

Spiti Unknown

A guide for every traveller

Includes
Map of Spiti





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Starry Spitian Night

Jullay!
Welcome to Piti
or as it is known down below—Spiti!

You are standing at a height where clouds drift past your shoulders, where stars seem close enough to pluck from the sky, and, if you dared, a leap over the moon would not be beyond the realm of possibility. We hope you are buzzing with the thrill of thin air, but remember, your body needs time to adjust to these heights. So take your time to acclimatise, and while you settle in, let us guide you to Spiti's secrets shared by those who know them best: the locals.



Namgyal Tarkha
35

Ki Gumpa

A Brief History of Spiti

Nestled amidst the Trans-Himalayas, our records of Spiti begin with the 10th century, coinciding with the arrival of Buddhism's second diffusion, carried out by the renowned Tibetan scholar Lotsawa Rinchen Zangpo as he travelled across the landscapes of Spiti, Lahaul, and Ladakh all the way up to Kashmir. His journey through these mountains gradually transformed the spiritual landscape, overlaying the ancient Bon traditions that still echo through local customs today.

This religious evolution unfolded against a backdrop of shifting political winds – Spiti sifted through the hands of the Guge rulers of Tibet to the Namgyal dynasty of Ladakh, followed by Dogra governors and the British-appointed Wazir of Bushahr, before finally finding its place in independent India. Across time, the seat of the Nono, or King, was traditionally given the right to administer and collect taxes on behalf of the political rulers, given Spiti's remoteness. In fact, the family of the Nono still lives in Quilling, and a high seat is always reserved for the Nono at every major event in Spiti.

At the heart of Spiti's survival in this harsh, high-altitude desert lies its most precious resource: water. The valley's very name may derive from spyi, or main, and ti, or water, a testament to its life-giving importance. It was the successful cultivation of barley, nourished by glacial streams, that first enabled settlements to take root in these rugged elevations. This delicate balance between land and water shaped every aspect of Spiti's social fabric, from agricultural practices and kinship structures to community governance and religious beliefs.

The **Gompas**, or monasteries, in particular function as both spiritual anchors and social pillars. The four major gompas – Tabo, Ki, Komik, and Kungri – are both places of worship and meditation as well as living repositories of art and knowledge. When disputes prove too complex for ordinary resolution, villagers

turn to these gompas for guidance. Parallel to this spiritual framework is the rotating **Gatpo** system, the local system of governance which ensures shared responsibility in decision-making and resource management.

From the monastery courtyards to the village squares, Spiti has cultivated a remarkable social ecosystem, one that balances individual contribution with collective welfare and ancient wisdom with practical survival, all while navigating the challenges of its breathtaking but demanding landscape.

What emerges is a complex portrait: a society that has thrived through the centuries, weaving together spiritual faith, careful resource management, and deeply participatory governance. The same glacial waters that carved Spiti's valleys have nourished, and been nourished by, a culture equally profound in its adaptability and permanence.

Barley has been the predominant grain to grow from this region and still forms an important part of local diets.

Scan the QR code to watch the story of Himalayan barley - how it is trying to cope with change.



Life in Spiti

The people of Spiti's main source of income is drawn from a combination of livestock rearing and agricultural production, with the latter pursuit condensed into the brief but intense summer months.

Agriculture—the product of a constant dialogue between land, labour, and water—continues month by month across the summer and spring. This conversation unfolds across the year, each month marked by specific tasks, rituals, and responsibilities that bind the community to both soil and spirit.



The year begins in **Degya** (Warm Sun Month), across March and April. As warmth spreads across the valley, the snow softens, ash is scattered to hasten melting, and manure is worked into the soil. Yet even before the first plough touches the earth, permission is sought from the *gzhi bdag*, the spirit “owners of the land”.

