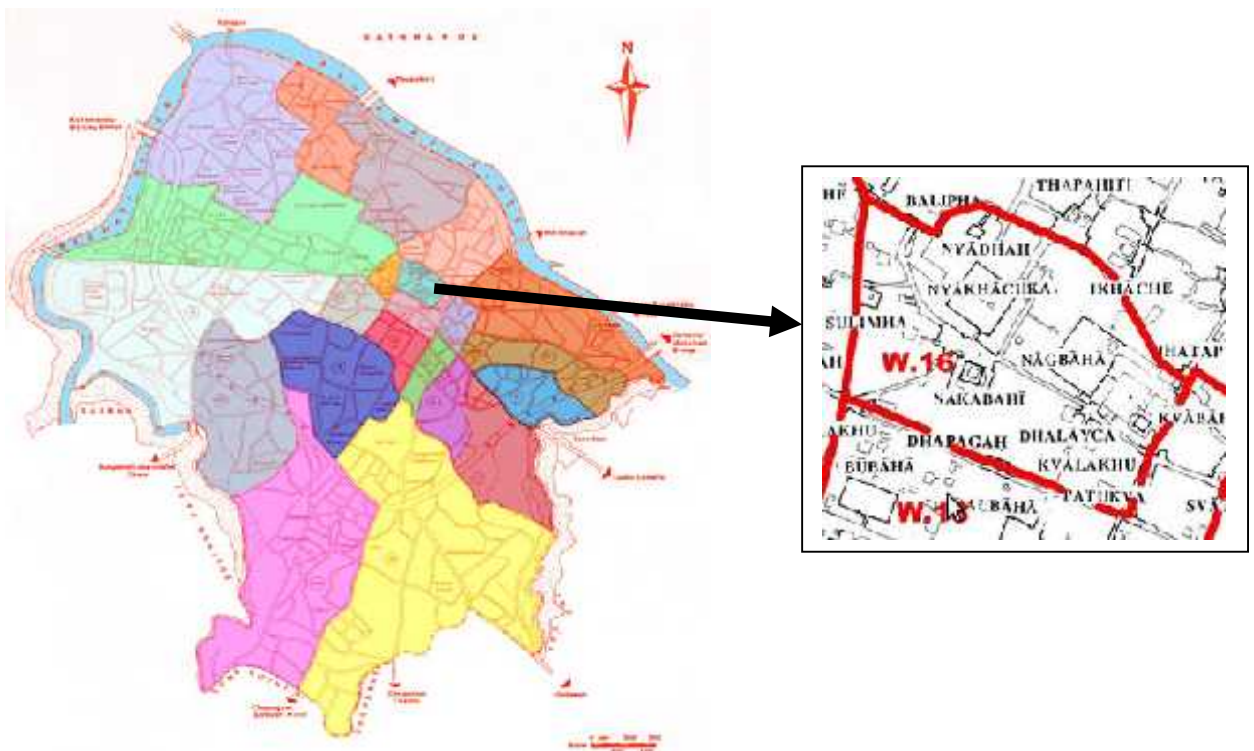
Chapter 4

The Study Area and People

4.1. The study area

Nepal is a country of great diversity and rich in geography, cultures, and religions. It is the birth place of Gautam Buddha. There are Hindus, Buddhists, Muslims, Kirants and other religious groups in Nepal. All of them are living together with mutual understanding and co-operation from centuries. The people of the study area are Hindus and Buddhists. As the study is focused on the Shrestha of Patan, they are Hindus and follow horoscope in each and every step of their lives according to Hindu tradition. The study area is near to Patan Durbar square and its area has been included in the World Heritage site of Patan Durbar square. Figure 4.1 shows the study area of Patan, Lalitpur.

Figure 4.1 : Study area



The study area is small in territory but there are many Hindu and Buddhist temples and artistic places such as *Lokakirti Mahavihar*, *Mani Mandap Mahavihar*, *Naga Baha*, *Kwa Baha* (The Golden Temple), *Atha Baha*, *Nyakachuka*, *Agam* (Sulima square), *Ratneswara Mahadev Mandir*, *Saraswati Mandir*, *Ganesh Mandir*, *Bhairav Mandir*, *Bhuwaneshwari Mandir*, *Sankata Mandir*, *Bishnudevi Mandir*, *Naashadhyo*

Mandir and so on. These *Baha and Vihar* (Buddhist temples) and *Mandir* (Hindu temple) symbolize that there are two religious groups living together from history. People of this area respect each other's religion and take participation in every Hindu and Buddhist festivals. Hence, each older generation of people think that Buddha is one of the God among 3300 millions Gods and Goddesses of Hindus. There are no boundaries for people to go to *Bahas* and *Mandirs* for worshipping. People have faith in both religions. There are very many *Stupas* and statues of Hindu and Buddhist Gods and Goddesses in this area. People go to these temples for worshipping, praying, chanting, etc. as an astrological treatment to remove any bad effects of the planets per Astrologers advice.

The study area is the permanent resident area of Newar but non-Newar also reside now in rented apartments. However, all the permanent inhabitants are Newar. There are many sub-group castes of Newars such as Raj-upadhyaye (Sharma), Bajracharya, Shakya, Maharjan, Dangol, Joshi, Amatya, Rajbhandari, Shrestha, Dhakhwa, etc. According to the religion, Raj-upadhyaye (Sharma), Joshi, Amatya, Rajbhandari and Shrestha belong to Hindu religion and Bajracharya, Shakya, Dhakhwa, Dangol and Maharjan belong to Buddhist.

People of both religions practice the horoscope study and perform cultural rituals accordingly. Regarding the practice of horoscope study, Hindus practice more than the Buddhists. However all of them have each individual horoscope which the Astrologer prepared according to the person's birth-date and time. Being Hindu, the Shrestha people believe in horoscope and do more practices of horoscope study in the study area.

Since Patan is famous for renowned Astrologers within the Kathmandu valley and the study area is the residence of former Royal Astrologer Pro. Dr. Mangal Raj Joshi so it influences the people of that area. As there are many Astrologers, people have faith upon them so that they believe and follow the horoscope.

4.2. General background of the study people

4.2.1. Population distribution by Age and Sex

The study area, Ward no. 16 of Patan is small and its population is also less than other wards. According to the CBS (2001), the total of households is 989 and its total population is 5294. As this study is about the implication of horoscope among Shrestha people, only 20 households of Shrestha family were taken for detail survey. The structure of the population is determined by the age and sex of the people. Similarly, it also has effects on the practice of horoscope as well. People become curious with growing age to know about self future. So, they take the help of an Astrologer and individual's horoscope. Mature people practice the implication of horoscope for each ritual and welfare of self and family. Since they have a responsibility to give continuity of tradition, they must consult with the Astrologer for ritual performances and make their life happy according to their horoscope. In these cases females are more actively involved than males. This is because females are raised with household works and preparing rituals performances. However, children and young people are not so much involved in these practices. The following Table 4.1 shows the distribution of age and sex of the study population.

Table 4.1 : Age and Sex wise population distribution of surveyed households

Age group (Years)	Sex					
	Male	Percentage	Female	Percentage	Total	Percentage
0-4	1	1.04	1	1.04	2	2.08
5-9	0	0	3	3.13	3	3.13
10-14	5	5.21	3	3.13	8	8.33
15-19	3	3.13	3	3.13	6	6.25
20-24	5	5.21	5	5.21	10	10.42
25-29	4	4.17	3	3.13	7	7.29
30-34	3	3.13	3	3.13	6	6.25
35-39	3	3.13	4	4.17	7	7.29
40-44	6	6.25	5	5.21	11	11.46
45-49	4	4.17	5	5.21	9	9.38
50-54	3	3.13	3	3.13	6	6.25
55-59	3	3.13	4	4.17	7	7.29
60-64	2	2.08	1	1.04	3	3.13
65-69	2	2.08	4	4.17	6	6.25
70+	3	3.13	2	2.08	5	5.21
Total	47	48.96	49	51.04	96	100

Source : Field survey, 2012

Table 4.1 shows that the total population of surveyed households is 96, with 47 male and 49 female which is 48.96% and 51.04% respectively. It shows that the female population is slightly higher than male. This is normal like the total population of the country. According to the Human Development Report (2004), the life expectancy of Lalitpur is 67.10 and in the study population, 94.79% of the population is below 70 years of age and 5.21% of the population is more than 70 years of age. Peoples' life expectancy rate is increasing in the study area. Among the study population, children below 14 years of age don't practice the horoscope study by consulting with the Astrologer. However, their parents consult with the Astrologer for them. But the people above 15 years age, along or with their parents practice the horoscope study by consulting their horoscope with the Astrologer to make good career and ritual performances. The study people show everyone's horoscope to the Astrologer before their birthday to know the annual planets position and its effects. They use astrological remedies to prevent misfortunes, if there is any problem within that year. Since the study population of above 15 years age is 86.46%, it shows that a strong majority of people practice the horoscope study.

4.2.2. Marital status

Marriage is an important social institution which changes the person's social status and socializes the individual into maturity. It changes family type, increases kinship, responsibilities and so on. The study people give most priority to the study and making a good career before marriage. They marry only on suitable age according to the individual horoscope. The following Table 4.2 shows the age-wise marital status of the study population.

Table 4.2 : Age-wise marital status of the study population

Age group (Years)	Marital status									
	Unmarried		Married		Divorce/ Separate		Widowed/ widower		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
20-29	12	15.58	5	6.49	0	0	0	0	17	22.08
30-39	3	3.89	10	12.98	0	0	0	0	13	16.88
40-49	0	0	18	23.38	1	1.29	1	1.29	20	25.97
50-59	1	1.29	10	12.98	0	0	2	2.59	13	16.88
60-69	0	0	7	9.09	0	0	2	2.59	9	11.69
70+	0	0	2	2.59	0	0	3	3.89	5	6.49
Total	16	20.78	52	67.53	1	1.29	8	10.39	77	100

Note : 19 individuals were unmarried below 19 years age.

Source : Field survey, 2012

Table 4.2 shows that study people start to marry from within the 20-29 age group. Within this age group, most of the young people get married only after the age of 25. Because, below 25 years age, they concentrate on studying and making a good career. So, the unmarried population is highest within 20-29 age group. Even the study people select the perfect bride/groom to get marry. They wait for the suitable age and perform marriage on an auspicious time according to horoscope. Most people in the study population above 29 years of age marry but a few of them are still searching for their perfect bride/groom and waiting for a suitable time to marry. However, one of the study people from the 50 – 59 age group hasn't got married yet because of a physical disability. Similarly, the practices of divorce and separation is rarer among the study people. Only one person had divorced among the study population. In this case, he had divorced his wife after a month of marriage. Because, even over his disagreement for marriage, his family forced him to marry her. There are also less widowed/widower within the total population. In the study population, married people are the majority. They practice the horoscope study more than unmarried. They have to practice the horoscope study for self happy married life and for ritual performances of their children.

4.2.3. Family size

Family size is an important indicator for family background which shows the total members of the family, how many generations are living together, mutual understanding, co-operations, unity of family, etc. In the study area, young people are

making their family size small. Among the study people also, most families are small in size and only few families are large in size. Table 4.3 shows the family size of the study people.

Table 4.3 : Family size of the surveyed households

Family size (person)	No. of household	Percentage
1 – 2	0	0
3 – 4	10	50
5 – 6	8	40
7 – 8	1	5
9+	1	5
Total	20	100

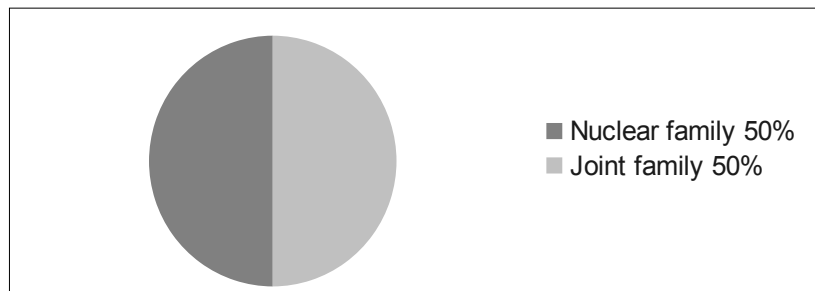
Source : Field survey, 2012

The table 4.3 shows that there are variations in the family size in the study area. According to the CBS (2001), having 4 persons family household size is the highest in the country which is 16%. Similarly, among the study population, having 3-4 persons family size is the highest which is in 50%. During the field study, I found that there was no family of having less than 3 persons. Within the study people, nuclear families are small in size and joint families are large in size which is less. Since the study population have good knowledge of family planning, the number of children is dependent upon the parents' desire. New married couples are having only 1 or 2 children. Because raising a child is so expensive at present, both of them, husband and wife are busy in their own occupation. It shows the decreasing rate of birth among the study population. In the study area, small family size people practice the horoscope study less as they have less members and large size family people have to practice horoscope study more as per family members. However, all of the study population have horoscopes of each individual and a Newar family Astrologer with whom they consult.

4.2.4. Family type

Family type shows the type of the family where the people live with one kitchen and mutual co-operation and understanding with each other. In the study area, living in joint family tradition is decreasing. During the field survey, I found that people like to live in nuclear family so that they make small family size. The following Figure 4.2 shows the family type amongst the study families.

