

## A Study on Myths and History of Indrathan, Dahachowk

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### Abstract

*Indradaha has its own cultural importance. There is a myth that "Indra", King of heaven during Satya Yuga came here and took bath. On every Bhadra Shukla Purnima Day, a day after Indra Jatra celebration in Basantapur, thousands of people visit this place for taking bath in this pond. Archaeology, the scientific study of the material remains of past human life and activities. Archaeological investigations are a principal source of knowledge of prehistoric, ancient, and extinct culture. In the Satyayuga, it is believed that King Indra of the heavens came and tied an elephant in a gold necklace and bathed in Indradaha. On the occasion of Indradaha bathing fair on the hill, it is considered to be a wonderful feature to fill Indradaha completely. This place has its own value including different myths and settled pattern of local people from the ancient era. To explore more about the Indrathan, the most famous deities were established i.e. Indra, Indrayani, Basuki, and other idols next to the Indra place are privileged to worship Ganesha, Surya, Durga, Bhairav, Garuda, and Saligram etc. another important aspect of explore this place is mythological significance is found in the Nepal Mahatma of chapter 185 under the snowy section of the skanda purana Most of the local people says about indrathan is related with indrajatra which is held in Kathmandu valley and another myth about kalu panday.*

**Keywords:** Ganesha, Surya, Durga, Bhairav, Garuda, and Saligram

### Introduction

Indradaha has its own cultural importance. It is believed that all the diseases will be cured if one takes bath in this pond. There is a myth that "Indra", King of heaven during Satya Yuga came here and took bath. On every Bhadra Shukla Purnima Day, a day after Indra Jatra celebration in Basantapur, thousands of people visit this place for taking bath in this pond.

For the study of this historical place, data were collected from primary and secondary data. I used to collect data through primary data i.e. Unstructured interview and live observation. For the secondary data collection different article, journal and books are referred.

There are many places of mythological, historical and cultural significance in the area that can be seen together in the Kathmandu Valley. Tourist places like Inradaha, Manakamana Temple, Kalu Pandey's Mausoleum, *Dui Odar* in Dahchok are the major attractions there. Every year on the full moon day of Bhadrashukla, Inradaha bathing fair is held at Inradaha in Dahachok. Thousands of devotees come from far and wide to attend the fair.

Historical research enables you to explore and explain the meanings, phases and characteristics of a phenomenon or process at a particular point of time in the past. We differentiate historical research as a research strategy from the research of history, which refers to research in the discipline of history. The variable focus of your research is time. Your essential aim is to identify appearances of your chosen phenomenon in a temporally defined situation and environment. The strategy of historical research is also suitable in other disciplines as it enables you to focus on exploring the historical appearances of phenomena. The strategy of historical research is linked to the strategy of hermeneutics, as defining and explaining events in the past are based on interpretations. You can, as in hermeneutic research, use various approaches. You can use a variety of methods of analysis. Qualitative analysis is the norm, but quantitative analysis can also explain the past.

**History**, the discipline that studies the chronological record of events (as affecting a nation or people), based on a critical examination of source materials and usually presenting an explanation of their causes. History is treated in a number of articles. For the principal treatment of the subject of historiography and the scholarly research necessary for the discipline, see historiography. Information on any specific historical topic, such as the history of specific peoples, cultures, countries, and regions, will be found under the relevant title.

**Archaeology**, the scientific study of the material remains of past human life and activities. These include human artifacts from the very earliest stone tools to the man-made objects that are buried or thrown away in the present day: everything made by human beings—from simple tools to complex machines, from the earliest houses and temples and tombs to palaces, cathedrals, and pyramids. Archaeological investigations are a principal source of knowledge of prehistoric, ancient, and extinct culture. The word comes from the Greek *archaia* (“ancient things”) and *logos* (“theory” or “science”).

In the *Satyayuga*, it is believed that King Indra of the heavens came and tied an elephant in a gold necklace and bathed in Indradaha. On the occasion of Indradaha bathing fair on the hill, it is considered to be a wonderful feature to fill Indradaha completely.

