

VOL. 02

ANNUAL MAGAZINE

# PEAKS & PINES



# DHSA

DELHI HIMACHAL STUDENTS' ASSOCIATION

2025-26





# DELHI HIMACHAL STUDENTS' ASSOCIATION

THE INTRODUCTION

DHSA

## “UNITE • EVOLVE • FLOURISH”

Connecting two distinct yet beautifully aligned worlds, we aim to bring Himachalis in Delhi closer—fostering unity, exploring possibilities, and building memories that last.

Rooted in tradition and inspired by new beginnings, we grow as one strong community.

*Together, we move  
forward!*

Every journey has a beginning, and ours started on 16th January 2024 in a modest hostel room, where a few individuals came together with a shared vision and limitless ambition. The Delhi Himachal Students Association (DHSA) was brought into existence by Aadarsh Chauhan, Bhupender Singh, Arpit Negi, Nikhil Kapoor, and Vaibhav Kanain in Room No. 426 of Mansarovar Hostel.

In its initial phase, the association was known as “Sirmour to Bharmour,” symbolizing unity across the diverse regions of Himachal Pradesh and the idea of creating a sense of belonging away from home.

The foundation of DHSA was laid with a sincere intention—to create a home away from home for Himachali students in Delhi. It aimed to ease the transition to a new city by providing support, comfort, and a strong sense of community, while helping students stay connected to their roots. For many, moving to Delhi can be overwhelming, but DHSA became a space for connection, shared experiences, and belonging.

It provided a platform where the culture, language, and traditions of Himachal Pradesh could continue to thrive.

As time progressed, so did the vision.

On 20th March 2024, the association was officially renamed the Delhi Himachal Students Association, reflecting an expanded purpose—to connect students across Delhi University, strengthen their network, and actively promote Himachal’s rich cultural heritage through events and initiatives.

What began as a small initiative has now grown into a thriving community. Today, DHSA is more than an organization—it is a family of over 1000 students and more than 200 teachers and professors across Delhi, united by shared roots and identity.

Through its continued efforts, DHSA serves as a meaningful link between Himachal and Delhi, bringing people together, supporting students, and proudly preserving the spirit of Himachal Pradesh.

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## Arnav Kumar Bhatt

**N**amaste, Julley, Tashi Delek

It is with great pride and gratitude that I write this note as the President of the Delhi Himachal Students' Association for the session 2025-2026. For me, DHSA has always been much more than just an organisation. It has been a home away from home for students from Himachal Pradesh who come to Delhi University to pursue their academic dreams.

Having earlier served as the Technical Head, my journey in DHSA has been both meaningful and transformative. From working behind the scenes to now leading this vibrant community, I have seen closely the dedication, unity and cultural pride that make this association so special. Every member contributes in their own way to keeping the spirit of Himachali identity alive in a city that moves at such a fast pace.

I would like to thank our core team members and every single person who gave their time, effort and ideas to make this year successful. Your commitment has been the foundation of DHSA's activities, events and outreach, and I truly value the role each one of you has played.

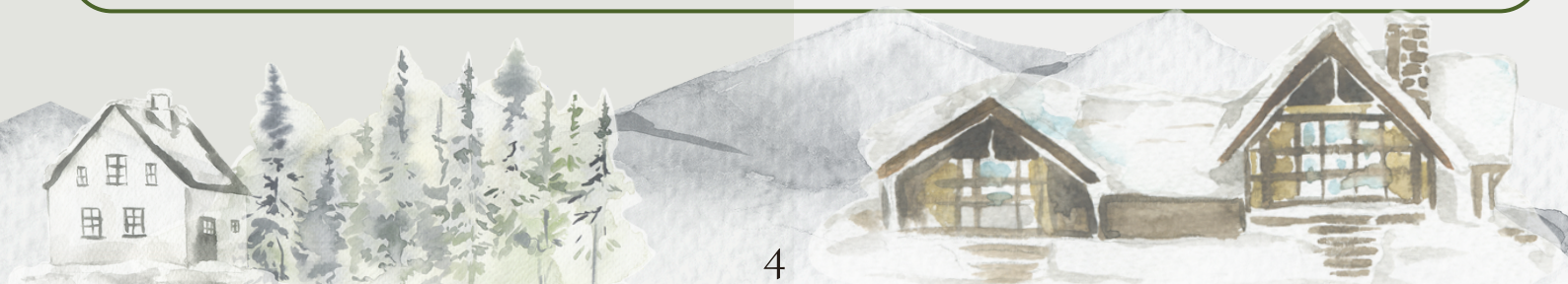
# President's Note

I also express my heartfelt appreciation to our respected Himachali teachers and faculty members in Delhi University. Their guidance, encouragement and blessings continue to inspire us and strengthen our bond with our roots. Their presence reminds us of the values we carry from our homeland and the responsibility we have to preserve them. This year has been a reflection of our collective spirit. Together, we have not only stayed connected to our cultural roots but also created spaces where students can connect, grow and support one another academically, socially and emotionally. DHSA continues to stand as a source of belonging, making sure that no Himachali student in Delhi ever feels alone.

As we move ahead, I hope to see DHSA reach even greater heights. I envision a stronger network, wider outreach and more opportunities for students to showcase their talent and potential. The future of our organisation lies in innovation, inclusivity and the continued dedication of its members. I am confident that the years ahead will make DHSA even stronger and more impactful.

To every member, volunteer and well wisher who has been part of this journey, I offer my sincere gratitude. Your support and enthusiasm are the true strength of DHSA.

Let us continue to carry forward our legacy with pride, unity and purpose.





## Yukta Thakur

**N**amaste and warm greetings from the hills that shaped us!

It is with immense pride and gratitude that I pen this note as the Vice President of the Delhi Himachal Students Association (DHSA) much like verses from a heartfelt poem that capture our shared story.

I joined this association in 2024, soon after leaving the misty valleys of Himachal for the historic halls of Delhi University as a History Honours student. Since then, DHSA has become an integral part of my life. Over the past year, I have actively participated in and contributed to various activities and initiatives organized by DHSA from cultural events to youth empowerment events. Each experience has not only enriched my understanding of our heritage but has also helped me grow both personally and socially, much like the steady flow of a mountain river carving its path.

DHSA is not merely an organization, it is truly like a family for all those students from Himachal Pradesh who come to Delhi whether for education, employment, or preparation for competitive examinations. Leaving behind the serene simplicity of the mountains and stepping into the fast-paced life of a city brings with it both aspirations and uncertainties.

# Vice President's Note

The distance from home often creates a sense of hesitation and emotional vulnerability, echoing the nostalgic tunes of our folk songs.

In such circumstances, DHSA plays a crucial role by providing a sense of belonging and support. As a collective, we strive to create a platform where Himachali students can lead, express themselves through dance, music, events, and ideas, and build confidence. At the same time, we remain deeply connected to our cultural roots, ensuring that our identity and heritage continue to flourish even away from home like the resilient pine trees standing tall amid the urban rush.

Our shared vision is to empower students while encouraging them to carry forward the values of our land and contribute meaningfully to society, thereby bringing pride to our state.

Over the past year, I have considered DHSA to be one of the most significant parts of my journey. It has taught me the importance of responsibility, teamwork, and leadership, lessons that resonate deeply with the stories of resilience I've studied in history. I am deeply grateful for the experiences and lessons I have gained, and I extend my sincere thanks to all the team of DHSA each and every member for your unwavering dedication, support, and spirit that make this family thrive. I will always remain indebted to my motherland for shaping my identity and values.

I look forward to continuing this journey with dedication and commitment, working together to strengthen this beautiful community





## Arushi Dhiman

“वसुधैव कुटुम्बकम्”

— “The world is indeed one family.”

This timeless Sanskrit expression beautifully captures the essence of the Delhi Himachal Students’ Association (DHSA). To me, DHSA is not merely an association; it is a family founded on unity, shared values, cultural pride, and a deep sense of belonging.

It is both an honour and a privilege to serve as the Vice President of DHSA. Being associated with this institution from its very inception has been an immensely fulfilling journey. Witnessing its evolution from a small group of a few dedicated individuals into a vibrant and ever-expanding community has been truly inspiring and deeply gratifying.

I would like to extend my heartfelt gratitude to every individual who has contributed to the growth and success of DHSA. I sincerely acknowledge the efforts of our President, General Secretary, Joint Secretary, Treasurer, Cultural Secretaries, Social Media Team, Content Team, Campus Coordinators, Event Team, Sound Head, Outreach and Designing Team, all team heads, coordinators, core members, and active members. Each person, through their commitment, diligence, creativity, and sincerity, has played a valuable role in shaping the identity and spirit of this association.

# Vice President’s Note

The strength of DHSA lies not only in its achievements, but in the collective dedication and harmony of the people behind them. Over time, we have grown from a modest beginning into a much larger and stronger family, and this remarkable journey stands as a reflection of the perseverance, teamwork, and unwavering enthusiasm of every member associated with it.

DHSA represents far more than an organization, it is a platform that preserves and promotes the rich cultural heritage of Himachal Pradesh while fostering unity, learning, and meaningful connections among students. It serves as a reminder that no matter where we are, our roots, traditions, and shared identity continue to bind us together.

As we move forward, I sincerely hope that DHSA continues to flourish and reach even greater heights. May this family continue to grow in strength, purpose, and unity. May we remain steadfast in our commitment to celebrating and promoting our culture, while also inspiring one another to learn, contribute, and progress together.

I feel truly grateful to be a part of this journey and to have witnessed the growth of DHSA so closely. The memories, experiences, and bonds formed through this association will always remain deeply cherished.

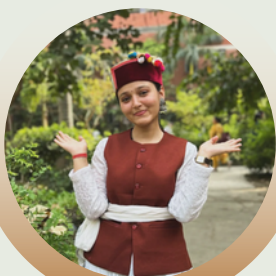
I extend my best wishes to DHSA for continued success and a bright future ahead.



# MEET OUR COUNCIL



**ARNAV KUMAR BHATT**  
President



**YUKTA THAKUR**  
Vice President



**ARUSHI DHIMAN**  
Vice President



**RAGHAVI SHARMA**  
General Secretary



**SAKSHAM MARWAH**  
General Secretary



**PAYAL**  
Joint Secretary



**SANCHITA**  
Joint Secretary



**HIMANSHU CHAUHAN**  
Treasurer



**DIKSHIT TANWAR**  
Sound Head



**AYUSH SINGH**  
Cultural Secretary



**SAHIL**  
Cultural Secretary



**PRAGYA TALWAR**  
Cultural Secretary



**MANNAT THAKUR**  
Social Media Head



**VANSHITA**  
Social Media Head



**KHUSHI RAJPUT**  
Content Head



**MITUL RANA**  
Magazine Head

# MEET OUR COUNCIL



**ALISHA**  
Graphic Head



**AYUSH DEVA**  
Event Head



**SNIGDHA**  
Event Head



**SOWMYA PATHANIA**  
Event Head



**KAJAL**  
North Campus  
Coordinator



**KALPIT**  
North Campus  
Coordinator



**ALISHA**  
South Campus  
Coordinator



**SWASTIK**  
South Campus  
Coordinator



**SURYANSH**  
Sports Secretary



**TANMAY**  
Sports Secretary

# FRESHERS' MEETUP

Welcoming new members to the family.