Figure 4.2 : Family type of the surveyed households



Source : Field survey, 2012

Figure 4.2 shows that among the study population, nuclear and joint family types are equal. It means the study people are interested in nuclear family besides joint family. Among the study population, I found that people still like to live in joint family besides nuclear family. But married sons live in joint family until the death of their parent. After the death of their parent, married sons separate in nuclear family so soon. Similarly, married/unmarried brothers and sisters live in joint family. But, after marriage of each brothers and sisters, they also separate in nuclear family within a few years. Among the surveyed households, I didn't find the joint family of only married brothers without their parents. However, the reason for separation of family may differ from each other such as small house size, migration, income, property, misunderstanding, etc.

In the study area, nuclear family people have the problem of raising children because of busy life. So they send their children into a day care centre. They limit the practice of horoscope study only for ritual performances and its dependent upon their interest regarding horoscope. But in joint family, older generations guide the family to practice traditional works and force to the new generation to follow the horoscope study for each ritual. They raise their children with mutual co-operation, understanding and full respect of older generations and other members of family. The senior person of the family keeps all the horoscopes of each members in his/her safe place. If the family is going to split and stay separately then the senior person of that family hands over their horoscopes to whomever are being separated from family.

4.2.5. Educational status

Academic education is one of the most important achievements for social development. Only educated people can develop the society by applying knowledge of science, technology and other disciplines to make people's life easy and systematic

with maximum use of modern facilities. Since the study area is an urban city with easy access to schools and colleges, people give first priority to the education from childhood to adulthood. There are also special academic centres available for illiterate aged people to study. Therefore, the study people are good in their education status which makes them able to utilize the facilities of modern developments. Among the study people, I found that being a literate person, they use books, articles, newspapers, internet, etc. for information about Astronomy, Astrology and horoscope forecasting. They give much attention during consultation with the Astrologer to know whether they receive correct predictions or not. They won't be in illusion of false prediction and they are able to select a good Astrologer for right consultation regarding horoscope and ritual performances. Similarly, chant is one of the important astrological remedies. The study people are also using it easily by being literate. The following Table 4.4 shows the educational status of the study people.

Table 4.4 : Age wise educational status of the study population

Age group (Years)	Educational status												Total	%
	Illiterate		Literate		School level		+ 2 level		Bachelor level		Master level			
	M	F	M	F	M	F	M	F	M	F	M	F		
5-9	0	0	0	0	0	3	0	0	0	0	0	0	3	3.19
10-14	0	0	0	0	5	3	0	0	0	0	0	0	8	8.51
15-19	0	0	0	0	0	3	3	0	0	0	0	0	6	6.38
20-24	0	0	0	0	0	0	0	0	5	5	0	0	10	10.64
25-29	0	0	0	0	0	0	0	0	2	1	2	2	7	7.45
30-34	0	0	0	0	0	0	0	1	2	0	1	2	6	6.38
35-39	0	0	0	0	0	1	0	0	2	3	1	0	7	7.45
40-44	0	0	0	0	1	1	0	3	2	0	3	1	11	11.70
45-49	0	0	0	0	1	2	2	1	0	1	1	1	9	9.57
50-54	0	0	0	1	1	2	0	0	1	0	1	0	6	6.38
55-59	0	0	0	0	0	2	0	1	1	1	2	0	7	7.45
60-64	0	0	0	0	0	1	1	0	0	0	1	0	3	3.19
65-69	0	2	0	1	0	1	0	0	2	0	0	0	6	6.38
70+	0	0	1	2	2	0	0	0	0	0	0	0	5	5.32
Total	0	3	1	4	11	19	6	6	17	11	12	6	94	100
G.T.	2		5		29		12		28		18			
%	2.12		5.32		30.85		12.76		29.78		19.15			

Note: 2 individuals below 4 years age were not included

Source : Field survey, 2012

Table 4.4 shows that the literacy rate is very well among the study population. Only 3 persons are illiterate. One of them is only 9 months of age and so hasn't grown up to go to school while 2 persons are from the 65-69 age group and so are not interested to study at their older age. Since people start to go to school at the age of above 3, the children of under 4 are not included in evaluating their education status. Therefore, total literate population is 98% of the study people. As the Shrestha people are renowned for administration and business occupation by caste division, they must have good education for it. Accordingly, they have strong education status from the past. Furthermore, the study people have a better educational status than the total population of the country. In the study area, people of less than 25 years age are continuing their study regularly up to Bachelor level but for further study, it depends on person's interest. Since the study people are literate, they take Astrology and horoscope study as a part of science. They also study books and articles related to horoscope study. They consult with their Astrologer for good education and to know that how much they can study, which faculty is the best for a good career as per his/her horoscope.

4.2.6. Occupation

Occupation is the indicator of the society which shows the person's working skill and identity as per their occupations. The people must engage in an occupation to earn money for surviving in this economic society. The Shrestha people are administrators and business men from ancestry. So most of the study people have their own business and administratively oriented job. During the field study, I didn't find any people of agriculture occupation among the study population even though it is the major occupation of Nepalese. The following Table 4.5 shows the occupation type of the study population.

Table 4.5 : Occupation type of the study population

S.N.	Occupation type	No. of the respondents		Total	Percentage
		Male	Female		
1	Doctor	0	1	1	1.04
2	Engineer	4	0	4	4.17
3	Nurse	0	1	1	1.04
4	Government Service	9	6	15	15.63
5	Business	14	9	3	23.96
6	Teacher	0	2	2	2.08
7	Abroad employment	3	2	5	4.17
8	Pension	3	1	4	5.21
9	Housewife/Not involved	1	14	15	15.63
10	Student	13	13	26	27.08
Total		47	49	96	100

Source : Field survey, 2012

Table 4.5 shows the involvement of people in different occupations according to educational background as the study area is an urban city and has lots of opportunities. Since most of the study people are highly educated, they are involved in good occupations. In the total study population, 57.29% people are earning from their occupations. But students, housewives and a few old aged people are not active in earning money. However, both, male and female are equally active to earn money. Although being a housewife, a woman might help her husband's business which is not included in earning occupation. Surviving in this urban city is very expensive, so the study people want to engage in earning occupations as per their qualification and capacity after finishing their study. They consult with their Astrologer to determine a suitable occupation for them so that they will achieve success, and progress in a related field. Similarly, they start any new work in an auspicious date and time which is given by the Astrologer.

4.2.7. Economic status

Economic status plays vital role in human life which changes the living standard of the people and determines the access to all facilities of whatever people use for daily life. Economic status makes classes in the society as per income. In the study area, people are engaged in different occupations, so that they are earning money very well. The study people have good living standard, better than other Newars. Table 4.6 shows the monthly income of the study families.

Table 4.6 : Monthly income of the surveyed households

Income in Rs. (000)	No. of households	Percentage
20-29	4	20
30-39	3	15
40-49	2	10
50-59	2	10
60-69	2	10
70-79	0	0
80-89	1	5
90-99	0	0
100 and more	6	30
Total	20	100

Source : Field survey, 2012

Table 4.6 shows that the minimum monthly income is more than Rs. 19000 and 55% people have more than Rs. 50,000. It means no one is in a miserable condition. However, they have a better life style with modern facilities. They are earning money not only by their own occupations but also from renting rooms of their house, buying shares of different companies and investments. Thereby, the monthly income becomes more than their occupational income. These data show that the study people are using their education knowledge to increase their income. They want to earn money more and more for raising children, surviving their life smoothly. For these reasons, they take the help of horoscope as well to make better income. They consult with the Astrologer to know which occupation is good to earn lots of money, which field is good to invest money, how they can increase their income from any present occupation, and so on. They do many astrological treatments to reduce any bad effects of the planets in the hope of high income.

Chapter 5

Importance of Horoscope among the Shrestha

The horoscope is a future road map which gives an idea about the effects of the planets and the prediction of the possible incidents of that particular person within his/her life. People perform rituals in their traditional way by consulting with the Astrologer. The Shrestha people of Patan have a strong belief in individual horoscope as like other non-Newar Hindus. This chapter presents the importance of the individual horoscope and its components.

5.1. Importance of preparing individual horoscope

The study people prepare each horoscope before the Naming ceremony. In this ceremony, the baby gets his/her name which is determined according to his/her horoscope. It is the record of the person's birth date and time in which the position of the planets are observed as per birth time which determines his/her future.

During the field study, I met the oldest Astrologer of the Patan. He is Astrologer Mr. Tulshi Nath Joshi, 82 years old and living in Tangal, Patan who has been working actively in the Astrologist profession since he was 14 years of age. He told an interesting mythical story about the traditional ritual of 6th day of the birth and that prediction of the baby's future. His story made us clear about the importance and value of the individual horoscope and its preparation ritual. That mythical story is mentioned below in Box 1.

Box 1 : Baby gets his/her future on the 6th day of the birth

Once upon a time, there were two men who were "Meet" (fictitious relatives). The man went to visit his Meet's house. By coincidence, that was the 6th day of his Meet's son birth. The man told his Meet, "Today your son will get his "Karma" (future). It is said that the God Chitra Gupta will come on this day at night and writes the baby's Karma on his forehead." Then his Meet said, "If it is true, I will meet him and ask about my son's Karma".

At night, his Meet slept at the door of the room to catch the God where his son was sleeping. It is said that if something is kept as an obstacle at the door, nobody will pass through that to the door so it must be removed before entering the door. He slept

there so that the God will wake him up before entering the baby's room. After a while, the God Chitra Gupta came but couldn't enter the baby's room because of the sleeping person at door. Then the God woke him up. That person asked his introduction then the God said, "I am the God Chitra Gupta and came here to write the new born baby's Karma on his forehead so let me go there." That person let the God go into the baby's room after promising to tell him whatever he writes as his son's Karma. Then again he slept at door to catch the God again before leaving that room.

After writing the baby's Karma, the God was ready to leave that room but again the father of the baby was sleeping at the door. The God woke him up again. The father asked the God to tell him what he wrote on his son's forehead. The God was not ready to tell him each and everything of the future so the God told him only one prediction of his son's future. The God said, "Your son's one of the Karma is ...after your death, your wealth and prestige will collapse, your son will have a miserable and very poor surviving life, everyday he has to cut down the tree and will be able to sell only one bundle of wood." Then the God came out from that room and went to his own place. The father became so sad by listening to his son's Karma and he worried about his son. He also told it to his Meet.

After many years, the son was grown up very well and his father died. The wealthy and prestigious life was collapsing slowly after the death of his father. Then for survival, everyday he cut the tree, made it into many bundles of woods and went to the market for selling. He was being very poor and having a miserable life.

One day, again the man came to visit his Meet's house. He saw his Meet's son was having a miserable poor life. He came to know that everyday the son cut the tree and could sell only one bundle of wood out of many in the market despite his hard labour. Then he knew that the son was really having his Karma which Chitra Gupta had written.

The man suggested to the son, "Since you are having your Karma, use it in right way. Everyday you have to cut the tree and sell only one bundle of wood. So, whenever you go to cut the tree, don't cut another tree until you find Shreekhanda (a kind of precious tree more so than other) tree and make this as one bundle of wood as huge as you can carry out and sell it at market. Then you can come out from this miserable poor condition."

The son did the same things as his father's Meet had advised him. He cut only Shreekhanda tree and made it one huge bundle and sold it in market. Because of the expensive price of Shreekhanda, slowly he became a rich person and got a prestigious life more than his father did.

By this mythical story, it means that the 6th day of the birth is a special day for the person on which day his/her *Karma* is written by the God Chitra Gupta. The person's individual horoscope is symbolically representative of that particular person's *Karma* which determines each and every thing of that person's *Karma*. Accordingly, the horoscope must be prepared on the 6th day of the birth, as the God Chitra Gupta writes the *Karma* of the baby. Because of this belief, the practice of preparing that individual horoscope became one part of these rituals. The parents note down the accurate birth time and date of their baby and give it to their family Astrologer. The Astrologer prepares the baby's horoscope on the 6th day of the birth and it is presented on the Naming ceremony which is performed on the 10th day of the birth among the Shrestha people of Patan.

According to the survey, I found a similar result in the study area regarding the preparation of an individual horoscope for each particular person. The study people said that everybody has their horoscope. They said that they give date, time and place of birth to the family Astrologer for preparing the horoscope on the 6th day of the baby's birth. They also said, "It is necessary to prepare a horoscope for everybody because it is our tradition and it is needed for each and every traditional ritual." Some of the respondents said, "It is not only for tradition but also for the record of the birth date and the planets position at the birth, so that we know our exact age after a long time and the effects of the planets in the future as well".

I found that preparing an individual horoscope is a compulsory ritual for the study people so they are still continuing it. They accept it as a traditional part of the culture and religious works because most astrological remedies are done by worshipping, praying, chanting, fasting, etc. in the name of a particular God and Goddess. One of my respondents said, "Preparing a horoscope is not about religion and culture only, it is a scientific study of our future. Lots of people around the world practice horoscope and they use different astrological remedies to absorb the positive rays from different planets and to reduce negative effects. So, it is one part of science studies".

Similarly, I found that all of the respondents have a strong belief in horoscope and Astrology however their beliefs differ with each other. As they have grown up

with performing rituals according to their individual horoscope and with future predictions by the Astrologer, they must believe in their horoscope. However, scientific evidences also make them believe more in it. They said that we shouldn't fully depend on future predictions only. Even Astrology is the study of science and people believe in Astrologer's predictions. They said that most of the future predictions of individual horoscopes become true. They consult with the Astrologer to know his/her future predictions. Sometimes, if they have doubt in a future prediction by a particular Astrologer, then they consult with another Astrologer to verify the correct future prediction. The study people take future predictions as precious advice to choose right decisions for a bright future. During this field survey, I didn't find anyone who doesn't believe in horoscope. However, some of people believe less because of less interest in horoscope and some false predictions. But they can't quit believing as per their knowledge and practice of horoscope by being a member of that socio-cultural society in which tradition he/she is living.