In **Zhingdeb** (Field Cultivation Month), from April to May, barley and peas are sown into the thawing fields. A customary forty-day waiting period allows the crops’ roots to settle before irrigation begins. While the green pea has become the primary cash crop in the past few decades, another legume, the black pea, is what is traditionally prized amongst communities across the valley. Nurtured for centuries in the Trans-Himalaya, studies have shown that the black pea is both nutritionally dense and ecologically resilient, requiring less water and exhibiting higher survival under climatic stress than its commercial, green-coloured counterpart. Cultivated alongside barley, which itself is one of the earliest domesticated crops in the region, it forms part of an older agrarian repertoire that is at once subsistence-orientated and culturally embedded.

By **Na-ngon Sa-ngon** (Blue Skies, Green Earth Month), May to June, the first watering is carefully guided through *kuhls*, the traditional irrigation channels fed by glacial melt. The women of Spiti play a central role here; they regulate water, tend young shoots, and ensure that fragile crops survive in this high-altitude desert.

Through **Metog** (Flower Month) and **Drebu** (Seed Month), irrigation and weeding continue. These necessary acts are understood within the local Buddhist worldview as ‘**sdig las**’, deeds that inevitably harm small life in the soil. In such a situation, ritual recitations restore moral balance through the generation of ‘**bsod nam**’, or merit. It is a reminder to cultivators that subsistence is inseparable from treating the land and the other-than-human with respect.

Autumn arrives with **Se** (Harvest Month), when peas and barley are gathered. In **Khuyu** (Threshing Month), grain is separated and prepared for storage. By **Nyirug** (Short Sun Month), which would coincide with October, barley is roasted and ground into **tsampa**, the flour that will sustain families through the long winter.

Amidst the buzz of this lively discussion, a curious system of inheritance has emerged. Referred to as primogeniture, where the eldest son inherits all land, the younger siblings are traditionally encouraged to join monastic life—a practice that serves the dual purpose of spiritual fulfilment and preventing the fragmentation of ancestral lands. Those who choose secular paths forge their livelihoods without claim to family property. This inheritance system has kept Spiti's farmlands intact and sustained its people's connection to their terraced fields, glacial rivers, and the mountains that sustain them.

Though new crops and changing markets have begun to alter these rhythms, this seasonal dialogue between land, labour, and belief continues to anchor life in Spiti. For nearly five months the fields lie under snow. Survival has long depended on what has been grown and stored; as winter begins to tighten its fist over the valley, the collected dung fuels hearths, and agricultural labour gives way to celebration.

The long, cold months become a time for vibrant festivals and communal gatherings; they serve as occasions to strengthen bonds, share stories, and reflect on the year's labours.

*Scan the QR code to
watch the local women
explain how they
manage their village
water resources.*



Exploring Spitian Culture

In Spiti's vibrant spiritual tapestry, guardian spirits are as dynamic as the people themselves; they are believed to own property, influence village affairs, and protect the land's natural bounty. These deities communicate through the **Gur**, a chosen medium who bridges the human and spiritual realms, conveying the spirits' guidance to the community.



Scan the QR code to watch how **Lapsol** is celebrated in Kibber.



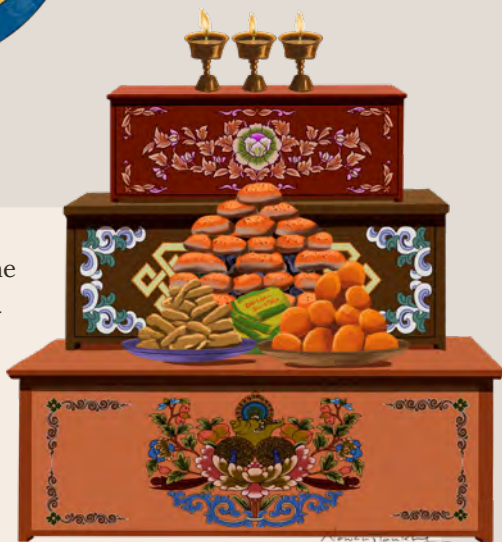
Central to this belief is **Lapsol**, a joyous spring celebration (typically June-July) where villagers gather to honour and appease the mountain spirits. Through offerings made at sacred sites—thought to be the spirits' abodes—Spitians express gratitude for the guardians' role in safeguarding their valleys, water sources, and livelihoods.