Once the CUET UG 2025 Results were released in early July, students from all over the country flocked to the University of Delhi site to look for good college options, calculate their scores, and arrange their preferences accordingly. During this stage, students frequently experience confusion, anxiety, and even fear of missing an important date, forgetting an important document, or simply losing their chance to attend their dream college due to an error in their preference list.

The Delhi Himachal Students Association family was once on the other end of the screen, with their own set of doubts, worries, and fears, so they decided to establish a Helpdesk for CUET UG Admission Guidance Help Desk, to help students transition across this phase smoothly. This initiative enabled students to gain insights from seniors who were already enrolled in their dream college and to receive real advice based on real-life experiences.



On September 6, 2025, after the new semester had begun and the students selected for various colleges at Delhi University had finally settled into their new routine, with new opportunities awaiting them, DHSA decided to hold an unofficial Meet Up on Kamla Nehru Ridge in New Delhi.

This was an opportunity for the youngsters to interact with their seniors and meet other students who had recently moved to a new city to study and achieve their goals.

There were discussions about their journey to Delhi University, what they wanted to experience as a fresher, DHSA's vision, and how they could help with the Himachal Pradesh flood relief campaign.

The evening was filled with wholesome moments, signaling the start of a strong bond between DHSA and the new, freshers who joined the family.



## Fostering a feeling of home among freshers in Delhi

On 13<sup>th</sup> September 2025, the Ramjas College Auditorium was buzzing with nati beats, the sound of people bustling around, and soft mummings discussing the logistics of the event. The day was made even more special by the presence of our Chief Guest, Ashish Chauhan (National Organizing Secretary, ABVP) marking the beginning of a transformative academic journey. Through captivating cultural performances and soulful singing, Raunkein 2.0 offered the newcomers not just entertainment, but a sense of belonging and warmth that defined their first steps into campus life. Delhi Himachal Students Association (DHSA) strives to bring the feeling of a home away from home for our community, fostering an inclusive and welcoming environment to reassure students that they are not alone in their journey to an unfamiliar city.



# रौणके 2.0

Raunkein is the Annual Freshers Event organized by DHSA celebrating the commencement of a new journey in the lives of the new batch of students entering college life, making sure that they can feel the camaraderie and shared emotions of our community. Beyond social engagement, our efforts serve as a support system—offering guidance, resources, and encouragement when students navigate academic pressures or personal challenges. This constant presence reassures newcomers that they are not alone in their journey. The real soul of the event was the cultural showcase. The auditorium came alive with the rhythm of Naati and Jamakada, and it was wonderful to see the unique traditions of Lahaul-Spiti shared on stage. Between the dancing and some seriously impressive musical performances by the students, the festive spirit was rising high.

A major highlight that everyone will be talking about for a while was the traditional Himachali Dhaam. There's nothing quite like authentic cuisine to bring people together, and it gives everyone a real taste of home. The celebrations eventually moved to the dance floor for an open DJ session, where the energy was flowing through the auditorium as students danced the afternoon away. All in all, Raunakein 2.0 was a day to remember—a perfect blend of culture, joy, and a strong sense of community that the freshers won't forget any time sooner.



# देवभूमि की सेवा



A relief initiative was organized by the Delhi Himachal Students' Association (DHSA) on 19th October 2025 under the initiative Devbhoomi Ki Sewa in Kau Village, Bali Chowki, Mandi district of Himachal Pradesh, to support flood-affected families.

The monsoon in Himachal Pradesh severely impacted several regions, leading to floods and landslides that caused widespread devastation and disrupted daily life. Many families were left vulnerable, facing loss and uncertainty in extremely challenging conditions. In response to this crisis, DHSA, in collaboration with the Delhi Kinnair Students Association (DKSA) and the Lahaul Spiti Students Association (LSSA),

came together to organize this relief effort. This initiative focused on providing essential support to affected families by distributing ration, clothing, and stationery items to more than 15 households. Special attention was given to school-going children by ensuring access to stationery, so their education could continue despite the disruption. The effort aimed not only to meet immediate needs but also to strengthen community support and solidarity during difficult times.

Furthermore, on 19th November, the initiative extended to celebrating Diwali with the affected families, ensuring that every household experienced warmth, light, and a sense of hope despite the hardships. This impactful initiative was made possible through the collective efforts of dedicated volunteers: Aadarsh Chauhan, Arnav Kumar Bhatt, Arnit Bhatt, Atul Chaudhary, Bhumika Thakur, Nikhil Kapoor, Rohit Thakur, Saniya Chopra, and Snigdha Sood. We also extend our heartfelt gratitude to everyone who contributed to the planning and coordination from Delhi, with special appreciation to DKSA and LSSA for their valuable collaboration. The unity, compassion, and spirit of service demonstrated throughout this initiative truly reflect the essence of sewa.

# HIMPRABHA 2.0



On the occasion of 56<sup>th</sup> Statehood Day of Himachal Pradesh, the chilly morning of 25<sup>th</sup> January 2026 observed Himachali students gathering at Kirori Mal College Auditorium from various corners of Delhi to get a glimpse of their own people and the warmth of familiarity.

DHSA conducted HIMPRABHA, their annual Statehood Day Celebration Event, with a special purpose in mind this year. In the current state of our world with new technological advancements shaking the market every day, our society as a collective suffers from the unfortunate incidences of digital scams, online frauds and cybercrimes. No generation gets spared from the onslaught of this new age villain and the consequences fall on innocent people to deal with.

We were honored to have with us, Sh. Padam Lal Negi, Joint Secretary and Financial Adviser in the Ministry of Civil Aviation along with IPS Officer Shalini Agnihotri from batch 2012 who is now re-designated as Director School Education and Literacy, Government of India. The session was informative and every bit mesmerizing.

The quiet camaraderie amongst our community, the mutual understanding of missing the sweet air of mountains and the friendship woven with the love for our culture, all of these emotions were at the forefront of everyone's mind. The day was quite eventful with educational discussions, musical renditions and thoughtful conversations.



# HIM MILAN



Him Milan 2026 was successfully organized on 12 March 2026 at the prestigious Dr. Ambedkar International Centre through the collective efforts of Delhi Himachal Students' Association. The event stood as a vibrant celebration of the cultural richness of Himachal Pradesh and served as a meaningful platform for fostering connections among students, faculty members, and distinguished dignitaries. The programme was graced by eminent personalities including Ajay Kumar Yadav, Principal Resident Commissioner of Himachal Pradesh, and Akash Patil, Director of the venue. Adding further prestige to the occasion, Anurag Thakur also marked his gracious presence, making the event truly memorable for all attendees.



The event commenced with an auspicious lamp lighting ceremony, symbolizing positivity and enlightenment. This was followed by a series of captivating cultural performances presented by students from various associations. The performances beautifully showcased the cultural diversity of Himachal Pradesh, featuring traditional folk dances such as Jhamakda, Gaddiyali, Kinnauri Dance, and Naati. Each performance reflected the unique traditions, attire, and spirit of different regions of the state, leaving the audience deeply engaged and appreciative.

Following the cultural segment, interactive quizzes and activities were conducted to further involve the audience. These sessions enhanced participants' knowledge about Himachal Pradesh, covering topics such as famous personalities, folk traditions, and renowned temples. The engaging nature of these activities added an educational dimension to the celebration while maintaining an atmosphere of enthusiasm and participation. The event concluded with a formal vote of thanks, expressing gratitude to all guests, participants, and organizers for their valuable contributions. A high tea session followed, providing an opportunity for informal interaction and networking among attendees. Overall, "Him Milan 2026" emerged as a successful and enriching event that not only celebrated the cultural heritage of Himachal Pradesh but also strengthened community bonds among students and stakeholders.

# Wing CDR Namyansh Syal Sharadhanjali



Service : Air Force



Last Rank : Wing Commander



Unit : 3 Sqn AF



Arm/Regt : Indian Air Force



Martyrdom : November 21, 2025

A tribute gathering was organized by the Delhi Himachal Student's Association (DHSA) on 30th November 2025 at the Arts Faculty, North Campus, to honor the memory of Wing Commander Namansh Syal, a brave son of Himachal Pradesh who tragically lost his life in an aircraft accident during rehearsals for the Dubai Air Show. Hailing from Patyalkar village in Nagrota Bagwan, Kangra, his untimely demise has left the entire community in deep sorrow.

The gathering witnessed the presence of students, faculty members, and well-wishers who came together to pay their heartfelt respects. The event included a moment of silence, candle lighting, and sharing of thoughts and prayers for the departed soul. Speakers highlighted his courage, dedication, and invaluable service to the nation, remembering him as a true hero whose legacy will continue to inspire generations.

Himachal Pradesh, often referred to as 'Veer Bhoomi', has a long-standing tradition of producing courageous individuals who serve the nation in the Indian Army, Navy, and Air Force.

A significant number of youth from the state dedicate their lives to safeguarding the country, and many have made the ultimate sacrifice in the line of duty. The martyrdom of such brave hearts reflects their unwavering commitment, patriotism, and the deep-rooted spirit of service that defines the people of Himachal Pradesh.

DHSA expressed its heartfelt condolences to the bereaved family and stood in solidarity with them during this time of immense grief. The association prayed for strength and resilience for the family and for the eternal peace of the departed soul.

The tribute concluded with a collective pledge to remember and honor the sacrifices made by our armed forces and to uphold the values of courage, unity, and service to the nation.



# TOSHIM



On the evening of 28th February, the Delhi Himachal Students' Association (DHSA) proudly participated in Toshim 26, a spectacular cultural festival organized by the Delhi Kinnaur Students' Association (DKSA) at Samaj Sadan, R.K Puram. The event served as a vibrant testament to the rich Kinnauri culture and the broader Himachali spirit, bringing together a massive gathering of students, scholars, and community leaders living in the capital.

The atmosphere was charged with inspiration as esteemed leaders graced the occasion. The event was honored by the presence of Sh. Anurag Singh Thakur (Member of Parliament and Chairman of the Parliamentary Standing Committee on Coal, Mines, and Steel) as the Chief Guest.



His encouraging words urged the youth to remain steadfastly connected to their roots. The stage was further distinguished by Guests of Honor, including Sh. D.S. Negi (Retd. IAS), Sh. DPS Negi (Retd. IES), Geshe Thupten Negi, and Sh. Shanta Kumar Negi. Additionally, the presence of His Eminence Choegon Rinpoche as the Special Guest added a spiritual depth to the evening, enriching the celebration of our shared heritage.

While the evening celebrated the traditions of Kinnaur, the Delhi Himachal Students' Association (DHSA) stood out as a symbol of regional unity. Our members represented the pride of Himachal Pradesh with a soul-stirring traditional Naati performance. The rhythmic energy and authentic grace of the Naati captured the hearts of everyone present, proving to be a major highlight of the night. Through this performance, DHSA successfully showcased the cultural synergy within our student community.