5.2. Importance of astrological calendar

The Shrestha people follow that astrological calendar which is known as “*Panchanga Patro*” in Nepali and Newari. This calendar is prepared by the precise Astronomers and Astrologers. This calendar mainly mentions 5 things of planets position for each day which are *Bar, Tithi, Nachhetra, Yog, Karan*. However, there are mentioned all the planets positions that are needed in astrological calculation. This calendar is the most important to calculate the planets positions and future predictions. So that, the Astrologers use this calendar to indicate the birth day of the new born baby while preparing his/her horoscope. This calendar determines each and every ritual and festival. People choose a suitable *Tithi* for any traditional performance according to the astrological calendar. *Tithi* is lunar based time in which days are determined according to the position of the Moon. People celebrate each and every festival and life cycle rituals according to *Tithi*.

The Astrologer Mr. Reman Joshi, 30 years old and lives in Ikhachhen, Patan who has been working around 16 years as an Astrologer said, “The Astrologer use astrological calendar to mention a particular day. However, they use community and country accepted calendar such as Nepal Sambat, Bikram Sambat, English calendar, etc. to mention a particular date for correct birth-date calculations, since astrological

calendar has not accurate date and year explanation”. He also said that the Astrologers use Sanskrit language with Devnagari script to prepare horoscopes among Hindus. But, in the case of the study area, he said that he found the Newari language with Newar's own script Ranjana Lipi by mentioning date of astrological calendar and Nepal Sambat calendar in old horoscope chart papers of more than 50 years ago. And those old horoscopes can't be studied by any Astrologers who have no adequate knowledge about Ranjana Lipi and Newari language.

According to this field study, I found that the astrological calendar is in practice until now in the study area. Because ordinary people have no knowledge of Astrology, the study people don't use *Panchanga Patro* for daily use. They use the Bikram Sambat calendar which has mentioned *Tithi* as well. However, the people who have knowledge of Astrology and the Astrologers use *Panchanga Patro* in the study area. The study people use *Tithi* for every traditional work. They are celebrating festivals and life cycle rituals according to the *Tithi* which has been practised from the past. They also celebrate birth day anniversary according to *Tithi*. However, they use Nepal Sambat, Bikram Sambat, English date, etc. to mention the date of birth for other daily formal works. Therefore, the astrological calendar is important for the study people.

5.3. Importance of astrologically auspicious time

The astrologically auspicious time is that exact auspicious time which is chosen by calculating the position of the planets and it is known as “*Sahit*” in the Newari language. According to the tradition, the Shrestha people choose *Sahit* especially for life cycle rituals and starting new works for a good future. For choosing an auspicious date and time for a particular person, his/her individual horoscope is necessary to calculate the planets position. So that, the suitable *Sahit* can be chosen for each individual. Especially for performing life cycle rituals, the Astrologer gives the *Sahit* for a particular ritual by writing details of an auspicious date and time in a paper which is known as “*Sahit-Pau*” in Newari. “*Sahit-Pau*” is essential for every ritual that must be performed at an auspicious time. Therefore, it is worshipped during ritual performance and glued on the wall of East or West direction in the worshipped room.

During this field study, I found similar activities among the study people. They believe that performing rituals on *Sahit* brings good results in future which are old traditional practices for life's goodness. The senior person of the family or most of female goes to consult with the Astrologer for the rituals and *Sahit*. They think that life cycle rituals such as rice feeding, *Busankha*, *Ihi*, *Kayatapuja*, *Bahra*, marriage, etc. must be performed on an auspicious time. They perform rituals within an auspicious time even those people who don't follow the Astrologer's advice. One of my respondents said, "it's our traditional rituals, we celebrate it with our family and community. At that time, only my disagreement doesn't work and I have to listen to my family and community who make me do as we are doing these performances from past". Regarding the *Sahit*, another respondent said, "Because of *Sahit* the rituals and festivals got important value to celebrate on exact day and time. If not, rituals and festivals can be celebrated at any time whenever people like to do it". So, the study people give most priority to the astrologically auspicious time for any rituals which is important for traditional life cycle.

5.4. Importance of astrological remedies

Shrestha people use lots of astrological remedies to reduce the negative effects of the planets for success and happy life. They consult with the Astrologer to perform rituals and start new works. And if there is any problem according to his/her horoscope then the Astrologer advises treatments to solve problems and reduce misfortune for upcoming days which help to get good results in future. Most astrological remedies are performed in a religious way as it is a part of Hinduism such as worshipping, chanting, fasting, praying, wearing stone, metal (Iron, Copper, Gold, Silver), amulet, etc. These remedies are performed in the name of Gods and Goddesses because the nine planets which are used in Astrology, are related with some Gods and Goddesses such as Sun as Bhairav, Mars as Ganesh, Jupiter as Kul Devata, Saturn as Saktipitha, etc. People worship these Gods and Goddesses as a representative of their particular planet. The Astrologer advises the person to follow those remedies as per problems which are determined by his/her horoscope.

In the study area, I found that using the astrological remedies plays an important role for ritual performances and daily life among the study people. They take it as traditional performances which are related with rituals. They use those

treatments from birth to death rituals in the hope of being without any obstacles for good results according to individual horoscope. They start to use it for new born baby from the Naming ceremony to have good health, progress, success, comfort and happy life.

Similarly, in the study area, I found so much crowding in the particular temples on particular days such as on Sunday at Bhairav and Mahankal temple, Monday at Shiva Temple, Tuesday at Ganesh temple, Wednesday at Bishnu temple, Thursday at Bangalamukhi temple, Saturday at Saktipith and Sankata temple, etc. People go to temples who have faith in God and Goddess. The study people go to temple as a symbolic representative of particular planets for astrological treatments as well according to the Astrologer's advice. However, some of people don't use these remedies which can be seen in Table 5.1.

Table 5.1 : Use of astrological remedies by the study people

Category	No. of respondents	Percentage
Use astrological remedies	16	80
Don't use astrological remedies	4	20
Total	20	100

Source : Field survey 2012

Table 5.1 shows that most people use the astrological remedies whereas there are fewer people who don't use it. However they have different views towards using remedies. The study people are using many types of astrological remedies as per their comfort to use such as wearing stone or metal ring, chanting, etc. They said that they use remedies as a tradition and for self satisfaction which makes the person self confident, with peace of mind and heart. Some of the respondents said, "It is done in the hope of good results in future". They also said, "We have to do all astrological remedies as the Astrologer advised us to do and we must listen to him as we believe in horoscope". One of respondents who doesn't use remedies said that he doesn't like to use it and doesn't believe in it. However, his family uses those remedies for him and sometimes his family forced him to do them himself as well. Another respondent said that he has no time for those things and is not interested as well but his wife does everything whatever the Astrologer advised. In the study area, I found that females are more actively involved in those performances than males.

From the above data, it can be seen that the astrological treatments have an important place in the form of traditional performance among the study people. They use it for better life as they believe in horoscope predictions.

5.5. Importance of the Astrologer

The Astrologer plays the most important role among the Shrestha people. The study people consult with the Astrologer who has good knowledge in Astrology and Astronomy. They go to the Astrologer to show each horoscope and consult many times as per their needs and interests. The Astrologers prepare the person's horoscope and only they can predict the future and choose an auspicious time by calculating and studying the planets position according to his/her horoscope. Similarly, they prescribe astrological treatments to the needy people to reduce negative effects of the planets just as the doctors prescribe medicines to cure illness.

Among surveyed families, I found that each family has their Newar family Astrologer to whom they show each horoscope, consult for every ritual performances and ask to draw the horoscope of each new born baby. Most of the time, the elder person of the family goes to consult with the Astrologer for every rituals of each members. Other younger family members don't need to go. But sometimes they also go when they are interested to know about self horoscope predictions. At present, the study people use media, communications, internet, etc. for horoscope predictions. However, they also consult with the Astrologer for correct future predictions and right advice according to problems. This practice is shown in Table 5.2.

Table 5.2 : Go to the Astrologer for consultations by the study people

Category	No. of respondents	Percentage
Consult with Astrologer	17	85
Don't consult with Astrologer	3	15
Total	20	100

Source : Field survey 2012

Table 5.2 also shows that most study people do practice consultation with the Astrologer whereas the fewer people don't do so. However, all of the study people have a common view regarding ritual performances. Accordingly, they consult with

the Astrologer for each and every ritual. They said that for the life cycle rituals they must consult with the family Astrologer to choose the exact *Tithi*, *Sahit* and also astrological remedies if necessary. A few respondents have also a positive view regarding rituals yet don't go to the Astrologer. They said that they don't go but their family member goes to the Astrologer for consultation. They also said, "It's our tradition, we have to do to adjust in society. So, family forced us to do it, since every life cycle rituals' date and time is fixed according to the horoscope for each person". During conversations with the study people, I came to know that those few respondents who don't go to the Astrologer, also had been to the Astrologers at past time because of the family force.

In the study area, I found that the compulsory tradition of preparing horoscope, using astrological calendar, astrologically auspicious time, astrological remedies, future predictions are making people go to the Astrologers even though they are not interested in those things. But it is not fixed how many times they go to the Astrologer for consultations. It depends on time, situations and beliefs of persons and families. The study people have good knowledge to choose a good Astrologer. Being educated they get many informations regarding Astrology and horoscope. They give much attention while the Astrologer is calculating the planets position and predicting future, so that they may be safe from false predictions by the Astrologer.

Chapter 6

The Practices of Horoscope in Rituals

This chapter presents the implications of the horoscope among the Shrestha of Patan. The study people give most priority to imply horoscope for performing each life cycle ritual which are known as '*Sanskar*' in Newari. The horoscope plays an important role to fix the auspicious date and time of each *Sanskar* for each particular person, so that person can perform it within the time given by the Astrologer.

Since the study area is the oldest habitat of the Shresthas in Kathmandu Valley, they have deep faith in traditional culture practices. I found that the study people are actively involved in the performance of traditional culture and rituals. They are maintaining it in their traditional way as much as they can do, like in the past. They are following guidances of old generations and Astrologers for performing *Sanskars* from birth to death such as *Janma* (Birth), *Chhathi* (6th day of the baby's birth), *Byenkyu* (Naming ceremony), *Mancha Janko* (Rice feeding), *Busankha* (Tonsure ceremony for boy) / *Ihi* (First initiation for girl), *Kayatapuja* (Puberty ceremony for boy) / *Bahra* (Puberty ceremony for girl), *Ihipa* (Marriage), *Jyah Janko* (Old age ceremony) and *Sithan* (Death).

In the field survey, I found that besides *Sanskar*, people show their horoscope to the Astrologer and take advice for birthday, matching horoscopes for marriage, curing health, starting new works, etc. which are also taken as a traditional works. So, here I am going to present the implications of the horoscope in traditional works among the study people with their own perceptions and practices.

6.1. Practices of horoscope in life cycle rituals

6.1.1. Janma (Birth)

From the birth, a person starts his/ her life in this world and it is the most important time for horoscope preparation. Since the birth time, date and place are essential for preparing horoscope, without these elements no one can prepare anyone's horoscope. Shrestha people have traditions of preparing the horoscope of each individual. So, they are conscious to note down the exact birth time of each new born baby.

In the field survey, I found traditional perceptions among the study people regarding the birth time. They said that the person who is born in the month of Kartik (Oct.-Nov.), must face lots of mental disturbance and never have peace in mind and hearth even if he/she is having a well life. If the person is born in the month of Asadh (June-July) and gets married with the person born in the month of Manshir (Nov.-Dec.), they will have prosperity and never face the lack of foods. Similarly, they also have a belief that the baby, born on “No Moon” day is not good for his/her parents.

Since the study area is a town with good facilities, people have easy access to hospital so the baby is born at hospital. They said, “The nurses note down the baby’s birth time and give it to us then we inform the family Astrologer. On the basis of that noted time, he prepares baby’s horoscope”. Exact birth time is essential for preparing horoscope and correctly predicting his/her future. If the horoscope does not say about enough right future predictions of a newborn, it is said that it is as a result of improper time notification.

6.1.2. Chhaithi (6th day of birth)

Chhaithi is a special day when the baby gets his/her *Karma* according to the traditional belief. On this day, the family Astrologer prepares the baby's horoscope chart paper which is known as *Jaata* in Newari. From which, the baby's future can be predicted by the Astrologer according to the planets positions in the sky at the birth time. The Shrestha people perform this ritual as a first ritual of each newborn baby.

The study people perform *Chhaithi* in their traditional way. They said that on this ceremony, the main roles are played by the baby and *Fupu* (sister of baby's father). During the ritual performance, 12 *Diyo* (oil lamps which is made by clay) are kept in a big round circle on the floor and each *Diyo* is placed on one full hand of paddy. *Fupu* sits at the middle of that big round circle of *Diyo* with the baby in her lap. She massages baby with mustard oil and gives new clothes to wear. According to tradition, baby get new clothes to wear only after this ritual. However, at present, baby gets new clothes to wear from birth day.

As the mythical story which I had mentioned in Box 1, the God Chitra Gupta comes on this day to write *Karma* of the baby. The study people also believe in it.