## **Objective of the Study**

- To explore myths and oral history of Indrathan.
- To examine archeological and other historical evidences Vis-à-vis myths and oral history of Indrathan.

## **Methods of the Study**

In this study, I have used both primary and secondary sources of data. Among these data I basically used the secondary sources through different books. Most of the data are use qualitative in nature as I think the primary data collected through un-structures interview and observation helped in an in-depth analysis to find out historical evidences of Innrathan Dahachoke. Semi-structured interview also appropriated because such interviews helped me to bring the voices of respondents and explores hidden history of Indradaha. In this study most of the data were collected from the secondary sources live observation. The secondary data are obtained from different related journal articles and publications, reports, census and books.

This study is the exploratory and descriptive research design because it aims to explore Indrathan as a historic place with archeological evidence. It investigates why and how those all god and goddesses were established. Exploratory method would also appropriate because the study will try to explore various significances of history with myths. The researcher had carefully tried to record all interview and observation events from the study area and describe them faithfully as far as possible.

## **Study Site**

Dahchok belongs to Chandragiri Municipality-1 of Kathmandu District. Dahchok, located 5 km northwest of Kalanki in Kathmandu, is considered to be a very beautiful and attractive place in terms of natural beauty. There are many places of mythological, historical and cultural significance in the area that can be seen together in the Kathmandu Valley. At an altitude of 2,370 meters above sea level, Dahchok is just 5 km northwest of Kalanki in Kathmandu.

The Government of Nepal has identified 100 places with strong potential for tourism and launched a program to develop them as tourist destinations. Under this, the Ministry of Culture, Tourism and Civil Aviation has also selected Dahchok in Kathmandu district among the 100 new tourist destinations to be promoted.

Naming Dahchok: There are various opinions regarding Dahchok naming. According to one of them, the famous (Pond Pushkarini Kunda) on the hill is called 'Daha' and in Kiranti language, the hill is called 'Cho'. It has been renamed as 'Dahchok' due to the 'Chowk' treaty with Dah. According to another opinion, Danda is also called 'Cho' in Newari language and the deity is also called 'Dyau'. Similarly, in the Dah word of Indradaha, the open space seen all around is called 'chok', which means 'dahchok'. According to another view, the place (the confluence of the four paths) is the place where the word 'deh' should be added to the word 'deh chok' and later it should be called 'dahachok'. Its mythological name is honey. Nepal is a beautiful land covered with mountains. Dahchok hill is situated between Chandragiri and Nagarjuna mountains of Kathmandu district to the west of the capital city Kathmandu, which is in the middle of the Mahabharata range. In this peak, there is a beautiful temple called Indra Daha, Indasthan, Indra Vasuki etc. It is located at about 27° North latitude and 85° East longitude at an altitude of about 6000 feet above sea level (Rupakheti, 1993).

## **Review of The Study**

### **History**

Kalu Pandey's mausoleum in Dahchok is an important historical site. The site is located in the highest part of Dahchok above Indradaha. According to legend, Kalu Pandey, who was martyred in Prithvinarayan Shah's first attack on Kirtipur, was buried in a place where his head could be seen in Gorkha district till his death. Until a few years ago, it was only a mausoleum, but now it is surrounded by fences (Panta, 2002).

### **Mythological beliefs**

*Bhute Odar* and *Janti Odar* at Dahchok are the other two important aspects. According to ancient legends, in ancient times, it was customary for the locals to bring all the utensils needed to do some work in the house of the ghost cave and return it after the work was done. In the last few days, the local elders have said that they have stopped giving utensils due to their unwillingness to return the utensils, lack of sanitation and so on.

There is also an interesting saying about *Janti Odar*. According to popular legend, in ancient times, a local resident's house was flooded with water for his daughter's wedding, so the people were taken to the cave and fed. After that, all the stones of the *Janti Odar* fell down and died, so the place like the cave is called *Janti Odar*.