Scan the QR code to watch celebration of Guetar at the Ki Monastery.



Spiti's **Losar** (or Lo Soma) rings in the New Year in November/December—deliberately set a month before Ladakh's celebrations. This unique timing dates back to the Namgyal dynasty, allowing the then rulers to partake in Spiti's festivities before returning to Ladakh. The eve brims with sacred rituals as dawn brings with it prayers and festivities across the valley.



The night before Losar includes villagers gathering to offer prayers before the fire to cleanse them of past ills and make a fresh start.

Scan the QR code to read the story of Losar and how it tracks the journey of the sun returning home.





Exclusive to Rangrik village, this enigmatic third day of the Losar celebration honours a divine ibex. Legend tells of a mountain ibex that paid homage at a village **lapche**, or shrine, before dying there. Now revered as Rangrik's guardian spirit, in honouring it two youths don ibex costumes, visiting every home in a ritual so obscure that many Spitians themselves remain unaware of its existence.

This unique tradition is said to date back several centuries. No one exactly knows when it began, but it is still celebrated with a lot of excitement.

Scan the QR code to watch the colourful Kinzen Racho celebration in Rangrik.





When snow blankets the valley, **Dachang** turns archery into a spectacle. Young men compete before cheering villagers, their arrows aiming for prizes of meat, usually eaten by the victor as momo. Shared across the Himalayas, from Lahaul to Kargil, this festival combines sport, skill, and communal revelry.

Skalzang Dorje from Kaza represented India in archery at the 1996 Summer Olympics (Atlanta) and has won several national and international medals. He now heads the Youth Services and Sports Department in Spiti.

Scan the QR code to learn about the Dartse festival in Spiti.



Buchen of Pin Valley are religious storytellers, summoned across the Trans-Himalayas to perform and entertain, vanquishing misfortune as they tell their tales. Their winter performances climax dramatically: trapping evil spirits in a stone before shattering it. Though extremely rare today, Buchen performances still occur on very special occasions.

Festival dates follow the moon's rhythm. Ask your hosts if celebrations align with your visit. To join a Spitian festival is to step into a world where every ritual, dance, and arrow shot pulses with centuries of meaning. Locals welcome guests warmly, offering a rare glimpse into a culture where joy and spirituality are inseparable.