Toshim 2026 saw an incredible turnout, reflecting the strength of the Himalayan diaspora in Delhi. For the Delhi Himachal Students' Association, this event stands as a proud reminder of our active role in cultural preservation.

# ZOMSA



On 15th March 2026, the Delhi Himachal Students' Association (DHSA) had the honour of participating in Zomsa 2026, a cultural event organized by the Lahaul-Spiti Cultural Association at Shaurya CRPF Vasant Kunj, Delhi. The event aimed to celebrate and promote the rich cultural heritage of Himachal Pradesh. Zomsa 2026 brought together students and cultural groups to showcase traditional performances and strengthen cultural unity. It provided a platform for participants to represent their roots and share the beauty of Himachali traditions with a wider audience. The event was graced by the esteemed presence of Sh. Ravi Thakur, who attended as the Chief Guest.



His presence added great significance to the occasion. He appreciated the efforts of the students and organizers in preserving and promoting Himachali culture and encouraged the youth to stay connected to their roots. The Delhi Himachal Students' Association proudly represented the vibrant culture of Himachal Pradesh at the event. The members of DHSA actively participated and contributed to the success of the program through their enthusiasm and dedication. One of the main highlights of DHSA's participation was the traditional Naati dance performance. Naati, a popular folk dance of Himachal Pradesh, is known for its graceful movements and cultural significance.

The performance was energetic, colorful, and well-coordinated, capturing the attention of the audience. The Naati performance reflected the rich cultural heritage and traditions of Himachal Pradesh. It also symbolized unity, teamwork, and pride among Himachali students. The presentation helped in spreading awareness about regional culture and preserving traditional art forms. DHSA's participation in Zomsa 2026 was a memorable and successful experience. The event not only showcased the cultural richness of Himachal Pradesh but also strengthened the sense of unity among students. It left a lasting impression on the audience and highlighted the importance of preserving cultural traditions.

# 12 WEEKS 12 DISTRICTS



The digital project “12 Weeks, 12 Districts”, undertaken by the Delhi Himachal Student Association, was conceived as an initiative to explore and present the rich historical and cultural landscape of Himachal Pradesh in a structured and engaging manner. The project moves beyond the conventional portrayal of Himachal Pradesh as merely a tourist destination, instead highlighting its deeper cultural, historical, and social dimensions. It brings attention to lesser-known yet significant aspects that are essential for understanding the state in its true sense.

Conducted over a period of twelve weeks, the project focused on one district at a time. Each presentation was informed by a concise yet careful research process, enabling meaningful engagement with the subject. Emphasis was placed not only on historical developments but also on the lived realities that continue to shape the region.

Culturally and historically significant sites were identified, enhancing the project’s relevance not only from a cultural perspective but also for those interested in tourism. The content was compiled using reliable sources, along with insights drawn from individuals familiar with these traditions, ensuring both accuracy and authenticity.

The project covered a wide range of themes, including everyday lifestyle, art forms such as architecture, handicrafts, and traditional jewellery, as well as music, cuisine, and festivals. It highlighted a rich and distinct culinary heritage rooted in local landscapes and cultural practices, preserved across generations as an integral part of community life. Worship practices and local deity traditions were examined as key expressions of cultural identity.

Additionally, the linguistic diversity of the region was addressed, demonstrating how local dialects contribute to distinct identities across districts.

The geographical setting—comprising mountains, valleys, and varied climatic conditions—was also considered to understand its influence on culture and daily life. The historical background of each district was presented in a clear and accessible manner.

Notably, the initiative attracted the attention of research scholars, some of whom reached out for further information and insights, reflecting its value as a resource for academic inquiry.

An important component of the project was its focus on unsung heroes from diverse fields, including freedom fighters, martyrs, artists, scientists, social reformers, and individuals associated with sports and mountaineering. Particular emphasis was placed on women who have challenged social barriers and made significant contributions.

The project was disseminated through a series of Instagram posts over the twelve-week period, enabling structured and continuous engagement with the audience. It achieved a cumulative viewership of 12Lakh and reached over 20,000 individuals, indicating consistent audience interaction and a meaningful digital presence.

Overall, the project represents a sincere and well-directed effort to document and understand Himachal Pradesh as a complex and living cultural space. In doing so, it successfully repositions the state not merely as a tourist destination, but as a vibrant repository of culture, history, and identity.

# Himachal Kalyan Sabha

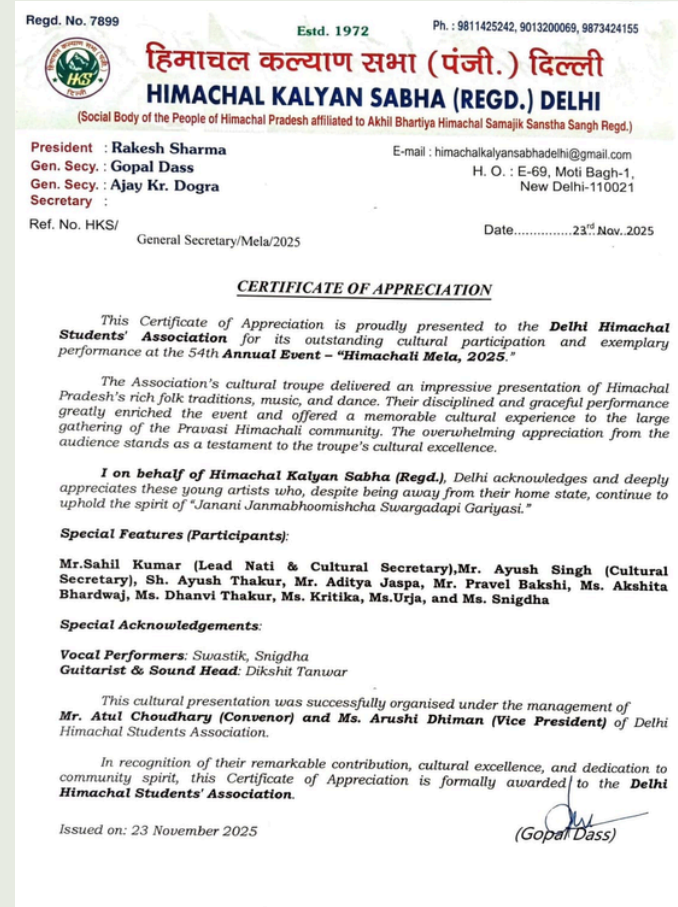


On November 23, 2025, the Delhi Himachal Students' Association (DHSA) had the distinct honor of performing at the 54th Annual Function and Himachal Mela, organized by the Himachal Kalyan Sabha (Regd.) Delhi. Held at the Community Hall in Laxmibai Nagar, the event was a beautiful gathering of the Himachali diaspora, bringing a slice of the mountains to the heart of the capital.

The event was graced by several esteemed personalities, making it a truly high-profile occasion. We were particularly inspired by the presence of Shri Sukhvinder Singh 'Sukhu', the Honorable Chief Minister of Himachal Pradesh, and Shri Anurag Singh Thakur, Member of Parliament. Having our state's leadership witness our performance added a layer of pride and responsibility to our showcase. A major highlight of the day was the participation of the legendary Himachali folk singer, Shri Karnail Rana ji. Sharing the stage with such a cultural icon was a dream come true for our student artists, and his soulful melodies set a perfect tone for the festivities.

The DHSA cultural troupe delivered a powerful and disciplined performance that captured the essence of our rich heritage. The showcase featured a vibrant Nati performance, where the rhythmic coordination and traditional attire - complete with the iconic Pahari caps & dhatu - drew immense appreciation from the audience.

Beyond dance, our musical team contributed with soulful vocal performances, ensuring a well-rounded tribute to our roots. The event concluded with a traditional Himachali Dham, allowing everyone to bond over the authentic flavors of our home state.



We are thrilled to share that the Himachal Kalyan Sabha presented DHSA with a Certificate of Appreciation for our "outstanding cultural participation and exemplary performance." This recognition is a testament to the hard work, energy, and dedication shown by every member of our team.

We extend our heartfelt gratitude to the Sabha for providing us with this prestigious platform. For DHSA, these events are about more than just performing; they are about upholding the spirit of Janani Janmabhoomishcha Swargadapi Gariyasi (Mother and Motherland are superior even to Heaven) while we pursue our dreams far from home.

# Himachal Samaj Delhi Pradesh




On the occasion of the 26th Annual Cultural Festival of HSDP (Himachal Samaj Delhi Pradesh, participants and members of DHSA (Delhi Himachal Students' Association) enthusiastically engaged and performed in the Lohri Mela on 11 January 2026, mesmerizing everyone by excellently showcasing the rich folk traditions and dance heritage of Himachal Pradesh.



The cultural team performed beautifully and displayed dignity, discipline and artistic excellence. Young performers of Delhi Himachal Students' Association were overwhelmingly praised and applauded by the audience and the organizers.

The remarkable Nati performance was also rewarded with a certification of appreciation from Himachal Samaj Delhi Pradesh who commended the efforts of the entire cultural team. The performance by DHSA's cultural team was not only enjoyable but made the audience and all participants connect with their home state through fun songs and dance. Overall, this cultural performance by Delhi Himachal Students' Association at the Lohri Mela showcases the organization's determination and dedication towards upholding the community and inspiring and preserving cultural spirit among the Pravasi Himachali community.



**HIMACHAL SAMAJ DELHI PRADESH (Regd.)**  
हिमाचल समाज दिल्ली प्रदेश (रजि०)

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<b>Ranjit Singh Rana</b> Chairman 9818229083	<b>Manager Singh</b> President 9350038179	<b>Kulbir Singh Rana</b> Gen. Secretary 9911553971	<b>Ajay Thakur</b> Cashier 9810589041
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Ref. No: 2025-26/48 Date: 11/01/2026

Certificate of Appreciation

This Certificate of Appreciation is hereby presented to the Delhi Himachal Students' Association in recognition of its outstanding cultural participation and exemplary performance during the 26th Annual cultural festival "Lohri Mela".

The cultural troupe of the Association showcased the rich folk traditions and dance heritage of Himachal Pradesh with dignity, discipline, and artistic excellence. Their performance greatly enriched the programme and provided an engaging and memorable cultural experience to the large gathering of the Pravasi Himachali community. The overwhelming appreciation received from the audience stands as a testament to the quality and impact of their presentation.


Himachal Samaj Delhi Pradesh, Delhi (Regd.) acknowledges and deeply appreciates the commitment of these young artists who, despite residing away from their home state, continue to uphold and celebrate the spirit of "Janani Janmabhoomishcha Swargadapi Gariyasi" preserving and promoting the cultural identity of Himachal with pride.

This recognition is extended to the cultural team members whose dedication and artistry made this performance remarkable:

Pragya - Performer and Cultural secretary  
Payal Thakur - Performer and Joint Secretary  
Alisha - Performer and Graphics Head  
Salsha Thakur, Nandani Sharma, Dimple Sharma, Pranjal Sharma, Shikha Supehiya.

This cultural presentation was successfully organised under the management of Mr. Atul Choudhary (Convenor), Ms. Arushi Dhiman (Vice President), Ms. Sanchita Sharma (Joint Secretary) and Sahil Rana (Cultural secretary) of Delhi Himachal Students' Association.