### **Nature of Indradaha**

This place is located on a high hill. To the west is the bare sloping meadow, to the south is the tree-covered hill, and to the northeast is the village of Kotalthok. Seen from Thankot, the hills are covered with lush trees. There are tall trees like Sallo, Kafal Chop, Mayal, Kalikath, Panipothro, Chilaune, Gurans, Hade Wire, Faltak. In between are

the Vasukinag on the west bank around the tank, the stone fountain on the north and the two springs on the east side of the water source. Shiva linga is installed in a Deval at a fiery angle. The pool is steep. *Maulo* is buried in the middle. Pati ponds are drying due to lack of protection. To the north of it are the tombs of Kalu Pandey and the relay station (tower) of the Everest Satellite Earth Station. Maize, millet, sorghum, soybean, barley, zucchini, corn etc. are produced in this area (Subedi, 1998).

Among the fruits in the area are *jamir nivuwa, haluwaved, aru, arupakhada*, pear, apple etc., vegetables include rye, bean, squash, persimmon, lentil etc. Pets include cows, oxen, sheep, goats, buffaloes, dogs, cats, etc. Among the wild animals are tiger, leopard, fox, deer, bundel etc. Birds include *kaliz, titro, dove, saraum*, crow, chive, sparrow etc. The land is cultivated by digging and plowing. Land is measured in plantations. The following herbs can be used as medicine in this area. *May haledo, cisno, sindhure, sayapatri*, garlic, *lajjavati, mothe, mula, bhui amla, bhalayo, bojo, bethe, batulpate, bakaino, pakhanbhed, parijat, neem, dhaniya, dhaturu, tulsu, titepati, jamune, chutro, chariami Ghuyukumari, Ghotatapre, Ghantiful, Gurjo, Gahat, Kera, Kush, Kans, Kofail, Kagti, Karela, Kantakari, Mango, Ginger, Asuro, Amla, Dhasingare, Thulo Okhti, Jatamashi, Jai, Gunjara etc.*

The form and glory of the major deities there: Indra, Indrayani, Basuki and other idols next to the Indra place are privileged to worship Ganesha, Surya, Durga, Bhairav, Garuda and Shaligram.

**Indra:** Most of the mantras in the Vedas are about Indra. From these mantras comes the knowledge of the form of Indra. He is presented as the chief deity in Brahmakarma, Yajna Yajjadi. Indra is actually the Supreme God. He is considered to be the lord of the east and the king of the heavens. Not only in Indra, Vedas, Puranas and Sanskrit literature, Brittasura was the leader of Assyria, Syria or Shyam. According to the Avesta of Persia, the Aryan race in the city of Babylon. In the Mani Rig Veda, Indra is worshiped as the god of space, the god of contentment (water) and the goddess Adhisura as the circle to remove the thunderbolt in his hand, but Indra is said to have killed him. Sompras is also called Shachipati because he likes Sompas and Shachi. Indra rode in a golden chariot drawn by two horses. Vrittasura is described in the Rig Veda as a symbol of drought and Indra as a symbol of rain. Lokmanya Tilak has described Indra as the sun and Vritta as the monster snow. We also worship Indra as the chief deity of the senses.

**Indrayani:** Hemadri, Agni Purana, Matsya Purana, calm yellow color with thousands of eyes in Saptashati, sitting on an elephant, Bajra and Barad in right hand, Kalash and Abhay in Varya arm. In order to develop Kathmandu in a hexagonal manner, Indrayani was established on the side of Shobha Bhagwati Pari Vishnumati. There is also Indrayani temple in Patan, Bhaktapur. As Indrayani is one of the seven saptamatrikas, Ashtamatras, she is worshiped in festivals like Yajna, Yajjadi, marriage, Vratbandha etc. This is considered to

be the power of Indra. As Shaktidevi is considered, only the back is made. The east, west, north, south direction of the Goddess Shakti is considered to touch the walls of the temple and the sky. But people have built temples at Shobhabhagwati Pari and Kankeshwari Varahi. Since Indra is in the place of Indra, the temple is necessary. She is worshiped as a goddess who cures all diseases. : - Ananta, Vasuki, Padma, Karkat, Kulik, Takshak: Mahapadma