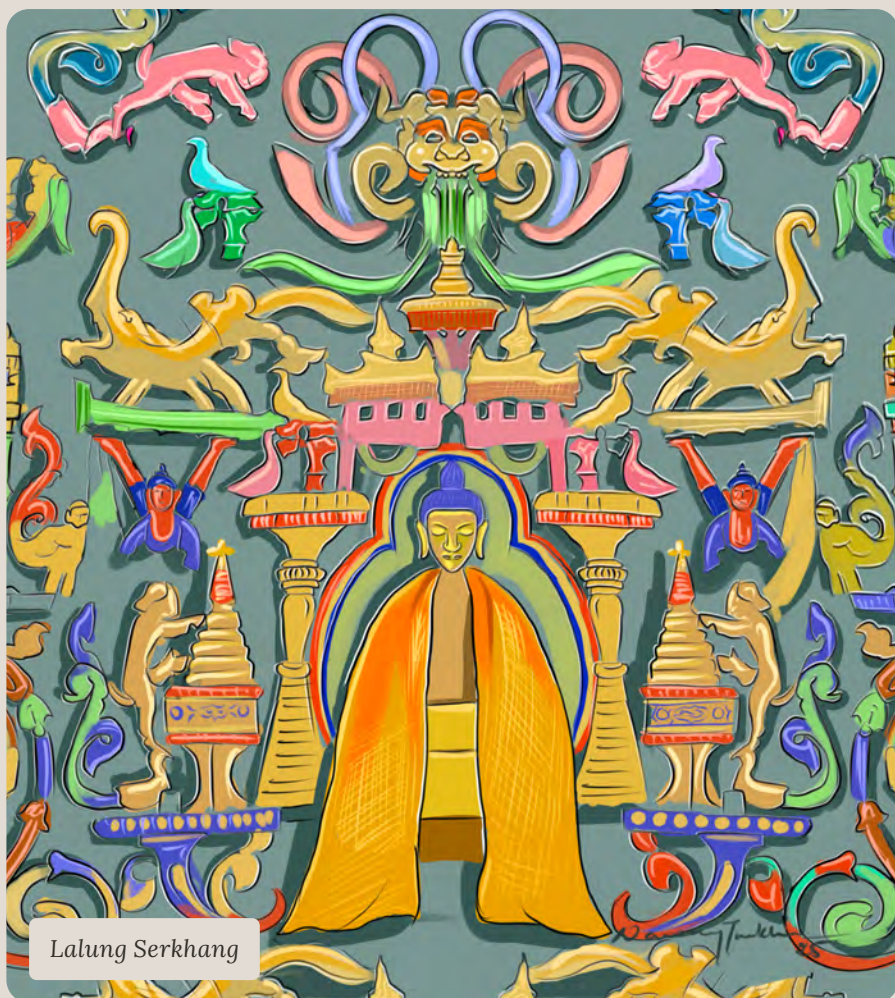
A typical Buchen troupe comprises of four or five lama-actors: Meme Buchen usually the most senior, play the critical role as healers. The troupe is led by the head Buchen (Lo chen), an actor who plays the role of Lukzi (shepherd) or Onpa (hunter) followed by two other actors who assist them in various tasks.

Scan the QR code to read more about the mysterious Buchen traditions of Pin Valley.



Exploring Spiti's Hidden Valleys

Beyond the long list of the world's highest locations, Spiti offers countless hidden gems, from whispers of ancient seas to sacred peaks. All it takes is a little bit of one's time, patience, and curiosity because, if you are up for it, it will be an experience of a lifetime.



Lalung Serkhang

One such treasure is the **Lalung Serkhang**, an incomplete 10th-century monastery tied to the legendary Tibetan scholar Lotsawa Rinchen Zangpo. According to local lore, he planted a willow stick here, declaring it would grow only if Buddhism took root in the region. Today, that very tree stands tall, believed by villagers to possess healing powers. It is a living symbol of faith persisting against the odds.

His Eminence TK Lochen Tulku Rinpoche of Ki Monastery is believed to be the 19th reincarnation of Lotsawa Rinchen Zangpo. Many Rinpoche are thought to be reborn to continue guiding people spiritually.

Dalai Lama is currently in his 14th reincarnation.

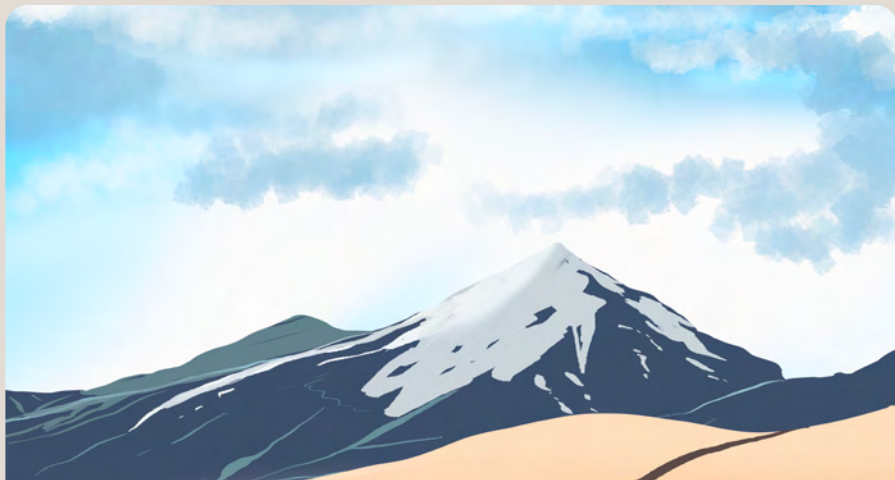
Scan the QR code to explore Rinchen Zangpo's journeys and the monasteries he built.