In recognition of their commendable contribution to the community, inspiring cultural spirit, and distinguished performance, this Certificate of Appreciation is formally awarded to the "Delhi Himachal Students Association."

  
**KULBIR SINGH RANA**  
 (GEN. SECRETARY)  
 HIMACHAL SAMAJ DELHI PRADESH

# Him Shikhar Sabha



The Delhi Himachal Students' Association (DHSA) was honored with a Certificate of Appreciation at the Annual Function of HIM SHIKHAR, held on 25th January 2026 at Moti Bagh, New Delhi. The event celebrated Himachali culture and recognized outstanding cultural performances. The Annual Function of HIM SHIKHAR is organized to promote and preserve the rich heritage and traditions of Himachal Pradesh. It provides a platform for students and cultural groups to showcase their talents and express their cultural identity.

We presented a vibrant and captivating Mix Naati performance at the Annual Function of HIM SHIKHAR. The performance aimed to showcase the rich cultural heritage of Himachal Pradesh through one of its most popular folk dances. The DHSA team delivered an energetic and well-coordinated Mix Naati performance. The dancers were dressed in traditional Himachali attire, which added authenticity and visual appeal to the act. The music included a blend of different Naati tunes, creating a lively atmosphere. Our performance received great appreciation from the audience and the organizing committee. It successfully captured attention and created a joyful environment, reflecting the spirit of our culture.



# EQUINOX AT MIRANDA HOUSE

8 NOVEMBER, 2025

On November 8, 2025, Delhi Himachal Students' Association (DHSA) had a wonderful opportunity to perform at Miranda House. We were part of Sutra, a special cultural event held during Globe '25, the annual fest of the Geography Department. The theme of the day was "Every place has a voice," and we were so proud to let the voice of Himachal Pradesh shine on that stage.

Our team performed the Nati, which is the heart and soul of our folk culture. It was amazing to bring the rhythmic steps and traditional melodies of our hills to the college auditorium. The Nati is more than just a dance for us, it is a celebration of community and togetherness that we carry with us wherever we go. The dancers looked beautiful in our traditional attire - Rejta and vasket - complete with the iconic Pahari caps and dhatu. Seeing the colorful rejeta's twirl on the stage really made us feel like we had brought a piece of home to Delhi. The energy in the room was incredible, and it was a joy to see students from different backgrounds enjoying the music of our mountains.



26 JANUARY 2026

## HIMACHAL JAN JAGRITI SAMITI

On 26th January 2026, members of the Delhi Himachal Students' Association (DHSA) participated in a cultural programme organized by the Himachal Jan Jagriti Samiti.

The DHSA team presented two vibrant performances — Naati and Himachali Gidda.

Naati, a traditional folk dance of Himachal Pradesh, was performed with great enthusiasm and coordination. The dancers showcased graceful hand movements and synchronized steps, reflecting the cultural richness and traditions of the region.

The team also performed Himachali Gidda, which added variety and energy to the programme. The performance was lively and expressive, highlighting cultural diversity of Himachal Pradesh.

The performances played an important role in promoting Himachali culture and traditions. They reflected unity, teamwork, and pride among the participants, while also encouraging the preservation of traditional folk art forms.

The cultural performances by DHSA at the event organized by the Himachal Jan Jagriti Samiti were a great success. The presentation of both Naati and Himachali Gidda not only entertained the audience but also spread awareness about the rich cultural heritage of Himachal Pradesh, leaving a lasting impression on everyone present.

# SARVDGARM SAMMELAN AT RAMJAS

1 FEBRUARY 2026

On 1st February 2026, the members of the Delhi Himachal Students' Association (DHSA) delivered a vibrant Naati performance at the Annual Cultural Programme "Sarvdharm Sammalen" organized by Ramjas College. The event aimed to celebrate cultural diversity and promote unity among different communities. Sarvdharm Sammalen is an annual cultural event that brings together students from diverse backgrounds to showcase their traditions, values, and cultural practices. It promotes harmony, inclusiveness, and mutual respect among all religions and cultures.

During the event, DHSA members performed the traditional Himachali folk dance, Naati. The performance beautifully represented the culture and traditions of Himachal Pradesh. The dancers wore traditional attire, adding authenticity and elegance to the presentation. The choreography was well-organized, with smooth coordination and rhythmic movements. The Naati performance stood out for its energy, teamwork, and cultural richness. The coordination among the performers and their expressions created a lively atmosphere. The performance received loud applause and appreciation from the audience. It successfully captured attention and created a positive and joyful environment



20 FEBRUARY 2026

## NYAYDHARA

On 20th February, during the 7th edition of Nyadhara, a vibrant cultural event was organized by team DHSA to celebrate the traditions of Himachal Pradesh through folk dances. The highlight of the event was marked by an energetic Naati performance, accompanied by a beautiful Himachali Gidda. All the participants showcased great enthusiasm, a spirit of coordination, and dedication, reflecting their strong connection to the cultural roots. Their synchronized movements and traditional expressions created a captivating experience for the audience.

The event received an encouraging response, with the audience enjoying the rhythm and energy of the performances. The lively atmosphere was filled with joy and appreciation for the rich cultural heritage being presented. Such events play an important role in promoting cultural awareness and encouraging youth to stay connected with their traditions. Overall, the program was a memorable and enriching experience. It not only entertained the audience but also instilled a sense of pride and belongingness. The performances reflected unity, tradition, and cultural spirit, making the event great.

## A JOURNEY OF IDENTITY, LEADERSHIP AND BELONGING

Being part of a state cultural organisation in Delhi feels like carrying a small piece of home with you in a city that is always moving fast. Delhi brings together people from different parts of the country, and in that diversity it is easy for one's own roots to slowly get covered by the noise of everyday life. In such a place, organisations like these matter a lot. They are not just about events or performances. They become spaces where people feel connected, understood and a little less far from home.

For many of us, the journey begins with simple conversations and familiar faces. You meet people who speak the same language, know the same traditions and carry the same stories. Slowly, those small interactions turn into something deeper. Festivals, traditional attire and cultural expressions all become more than just customs. They become a way of reconnecting with who we are. At the same time, there is also a responsibility to present our culture in a way that others can understand and appreciate. What makes this journey even more meaningful is the diversity within the community itself. Different regions, dialects and customs come together, and making sure that everyone is equally represented and respected becomes an important part of the organisation's strength.

Of course, being involved in such a space is not always easy. Everyone has their own studies, responsibilities and future plans. There are times when participation is low, things do not go as planned, or expectations are not fully met.

But even with these challenges, people continue to stay involved because they believe in the purpose of the organisation. That shared commitment is what keeps the sense of belonging alive.

Taking on a leadership role brings even more responsibility. Leadership is not just about managing tasks or taking decisions. It also means handling emotions, relationships and expectations, sometimes all at once. People close to you may expect more from you, and at times those expectations can be fair, while at other times they may not be. When personal feelings and organisational decisions overlap, it becomes important to stay balanced and make the right choice with honesty and fairness. In those moments, one must not forget to do what is right.

Leadership also means representing not only the organisation but the culture it stands for. The way one speaks, behaves and decides things reflects the values of that community. This teaches patience, accountability and the importance of giving equal value to everyone, regardless of background or region.

In the end, being part of such an organisation is about much more than a post or a title. It is about the people you meet, the memories you make and the quiet pride of staying connected to your roots while being away from home. That journey stays with you, long after the role is over.

Regards  
Arnav Kumar Bhatt

# “अपणे घर दी याद”

मुझे प्यार है इन पहाड़ों से।  
ये सिर्फ एक एहसास नहीं, एक सुकून है।  
वो सुबह-सुबह चिड़ियों का चहकना,  
वो झरनों की आवाज़,  
वो बारिश के बाद नदियों का एक अलग-सा राग...  
मुझे प्यार है अपने घर से, अपने पहाड़ों से।  
मुझे वहाँ की हर चीज़ पसंद है—  
वो प्यारे से फूल,  
वो प्यारे-प्यारे पक्षी,  
वो जानवर,  
वो ठंडी हवा,  
वो मिट्टी की खुशबू...  
हर चीज़ से मुझे प्यार है।  
वहाँ की हर एक चीज़ में एक अपनापन है,  
जो मेरे दिल को बहुत भाता है।  
वो मिठास मुझे हर वक़्त उसकी याद दिलाती है,  
और दिल करता है कि मैं वहीं वापस चली जाऊँ,  
और बस... वहीं रह जाऊँ।  
कुछ तो ख़ास है इन पहाड़ों में,  
जो मुझे हमेशा इनसे जोड़े रखता है।  
दूर रहकर भी,  
हर रोज़ मुझे इनके बारे में सोचने पर मजबूर करता है।  
मैंने देखा है उन पक्षियों को घर बनाते हुए,  
मैंने महसूस किया है हर वो पल,  
जो शायद किसी और के लिए सिर्फ एक सपना हो,  
और मेरे लिए ये किसी आशीर्वाद से कम नहीं कि मेरा जन्म इस हिमाचल की धरती पर  
हुआ, इस बात पर मुझे हमेशा गर्व रहेगा।  
ये पहाड़ सिर्फ पहाड़ नहीं हैं,  
और हिमाचल सिर्फ एक नाम नहीं है।  
ये मेरे लिए प्यार है,  
एक अपनापन है।  
“मिजो याद आ आपणा बांका घर,  
मिजो याद ए ओ हर इक पल।  
आऊं बैठदी रोज़ इसी सोचा च,  
कालू जाणा अपणे घर ।”

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# “मुझे मेरे हिमाचल में रहने दो”

मुझे मेरे हिमाचल में रहने दो  
नदियों को यूँ ही अविरल बहने दो,  
देवदार की खुशबू में मुझे बसने दो,  
बर्फ की चादर ओढ़े ये वादियाँ,  
यूँ ही सजी-संवरी रहने दो।  
नाटी की थाप, मेलों की रौनक,  
इस धरती को यूँ ही खिलने दो,  
देव-नीति और मंदिरों से सजी  
इन घाटियों को यूँ ही बसने दो।  
शिमला-मनाली की ये खूबसूरती,  
यूँ ही हर दिल में महकने दो,  
पहनावा, रीति और संस्कृति को  
निरंतर आगे बढ़ने दो।  
ये नदियाँ, ये पहाड़, ये नीला आसमां,  
मुझे बस इनके आँचल में रहने दो,  
छोड़ो जन्नत-वन्नत की बातें,  
मुझे मेरे हिमाचल में रहने दो।

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# "आम्मा"