**Basuki:** Basuki is considered to be the son of Vasuki Anant. Of these, Vasuki's There is a lot of importance. It is described in the Vishnu Dharmottara that there should be a white color like the moon, bright as a gem, with a winged, blue color with four arms, full-bodied, with many gems in the fana, in the middle of the fana, there should be a form-bearing earth in the right arm. Below the navel, the body of the snake is above the navel. The Basuki statues thus made are found elsewhere in the Archaeological Garden, near Sundhara, Pashupati and. It is established in Kumbheshwar.

**Shaligram:** - Shaligram is considered as Lord Vishnu. Due to the curse of Brinda, the curse of Sheikh Chudki's wife Tulsi, the gift received by Gandaki, etc. in Skancha Purana, Bhagwat, Shaligram, etc. When doing shraddha, fasting, charity and prestige, when you get close to Shaligram, you get more good fruits. At the time of death, the water of Shaligram falls into the mouth of Baikuntha Pad. It is written in the Devi Bhagavat that Vishnu himself told Tulsi that the fruit obtained by bathing properly, serving the Guru, studying the Vedas, orbiting the earth and worshiping Shaligram is found in all the shrines. If one's body falls into Gandaki, part of water becomes Gandaki and part of bone becomes Shaligram. Worship of Shaligram, conch and cow like Amla Dana is considered very fruitful at home. Shaligram Mahima is described in chapters 40 to 50 of the Himawat section. If the shape of the horse is Greve, the shape of lotus and chakra is Narayan, the shape of fish is Vishnu in the form of fish, Banamala is the shape of Janai and Kamandalu is the shape of Kapil. Where Shaligram is worshiped, Lakshmi Narayan is worshiped. Shaligram is kept in the temple of Indraasthan realizing its importance (Amatya, 1997).

**Eagle:** The eagle is considered to be the representative of Vishnu as it is the vehicle of Vishnu. Description in religious books

**Ganesha:** The glory of Ganesha is often found. According to the belief that worshiping Ganesha at the beginning for good deeds removes obstacles, Ganesha is first worshiped and praised. At the beginning of every scripture, Ganapati is praised as Shri Ganesha Namah. Ganesh is considered to be the son of Shiva, Parvati. According to the gift of Shiva, worship of other deities is considered fruitful only after worshiping Ganesha at the beginning of any worship. With this in mind, two idols of Ganesha have been replaced in the temples of Indradaha.

**Bhairav:** One of the various forms of Shiva is Bhairav. Bhairav has been worshiped since ancient times. On the basis of various distinctions, Bhairav is described as the main eightfold form and also of the 64 types of Bhairav. Akash Bhairav is specially worshiped at Indrachowk during the Indra Jatra to atone for his mistreatment of Indra. That is why Bhairav has been replaced in Indrasthan.

**Durga:** The glory of Durga is so unparalleled that her statement is full of Puranas. Goddess Durga, the climax of the bird world, is worshiped as Shakti Devi. The major moon of the Hindus is spent in their glory and praise throughout the decade.

**Myth:** Its mythological significance is found in the Nepal Mahatma of Chapter 185 under the Snowy section of the Skandha Purana. The legend of Indra Daha is related to the following story related to Indra.

(a) Influence of Mahamaya Devi: - Indra was once afflicted with a secret disease, so Nahus ruled in heaven. Nahus cast an evil eye on Indrayani. Indrayani worshiped Mahamaya Devi on the advice of Jupiter and Indra bathed in Indra Daha Kunda on the advice of Mahamaya Devi. The genital disease was cured. As Bhadrashukla falls on the full moon that day, it is customary to bathe there on the same day. It is said that Indra became angry because he took a bath.