They said that at night, one oil lamp *Diyo* is kept near to the baby's head. It will give light through the whole night while the baby will be sleeping. It helps the God Chitra Gupta to see and write clearly at dark night when he comes to write the baby's *Karma* on his/her forehead. At past, there was not any facility of electricity for light. However, during this ritual performance, I found that the study people use *Diyo* even when they have an alternative light source of electricity. This ritual is performed at home and the baby's horoscope chart paper is prepared at the home of the family Astrologer. It must be prepared on this day as a symbolic representative of the God Chrita Gupa's written *Karma*. So, in accordance with the compulsory tradition of preparing horoscope, all of the study people have their own horoscope.

6.1.3. Byenkyu (Naming ceremony)

In the Naming ceremony, the baby gets his/her name. Among the Shrestha, the baby's horoscope must be ready and present on this ceremony because it is essential for the ritual performance. According to the planets position at the birth time, the Astrologer selects the first Nepali alphabet of the name. Then he chooses a suitable name for the baby from that particular selected alphabet. That name is written in baby's horoscope and whispered 3 times that name in baby's ear. This name is known as horoscope's name and "*Jaata-naa*" in Newari. Horoscope's name is not used in common to call the baby. Later, again the family will choose another name to the baby for common use.

In the study area, people have the same practice regarding the Naming ritual. Among the study people, this ritual is performed on the 10th day of the birth and also performed the purification rite as well. This is the first ritual in which the horoscope is the most important during performance. The study people said that in this ritual, they choose the baby's name according to his/her horoscope. During the ritual performance, the baby's horoscope is worshipped and people have a belief that horoscope gets life as like that baby. Therefore, it gets life as a symbolic representative of his/her "Karma" which will be alive until his/her death. From this day, they also start to use the astrological remedies for baby. They worship planets to reduce bad effects for good life according to the advices of the Astrologer. During this survey, the study people used only their common name for ordinary usage and they

didn't tell me their Jaata-na which was written in horoscope. They believe that *Jaat-na* should not be told to other people because a black magician can spell out for illness and make so many troubles by using that name for particular person.

6.1.4. Macha Janko (Rice feeding)

Among the Shrestha people, the Rice feeding ritual is performed in the 6th or 8th month for a boy and in the 5th or 7th month for a girl. The family selects a suitable month as per their comfort and then consults with their family Astrologer for this ritual. This is the first time they show the baby's horoscope to the Astrologer after the Naming ritual. The Astrologer reads and calculates the planets positions according to the baby's horoscope. He gives an auspicious date and time to perform this ritual and also suggests some astrological remedies as per it needs.

The study people celebrate the Rice feeding ritual in their traditional way on that given auspicious date and time by their family Astrologer. They said that during the ritual performance, they offer rice pudding with 84 different varieties of foods which is known as “*Chaurasi Vyanjan*” in Newari to the baby for that first time feeding. They have a belief that the baby will get similar food throughout his/her life as the food offered on this day. However, some of people offer to baby to eat only special rice pudding which is cooked with milk. They also said that they offer to baby so many things such as money, ornaments, keys, mud, copy, book, pencil, etc. on a tray to choose from them. They have a traditional belief that if the baby took out money from tray then he/she would earn lots, if mud is taken out then good farmer, if book is taken then good in studying, etc. From this day, the baby starts eating food besides breast feeding.

6.1.5. Busankha (Tonsure ceremony for boys)

Busankha ritual is the first hair shaving on the head for boy after his birth. It is performed at the age of 5 years. According to tradition, a boy's hair shouldn't be cut or shaved until this ritual. When the boy is 5 years old, his family consults with the Astrologer for a suitable time within that year for this ritual. Then, the Astrologer suggests to them a suitable auspicious date and time according to his horoscope to perform it.

In field study, I found that among the study people, it is not necessary to perform the *Busankha* ritual on *Sahit* according to his horoscope. They said that they perform this ritual on the occasion of any Newari festivals such as *Akchhya Tritiya*, *Sithinakha*, *Indra jatra*, *Dashain*, *Shripanchami*, etc. Since those festivals are celebrated on an auspicious day according to the astrological calendar, it is not necessary to perform it at a fixed *Sahit*. So, they don't consult with the Astrologer particularly for this ritual. But, they perform this ritual at the age of 5 years. But, in the case of Joshi people, they must perform this ritual on *Sahit* according to his horoscope. During this ritual, the boy's hair is shaved by the maternal uncle and *Fupu* holds the shaved hair on a metal plate. In the study area, I found that boys cut hair before this ritual because of going to school. However, they don't shave their hair until this ritual.

6.1.6. Ihee (First initiation for girls)

Ihee is a ritual of symbolic marriage with the God Narayana. A girl gets married with *Bel* (kind of fruit) as the symbol of God Narayana. The Shrestha people perform this ritual at the age of 5 but they perform it at their favourable time within at the age of 5, 7, 9 or 11 years. This ritual must be performed within *Sahit* at the age of odd numbered years. The girl's parent goes to the Astrologer to show her horoscope and to choose a suitable auspicious date and time. Then, the Astrologer gives them *Sahit-Pau* to perform this ritual.

The study people don't be late for *Ihee* ritual. They will already complete it on *Sahit* according to girl's horoscope before the age of 9 years. I found that all girls of surveyed families who crossed the age of 9 years had completed this ritual. They perform this ritual in a group with so many girls, which makes less expenses and an easy performance of this ritual in a traditional way. They said that in the group, one of the eldest girls is selected as a leader who is known as the "*Thakali-Naki*" of the group and *Sahit* is also chosen from her horoscope for the ritual performance. However, *Sahit* of each girls' horoscope is not necessary but all of girls must be at the age in odd numbers. During the ritual performance, *Thakali-Naki* does first then the remaining girls follow similarly as she performed each and every step and function of the ritual.

Respondents have a traditional belief regarding the *Ihee* ritual. They said, “This ceremony is performed to prevent widowhood for every girl as they are married with the immortal God Narayena. So, the Newar girls never becomes a widow even if her human husband is dies”. During the survey period, a girl, the daughter of an intercaste married couple (father is Shrestha and mother is Lama), performed the *Ihee* ritual in group according to Shresthas' tradition which shows the importance, belief and continuity of traditional rituals by intercaste married people as well.

6.1.7. Kaita-puja (Puberty ceremony for boys)

Kaita-puja (fixing of loincloth) is performed to mark the attainment of puberty. This ritual is performed at the age of 12 but also can be done at the age of 7, 9, 11 or 13 as a suitable year according to horoscope. However, it must be performed after the *Busankha* ritual and before marriage. The boy's parents consult with the Astrologer to find the suitable year for this ritual. The Astrologer finds a suitable age for it and also gives an auspicious date and time as per his horoscope. This ritual must be performed on that given *Sahit*.

Regarding the study people, they also perform this ritual within the given *Sahit* by consulting with the Astrologer. They said that they don't get in a hurry for this ritual as like for girls' rituals but the best age for *Kaita-puja* is 12. So, they don't do this ritual late and they have already finished it before the age of 14. In the study area, this ritual is also performed in a group at home or temple with brothers, cousin brothers and other boys. In this case, the *Sahit* is considered of the eldest boy only who is known as “*Thakali*” for this ritual. Each steps of performance is done by *Thakali* first then the other boys follow him. However, this ritual is performed jointly in group. The study people said, “After this ritual the boy becomes an adult member in our family and society. He can participate in any works and rituals as a mature person instead of his parent”. But, in the study area, I found that small boys below 7 years of age are also performing this ritual in the group of young boys. Because, it is difficult to manage the time and money to perform this ritual for each individual.

6.1.8. Bahra (Puberty ceremony for girls)

Shrestha girls undergo the *Bahra* ritual which is confinement of a girl before the onset of menstruation. Specially, this ritual is performed at the age of 12. Since the

rituals are performed on *Sahit*, the girl's parents consult with the Astrologer for that suitable time for her *Bahra* ritual after completing her *Ihee* ritual. People start to keep a girl in a special room at the given particular *Sahit* as per her horoscope. A girl has to spend 12 days in that room by preventing face to face contact of any male and sunlight. On the 12th day the girl comes out from that special room. Then, she has to pay homage to the sun and worship according to the tradition. If the girl starts her menstruation before this ritual, she will be kept in the special room immediately at the same time for this ritual without *Sahit*, which incident is known as “*Bahra-Chongu*” in Newari.

In the study area, I found that the study people perform this ritual as soon as possible after finishing the *Ihee* ritual even though the best age is 12. Because, nowadays girls start menstruation at an early age and according to tradition it must be performed on *Sahit* for a better future. So, the girl's family consults with their Astrologer to find a soon upcoming auspicious date and time according to her horoscope for this ritual. In the study area, this ritual is also performed in a group with sisters, cousin sisters and other girls at the home of the host girl. Within this group, the eldest one or host girl becomes “*Thakali-Naki*” and *Sahit* is taken from her horoscope. The study people said, “We get hurry to perform *Bahra* ritual without any delay but sometimes, even we are planning to perform it on *Sahit*, the girl starts her menstruation. That time, we keep her in separate room at the same time for 12 days without *Sahit*”. They believe that *Bahra-Chongu* is not good according to tradition and it may bring misfortunes for the girl and her family as well. So, they said, “Parents must be conscious about *Samskar* especially for girls. So that, we can perform all rituals at auspicious time for their goodness”. Therefore, *Bahra-Chongu* is rarely the case in the study area. They also said, “After this ritual the girl is taken as a adult member in her family and society which makes her a more responsible person then before and she also starts to learn and help in household works”.

6.1.9. Ihipa (Marriage)

Marriage is considered a social union of two families and there is no limitation of age for marriage however the marriage after 18 years is legal in the Government of Nepal. After being well grown up, the boys/girls' parents consult with the Astrologer for marriage. He suggests to them some clues about girl's/boy's such as direction,

place of home town, zodiac sign, etc. to find a suitable bride/groom and a particular year to get married according to good planets positions in his/her horoscope. The family organises each and everything for the marriage ritual which are needed for ritual performance. After selecting the ideal bride/bridegroom then the bridegroom's parents go to the Astrologer to find out *Sahit* for this ritual. In this ritual, the *Sahit* is taken only from the bridegroom's horoscope.

According to the survey, I found that the study people practice arranged marriage, love marriage and a few inter-caste marriages as well. They get married only after the age of 25 because they give first priority to study and career. They perform the marriage ritual within *Sahit*. However, they get married at a suitable age according to horoscope even for love marriage. They said that after choosing and ideal bride/bridegroom, the senior person of the bridegroom's family goes to the Astrologer for consulting and fixing the marriage date. The Astrologer selects *Sahit* as per the groom's *Chinaa* and he gives *Sahit-Pau* for this ritual.

Among the study people, during the marriage ritual, people practise many traditional functions in different days. The groom's family confirm marriage by sending 10 betel nuts along with *Sahit-Pau*, fruits, sweets, clothes, etc. to the bride which is known as "*Lakha*" in Newari. The study people said, "Thursday is the best day to sent *Lakha* at bride's home but it can send on other good days as well". The study people believe that "*Swayamber*" is important in this ritual when the groom puts vermilion powder on the bride's forehead, gives '*Tilahari*' (a kind of traditional necklace) to put on and they exchange the finger rings with each other. Therefore this function must be performed within *Sahit* and the remaining other traditional functions of marriage will be continued after *Swayamber*. At last, the bride is farewelled by her family and relatives. Then the bride and groom are welcomed at the groom's home and they perform traditional introductory practices with the groom's family and relatives. After four days of marriage, the bride's family visits the groom's house to see how the bride is being treated, which is known as "*Khwah-swe-gu*" in Newari.

The study people perform all of these traditional functions related with the marriage ritual which I found in the field study. However, economic conditions

impose effects to the family for organizing the marriage ceremony. During field study period, two surveyed families celebrated the marriage ritual, which were love marriages. They also performed it on *Sahit* which was given by the Astrologer.

6.1.10. Burha Janko (Old age ceremony)

Burha Janko is an old age ceremony to mark one's longevity. This ritual is performed five times as long as the person lives his/her life. These rituals are performed on fixed ages according to the person's birth such as:

1. First - *Bhim-ratharohan* - At the attainment of 77 years, 7 months, 7 days;
2. Second - *Chadra-ratharohan* - At the attainment of 83 years, 4 months, 4 days;
3. Third - *Deva-ratharohan* - At the attainment of 88 years, 8 months, 8 days;
4. Forth - *Divya-ratharohan* - At the attainment of 99 years, 9 months, 9 days and
5. Fifth - *Mahadivya-ratharohan* - At the attainment of 105 years, 8 months, 8 days.

When the person reaches those ages, his/her children consult with the Astrologer for those rituals. The Astrologer gives *Sahit* for that particular day. Accordingly, they perform it within the given *Sahit*. During this ritual performance, the horoscope of that particular person must be worshipped for its longevity as it has life as a symbolic representative of his/her "*Karma*" which will be alive until his/her death.

Among the study families, I found two persons (one male and one female) at the age of 87 who already completed their 2nd *Burha Janko* ritual. They said that by luck they could perform those rituals because fewer people live a long life. The study people perform these rituals for healthy and long life. However, it depends on families about how to celebrate it such as by only worshipping the God and Goddess with family members or giving a grand party for relatives and friends. The study people said that in the case of a married couple, the husband's age is calculated and *Sahit* is also taken from his horoscope. And this ritual is performed with his wife together, even if she is not at that age. In the case of a widow or widower, he/she must reach that particular age and *Sahit* is taken from his/her horoscope to perform these rituals. Similarly, in a case of widow who had already performed these rituals at an early age with her late husband, if she is at that age then these rituals are not performed.