उरे आई जा मट्टिए, मिगी आम्मा बलांदी, अखियें च मीं ते उने दिने दा चेता दीलादीं।

जदों उने खेते च कमली जी फिरदी ही में, फुल्ला आगंर खिड़ खिड़ खिड़दी ही में।

ओ निक्की जी टक्की, ओ फेगड़े दा पेड़, ओ आम्मा दी कहानीयें च बाघ ते शेर।

आम्मा गलाददीं ही मोरें दी गल्ला, इक पल भी न छड़दी ही ओ मिगी कल्ला।

आडूऐ वा अचार, ते बबरु पकवान, सखाने नेक गुण ते बडडे दा मान।

उनदे जया इन्सान मिलया ना कोई होर, आम्मा अज्ज भी तुहें बलादीं ऐ दिला दी डोर।

आखने गी ते माँजी दी भी माँ ही आम्मा, जे रधाड़े दी धरती ही, ते मेरे ताई उदे आसमां ही आम्मा।

उन्हे गी आखना की आम्मा मडियाली सखाओ, जा रोड़ दीयां फरमेशा की आम्मा ऐ बनाओ ते आम्मा ओ बनाओ।

रधाड़े दा ओ सुख चैन मिगी बड़ा चेता आदां, रही रही गी भी मन बस उत्थे ही जाना चाहंदा।

किन्ना अरसा बीती गया, मिले उस धरती ते आसमान गी, किन्ना चिर होई गया मिले मेरी आम्मा महान गी।

गई ही आखरी बारी जदूं, आम्मा भी छडडी गई, उदे बाद बीती गए साल कई, मैं मुड़िये ना वापस गई

आखने गी ते पूरा हिमाचल हैं देवे दा धाम, पर रधाड़े च आम्मा दे कन्ने लगदा हा उत्थे मता सूख ते आराम।

आखने च सत्तर अस्सी सालें दे हैं पर नूर हा उन्दा अनोखा, जे भगवान खिड़किये चो सानू दिखदे, ते शायद आम्मा भी होनी इक झरोखा ।

ओरे ताहीं होनें परीयें दे लोक, उडदीया चिड़िया ते चीजां अनेक, पर मेरा सपनलोक में हकीकत च पाया, ते कन्ने मिगी मिलेया आम्मा जी दा साया।

शायद आम्मा ही मेरी परी ही, ते उन्दे कन्ने ही ओ धरती ही स्वर्ग,

हुन शायद जे जावां ते सब अलग होवे, लब्बे मिगी फर्क। पर बचपन दा ओ सबतों बेहतर समय हा जदों माँजीं कन्ने रधाड़ा जाना होदां हा, उपरों आम्मा तकदी ही, की उन्दी मठिये आना हुदां हा।

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# "अद्भुत हिमाचल"

संस्कारों की धरोहर, प्रकृति मनोहर, हर रात में चाँद की रौशनी का असर, पहाड़ों की गोदी में हैं सुकून का सफर । थोड़ी सी ठंडक है थोड़ा सा सुकून, यहाँ की जिंदगी में है कुछ ऐसा जुनून ।

लोगों के मन में है भरपूर मिठास, ये देवभूमि हिमाचल की है अनोखी बात ।

चलिए चलते हैं पहाड़ों की रानी शिमला की ओर, जहाँ बसते हैं बड़े दिल वाले लोग । तारा देवी की शक्ति, जाखू की माया, बर्फ में लिपटे पहाड़ों ने मन को लुभाया ।

अब मन को जिला सिरमौर याद आया, जिसकी सुंदरता में गहरा राज समाया । रेणुका की मनोहरता पौंटा साहिब की भक्ति, दोनों में छुपी है एक अद्भुत शक्ति ।

सोलन की वादियों का अद्भुत है नजारा, जहाँ खूबसूरती का नहीं कोई किनारा । यहाँ की मिट्टी में हैं अनोखे रंग, सभी के दिलों में भर दे जो उमंग ।

बढ़ते हैं अब किन्नौर की ओर, जहाँ मिलती है मन को एक नई डोर । सेब के बाग की खुशबू में हैं मिठास, किन्नौर की हवाओं में हैं अलग ही बात ।

लाहौल स्पीति के लोगों का जीवन है खास, कठिनाइयों में भी लेते हैं ये खुल कर सांस । जन्नत से कम नहीं यहाँ के नजारे, दिल को उमंग से भर दें जो सारे ।

जिला हमीरपुर है ज्ञान का भंडार, लोग करते हैं सब का आदर-सत्कार, बाबा बालक नाथ जी की महिमा अपरंपार, सबके मन की सुनते हैं वो पुकार ।

कहलाती है ये देवों की धरती, कोने कोने में बहती है यहाँ भक्ति । परासर रिवालसर है यहाँ की शोभा, मंडी की पवित्र धरती ने सबका दिन लोभा ।

कुल्लू की मनमोहक धारियाँ हों, या हो व्यास का किनारा, रघुनाथ जी का मंदिर लगे बड़ा प्यारा, कुल्लू दशहरा का उत्सव भी निराला ।

सतलुज की बहती है जहाँ धारा, नैना देवी का लगता है जयकारा, गोविंद सागर का मोहक नजारा, कुछ ऐसा है बिलासपुर हमारा ।

धौलाधार की पहाड़ियों और चाय के बागान, बैजनाथ और ज्वाला जी करते सबका कल्याण । कांगड़ा की खूबसूरती है एक अनोखी मिसाल, नदियों की गहराई, पहाड़ों की ढलान ।

चंबा की चुख और रेशमी रुमाल, मिंजर का मेला और चाँगान का मैदान । इनका है पूरी दुनिया में गुणगान, रावी की गोद में बसा चंबा महान ।

जिला ऊना की है एक अनोखी बात, सब मिलजुल कर रहते हैं यहाँ साथ । माँ चिंतपूर्णी की है छाया, हर घर में बस्ती है उनकी माया ।

देवभूमि हिमाचल ने कुछ ऐसा रूप पाया, सबके दिलों में इसने एक अनोखा स्थान पाया । मन के मेरे बस यही है पुकार, अमर रहे ये पावन भूमि सालों साल ।

जय देवभूमि हिमाचल

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# OH HIMACHAL, WHAT DID I DO TO DESERVE YOU?

Oh Himachal,  
 What did I do to deserve you?  
 I was born in Chamba,  
 Where mountains don't just exist, they hold you.  
 Like a protection, I never noticed.  
 Boarding school mornings, a chill breeze,  
 Hills standing like silent guards and me,  
 Living inside it all, as if it was ordinary.  
 I didn't thank you then  
 I didn't even see you  
 Because how do you miss something that has never left you?  
 And then, Delhi happened.  
 And suddenly..the mountains were gone.  
 No one was watching over me.  
 No silent guards, no softness left in the air.  
 Just noise.  
 Rush.  
 A city that never pauses long enough to notice you.  
 That's when it hit me..  
 You were never just a place  
 You were kindness.  
 You were warmth..  
 You were home in people.

In Delhi, I felt exposed  
 Like a bird pushed out, in a sky it wasn't familiar with.  
 And maybe..  
 I would have stayed lost  
 If I hadn't found a piece of you again in DHSA.  
 Familiar voices, familiar smiles..  
 A language my heart understood before my mind did.  
 And for the first time, I didn't just live you.  
 I FELT you.  
 Your quiet way of loving.  
 Things I once called "normal"  
 Now felt like "privileges."  
 Now, when I think of Himachal, I don't just see where I was born,  
 I see what I was given.  
 Oh Himachal, what did I do to deserve you?  
 Because if I ever had the choice again.  
 I would still choose you, your mountains, your people  
 and your quiet unwavering love-  
 EVERY SINGLE TIME <3

# THE MOUNTAINS SPEAK

THIS POEM WAS INSPIRED BY THE BEAUTIFUL KHAROTA VALLEY IN KANGRA DISTRICT WHERE ONE CAN SEE THE VAST AND MIGHTY DHAULADHAR MOUNTAIN RANGE UP CLOSE.

Today I saw silver mountain peaks touching the sky and what a grand sight it was,  
 As I was humbled by the silence of greatness that doesn't need to shout.  
 As I was mystified by the rolling valleys beneath.  
 The mountains, so eerily vast and huge,  
 made me feel nervous about my silly human apprehensions.  
 Time has tested the fate of these mountains,  
 their peaks still don't bend to anyone.  
 An eagle flew between these great walls, as if taking a casual evening stroll.  
 I wonder if the bird admires the beauty in the stillness of these earthly structures. I  
 wish I could be the eagle,  
 flying as high as the top of the hills,  
 as if conversing and chatting with them.  
 The mountains are obviously not made of smooth rocks and unmarked skin,  
 Their surface and body have stories to tell.  
 If you notice, there are rocks on the mountain chest  
 making a pattern just like ocean waves, creating a painting upon a painting of God.  
 The limestone that flows so easily on the back of the mountain,  
 like beautiful hair let down.  
 And the curves on top, the bends on its peak, the mountain is not a triangle.

It's a woman sleeping peacefully,  
 Do not disturb her,  
 For She is Mother Nature...  
 She embodies the mountain spirit and has great power.  
 Do not disturb her, For she is our mother Earth.  
 Soon, light gets stolen from the blue skies  
 As stars come to their job shift, it's now their time to shine.  
 When the moon rises behind the mountain peaks,  
 the cosmic body feels smaller than the hills.  
 It becomes the cherry on top of the cake,  
 It becomes the eye of the mountain.  
 As the hills breathe and rest,  
 The soil beneath ever shifting and changing.  
 The mountains have been crafted over a thousand of years through storms and rain  
 and dust and water.  
 A thousand years after I die, the mountains will still be there. Silver peaks touching  
 the sky,  
 Undefeated and unconquered.  
 And I will be the eagle flying between the mountain peaks.

# THE MOUNTAINS REMEMBER - DO WE? ARE WE LOSING WHAT IT TRULY MEANS TO BE HIMACHALI?

I can proudly say that I belong to the most beautiful state of India, i.e., Himachal Pradesh. I love my state, its people, its culture, and its lifestyle. I can give up on anything if I get a chance to be reborn as a Himachali in every life. But slowly I can see the cracks and the loopholes in my own identity with my state and its culture. I can dance to the beats of Naati. But unfortunately I cannot understand every word of it. What my grandparents tell me about their lives, I can't comprehend. I love my identity, and I am sure we all do, but we need to question this one thing: do we really love our culture for the sake of it, or are we just tantalized by the idea of being perceived as a Pahadi? If we really love it, then what are the steps that we are actually taking to protect and preserve it? Are we just using our identity for the sake of some views as content 'Pahadi'?" for an audience that fantasizes about the life of the mountains, or are we actively working for the development of consciousness regarding our cultural lifestyle and, most importantly, the mountains?

After coming to Delhi, I have lived and experienced so many new aspects of my life, which I couldn't even have imagined in my hometown. I agree that coming out of your shell really makes you more progressive, and in my case the shell was my hometown and my state. But I feel that even though I am miles away from my home, I am now more connected to my roots. And this has also made me question one thing: had I really taken my identity as a Himachali for granted while I was in my hometown? I hate to admit that I really don't have much knowledge about my culture; I can't properly speak and understand the Pahadi dialect. Whenever I go to my village and meet my grandparents, I can feel a kind of generational gap between us, in which one is rooted in the age-old culture and the other one is in a constant state of dilemma of Indo-Western thought. The old customs, norms, festivities, folk songs, folk stories, etc. are slowly fading away from our hands because they are seen as not so progressive for the future, but the question is how come we have decided which elements of the culture and lifestyle need to be preserved and which should be forgotten?