(b) Indra's Atonement: - After hearing the statement of Gautam's wife Ahalya from Narad, Indra went to Ahalya. She was picking flowers. Indra remained fascinated and remained invisible. In the morning, in the fourth watch of the night, sage Gautam went to Padhera for bathing. Indra took the form of Gautam and went to Ahalya and expressed his desire to have sex. Even though Ahalya found it difficult to believe, Indra forced Gautam to disguise himself. When Gautam came back from the bath, he found out everything. He cursed Ahalya for being stoned and cursed Indra for filling his vagina with a thousand vaginas as he was addicted to vagina. Ahalya apologized but the sage said that he would be saved after being touched by Rama in Tretayuga. Indra performed penance at the confluence of Indramati and Rudramati at the foot of Kunja mountain for salvation. Indrashwar Mahadev of Panauti originated. Padmavati Ganga was born. The vagina all over Indra's body was destroyed, but the evil eye on the forehead of the Guru's wife remained unchanged even if he did something. Then Indra, overwhelmed with shame, fear and remorse, came to Indra Daham, bathed and did penance. Then all his sins were forgiven. Since Bhadrashukla is a full moon on that day, bathing has been practiced there ever since. As Indra took a bath, the name of the tank was changed to Indra Daha.

(c) Parijat not found in heaven - According to another saying Indra came to the valley to get flowers for worshiping Indra's mother Bat Vasi. Unknowingly tied and kept. When Indra did not return, Indramata came weeping and took the dead soul to heaven for a

year and sent the fog and mist to cook wheat and paddy. Then the people recognized Indra and gave him a warm welcome and apologized. Indra went to heaven after taking the souls who had gone to heaven with Indra to Indradaha of Dahchok. There, the stranded souls were scattered and jumped into the pool and were liberated. Since Indra is used to go to heaven, this hill is still pronounced as Swagang Swapan (Fear of going to heaven) in religious deeds. Today, on the day of Bhadrashukla Chartudashi in the Upatyaka, following the same person as Indra's mother, following the person wearing a mask and following him, and the next day on the full moon day, go to Indra Daham and bathe in Indra Daham. Is worshiped. Especially in some Newari societies, bathing is considered mandatory in the year of death of one's family. It is called Dangijane.:

(D) Indra's Pashupati Darshan Indra Pashupati's visit to the nymph dance song "Nandi did not let him go as Shiva was having intercourse with the team. Then Shiva got angry and gave the gift of Shivakalpa and Indra went to heaven with honey. Then the anger accumulated in the ocean. It is said in Uttarakhand of Padma Purana. He made various pilgrimages in Gosaikunda by piercing the trisul and creating water and sleeping in the water.

(E) Indra Dhawaja: Indra Dhawaja is also very important in this context. Defeated by the demon, Indra went to Vishnu along with other deities. Vishnu gave a flag and sent it saying that victory would be achieved by going to war with this flag. Without saying a word, Indra defeated the monster. Basu gave the flag to King Uparichar Basu of Chedidesh. Basu worshiped the flag on the ground every year. The kings of other lands followed suit. Even today in the valley, the rainbow flag is worshiped to commemorate this process. The symbols of Ashtamangal, Shrivatsa, lotus, flag, urn, rice, fish, twin, umbrella, moon and sun emblem of the right conch are decorated in the temple symbols of Hindu religion and nation. The decoration of the rainbow flag is described in Bhavishya Purana. The melodious tree of Sallaghari, called Yosingu of the canal, is worshiped and sacrificed, and the queen is brought to the side of the pond. Wrapped in a red cloth, the bell, the chamar, the fan hanging, the fragrant flowers of the bel leave, the white umbrella at the top, decorated with the substance, the whole penis is divided into several pools, and the colorful flags are sewn with white sandalwood and red vermilion. Indrajatra is believed to have started after Manandhar hoisted the Indra flag according to the religious method of the day. The Indra flag is described in Shaktiballabh Bhattacharya's book 'Indra Dhawajotsav'. This lingo was first buried near Atkonarayan place and has been buried in front of Hanumandhoka Durbar since the time of Pratap Singh.