The valley itself is a relic of a prehistoric world. Around 150 million years ago, Spiti lay submerged under the Tethys Sea, and the fossils embedded in its rocks are remnants of that vanished ocean. In the village of Langza, travellers can join fossil walks, sifting through the earth to uncover ammonites and other marine fossils, then stay past dusk to witness the night sky ablaze with stars, so clear that, for once, the planets and constellations bear themselves to the human eye in manners they have only done so to expensive camera equipment. Take a minute to breathe the scene in, it is not one that occurs too often. Many villagers keep telescopes and are happy to share their knowledge of the cosmos, turning an evening stroll into an impromptu astronomy lesson.



For those drawn to the mountains, Spiti's peaks hold both beauty and mystery. The towering **Chau Chau Kang Nilda**, standing at 6,303 metres, is Spiti's second highest peak, and while it has been scaled a few times, locals believe that attempts of the same cause unexpected harsh weather and so discourage it. Instead, trekkers can explore hikes around it.



Spiti is home to several mountaineers, including many Everesters. But did you know that Spiti is also home to one very special mountaineer, who we often forget.

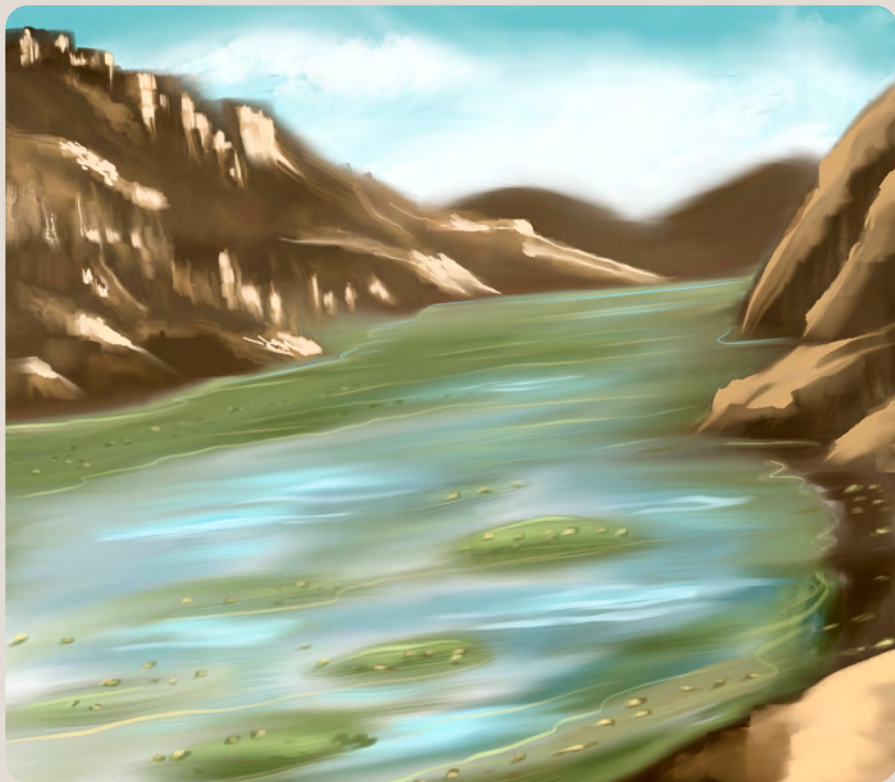
Chubrang is a little hamlet of just four households. It is home to Chhering Norbu Bodh, who is the first Indian to scale six 8000m-peaks. Having retired from the army as Subedar Major and Honorary Captain CN Bodh lives a quiet life in Kaza.