For the sake of "Progressive Himachal," the government is eager to go any length, from cutting the trees to cutting the mountains. They say that it is being done for the good of the people, but what about the good of the mountains? Mountain life is built on peace and tranquility, but we humans, for our own greed, are ready to destroy this basic principle. The four-lane projects are done in the name of increasing connectivity and tourism, and the hydropower plants are being constructed recklessly, ignoring the alarming effects on the ecology. No matter how much development is done in the mountains, it isn't on scientific lines the endless cases of environmental disasters that have unfortunately increased in our state in the last 3 to 5 years will surely persist. The reader should know that I am not against development at all, as I know it will help in the growth of our state, which will eventually lead to the betterment of the people.

But what I am against is the way it is being done right now, that is, without taking the mountains into account. It is not only the fault of the government but ours too. The increased commercialization of the local lifestyle due to social media has been a boon and a bane. Boon in the sense that it has provided the local people with some form of employment even in the tough areas and bane in the sense that the peaceful and serene life that characterized the mountains has been polluted due to the influx of tourists from all around the world.

The most recent case is of "Raulane," a local Kinnauri festival for the mountain fairies, which went viral for its "drip" throughout social media, making it the most viral festival of India, but it wasn't something to celebrate, as it eventually led to the coming of so many tourists there that the local people weren't even able to celebrate the festival in their own village like they used to.

Thus, what I wanted the reader to comprehend from my article is that just showcasing your Pahadi lifestyle on social media won't make you a true promoter of the culture. In fact, being an active citizen regarding the government and its policies for the mountains, calling out the corrupt and the succinct people in high posts whenever required, not only making reels on trending Pahadi songs but also learning about the culture, its heritage, its folk stories, folk songs, folk dance forms, various endangered languages, dialects, scripts, etc. without seeing them as something of low standard, and most importantly, speaking up with your opinion regarding the Devbhoomi, is what will make you a true preserver and promoter of the Pahadi culture and will make you understand what it's like being a Himachali truly means. If we will understand these simple but not so easy practices, then we can surely understand and remember what the mountains never forgot.

# THE MYTHS OF THE ORIGIN OF THE MIGHTY KAMRUNAG

Sitting atop, overlooking the people of Mandi in Himachal Pradesh, is Dev Kamrunag. He is also widely known in Mandi as the “Deity of Rain”. His abode lies in Balh Valley, Mandi. He resides in a wooden temple overlooking a lake, surrounded by deodar forests. Offerings are made to the lake in the form of gold, silver, or even cash, as it is believed to fulfill one’s wish, and a treasure from hundreds of years ago resides in the lake. It is often believed to have been protected by a giant snake. As stories travel far, they evolve and give rise to various myths that surround the temple.

But long before the locals began worshipping Dev Kamrunag, who once fought in one of the epic battles known to the Indian subcontinent, the Mahabharata. The Lord, according to popular legends, is believed to be Barbarika, the son of Ghatotkacha, and the grandson of Bhima. A skilled warrior, he wanted to participate in the battle. His mother advised him to support the losing side in the battle, the Kauravas. Lord Krishna, knowing that the Kauravas would lose, disguised himself as a Brahman in an attempt to test his skills. He presented a challenge before him, to pierce all the leaves of the nearby Peepal tree. However, Krishna had placed one of the leaves under his foot, though Barbarika managed to pierce all the leaves of the Peepal. He then asked for alms from Barbarika, who agreed to grant him any request. Lord Krishna asked him for his head. Barbarika, with utmost devotion, agreed to the wishes of Lord Krishna. He asked him, in return, to allow him to watch the battle of Mahabharata, the war he had so longed to fight in, before his death. Lord Krishna honored his wishes. It is believed that his head was placed by Lord Krishna on the top of the mountain, from where he could witness the battle and was blessed by the Lord to be worshipped. The lake is said to have been dug by Bhima to provide water for the severed head.

Another prominent legend identifies the Lord Kamrunag as Ratan Yaksha, a devotee of Lord Vishnu who had named him as his guru, his master, and would practice in front of his idol. The legends of Barbarika and Ratan Yaksha share striking similarities. He too decides to take part in the Mahabharata and support the losing side. Lord Krishna challenges him to pierce the Peepal leaves and, later, transforming into his true form, asks for his guru dakshina for his services. The yaksha offered his head in devotion, and the head was brought to Kamru hill. Many more legends surround the temple, and these myths are often the topic of conversation from time to time among the people of Mandi. Regardless of their origins, the divinity of the myths continues to live in people, travelling across generations, keeping the spirit of the Dev alive.

# THE ENIGMA OF MANDI'S HIGH ALTITUDES: UNRAVELING THE MYSTERIES OF SHIKARI DEVI AND PRASHAR LAKE

Located in the remote areas of the Mandi district in the state of Himachal Pradesh is the Shikari Devi temple, a roofless structure that has been shrouded in mystery for ages, along with the floating island of Prashar Lake. Both these locations have been at the intersection of spirituality and the unexplainable for a long period.

## SHIKARI DEVI - THE GODDESS WITHOUT A ROOF

Located at a height of around 3,332 meters, Shikari Devi temple is a special temple in the Indian subcontinent. Unlike any other temple in the country, it does not have a roof. According to folklore, it was all because of the dictate of the Goddess herself that this temple was designed without a roof. However, it was not just a dictate from the Goddess, there is a very practical reason behind it. The region receives a lot of snowfall during the winters. However, it has been a general observation that despite the heavy snowfall, there is no snow on the pedestal of the temple. While all the other areas are covered with a thick blanket of snow, it does not touch the pedestal where the idol of the Goddess resides. The name of the temple, derived from Shikari, or a hunter, has been there since the days of the Pandavas. According to a popular belief, it was at this temple where Pandavas meditated to get a successful hunting trip.

## Prashar Lake - The Depth of Devotion

Just a few ridges away lies a cobalt-blue lake named Prashar Lake, which has a pagoda-style three-story temple dedicated to Sage Prashar. The mysteries of this place are two-fold: the floating island and the depth of the lake. The most interesting thing here is "The Wandering Island"- a circular piece of land, a dense mass of organic matter and soil, floats on the surface of the lake. The interesting thing here is that this island moves on the surface of the lake. According to priests, this floating of the island indicates the spiritual energy of the region. Botanists believe it to be a "Phumdi," a floating mass of biomass. What attracts attention here is how it floats in a circular manner at a very high altitude. The other interesting thing here is many divers and researchers have tried to explore the depth of Prashar Lake several times, but nobody has been able to do so. It is believed that a giant cedar tree was sucked by Prashar Lake without leaving a single trace. Unlike other lakes in the Himalayas, which are glacial lakes, Prashar Lake seems to be connected to a deep underground water system.

The appeal of these places is not only the "miracles" themselves, but also the fact that they encapsulate the spirit of the Himalayas. The design of Prashar, constructed in the 14th century by Raja Ban Sen, consists of interlocking wooden beams without the use of iron nails. This is an ancient design that has been able to withstand the many earthquakes that have occurred in the Himalayas over the centuries. For the contemporary visitor or scholar, these places represent the Great Unknown. Be it the inescapable attraction of the Shikari peak or the hydrological puzzles of Prashar, Mandi is a storehouse of the Unknown. These are not merely places of worship; they are alive with nature still playing its cards close to its chest. As we ponder the task of conserving these places, the pertinent question is - how do we go about accommodating the growing number of tourists without disturbing the very silence and mystery that make Shikari Devi and Prashar Lake the spiritual crowning glory of Himachal Pradesh? We have to find adequate solutions for the increasing number of tourists in these areas.

# BHARMOUTI: THE SACRED WHISPER OF THE CREATOR IN THE HEART OF DEVBHOOMI HIMACHAL PRADESH

There are places on this earth that seem to exist outside of time. Places where the air itself feels older and quieter where the wind carries the echo of forgotten prayers and where every stone, every tree, every drop of flowing water seems to hold within it the memory of something sacred and eternal. India in her breathtaking spiritual abundance is home to countless such places. Her pilgrimage sites, temple mountains, holy rivers and sacred groves are not mere geography they are chapters of a divine story written across the landscape of this blessed land. And among all the states of India, none wears this sacred identity more beautifully than Himachal Pradesh the beloved Dev Bhoomi the Land of the Gods. Here in every village lane and mountain valley nature has poured out her grace so generously that the world weary traveller who arrives seeking rest finds something far greater: the peace of the eternal.

It is in this sacred landscape along the shimmering banks of the holy River Satluj, approximately 18 kilometres from Una in Himachal Pradesh, that one discovers a tirtha of extraordinary antiquity and cosmic significance: Brahmaahuti, known in local reverence as Bharmouti. This is no ordinary shrine. This is a place where the Creator of the Universe himself performed penance where gods gathered in supplication, where sins dissolve in sacred waters and where the very ground beneath one's feet has been sanctified by millennia of devotion, tapasya and divine grace. To visit Bharmouti is not merely to travel to a destination it is to step into a living conversation between the mortal and the infinite.

## ONE OF ONLY TWO: A TIRTHA UNLIKE ANY OTHER IN THE WORLD

In the vast spiritual geography of India, temples dedicated to Lord Brahma the supreme Creator of all existence are a near impossible rarity. Ancient lore and sacred scripture declare with certainty that across the entire world, only two temples of Lord Brahma stand in consecrated form the first is the revered Pushkar Raj in the desert heartland of Rajasthan and the second shining with equal or greater glory is this very site Brahmaahuti Tirtha in Dev Bhoomi Himachal Pradesh. In a nation of thousands upon thousands of sacred shrines this singular distinction places Bharmouti in a category that few pilgrimage sites anywhere in the world can claim.

The scriptures declare Brahmaahuti to be the Tirtha Raja the King of all Tirthas, the Guru of all pilgrimage sites. The fruit of visiting every sacred place in the known world from Kashi to Rameswaram, from Kedarnath to Dwarka is said to be contained entirely within a single act of reverence at this one blessed site. The Japa (chanting of divine names), the Tapa (fire of austerity), the Vrata (sacred vows), the Dana (acts of charity), the righteous deeds and the holy baths performed within this tirtha's sacred precincts are declared to yield Akshaya Phala a fruit that is imperishable, eternal and ever growing. Such is the incomprehensible spiritual wealth that awaits the sincere devotee who arrives at Bharmouti with an open heart.

Geographically, Bharmouti occupies a remarkable position a confluence not just of rivers and districts but of entire states and worlds. Here the borders of Punjab's Nangal and Himachal Pradesh's Una and Bilaspur meet as though the land itself has conspired to make this meeting point something special and ordained. It is perhaps for this reason that the people have lovingly christened this place "Chhota Haridwar" the Little Haridwar for just as the great Haridwar on the Ganges is a gateway to the divine, so too is Bharmouti on the Satluj a threshold between the ordinary and the eternal.