However, she performs those remaining rituals after reaching that particular age which are not performed with her late husband. The study people said, “These rituals are performed with respect, love and care upon the parents when all of the family members gather in same place who are living in joint or separate families which makes the family unity with full of respect and mutual co-operations”.

6.1.11. Sithan (Death)

Shrestha people perform many traditional functions from death to purification. The individual horoscope is destroyed with the person's dead body. Since the horoscope gets life from *Nwaran* ritual as like the person, so it also ends its life with the death of that particular person. So that, the horoscope is tied up on the forehead of the dead body as the symbol of his/her *Karma* and burnt with it together.

The study people said that as soon as a person dies, the death time is noted down and informed to the family Astrologer. He finds whether that person died at the time of “*Pancha*” (one of specific time in *Tithi*) or not according to astrological calendar. The study people have strange belief regarding “*Pancha*”, they said that if anyone died at the time of “*Pancha*” then 5 more persons of same lineage family will die soon within a short time. Therefore, they must perform an extra special ritual to prevent such an upcoming misfortune but if not, then there is no need to perform it.

The study people said that after the death of a person, all the “*Guthiyaars*” (members of same caste community organization for the death ritual) are informed and they have to arrange everything that is needed for the death ritual. Then 4 “*Diyo*” (oil lamp) are set around the four directions of the corpse. The dead body is cleaned with water then “*Sinha*” (vermilion powder) is applied on the forehead and his/her horoscope is also tied on the forehead. After finishing the ritual at home, the family members, relatives, *Guthiyaars*, friends, etc. go to the “*Ghaat*” (place where corpses are destroyed) with the dead body to burn it. In the study area, I found that most of people die at hospital so, the dead body is taken to *Ghaat* directly and all of *Guthiyaars*, relatives, friends, etc. come there and all ritual functions are performed there.

From these statements, the horoscope is the most important and compulsory element for each and every *Sanskar*, and because of the suitable *Sahit* the rituals become worthy for the study people. All of them perform every ritual on *Sahit* by consulting with the family Astrologer. During this survey, I didn't find anyone who doesn't follow it. They try to perform rituals within the given *Sahit* but sometimes they get late because of delay in the ritual performance. However, it doesn't matter because no one knows the misfortune for being late to perform rituals within *Sahit*. But, according to tradition, rituals are performed at *Sahit* for goodness and good result in life as well as for continuity and preserving the traditional works for future generations.

6.2. Practices of horoscope in traditional rituals

People of the study area use horoscope besides *Sanskar* as well. Mostly they use individual horoscope in some traditional practices which they have been practising from the past for prosperity, success, progress, healthy and happy life. However, these practices are not compulsory as like for *Sanskar*. So that, its practices are depended on person's and families' tradition, belief and interest in horoscope. Some of these traditional rituals are mentioned here which are practised by the study people.

6.2.1. Annual birthday

Shrestha people celebrate birthdays according to the astrological calendar. Most people can't define *Tithi* of their own birthday in Bikram Sambat Calendar. So that, they go to the Astrologer to know the birthday *Thiti* for each year. They also update yearly information about the planets' position and future predictions of their own horoscope. People want to know whether there are good or bad effects of planets which is known as “*Graha Dasha*” in Newari. If there is bad *Graha Dasha* and some problems on that year then their Astrologer advises them some of remedies to protect them from misfortune, reduce negative effects which make good effects for the whole year for that particular person.

In the field survey, there were two types of people among the study people, those who perform their annual birthday by consulting with the Astrologer and those who don't do it. The Table 6.1 presents their views regarding the consultation with the Astrologer for birthday.

Table 6.1 : Consult with the Astrologer for annual birthday by the study people

Category	No. of the respondents	Percentage
Consult for birthday	15	75
Don't consult for birthday	5	25
Total	20	100

Source : Field survey 2012

Table 6.1 proves that in the study area, still a high proportion of people practice their annual birthday by consulting with the Astrologer. However some people don't go who know the exact *Tithi* of their own birthday. But they go, if they are interested to know about the annual planets positions and its effects according to horoscope. The study people said that it's an old tradition. They go to the Astrologer to know the *Tithi* of birthday, *Graha Dasha* and also the method of astrological remedies if necessary for a good result in every field. Those people who don't consult with the Astrologer had different views. Some of these respondents said, "I don't go, but my family goes", "We know *Tithi* of our birthday so, no need to go". During the conversation, one of the respondents said that whenever he went to show his horoscope, the Astrologer always says that he is having bad effects from the particular planet which is known as "*Sadhe Saat Dasha*" (bad effects of 7 and half). And as a fun, he said, "Why always the Astrologers say *Sadhe Saat Dasha*???, Why don't they say "*Sadhe Chha Dasha*" (bad effects of 6 and half) or "*Sadhe Aath Dasha*" (bad effects of 8 and half)??? ... just they know only *Sadhe Saat Dasha*. So that, I don't believe them. That's why I don't go to the Astrologers". However, among the study people, I found that they celebrate their birthday according to the astrological calendar and on their birthday they give most priority to worship God and Goddess as for astrological remedies.

6.2.2. Matching horoscopes of boy & girl for marriage

Marriage is one of the most important events of one particular existence. Therefore, this matching of horoscopes plays an important function in predicting the success of marriage and the occasions that correlate towards the union of a bride and the groom. The Shrestha people become busy to find a bride and groom for marriage. They have a traditional practice of matching horoscopes of boy and girl to find out perfect partner for marriage. So, before taking decision with whom to get married,

people go to the Astrologer to match the horoscopes of the boy and girl and learn whether they are a perfect partnership or not for married life. The horoscope matching is done for the happy married life with a long lasting happy family.

In the study area, I found that people go to the Astrologer to match the horoscopes of the boy and girl for marriage. They said that usually these horoscopes matching of a potential bride and groom is to check for their marital compatibility depending on the exact and elaborate principals which have been arranged by the Astrologers. If everything is well matched, they agree for marriage. Similarly, if there are some problems which can be solved by astrological treatments which govern the unfavourable planets combinations and convert them in favour of the bride and the groom and ensure that they won't encounter any obstacles in married life then, that is also acceptable for them. But, if it is not well matched then that is rejected by them for marriage. Even in the case of love marriage, they match horoscopes of the girl and boy who are interested to know about married life. If the matching may possibly not be in favour of the lovers then the Astrologer advises them of proper treatments which will give advantages and assure a happy married life.

The Astrologer, Mr. Narendra Prasadh Joshi, 53 years old, residents of Nagbahal, Patan who has been working around 15 years as an Astrologer said regarding horoscope matching for love marriage, “I don't match those horoscopes who are getting love marriage. If they are in deep love and not ready to be separated in case of unmatched then why need to be matched? So, I just give them suitable *Sahit* according to groom's horoscope for performing marriage ritual”. During the survey, I found that this traditional practice is decreasing slowly because of love marriage. There were two types of people regarding this traditional practice which is shown in the Table 6.2.

Table 6.2 : Matching horoscopes of boy and girl for marriage by the study people

Category	No. of the respondents	Percentage
Match horoscopes	17	85
Don't match horoscopes	3	15
Total	20	100

Source : Field survey 2012

Table 6.2 shows that matching horoscope is still important practice among the study people which is the highest in practice and its followers. However, people have their own opinion regarding this practice. They said that since it is their tradition, they must follow it as much as they can for happy married life. In the study area, I found that for arranged marriage, this practice is taken as a compulsory practice to find an ideal bride/groom because everything is arranged by senior family members and marriage mediator persons. However, for love marriage, it is not compulsory but the senior family members wish to match horoscopes of the boy and girl to know about their marriage life. Some of the respondents said, “It must be done for long lasting happy married life” and “It is necessary for arrange marriage but not for love marriage”. However some people said, “It is necessary even for love marriage because if there is any problem regarding married life then we can use the astrological remedies to prevent” and “My family does this practice but I didn’t match horoscopes for my marriage”. The people who don’t follow it, said that they don't do such practices at present because if a boy and girl are agreed and ready for marriage then there is no need to match their horoscopes and they are free to take their decision of self marriage. One of respondents said in fun, “We should not match horoscopes nowadays, if you wait for well horoscope matched partner, your marriage won't be happened”.

Regarding this practice among the study people, I found that within one family, some members practice it and some members don't even though the family has a tradition of matching horoscopes for marriage. During the survey period, two persons of surveyed families got married without matching horoscopes even though those families have the tradition of its practice. This is because those marriages were love marriages.

6.2.3. To start new work

Shrestha people consult with the Astrologer for starting any kind of new works on an auspicious time such as building a house, starting a business, migrating, moving into a new home, etc. so that they may achieve success and good result in these works. If there are any problems according to the horoscope for starting new works then people use astrological remedies to reduce any bad effects. Similarly, they consult with their Astrologer whenever they are in problems to know the reason and result as per horoscope.

In the study area, I found that people consult with the Astrologer for auspicious time to start new works. The study people show all the individual horoscopes of family members to the Astrologer to know who's horoscope and which auspicious time is perfect to start the selected new work. Each new work is started by him/her who is good for that work according to his/her horoscope. The study people are practising this tradition from their past. Some people do it for tradition with belief but some do it only for traditional formalities, not with belief.

Regarding the traditional practices of horoscope besides life cycle rituals, all of the respondents are following horoscope as a guide line of their future for better life. They consult with the Astrologer and take advice from him but these practices are dependent upon each person's belief and interest on horoscope predictions. So that, some of the people follow horoscope's guidances so much and some of the people follow it less. The study people have also their own perceptions and beliefs to follow horoscope's guidances. People who believe horoscope's guidance will do whatever the Astrologer advised them to do with the hope of good results in future. They go to the Astrologer for consultations for every traditional work and ritual and they follow it accordingly. However, the people who don't believe in it so much, they are limited to compulsory rituals only because that is essential for traditional works. The study people said that we should not depend only on horoscope's guidances. We have to do hard work and believe in hard working as well.

The Astrologer Mr. Reman Joshi said, “Most of females come first to consult with the Astrologer because women are raised by doing traditional works at home and they know much more than males regarding rituals, traditional works and they believe in horoscope. Therefore, they follow the Astrologer's advice and do all remedies whatever he had advised them to do. We can see this type of trend in old people as well as in young generations”.

From these statements, we can say that the time for performing every ritual is determined according to the horoscope for particular person. The study people are practising the implications of horoscope in rituals and traditional works with great faith which makes them perform rituals at the right time and it becomes worthy. Similarly, besides rituals, the practices of horoscope in traditional works also seems important among them. Therefore, the horoscope is important and essential for every life cycle ritual and traditional work among the study people.

Chapter 7

The Changes in the Application of Horoscope

This chapter presents the changing patterns in the application of horoscope among the Shrestha people. Since the horoscope has been practised from ancient time, the patterns of its practices also have been changing with time and developments. In the past, its practices and predictions were only for traditional purposes which were done by limited people in a limited area with limited traditional tools and techniques. At present, its practices have been widened, not only for rituals but for making a successful life and anyone can practise it from anywhere with the help of modern scientific tools and techniques. Some of the changing practices regarding Astrology and horoscope are mentioned here.

7.1. Change in using tools and techniques in Astrology and horoscope

Astrology is one of the fields of science which is based on scientific evidence. In the study area, the use of new scientific technological tools, techniques and the way of presentation in the fields of Astronomy, Astrology and horoscope have been changing according to time which have brought lots of changes in these fields. Similarly, It makes the horoscope study more scientific than traditional and also makes the Astrologers and Astronomers do works fast and easily. Because of media and fast worldwide communication development, the Astrologers are updating themselves about recent information and issues related with it according to time. Similarly, as in the past, the Astrologer needs a few days to prepare one horoscope. But at present, by using calculator, computer, telephone, mobile, fax, internet, etc., the Astrologers work quickly and can prepare a horoscope of any place and time around the world within a few minutes. They just need the date, time and place of the person's birth. Therefore, people get quick services for preparing horoscope, consultation and future predictions from anywhere at any time. In the past, those services were hard to get quickly in the study area. The following statement describes the use of traditional tools and techniques for preparing horoscope and predictions.

Box 2: Time of nature

According to the Astrologer Mr. Tulshi Nath Joshi, during his young age, when there was no modern clock though people used to record the actual time by looking at the position of Sun such as morning (before Sun rise, after Sun rise), noon, after noon, evening, night, mid night, after mid night, etc.. Many people used to come to meet him, to ask the delivery time of baby and the cause of problems if the pregnant woman was having difficulties and couldn't give birth a baby at the phrase of delivery. He used to calculate the position of planets and tell them the delivery time and if there was any problem, he advised astrological treatments as well. He said, "In some of cases, when people come to ask delivery time, the calculation would have shown the time had passed already. Therefore, I said them to go home immediately, because the baby had been born already while you were coming here. And those my predictions had come true".

He said that in the case of preparing horoscope, the Astrologer would ask so many questions to the parents regarding the time of baby's birth such as in which floor, in which room, the position of that room at home, how many women (widow and non-widow) in that room, in which direction the mother was set and the baby was born, in which time the baby was born, etc. From the answers of those questions the Astrologer would calculate the time and planets' position of new born baby. Then he would prepare the baby's horoscope.