(F) Kathmandu Indra Jatra and Kumari Jatra: Every year from Bhadra Shukla Dwadashi to Ashwin Krishna IV, Indra Jatra is celebrated for eight days. On this occasion, Akash Bhairav, Mahakali, Dashavatar, Halchowk Bhairav Yatra and dance, comedy, elephant dance (pulukisipyankh), Savabhakku dance, Lakhe dance and other competitions are held.



Devraj Indra made Mahadev happy and got the gift of Tulja Bhavani's mantra, tantra, yantra. Indrajith took him to Lanka, Rama brought him from Lanka to Ayodhya and kept him in the river Saryu before he died. Nalaraja started worshipping from Saryuwat. He also put himself in the Saryu river before he died. After that, Pururava, Alak, etc., accordingly, kept it in the river Saryu during the time of withdrawal, worship and death. King Nanyadeva of the same dynasty was told by the same goddess in a dream, "I am the Iptadevi of your ancestors. I am under water in Saryu. Harisingh Dev of the same dynasty died on the way to Bhaktapur. Ratna Malla brought Tulja to Bhaktapur and Kathmandu. After doing so, Tulja said in a dream, "I will be born as a virgin as Banda's daughter" and you will see my vision. At that time, especially in Akash Bhairav's Indrachowk, worship is brought out of the window at midnight and is performed magnificently on a specially decorated scaffolding. Bhairav is considered to be a form of Shiva. Yalambar, who went to watch the battle of Mahabharata, is said to have watched the battle from the sky after being cut by Krishna and to have settled in Indrachowk after the battle. Akash Bhairav is worshiped by the Newars as Ajudyo (ancestral deity). Bhairav is worshiped as an atonement for the mistreatment of Indra. Indrajatra is believed to have started from the time of Gunakamdev.

### **Historical and Archaeological Objects:**

Inscriptions - Based on the word Indra Gosthi used in the inscriptions of Lele and Castle Licchavi period, it can be said that Indra Jatra associated with the revered deity Indra in the Vedic period may have taken place in one form or another. "Indra Mah" is also one of the moon char honey celebrated in India during the Gupta period. This festival has been celebrated with joy for a week since ancient times. B.S. In 477, King Shankardev built a palace called Indragriha (now Yagal?) On the north side of Dakshakoligram. (The corresponding part of the inscription is in the appendix.) In the inscription of Ltd. (5) 57 (AD 690) near Pati of Narayantol in Thankot, King Bhimarjun Dev's assistant It is mentioned in the inscription that the tax levied on textile production will be waived in the future to stop Baraju's work. A 14 x 11-inch inscription in Devanagari script, a Sanskrit language of the Ganesh idol in Gahro, states that in 1756, Narayandas and his wife Annapurna had a reputation for the welfare of their family. And in the inscription written in the script, it is written in the appendix that the temple was established on this day of 852 Bhadra Sudi Chartudashi Ghanishta Nakshatra Shu Yoga. Considering this, it belongs to Nepal, adding 937 to it. 1789. This temple appears to have been built 33 years after the construction of the temple on the south side (Vajracharya, 1996).

Indra Daha: - East high west length 14 m. And north-south width 12 m. In the middle of the stairway made of stone, there is a pond, a pond, a pond, etc. called Indra Daha. It is found in the Puranas as honey and the river which flows out of it, is called Shadipti (Indramati). Indra is called Indradaha because of his bathing, and bathing here is said to destroy inexhaustible sins and to take the dead souls to heaven. Even in the dry season like

in the middle of this tank, one handful of water comes out and Rudrihom and others are worshiped while asking for water from this water. It is believed that there is an Ashtanag in that tank.

Basuki place: - Basuki place Basukinag with seven fangs is established on the west side of the tank. The relationship between Indra and Basuki established and worshiped here with Indra is the subject of research.

Stone stream: - There is a stone stream and water source in the north corner of Basuki place. This is the water that fills the tank.