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## BRAHMAVATI GANGA: THE RIVER THAT CARRIES CREATION'S MEMORY

At the very soul of this tirtha flows the Brahmavati Ganga a sacred river whose waters are not merely water. They are in the understanding of the faithful the living presence of the divine feminine the liquid form of purity itself. India's dharma, philosophy, ancient civilisation, culture and the very cycle of birth and liberation are all woven, thread by thread, into the flowing fabric of her sacred rivers. The Brahmavati Ganga is the spiritual centre of this tirtha: the axis around which devotion, purification and liberation revolve. Ancient Sanskrit verse sings of this river's glory:

" ॐ स्वच्छन्द्रवादात करिकार-मकर-शोभ-सञ्जात... ब्रह्माहुति जलं पातु माम्."

"The waters of Brahmaahuti Tirtha are as pure and luminous as the spotless moon. Where Brahmins abide in sacred vows and chant the Vedas aloud. Adorned with the sacred syllable OM, made holy by the sight of Lord Brahma himself the Guru of the three worlds. Bestowing all pleasures, all liberation and washing away all inauspiciousness and sin... may these divine waters of Brahmaahuti ever purify us all."

The scripture declares that one who bathes in or drinks the waters of the Brahmavati Ganga sees the totality of their accumulated sins the karmic weight of countless lifetimes dissolved in an instant. The water of this tirtha it is said never becomes impure for the Brahmavati Ganga herself eternally inhabits it. This is not superstition it is the poetic truth of faith, the understanding that where divine intention has sanctified a place, no corruption can truly take hold. Bharmouti's sacred waters are the flowing expression of our collective yearning for purity, our unbroken trust in the divine and our deepest aspiration toward liberation.

## LORD BRAHMA: THE FOUR-FACED ARCHITECT OF ALL THAT EXISTS

The presiding deity enshrined at the heart of Brahmaahuti Tirtha is Lord Brahma the progenitor, the creator, the cosmic intelligence from whose divine will the entire universe sprang forth. He is the Lord of all yogis, the master of all artisans, the Father of all living beings. He is the one who gives fruit to all tapasya, the origin of all wealth and prosperity and the sovereign of all knowledge. He carries within himself the totality of Dharma the eternal law that holds the cosmos in harmony. He is in the most literal and sacred sense the beginning of all beginnings.

Lord Brahma's divine form is Chaturmukha four-faced and Chaturbhuja four armed. He is seated serenely upon a lotus flower riding the graceful divine swan (Hamsa), the bird of spiritual discernment that can separate milk from water just as the wise soul separates truth from illusion. From each of his four faces one of the four eternal Vedas was revealed to the world:

■ Eastern Face: The Rigveda the Veda of hymns and praise to the divine

■ Southern Face: The Yajurveda the Veda of ritual and sacred action

■ Western Face: The Samaveda the Veda of music, melody, and devotional song

■ Northern Face: The Atharvaveda the Veda of knowledge, medicine and cosmic law, also known as the Brahmaveda, bearing the Creator's own name

From the same divine source also emerged the four Upavedas (Ayurveda, Dhanurveda, Gandharvaveda and Sthapatyaveda), the Itihas-Puranas as the Pancham Veda and the four eternal pillars of Dharma: Vidya (knowledge), Dana (charity), Tapa (austerity) and Satya (truth). All that humanity holds sacred in the realm of wisdom all the light that has ever illuminated a human mind traces its source back to this one, four-faced, lotus-seated, eternally serene figure of infinite compassion: Lord Brahma, the Creator, whose presence at this tirtha makes every grain of its soil a scripture and every breeze a blessing.

What message does the Creator send to those who come to his sacred abode? When Lord Brahma revealed himself to the seekers of this holy kshetra his teaching was profound in its simplicity and timeless in its depth. He declared:

"The very essence of studying the Vedas is truthful speech. The essence of truthful speech is the mastery of one's senses. And the ultimate essence of sense-mastery is Moksha- Liberation. This and nothing else, is the teaching of all scriptures."

वेदस्योपनिषद् सत्यं, सत्यस्योपनिषद् दमः।

दमस्योपनिषद् मोक्षः, एतत् सर्वानुशासनम्॥

In these few words lies the distilled wisdom of the entire Vedic tradition a ladder of three rungs: truth of speech, discipline of the senses and the ultimate freedom of the liberated soul. This is the message that breathes through every stone, every current of water and every shaft of morning light at Bharmouti.

## BRAHMESHWARA SHIVALINGA: WHERE DIVINITY FLOWS FROM CREATION TO LIBERATION

At this sacred tirtha it is not only Lord Brahma who blesses the devotee. Within the main temple, enshrined with equal power and profundity stands the Brahmeshwara Shivalinga — the form of Lord Shiva as the divine companion of the Creator. Lord Shiva, the Mahadeva, Shivshakti is the very source of all auspiciousness, the embodiment of mercy and grace. The ancient salutation to him rings through this tirtha like an eternal bell:

" ॐकारं बिन्दुसंयुक्तं नित्यं ध्यायन्ति योगिनः।

कामदं मोक्षदं चैव ॐकाराय नमो नमः॥"

ॐ शिवाय शिवरूपाय, शिवनाम्ने नमो नमः।

शिवे शिवे शिवेति, सर्वं शिवमयं जगत्॥

The very syllables of the word "Shiva" carry within them the concentrated power of liberation. "Shi" is the destroyer of all sin and darkness, "Va" is the bestower of Moksha the freedom of the liberated soul. To utter the name "Shiva" even once says the scripture is to destroy the sin of crores of lifetimes. He is the Mrityunjaya the Conqueror of Death itself the Lord who has transcended the greatest fear that haunts all living beings. At the Brahmeshwara Shivalinga of Bharmouti, this same Mrityunjaya stands watch over the Creation of Brahma, a divine partnership between the Creator and the Destroyer, together presiding over the full arc of existence.

## WHERE DIVINITY UNFOLDS THROUGH TIMELESS

The Brahmaavart Kshetra and Mahishasura:

The scriptures identify the entire region surrounding this tirtha as the Brahmaavart Kshetra a divinely ordained territory, a cosmic sanctuary spanning vast stretches of land, protected at its four cardinal directions by four great divine powers. This sacred boundary measuring saadhe barah yojana (twelve and a half yojanas) in area encompasses some of the holiest sites in northern India, forming a sacred circle within which the divine presence is said to be perpetually alive. The four gateways of this kshetra are guarded as follows:

- Southern Gate: Jateshwara Mahadeva (in the Nurpur Bedi region of Ropar district in Punjab)
- Northern Gate: Lord Shankar and Akasha Ganga at Bacchhretu (on the banks of the Satluj near Shahtalai Himachal Pradesh)
- Western Gate: Brahmavati Ganga (Bharmouti) itself
- Eastern Gate: Maa Kali in Naina Devi, the Shakti Peetha, guarding the threshold

Thus, these four sacred sites are spiritually regarded as the चार द्वार (four gateways) of the divine realm of Maa Naina Devi, forming a protective and sacred मंडल around the Shakti Peeth, where the cosmic presence of the Goddess is eternally felt.

The Legend of Mahishasura and the Birth of the Divine Shakti: Among the most spiritually profound tales associated with this land is the story of Mahishasur the great demon who performed such intense tapasya at this very kshetra that Lord Brahma himself was compelled to appear before him and grant a boon. The demon, intoxicated by his own desire for invincibility, asked that no god not Shiva not Vishnu be able to slay him. Brahma granted the boon with one sacred condition his end would come at the hands of a woman. Pride drunk and conquering Mahishasur overtook the heavens and drove the gods into terrified exile. The devas desperate and helpless assembled before Brahma then finally before Shiva and Vishnu. Lord Vishnu with divine wisdom spoke the solution let all the gods combine their divine radiance their tejas into one supreme luminous force. That combined tejas blazed into a column of fire and from that fire emerged the supreme goddess, resplendent and terrible, clothed in divine power and armed by all the gods. She it was who vanquished Mahishasura, liberating the cosmos. And on this sacred ground of Brahmaavart Kshetra, Brahma, Indra, and all the gods then remained in prolonged penance and devotion, singing the praises of the great Devi making this land forever sacred to both creation and liberation.

## THE STORY OF VISHWAMITRA AND VASISHTHA: HOW THIS TIRTHA GOT ITS NAME

The second great narrative of Bharmouti is one of the most spiritually instructive tales in all of Hindu lore. Vasishtha Muni son of Lord Brahma himself had performed thousands of years of penance at this very ground becoming a Brahmarishi of the highest order and earning a hundred virtuous sons each devoted to righteousness. The great king and royal sage Rajarshi Vishwamitra consumed by ego and ambition, harboured deep enmity toward Vasishtha, for Vasishtha refused to call him a Brahmarishi a true master of the Brahmic knowledge since Vishwamitra was born of the warrior (Kshatriya) lineage. In a fit of unchecked anger, Vishwamitra began slaying Vasishtha's sons one each day until all one hundred were gone. Yet each time he returned, Vasishtha received him with even greater respect and grace his spiritual equanimity utterly unshaken. This response confounded Vishwamitra utterly. How could a man whose sons had been murdered honour the murderer?

The answer Vishwamitra would learn to his shame was Brahma-Bala the supreme power of spiritual wisdom, which no sword, no army and no pride can ever overcome. When Vishwamitra finally raised his sword against Vasishtha himself the great sage paralysed his sword arm with a single gesture of inner power, without raising a finger in violence. Overwhelmed with shame and remorse, Vishwamitra fell at Vasishtha's feet, weeping: "Cursed be the warrior's pride and the glory of the sword. Only the Brahma-Bala the radiance of the sage is truly worthy of reverence. I have committed the terrible sin of Brahma-hatya — the killing of a brahmin's sons. Tell me how I may be freed." Vasishtha, ever merciful smiled and gave the answer that would change the course of both their lives.

Vasishtha directed Vishwamitra: "Go to this very spot where my father, Lord Brahma, performed his eternal penance. Seek Brahma's darshan and perform a great Yajna." Vishwamitra did as he was told. The Creator appeared before him and spoke the words that have since made this place eternally sacred: "Because this is my tapahsthali — my place of penance I am always present here. I am pleased with your austerity. Ask for your boon." Vishwamitra asked for the annihilation of his sin. Lord Brahma, honouring his promise, himself performed the great Yajna and offered the sacred oblations (Aahuti) with his own divine hands, thereby redeeming the souls of Vasishtha's sons and cleansing Vishwamitra of his guilt. And thus this sacred tirtha was named Brahmaahuti the place where the Creator himself gave the sacred oblation a name that echoes across thousands of years and still resonates in the heart of every devotee who arrives here with a humble soul.

## TAPASYA: THE COSMIC FIRE THAT POWERS THE UNIVERSE

Central to the identity of Bharmouti is the concept of Tapasya the sacred fire of austerity and spiritual discipline that burns away the impurities of the soul and reveals the pure gold of the divine Self. The great poet saint Goswami Tulsidas, whose Ramcharitmanas remains one of the most beloved spiritual texts in the world, articulated the all encompassing power of tapasya in verses that feel as though they were written for this very land:

" तपबल रचिउ प्रपञ्च विधाता।

तपबल विष्णु सकल जग त्राता॥

तपबल शम्भु करहिं संहारा।

तपबल शेषु धरहिं मही भारा॥"

"By the power of tapasya, Brahma creates the cosmos from the void. By the power of tapasya, Vishnu sustains and protects all the worlds. By the power of tapasya, Shiva performs the great dissolution, returning all to the source. By the power of tapasya, Sheshanaga the cosmic serpent — bears the weight of the entire earth upon his hood."