He said, "Most of predictions had come true at that time. Everything was based on natural time because the baby was born on natural time. Women give birth to a baby on a natural fixed delivery time so that predictions also would come true. At present we note down the time according to a modern clock which has made easy to people and the Astrologers as well for accurate time. But, most babies are not born at natural delivery time because commercial hospitals encourage to do scissoring for baby's delivery and some of families compel to do scissoring for giving birth at auspicious time without waiting for the natural fixed delivery time which practices are completely wrong. So that, sometimes it may be ups and downs in those babies' future predictions".

At last he said, "Whatever new tools and techniques are used and brought in Astronomy, Astrology and horoscope study, the calculation of planets' position at particular time must be exact and correct so that Astrologers can predict anyone's future correctly".

In the field survey, people think that the tradition of preparing horoscope is good but the Astrologers must use modern scientific tools (calculator, computer, internet, telephone, etc.) according to time so they can give easy and fast service to the people. They also said that the Astrologers must be updated with the Astronomy and Sciences to make their predictions scientific and reliable. The study people have different views regarding horoscope and its predictions. Being educated, they believe that it is scientific and based on Astrology and Astronomy which is the calculation of the planets on the sky and its effects upon human body. However, some of them think it is superstition as well because of false predictions by some Astrologers which is given in the Table 7.1.

Table 7.1 : Views of the study people about horoscope's predictions

Category	No. of respondents	Percentage
Scientific	16	80
Superstition	0	0
Both	3	15
Don't know	1	5
Total	20	100

Source : Field survey 2012

Table 7.1 shows that the all most people accept horoscope's predictions as a science. However, few people take it as superstition although they accept it as a part of sciences. They said, “Astrology and Astronomy are taken as a science from past which has been proven by the help of modern technological researches with lots of evidences at present. But some of persons, so called “Astrologer” who have no well knowledge in Astrology and Astronomy, are spreading negative perceptions towards the good Astrologer because of incorrect predictions”. They said that the most scientific proof of Astronomer and Astrologers' prediction is the eclipse of the Sun and Moon which can be seen by all of people around the world. They also said, “Being educated we must be careful during consulting with the Astrologer to find out whether calculation of planets and predictions are correct or not”. One of the respondent didn't mention her opinion about it by saying, “No idea about it. But, it's our culture and tradition, I don't know is it scientific or superstition but it is good for us”.

Similarly, because of vast development in science and technology, the media and communication are playing a vital role to prove Astrology, Astronomy and horoscope as a science among the study people. They are also using modern technologies for getting information about Astronomy, Astrology and horoscope's predictions besides consulting with their family Astrologer. The Astrologers are also using media for self publicity and to communicate with clients. Many programmes and articles of Astrology and horoscope's predictions take an important place in media such as in T.V., F.M. radio, newspaper, magazine, website, etc. The study people use it as their comforts with easy access to information about it and knowing predictions of their own zodiac sign according to his/her horoscope. Since the study area has easy access to those media, I found two different categories about using it to know predictions of horoscope among the study people which is given below in the Table 7.2.

Table 7.2 : Use media for horoscope's predictions by the study people

Category	No. of respondents	Percentage
Use media	12	60
Don't use media	8	40
Total	20	100

Source : Field survey 2012

Table 7.2 shows the majority of people use the media for information and predictions of Astrology and horoscope. They said that they use it for fun, to know different Astrologers' views upon it, and whether is it a correct predictions or not for particular person. One of the respondents said, “Even the prediction is not correct every time for me, but I do use media to know about it”. However, there are also more people who don't use media for it. They said, “Those forecastings won't be correct for everyone so it is not necessary to know”. Somebody said, “Not interested in those things”. One of the respondents said, “I don't like to know it for everyday because if there is good predictions for that day, I feel happy whole day. But, if there is no good predictions for that day then my mood becomes off even that prediction doesn't come true for me. Therefore, knowing nothing about it, is better for me to be happy everyday”. However, I found that maximum people become curious to study their own zodiac sign's prediction on daily newspapers among the study people.

7.2. Change in sub-caste boundaries for being Astrologer

At past, according to the work division of caste system, the particular sub-caste among the Shrestha people, especially Joshi who would study Astrology and Astronomy and become the Astrologers which are limited only in few families, not in all of Joshi families. Most of those Joshi Astrologers were hereditary Astrologers. According to the family genealogy, they make it the family profession and study Astrology and Astronomy at home in their traditional way in the supervision of their parents who have strong knowledge about it. However, a few of them used to go to Banarash in India for more study. Besides these castes, its study and profession were prohibited for other castes among Newars.

At present, this old tradition of the caste boundaries has been ended in the study area. There is no longer any limitation to study and choice of professions. Anyone can study Astrology and Astronomy and become the Astrologer from any sub-caste groups, if they are capable and interested to study it. The old and experienced Astrologers are teaching it to young generations according to the Newar tradition to whoever is interested in this field. During the field study, I found that besides Joshi, most of the other sub-caste groups such as Rajopadhyaya, Bajracharya, Shrestha, Shakya, Maharjan are studying Astrology and Astronomy with professional Newar Astrologers. The new students are studying basic and informal education of Astronomy and Astrology. However, they go to India for further University level studies and most of them join Viswa Jyotish Vidyapitha, in Calcutta, India. Similarly, interested persons can join University directly and also can study it in online through internet at home.

In the study area, at present, I found that most of professional Newar Astrologers are doing different works like business, government/private service, teaching, etc. They are not only limited in traditional Astrologer profession only but involving in different professional as well. They have managed a fix time schedule (morning and evening) for astrological consultation services. Because, income from only Astrologer profession is not enough for surviving family very well in urban city. Similarly, I didn't find female Astrologer and female students of Astrology and Astronomy in the study area, even though there are no boundaries regarding gender at present. According to Shresthas' culture, horoscope is not allowed to be touched and

read during menstruation period and enough time it takes for studying Astrology and Astronomy and doing this professional work which are not possible to manage the time along with households works for females. However, they believe and follow the Astrology and horoscope's guidance more than males.

7.3. Change in using of horoscope besides traditional works

The practice of horoscope study is increasing among the Shrestha people. Besides traditional works, people are using it for different purposes as well such as selecting study subjects, occupations, starting any new works, buying a house and land, building a house, going abroad, earning capacity, illness, family quarrels, etc. People are making good career with the help of horoscope. Because of media, the interest of people upon horoscope is increasing which makes people conscious and more curious to know about their own horoscope predictions and how to utilize it for successful life.

The Astrologer Mr. Narendra Prasad Joshi said, “Besides ritual and traditional works, we can use the horoscope study for making our good career as well which practices were done at past as well but these practices are used more than before at present. The horoscope can guide us to successful life so that people come to consult with Astrologer whenever they are having problems to solve it according to the horoscope. They don't come only to know *Sahit* for starting new works but also come to consult for planning any new business and works such as buying and selling (house, land), selecting business types and professions, going abroad etc. from which they can achieve good result in future for better settlement”.

Similarly, the Astrologer Mr. Uttam Prasad Joshi, 53 years old, resident of Kwalku, Patan who has been working as a Astrologer since B.S. 2057, said, “Nowadays people are increasing to show their horoscope to the Astrologers. In past, it was limited only in traditional works which are still done by old people. They come only for traditional works and personal problems. They just listen and follow advice as the Astrologer advised them. Since present time is so much a challenging period for everybody and everywhere is tough competition, everyone wants to get success in their works. New generations are also using horoscope for their successful life apart from traditional works. They know very well, that Astrology is one of the science

studies. They consult with the Astrologer mostly related with career and ask so many cross questions to be clear about the astrological problems according to his/her horoscope. When we give them clear answers of questions, they become so much curious to know more and more”. He also said, “We can study horoscope any time to know anything that is happening and will happen in a person's future. There is not any limitation in the Astrology to know about a person's life. Therefore, nowadays this new trend is being popular among the people. That is, after finishing S.L.C. of the children, their parents come to the Astrologer to know which subject and field are good for further studies and career for children according to his/her horoscope. And after finishing +12 study, again the parents come to consult whether it is good to send him/her abroad, if good then which country, he/she can earn money there or not and so on to make their children’s bright future”.

The study people are also practising to consult with the Astrologer apart from ritual and traditional works as per their belief and necessities to get good advice according to the horoscope. They are also consulting with Newar and non-Newar Astrologers for non traditional purposes to make a better life. They do update about their horoscope planets position and its effects so that they can take right decisions at right times. However, they have different perceptions toward consulting with the Astrologer for different purposes which is given in the Table 7.3.

Table 7.3 : Consult with the Astrologer for non traditional works by the study people

Category	No. of respondents	Percentage
Consult for non traditional works	11	55
Don't consult for non traditional works	9	45
Total	20	100

Source : Field survey 2012

Table 7.3 shows that most people consult with the Astrologer apart from ritual works and fewer people don't practice it. However, in the study area, I found that the practice of horoscope study is increasing for day to day life among the study people. If someone is having problem regarding a quarrel with family, friends, a loss in

income, property, having no good time for any works, etc. then the old generation's first advice for him/her is "Show your horoscope to the Astrologer, you will know the reason and result of your problems". The study people accept the Astrologer as a good advisor. Therefore, they consult with him regarding any works in which he/she needs advice from other people. They said, "we consult with Astrologer to get good advice according to our horoscope regarding our problems which make us think carefully before taking any decision at any situations and being able to work in good way". One of respondents said, "I don't go to the Astrologer so much for non traditional works but my daughter herself goes to the Astrologer for consultations whenever she is preparing for academic exams". The people who don't consult said, "It is not necessary to consult with Astrologer for every works of daily life, that makes people no confident".

7.4. Change in the types of astrological treatments and its practices

Shrestha people show each horoscope every year to the Astrologer for each individual for traditional performances as well as other purposes. In the past, astrological treatments played a vital role for solving any problem and illness among the people when there was not available any proper solutions or clinical treatment. The Astrologer advised some astrological remedies to reduce misfortunes and make better life. At present, even a person who is not interested to do these practices, the family forces him/her to do it. In the case of practising astrological remedies, the family members perform these remedies instead of him/her, if he/she doesn't perform it. However, people practice it at least for traditional rituals but it depends on their belief in horoscope study. Since the present is tough and expensive for surviving, people are using astrological remedies to reduce any bad effects of the planets as per their comfort, in a hope of wealthy and smooth life.

The Astrologer Mr. Reman Joshi said, "Nowadays people come to consult when they are having problems and nothing is going well. Mostly those people come to consult who have confusion and no confidence. Then we study their horoscope's planets position and advise them accordingly. Our work is to make them confident and get rid of confusion. So that, we give them suggestions as well as astrological remedies to reduce bad effects and try to have good result in future. These remedies are practised for increasing positive aspects and rays from any particular planet which

can divert a person's mind towards a good side and make optimism. Because of their busy life, people have no time for performing traditional remedies such as worshipping, chanting, praying, fasting, etc. for long times and some people don't believe in religions but in Astrology. So, we must reform in traditional remedies according to time, people's belief and easy ways of performance. We refer them to remedies as per their problems and comfort in use such as wearing stone and metal ring, pendant, chain, bracelet, emulate, planting plants, giving donation, food treat, social work, being vegetarian, keeping a piece or coin of metal (gold, silver, copper and iron) with horoscope, using a particular colour for personal use, etc. Nowadays, most people are interested to wear stone and metals' ring, pendant, bracelet, chain etc. according to horoscope as a hobby and fashion besides in a form of astrological remedies”.

In the study area, I found that mostly on Saturday and holidays, lots of people used to go to the temple and they have to stay in queue because of crowds. We can see there, people were performing different astrological remedies at temple. Similarly, I found that besides children, most people had worn stone rings in their fingers according to their horoscope. At present, the study people are using different kinds of astrological treatments for daily life besides traditional remedies for better results in the future. The practising of remedies are performed as per each person's belief and hope which are different from each others. Therefore, some people practice it a lot and some people don't practice it which is also given in the Table 7.4.

Table 7.4 : Practice of astrological remedies for daily life by the study people

Use astrological remedies	No. of respondents	Percentage
Use it a lot.	6	30
Use it sometime.	9	45
Don't use it.	4	20
Don't believe in it.	1	5
Total	20	100

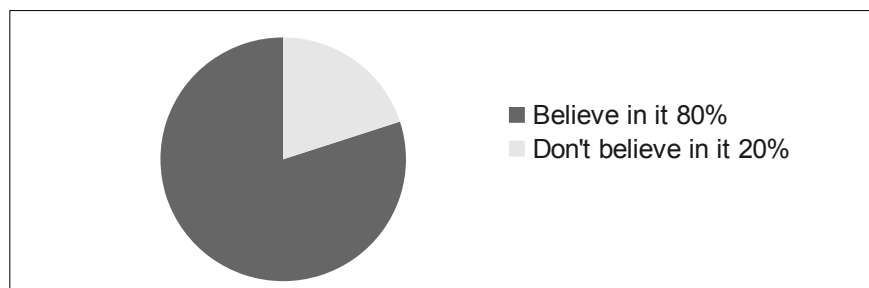
Source : Field survey 2012

Table 7.4 shows that the majority of people use the astrological remedies which is 75% in total. However, some people don't use it and one of respondents said, “I don't believe in it”. The study people are practising it for self benefit, progress and

prosperity. They said, “If these remedies can help us for good result then why not use it? We perform it because of belief, tradition, self satisfaction, peace of mind and heart so that we gain confidence and can do work properly”. Some people said that they don't have time for those practices and some of them said that their senior family member performs it for all members. However, I found that most people, from children to old people start a day by going to the temple of their own home area which may be related with astrological remedies or may be not for daily life.