Temples: - There are two temples on the east side of the pond. Indra and Indrayani temples Temple north of Vasuki: - 321 cm. Of square 60 cm. The height above the high post is 152 cm. And width 143 cm. Height 14 feet. There is a 5-inch-high stone temple with a sloping roof. The temple has two artisanal roofs on top of the four artistic pillars. Closed at the back of the west-facing temple, there is an idol of Indra, Indrayani. The temple appears to be facing south. In this temple, the idol of Indra sitting on the Airavat elephant is 78 cm. Tall and 69 cm. Is wide The idol of Indrayani here has been blown up? 27 cm to the right of this statue. Tall and 26 cm. Wide Ganesh and 28 cm to the left. Tall and 19 cm. There is a statue of a wide eagle. There is a big stone here which is worshiped by some as Shaligram and some as Bhimsen. One bell is hung on the pillar of this temple. In which it has been written that on the 2nd day of the month of Falgun, 2009, on the 2nd day of the month, one will get the misery by stealing the hour offered by the wise Ale to Indravasuki (Mishra).

Temple on the south side: 4 m. Of Vagankar and 60s. I 183 from the top post. I There is a 22-foot-high, west-facing, three-storied stone-roofed gajur temple with a beautiful marble. Apart from the west gate of this temple, there is a closed door shape in the north-east and south and Kirti Mukh Bhairav is installed on all the doors. There is a statue of Ganesha in the window of the closed door on the south side and an inscription on the right side. In the sanctum sanctorum of this temple, on the right side, there is an idol of Indra with Abhay Mudra on the right hand and Bajra on the left hand. This statue is 76 c. I Tall and 53 cm. Is wide On the left, the idol of Indrayani is associated with Indra in the left hand Abhay and the right hand Varad mudra. This idol is shaped like Indra. As the idol with Indra Indrayani cannot be found anywhere else, its importance has increased.

## **Conclusion**

“A study on myths and history of Indrathan Dahachowk”. This place has its own value including different myths and settled pattern of local people from the ancient era. To explore more about the Indrathan, the most famous deities were established i.e. Indra, Indrayani, Basuki, and other idols next to the Indra place are privileged to worship Ganesha, Surya, Durga, Bhairav, Garuda, and Saligram etc. another important aspect of explore this

place is mythological significance is found in the Nepal Mahatma of chapter 185 under the snowy section of the skanda purana Most of the local people says about indrathan is related with indrajatra which is held in Kathmandu valley and another myth about kalu panday. During the unification of Nepal Prithivi Narayan Sahaha take help of Kalu pandey as army leader and we can see the statue of kalu pandey in top of Indrathan, from where we can have observed different district such as Dhading, Nuwakot, Kathmandu, Lalitpur and Bhaktapur.

Historical research offers an essential context for understanding our modern society. It can inform global concepts, such as foreign policy development or international relations. The study of historical events can help leaders make informed decisions that impact society, culture, and the economy.

The form and glory of the major deities there: Indra, Indrayani, Basuki and other idols next to the Indra place are privileged to worship Ganesha, Surya, Durga, Bhairav, Garuda and Shaligram.

During the unification of Nepal, the tomb of the heroic warrior Kazi Kalu Pandey was located in Dahchok, which has further enhanced its dignity. Poothvinarayan Shah used that place as his first choice to conquer Kathmandu. As a direct proof of this, forts can be seen in various places. Another important aspect of Dahchok is the Manakamana temple. Prithvinarayan Shah had built a temple in Manakamana Mai of Gorkha district to gain power for the conquest of the valley. The worship system of the *Kot Ghar* in the temple dates back to the time of Prithvinarayan Shah, which continues to this day.

*Bhute Odar* and *Janti Odar* at Dahchok are the other two important aspects. According to ancient legends, in ancient times, it was customary for the locals to bring all the utensils needed to do some work in the house of the ghost cave and return it after the work was done. In the last few days, the local elders have said that they have stopped giving utensils due to their unwillingness to return the utensils, lack of sanitation and so on.

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