Tapasya, in other words is not merely the practice of sitting in meditation or enduring physical hardship. It is the fundamental force that runs the cosmos. It is the discipline of the Creator, the patience of the Sustainer, the stillness of the Destroyer. And here at Bharmouti, where Lord Brahma himself sat in tapasya for countless thousands of years before creating the universe, that primal energy is still alive in the soil, in the water, in the air itself.

This entire stretch of land from Bhakra to the Brahmaahuti temple, through Babhour Sahib, Anandpur Sahib, Kiratpur Sahib to Jateshwara Mahadeva is identified in the scriptures as the sacred shore of tapasvis (ascetics) and saints through the ages. Bharmouti is not a relic of the past. It is a living, breathing field of spiritual energy, continuously charged by millennia of devotion, prayer, and divine grace.

## FESTIVALS AND SACRED CELEBRATIONS

Throughout the year this sacred tirtha welcomes thousands of devotees those who come seeking healing of the body, clarity of the mind and peace of the soul. The festivals of Bharmouti are not mere occasions of festivity they are tidal waves of collective devotion, when the sacred site vibrates with the chanting of hymns, the ringing of temple bells and the joyful tears of the faithful. The principal celebrations are:

■ **Vaisakhi Snan:** On the glory filled occasion of Vaisakhi, thousands of pilgrims converge at Bharmouti to bathe in the Brahnavati Ganga bow before Lord Brahma and Brahmeshwara Mahadeva and perform acts of charity and selfless devotion. The month of Vaishakh is declared by the scriptures to be the greatest of all months a time when all the gods themselves descend into the waters of sacred tirthas from sunrise to six ghatis each morning, blessing every devotee who touches those waters.

■ **Somvati Amavasya:** When the Amavasya falls upon a Monday (Somwar), the resulting Somvati Amavasya is one of the most spiritually potent days in the Hindu sacred calendar a day of infinite Akshaya merit mentioned with great reverence in the ancient Puranas. A holy bath at Brahmaahuti Tirtha on this day is considered not merely meritorious but transformative, capable of dissolving lifetimes of accumulated karmic debt.

Standing beside the ancient Brahma temple is one of the most remarkable living signs of the divine at this place magnificent ancient Peepal tree whose great canopy reaches toward the heavens and whose branches naturally divide into five distinct arms mirroring Lord Brahma's own Panchamukha (five-faced) form. In Indian spiritual philosophy, the Peepal tree is regarded as the physical form of Lord Brahma himself. This extraordinary tree therefore is not merely a tree it is a silent eternal affirmation that the Creator still resides here, watching over all who come to seek his grace.

## WHAT BHARMOUTI TEACHES THE HUMAN SOUL: THE TRUE PURPOSE OF LIFE

What does it mean to visit a place like Bharmouti? What does the soul receive when it stands before the ancient form of Lord Brahma touches the waters of Brahnavati Ganga or sits in the profound quiet of this kshetra? The sacred texts speak clearly. The purpose of human life they say is not the accumulation of wealth or the conquest of ambition. It is the cultivation of virtuous qualities the gradual absorption of the divine into one's own consciousness, the bathing of the mind and heart in the luminous waters of spiritual awareness. As the sacred scripture puts it the true fruit of a human life is pilgrimage, the darshan of the divine and the company of the wise and righteous.

When the human being truly understands not merely intellectually but with every fibre of experience that the same One Supreme Being is the Creator (Brahma), Sustainer (Vishnu) and Dissolver (Shiva) of the entire cosmos, something extraordinary happens. The desires that once seemed all consuming lose their urgency. The ego that once seemed so solid becomes transparent. And what remains is the pure awareness of the Self Paramasukha (supreme joy) and Paramshanti (supreme peace). This is not a far-off theological promise. It is the living experience that this tirtha has been offering, freely and lovingly to every sincere seeker who has ever arrived here.

The ancient Vedantic wisdom reminds us just as a rope seen in the darkness appears to be a fearsome snake causing real terror, real panic, real suffering so too does the world appear divided, threatening and separate from the Self, due solely to the darkness of ignorance. But the moment the light of knowledge falls upon that rope, the snake vanishes. Not because the snake was ever truly there, but because the light has revealed the truth. In the same way, when the light of self-knowledge dawns not by fleeing from the world but by dwelling in it with full awareness the illusion of separation dissolves. The world does not disappear it is simply seen for what it truly is an expression of the same Brahma, the same divine creativity, the same sacred consciousness that sits enthroned in this tirtha.

And what of action in the world? Bharmouti teaches this too. The one who acts without the ego of the doer offering every action as a sacred oblation as Brahmaahuti is freed from the binding chain of cause and effect. Such a person lives in the world but is not enslaved by it. They work, love, serve and create but from a place of inner stillness like the surface of a lake that reflects the sky perfectly because it is undisturbed. This ultimately is the deepest teaching of Brahmaahuti: that every action offered selflessly to the divine is itself a kind of sacred oblation, a Brahmaahuti, a personal Yajna in the fire of daily life.

## KEEPERS OF THE SACRED FLAME: THE MAHANTS OF BHARMOUTI

The divine cannot be tended to without human hands. The living story of Bharmouti is also the story of the devoted souls who refused to let this sacred flame go out. By 1975 the ancient temple had fallen into ruin with no one to perform the daily rituals or maintain the sacred space. It was the village devotees of Handola who kept the lamp lit. At their heartfelt request, the great Mahant Chaman Giri Ji Maharaj sent his disciple Mahant Chandrashekhar Giri Ji Maharaj to revive the temple, who then did so with total dedication, tirelessly awakening the surrounding community to the glory of this tirtha and constructing the Sarai Bhavan in 1982. When he attained Brahmalina in 1989, Mahant Dev Giri Ji Maharaj took up the sacred mantle, continuing the work of restoration and service with the same selfless love. And upon his passing in 2005, Mahant Mahesh Giri Ji Maharaj assumed the gurudgaddi completing the Yajna Shala, the marble work of the temple and the sacred steps (paudiyan), while especially inspiring the young generation toward devotion and spiritual life.

Today the temple complex at Bharmouti stands as a testament to both divine grace and human devotion. Within its sacred precincts are housed the ancient Brahma and Brahmeshwara Mahadev Temple, the Radha-Krishna Temple, the Dattatreya Temple, the sacred Yajna Shala, the golden two-and-a-half steps said to have been built by the Pandavas, a Dharamshala for pilgrims and the samaadhis (memorials) of the great Mahants – eternal reminders that the sacred flame of devotion, once lit, never dies. The Handola village continue to serve the tirtha and its pilgrims with complete and tireless dedication.

## AN INVITATION TO THE SOUL

In a world of relentless speed of notifications and noise and restless ambition there are few gifts more precious than a place where the soul is permitted invited even to simply be still. Bharmouti is such a place. It does not demand grand gestures or elaborate ritual. It asks only that you come as the scripture gently advises not like salt and sugar separate each retaining its own distinct identity but like milk and sugar dissolving completely into the sweetness of the divine becoming inseparable from it. When you come to Bharmouti with this quality of heart open, humble and as innocent as a child what you receive cannot be measured by any earthly standard.

One should come to such sacred places not as a tourist but as a sincere seeker with a heart as pure and open as a child's, neither like salt and sugar (remaining separate) but like milk and sugar (dissolving into oneness) merging with nature and the divine. Then, the peace one receives is beyond all words.

Lord Brahma himself at this very place made a promise that has echoed through the ages: "He whose sins cannot be washed away anywhere in the three worlds if he comes here with a truly sincere heart, takes a holy dip in the Brahmavati Ganga and receives the darshan of Lord Brahma, Brahmeshwara Mahadeva and the Brahmavati Ganga by my grace, he shall be freed from all his sins." This promise was not made in a distant realm. It was made here on this ground, beside this river, beneath this sky. And it remains in force today, as it has for thousands of years.

Bharmouti is not just a place. It is a Punya Kshetra a field of divine merit that reaches deep into the soul of every visitor. It is a sanctuary where creation began, where sin dissolves, where gods took penance, where Brahma offered his own oblations, where Shiva stands as moksha, where Ganga flows with lunar purity and where ancient trees speak of a divine presence that refuses to leave. It is where the peaks of Himachal whisper the oldest of truths: that behind the noise of the world, behind the joys and sorrows of every human heart there is one unchanging, eternal, luminous consciousness. Call it Brahma. Call it Shiva. Call it by whatever name moves your heart. It is here. It has always been here. And it waits with infinite patience for you.

Har Har Mahadev. Jai Brahma Dev. Jai Brahmavati Ganga maa  
Jai ShivShakti. Hari Om Tat Sat Jai Guru Datta.



श्री विद्यालय स्टूडेंट्स एसोसिएशन, दिल्ली क्लब और स्टूडेंट्स एसोसिएशन और लाली मुक्त रूप से 'दिल्ली के संघ' नामक सामाजिक क्लब के अंतर्गत में ही क्लब के माध्यम से किया। इस दौरान छात्रों ने स्थानीय समुदाय के बीच जाकर जाकर मदद पहुंचाने को ग 1 एवं कॉर्पोरेट विस्तार को। कार्यक्रम का उद्देश्य समाज में सेवा, सहयोग और जागरण प्रभाव में उत्पन्न शक्तियों ने छात्रों के इस प्रयास की सहायता की और इसे प्रेरणा द 2 ने कहा कि युवाओं में समाज के प्रति जिम्मेदारी और समवेत देखकर प्रसन्न हो 3 ज्वलन भविष्य की युष्कामगारी थी और उनके इस जनसेवी कार्य के लिए धन्यवाद प्र 4 के अंतर्गत छात्रों ने यह संदेश दिया कि शिक्षा केवल पुराने तक सीमित नहीं है, बल्कि भी इसका अभिन्न हिस्सा है।



# GALLERY



# GALLERY



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As we bring this edition of our magazine to a close, we would like to take a moment to extend our deepest gratitude to everyone who has contributed to its success. From our dedicated team members to our partners, volunteers, and supporters—your efforts have made this journey truly special.

A special thank you to each and every member of the association for your precious contributions. Your hard work, creativity, and commitment have made this magazine even more valuable, and your efforts continue to enrich our collective mission.

To all the readers who have shown their continued interest and enthusiasm, thank you for your support. Your engagement and feedback inspire us to keep pushing the boundaries and bring meaningful stories, initiatives, and updates that matter most to our community.

Together, we continue to grow, learn, and make a difference. We look forward to sharing more in the future and appreciate your role in making this publication a true reflection of our collective efforts.

Thank you for being a part of this journey!

DELHI HIMACHAL STUDENTS'  
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VOL. 02

ANNUAL MAGAZINE

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2025-26