Similarly, as in the past, people use it with full faith. But nowadays, although the study people practice different kinds of astrological remedies to make daily life smoother, they are not fully dependent upon it. They are also doing hard work as much as they can. However, those remedies are performed according to the Astrologer's advices only for self satisfaction and traditional belief. But beliefs upon using astrological remedies are not similar for all people which can be seen in given Figure 7.1.

Figure 7.1 : Believe in astrological remedies by the study people



Source : Field survey 2012

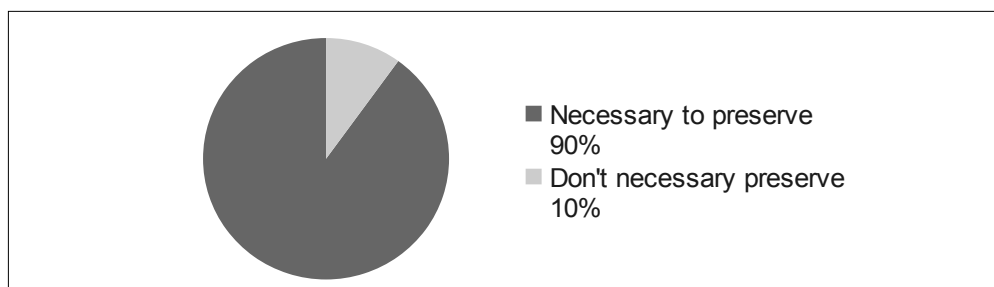
Figure 7.1 shows that the maximum people believe in astrological remedies. However the less people don't believe in it who don't practise it. The study people said, “Since we believe in Astrology and horoscope, we do believe in remedies as well which may help us in big trouble. We should practise it which makes people hopeful and optimistic in frustrated situations”. Some of people said, “These practices make people lazy and believe in faith instead of doing hard work”. However, I found that the study people use all astrological remedies with full faith while they are having serious problems and difficulties at the time.

7.5. Preservation the practices of horoscope for future generation

Among the Shrestha people, the implications of horoscope are still alive in practice which is the most important consideration for life cycle rituals. People want to preserve this practice for the future as well. So that each new generation also gets chances to practise it and continue the rituals according to traditional ways of Shresthas. Since it is one of the science studies, young generations will follow the tradition of horoscope because it is an age of science and technology. Therefore, the implications of the horoscope must be preserved and practised to teach them. They are also interested in it and are practising it for different purposes to make bright futures besides traditional works.

In the study area, I found the practice of horoscope study is being increased among the study people. They have awareness to preserve the tradition of horoscope for socio-cultural life. They think that because of horoscope, each and every life cycle ritual is performed at each fixed auspicious time which holds the cultural identity of Shresthas' tradition. The old generations are advising and teaching the practices of horoscope to young generations for traditional rituals and better life. So, its practices will be continued in future for a long time as well. However, the study people have different views regarding the preservation of horoscope practices which can be seen in Figure 7.2.

Figure 7.2 : Views of the study people to preserve the tradition of horoscope



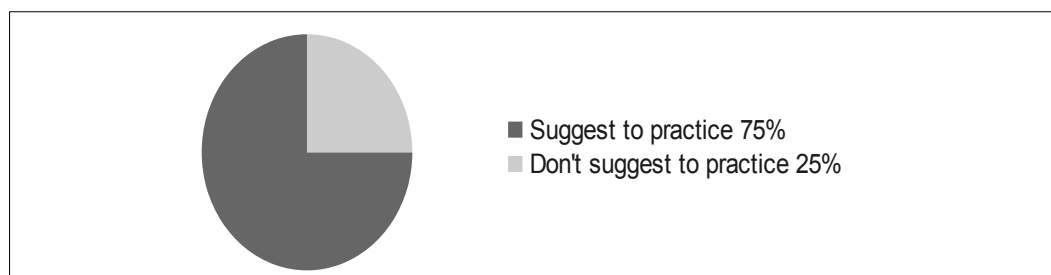
Source : Field survey 2012

Figure 7.2 shows that most people think that it is necessary to preserve the tradition of horoscope practices but a few people are not interested to preserve it. They said, “It is our traditional culture which is scientific, we must preserve it so that our culture will be alive in future, the horoscope is not only for traditional work but it

is a record of person's birth date and time". They also said, "We can use horoscope for our bright future and better life which guides us to take right decision. Good culture must be preserved". Some people said, "People don't believe so much in those things, we believe in hard work so its practices are decreasing and it will be disappeared in future". However, I found that at present, because of widening implications of horoscope in different purposes of daily life, the study people have positive views for preserving horoscope traditions into the future.

Similarly, in the study area, since the people are following traditional ways for ritual performances, they wish these to continue in future by the new generations as well for preserving tradition of Shrestha people. Accordingly, they are advising young people directly and indirectly to practice horoscope in rituals and daily life. Old people make young people practice it within a family. Young people are forced to practice it anyhow in each joint family by the senior members. But in single family, young people are not compelled for its practices. However, the study people have their own perceptions regarding the young people to suggest practices of horoscope which are given in Figure 7.3.

Figure 7.3 : Views of the study people to suggest young people for practising horoscope



Source : Field survey 2012

Figure 7.3 shows that the majority of people suggest the young generation to practice the horoscope traditions. However, there are a few people who are not interested in suggesting this to others. The study people said, "Not only by giving suggestions but also we must teach the implication of horoscope in traditional ways as well as according to modern time to our children. And they must follow these practices as we are following from ancestors because this is our traditional culture

which holds our cultural identities. Therefore, young generations also must continue its practices”. Some respondents said, “It is a matter of belief, if the person is not interested and doesn't believe on it then it is useless to suggest. We can't force young generation to follow it. They do as they like”. Some of respondents said, “I haven't suggested it till now”. However, among the study people, I found that if a senior person or parent is going to consult with the Astrologer for a particular member of the family, then they bring him/her with them for consultation with the Astrologer. So that, he/she knows about their own horoscope's predictions and they know the value and importance of horoscope practices. And some of young people are being self curious about the practices of horoscope study by inspiring family, friends, relatives, etc.

According to these statements, it proves that the applications of the horoscopes have been changing from generation to generation with the development and easy access of scientific tools and technological instruments. So, 85% surveyed people said that it is good to believe in Astronomy, Astrology and horoscope even in this 21st century since it is a study of science and there is no limitation of time to believe in science. The practices of horoscope are ritual works but at present, the implications of it has been widened because of media and fast communications. Therefore, the types of implications of horoscope has been widened. It is not only limited to traditional works but is also for different purposes and better life. However, females are more interested in it than males among young generations.

Chapter 8

Summary and Conclusion

8.1. Summary

This is a summary of the dissertation entitled “Practising horoscope among Shrestha: A case study of Newars in Patan”. It describes the practices of each person’s individual horoscope in their social and cultural life. Hindu Shrestha people have a traditional practice of preparing a horoscope of each individual on the basis of Vedic Astrology and performing traditional rituals on auspicious dates and times according to the horoscope for that particular person. Moreover, it presents the important role of horoscope among their culture, related traditional practices, beliefs and the changing patterns of its practices at present.

The study attempts to know the peoples' own opinions about the reasons for preparing the horoscope, the necessity and value of its preparation, and important things for preparing it. Moreover, it also attempts to know the implications of horoscope in different aspects and how far the horoscope is guiding an individual life. For accurate information about these things, the Hindu Shrestha people of the Patan were selected.

Since Patan is famous for Astrologers within Kathmandu Valley and it’s my home town, I have been observing and participating in traditional works which are related with horoscope from my childhood. It gave me courage to study this topic. For this study, I spent 6 months in the study area during this field survey. The people of the study area are very friendly to talk. They shared freely their own opinions and experiences regarding the study subjects.

For this study, different literatures were reviewed which are related with the study subjects. Similarly, for the study methodology, different data collection tools and techniques were used to get clear information and peoples' own perceptions. For primary data collection, households survey, interviews, key informants interview and observation were applied to get more information regarding the study objectives in the study area. For the secondary data, many published and unpublished data from different sources were taken.

The study area is the permanent resident area of Shrestha people. According to the practice of horoscope study, Hindus practice it more than Buddhists but they all have individual horoscopes which the Astrologer prepares according to the person's birth date, time and place. The Shresthas are Hindus from ancestors and they practice it more than other Newars in socio-cultural life.

The study gives several findings regarding the implications of horoscope among the Shrestha people at Patan. The major findings of the study are:

- In Shrestha's culture, the person's individual horoscope is prepared on the 6th day of the birth. It is symbolically representative of the person's future guidance and birth date record which determines each and everything in his/her life. People keep the name of the baby on the 10th day of the birth according to his/her horoscope. In the study area, everybody has their own individual horoscope and they take it as a part of their culture and religious works as it is related with Hinduism. They have strong belief in horoscope's guidance. Therefore, all of the study population believe in Astrology and horoscope's predictions but;
- The study people use the date of astrological calendar known as “*Panchanga Patro*” in Nepali and Newari for preparing horoscopes, celebrating birthdays, festivals and traditional rituals. Similarly, the astrologically auspicious date and time known as “*Sahit*” in Newari is chosen by the Astrologer according to the calculation of the planets positions of horoscope for each particular person to perform any rituals. Because of *Sahit*, the rituals gain important value to celebrate at that fixed time which is accepted by the study people, even those people who don't follow and believe in Astrology;
- astrological remedies (worshipping, fasting, chanting, praying, etc.) are important in the study area. They use it with the hope of smoothness and doing works in a good way for good results in future according to the planets positions in the horoscope. They start to use it from the Naming ceremony to reduce bad effects of the planets for health, progress, success, comfort and happy life. In the study area, 80% people use remedies and 20% don't use them. However, if person doesn't use them, his/her family members use them instead of him/her for his/her goodness. They use it for tradition, self satisfaction, self confidence and peace of heart and

mind. Females are more actively involved in these things than males;

- All of the study people have Newar family Astrologer who works with horoscope and Astrology such as preparing a person's individual horoscope, predicting their future, calculating the suitable *Sahit*, giving advice and referring astrological remedies as per problems. 85% people go to consult with an Astrologer and 15% don't go. However that 15% people told me that their senior or female family member goes to the Astrologer. All of the people consult and follow the Astrologer's advice for ritual performances, even those who don't believe in Astrology;
- In the study area, all of the families follow and perform every ritual according to the horoscope. People celebrate *Sanskars* (life cycle rituals) such as *Macha Janko*, *Busankha/Ihi*, *Kayatapuja/Bahra*, *Ihipa*, *budha Janko* on astrologically auspicious dates and times which are determined by the horoscope for each particular person. They celebrate the Birthday according to the date of the astrological calendar and use astrological remedies to reduce bad effects and make the year fruitful regarding his/her horoscope. 75% of the study people consult with the Astrologer for Birthday and 25% don't consult however their views are different regarding it;
- Shrestha people of the study area do the traditional practice of matching the horoscopes of each boy and girl before marriage for a long lasting and happy married life. But this is being decreased because of love marriage. Data also shows that 85% families do its practices and 15% families don't. Similarly, people consult with their Astrologer for auspicious times to start new works such as building a house, starting a new business, shifting to a new house, migration etc. besides the rituals. All of the study population follow the horoscope's guidances as much as they can however it differs in practices as per person's belief and interest;
- At this present time, the study people take Astrology as a part of science. 80% people think it is scientific and 15% people think it is scientific as well as superstition. However, 5% take it as tradition only. The practice of horoscope studying is increasing more than in the past because of the development of scientific tools and technology (calculator, computer, etc.) and easy access to media such as T.V, F.M, magazines, communications, internet, etc. 60% people use media for horoscope forecast however 40% don't use it.
- In the study area, nowadays, there is no any boundary of caste system to become Astrologer. Anyone can be an Astrologer if he/she is interested and able to study

Astrology and Astronomy. But I didn't find any female Astrologers and female students of Astrology and Astronomy in the study area even there is no restriction for female in it. Besides traditional works, people are utilizing the horoscope and remedies for their good career, income, prosperity, success and happy life. They are consulting with Non-Newar Astrologers as well. 55% people consult with an Astrologer except for rituals and 45% don't do it. Young generations are interested to know their future according to his/her horoscope so they want to know about studies, professions, going abroad, business type, earning capacity, etc. Most people go to consult with an Astrologer whenever they have confusions and lack of confidence. The Astrologer makes them confident and clear about the problems then prescribes the remedies which divert their mind in good side and become optimistic;

- Nowadays, the type of astrological remedies are changing because of this modern and tough economic life as per each person's comfort such as wearing stone or metals ring, pendant, bracelet, chain, keeping a coin or piece of metal (gold, silver, copper, iron) with their horoscope, planting plants, giving donation, being vegetarian, food treat, social work, etc. besides traditional worshipping, praying, chanting, fasting, going to temple, etc. Data shows that 30% people use it a lot, 45% people use it sometimes, 20% people don't use it and 5% people don't believe in it. Although people use remedies, only 80% people believe in it and 20% people don't believe in it; and
- Since Astronomy, Astrology and horoscope are the science studies, the Shrestha people of Patan want to preserve within their traditional culture all the implications of horoscope. 90% people think it is necessary to preserve however 10% people don't think so. Besides this, 75% people suggest to young people about the importance and practices of horoscope and Astrology. However, the old generations are advising and teaching the implications of horoscope in traditional and non traditional works to the young people to make bright future. In so doing, it will be continued into the future by young generations as well. Some of the young people are being inspired to follow a practice of horoscope study by family, relatives, friends, etc. In the study area, 85% people said that it is good to believe in Astrology and horoscope even in this 21st century because this is the age of sciences and technologies. Females are more interested in it more than males in old generations as well as young generations.

8.2. Conclusion

The study area is the oldest habitation of the Shrestha people, so the area is rich in culture and rituals which can be seen at the present time as well. The application of horoscope in rituals demonstrated the importance, value and practices of horoscope among the studied population which are more or less, its practices are done in other religions and caste groups of Nepal as well. However, Shrestha people practice the horoscope according to Newar tradition. Preparation of each individual horoscope on the 6th day of the birth and keeping name according to horoscope on 10th day of birth are essential rituals within the ontology of Shresthas' culture. It has existed throughout history, Shrestha people have been continuing it and transforming it to future generations despite their contact with modern technology, knowledge and life style. Therefore, these practices of horoscope still identify the importance of horoscope to the culture and its social functions in the rituals of Shresthas. They make their family Astrologer to Newar Astrologer and consult for each and every traditional ritual. They have a strong belief in horoscope and Astrology so they are performing the rituals on auspicious time according to horoscope and astrological calendar.

Shrestha people are following these traditions because Astrology is a part of sciences and people believe in science. Horoscope's prediction is valued as factual information because 80% of the respondents thought of such predictions as scientific, I conclude that Shrestha people include horoscope's guidance amongst scientific disciplines with similar levels of factuality attributed to information provided through horoscope. Preparing horoscope is valued as being complementary to religious tenets amongst the studied population. They worship, pray, chant, keep fasting and go to the temple of the Hindu God and Goddess in the form of astrological remedies. The individual horoscope is an essential element of life cycle rituals of each Shrestha in socio-cultural life because without the prescribed astrologically auspicious time and guidance by the Astrologer, these rituals are not completed. Therefore, the practice of horoscope is being widened more than before. In the past, it was limited to use within the traditional works. But, now people are using it for different purposes like career, occupations, studies, earning, going abroad, solving problems, curing illness, etc. which are related for a successful happy life. People are becoming more aware and

conscious about horoscope and Astrology because of fast communications and media. So, the interest of people in horoscope is increasing, they are also consulting with the non Newar Astrologers as well and using many astrological remedies for a better career and life in this tough competitive time.

Horoscope's guidance is applied to evaluate opportunities, risks and to make decisions among the study people. This is evidenced by all of the respondents use of horoscope's guidance for each ritual, starting new works, using astrological remedies, choosing auspicious time, etc. The individual horoscope attends the life of a Shrestha from birth to death, as that essential element for birth record, life cycle rituals, future prediction of each individual which are practised during every day life. Even a small number of respondents (mostly male) who do not want to practice themselves, still practice through their family members and the traditional society ensures they are included within the obligatory family practices. They can't leave these traditions being a member of their social cultural society. Technology and modern education is no obstacle to practice horoscope but it is an easy mediator to get right informations about Astrology and horoscope worldwide. However, young generations are also being more curious about Astrology and horoscope by easy access to the internet, T.V., F.M., magazines, etc.

The old generations and families support performances of the rituals according to the horoscope. They are preserving this culture for future generations also by teaching younger generations. So that future generations also will be able to practice the implications of horoscope for traditional and non-traditional works. Therefore, the practices of horoscope are still alive among the Shrestha people of Patan and they will be continued in future for a long time as they (90% of the respondents) wanted to preserve it and all of the respondents have a strong belief in it and they perform the rituals according to it. It shows the traditional cultural identity of Shrestha society, from which they are being united in family and society.

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Appendix I

Name List of the Respondents of Selected Households

S.N.	Name	Age	Address	Occupation
1	Ambika Shrestha	63	Nakabahil	Business
2	Anjana Shrestha	40	Baliphal	Business
3	Bal Dev Joshi	74	Sanlha	Business
4	Dinesh Shrestha	40	Nagbahal	Business
5	Helen Shrestha	47	Nakabahil	Government Service
6	Janak Lal Shrestha	48	Sanlah	Business
7	Krishna Badan Shrestha	68	Athabahal	Housewife
8	Madhu sudan Shrestha	52	Khachhen	Engineer
9	Pankaj Shrestha	38	Tapahiti	Business
10	Prabhawati Shrestha	50	Nakabahil	Housewife
11	Raj Govinda Joshi	54	Dhalayecha	Business
12	Raju Shrestha	43	Tapahiti	Business
13	Ram Kumar Shrestha	42	Tapahiti	Business
14	Rishi Prashad Shrestha	55	Khachhen	Business
15	Roshni Shrestha	48	Athabahal	Housewife
16	Sarada Amatya	54	Baliphal	Business
17	Saroj Shrestha	57	Athabahal	Housewife
18	Shiddhi Bhakta Rajbhandari	68	Kwalkhu	Pension
19	Susan Joshi	44	Dhalayecha	Business
20	Swastika Amatya	43	Nakabahil	Teacher

Name List of the Astrologers

S.N.	Name	Age	Address	Occupation
1	Narendra Prashad Joshi	53	Nagbahal	Astrologer and Government Service
2	Reman Joshi	30	Ikhachhen	Astrologer and Private Service
3	Tulshi Nath Joshi	82	Tangal	Astrologer
4	Uttam Prashad Joshi	53	Kwalkhu	Astrologer and Business

Appendix II

Questionnaire for Selected Households' Respondents

A. Household Survey

1. Name :
2. Age : 3. Sex : Male [] Female []
4. Religion : 5. Education :
6. Occupation : 7. Marital Status :
8. Address :
9. Name of family Astrologer :
- ▲ Types of family: 11. No. of family members :
.....

12. Family details:

S.N.	Name	Age	Sex	Marital Status	Education level	Occupation
1						
2						
3						
4						
5						
6						
7						

13. How much does your family receive in monthly income?

- | | | |
|---------------------|----------------------|--------------------|
| a. less than 10,000 | b. 10,000 – 20,000 | c. 20,000 – 30,000 |
| d. 30,000 – 40,000 | e. 40,000 – 50,000 | f. 50,000 – 60,000 |
| g. 60,000 – 70,000 | h. 70,000 – 80,000 | i. 80,000 – 90,000 |
| j. 90,000 – 100,000 | k. More than 100,000 | |

14. Who takes decisions in your family?

-

B. Importance of Horoscope

- Do you have your individual horoscope?
 - a. Yes
 - b. No
- Do your all family members have individual horoscopes?

-
- Is it necessary to make an individual horoscope? Why?
-
- Is an individual horoscope a part of your culture? Why?
-
- Do you believe that the horoscope study helps to make the people do religious and cultural works? Why?
-
- How much do you believe in horoscope and Astrology?
-
- Which calendar do you use for ritual works and birthday? Why?
-
- Why is it necessary to perform rituals in an astrologically auspicious date and time?
-
- Do you use the astrological remedies as an Astrologer refers? Why?
-
- Do you go to Astrologers? Why?
-
- How many times do you go to Astrologers within a year?
-
- How do you select a good Astrologer for you?
-

C. Practices of Horoscope

- iv. When do people have to make individual horoscopes in your culture?
-
- v. Do you go to the Astrologer to consult to do ritual works? Why?
-
- vi. Do you do the ritual works on astrologically auspicious dates and times?
-
- vii. Do you follow the astrologer's suggestions? Why?
-

viii. Does your family support you to do ritual works according to astrology? Why?

-

ix. Do you consult with the Astrologer for your annual birthday? Why?

-

x. Does your family match the individual horoscopes of a boy and girl before they marry? Why?

-

xi. How much do you follow yourself according to horoscope's guidances?

-

D. The Changes in the Application of Horoscope

xii. What do you see as changes of horoscope use in your society at present time? Why?

-

xiii. What things do you advise to change in practices of horoscope study for present time?

-

xiv. What do you think about predictions of horoscope? Why?

a. Scientific

b. Superstition

c. Both

d. I don't know

xv. Do you see the daily horoscope forecast in media (TV, radio, newspaper)? Why?

-

xvi. When and why do you go to consult with astrologers for non traditional works?

-

xvii. How much do you use horoscope study to make your everyday life smoother? Why?

a. I use it a lot.

b. I use it sometime.

c. I don't use it.

d. I don't believe in it.

e. Don't know.

xviii. Do you believe in these astrological remedies? Why?

-

xix. Is it necessary to preserve the practices of horoscope study in your society for future as well? Why?

-

xx. Do you suggest young generation to follow the astrological advices? Why?

-

xxi. Is it good to believe in horoscope study in this 21st century? Why?

-

Thank You!

Appendix III

Check list for Key informants (Astrologers)

Name :

Age :

Address :

Education :

Occupation :
.....

4. Where and how did you learn astrology?
-

5. How many years have you been spending in this Astrology field?
-

6. How much do you believe in Astrology and individual horoscope?
-

7. Why is it important to make a person's individual horoscope?
-

8. When is it made in Shrestha's culture?
-

9. Why are ritual works done in astrologically auspicious dates and times?
-

10. What is the present condition of practice of horoscope study among Shrestha at Patan?
-

11. Except ritual works, when do people come to astrologers and why?
-

12. How much do people follow astrologers' advice and believe in it?
-

13. How do you convince the people who come to show their individual horoscope?
-

14. How do the people of old generation and new generation take practice of horoscope study?
-

15. Do you think, Astrologers also should reform according to the modern time and generation and why?
-
16. How much are the new generations interested in Astrology and practice of horoscope study?
-
17. Do young people come to astrologers for astrological advice? Why?
-
18. Why is it necessary to match the horoscopes of a boy and girl before their marriage?
-
19. Do the people come to an Astrologer, who are doing love marriage? Why?
-
20. How do you advise those for unmatched horoscope marriage?
-
21. How much do you refer astrological remedies to people?
-
22. How much do these remedies play a role in Astrology and the everyday life of people?
-
23. Do you think that making person's individual horoscope and using astrological remedies are cultural and religious works? Why?
-
24. How can we utilize any practice of horoscope study in this present time?
-

Thank You!

Appendix IV

Photographs from The Field



Photo 1: Traditional individual horoscope chart paper

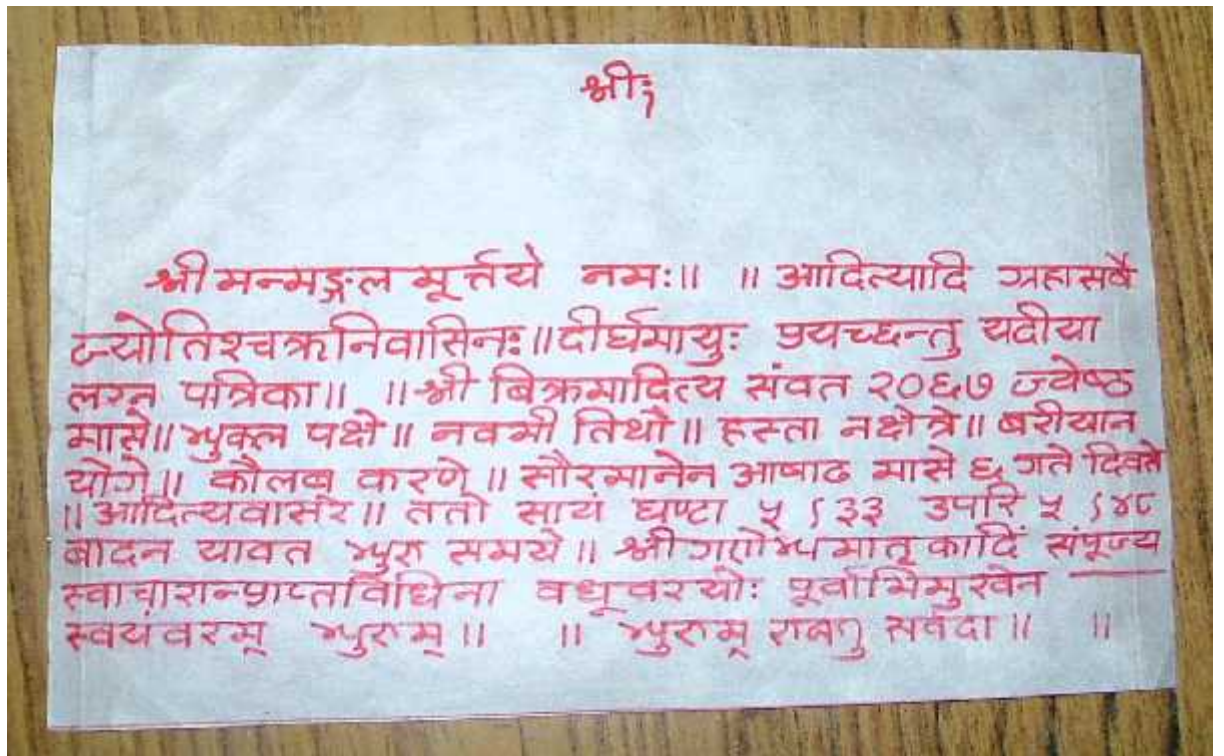


Photo 2: A note paper of astrological auspicious date and time “Sahit-Pau”



Photo 3: An astrological calendar of Nepali “Panchang Patro”



Photo 4: Astrologer Mr. Tulshi Nath Joshi is in his room for consultation



Photo 5: Astrologer Mr. Reman Joshi is servicing to his clients