Scan the QR code to read this lovely story on CN Bodh from 2015, about his struggles and eventually scaling heights that few have.



Another favourite is **Kanamo Peak** (5,964 m), a challenging but non-technical climb that rewards hikers with panoramic views after three days of steady ascent. For the truly adventurous, the week-long trek from Kibber to Ladakh's Korzok over the **Parang La pass** (5,580 m) offers a journey through some of the most remote and breathtaking landscapes in the Himalayas.

The valley's quieter corners reveal still more wonders. A half-day hike from **Mane** village leads to the serene **Yang-Tso Lake**, where Himalayan wolves may be spotted at dusk. A simple-to-medium grade hike, Yang-Tso can be the perfect day picnic for those who do not mind walking up and down the mountains.



Near Chicham, the Simo-Khabdang Cave, known as the 'Devil's Mouth', once may have served as a refuge for villagers fleeing invaders. It is even claimed that the cave was a part of a wider system of warning against invaders that spread across Spiti; the story goes that mighty fires were lit across a series of such sites to communicate across the valley the threat of outsiders. Today, its shadowy chambers hold traces of ancient rock art dating back several centuries. This medium-grade hike can be done in a day and back again.



While not exhaustive, these few places are a head start for those inclined towards exploring Spiti beyond the usual list of the world's highest spots.

To truly experience these hidden gems, travellers are encouraged to step away from guidebooks and embrace local wisdom. Homestay hosts can arrange for knowledgeable guides who both navigate the terrain and share stories – of the ibex deity worshipped in Rangrik, the medicinal plants found along high-altitude trails, or the best spots to listen for the echoes of Spiti's oceanic past. Whether hunting for fossils under the vast Spitian sky or sipping butter tea after a day of trekking, the real magic of Spiti lies in these unhurried, intimate encounters with the land and its people.

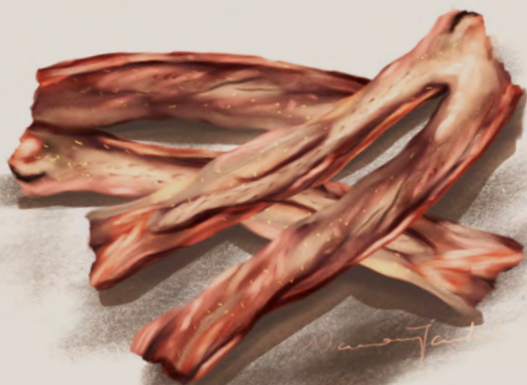
Exploring Local Food & Beverages

Start your day like a true Spitian with **Chen-thuk**, the ultimate breakfast of champions. This hearty soup combines roasted barley flour with nutritious barley grains and the prized local **shanma** (black peas) that grow only in these parts. Sometimes enriched with chunks of **churpe**, the region's distinctive hard cheese, this simple yet powerful meal provides all the energy needed to face the day.



For lunch, discover **pakcel**, often compared to pasta by the locals, though the comparison barely does it justice. This comforting dish features hand-rolled wheat dough balls simmered in a seasonal vegetable broth, finished with a fragrant tempering of wild chives foraged from the mountainsides.





Meat lovers should not miss **Kam-sha**, Spiti's ingenious answer to preservation. Prepared during the brutal January cold, strips of meat are freeze-dried naturally in the Himalayan air, creating a jerky that lasts all year. Considered a delicacy, it is often served to honoured guests. Enjoy it as a snack, or let it transform your Maggi into something extraordinary.

Scan the QR
code to
watch how
chaang is
made.



No culinary exploration would be complete without Spiti's traditional beverages. **Chaang**, the local fermented drink, comes in barley (**ne-chaang**) and rice (**de-chaang**) varieties, offering a mildly fizzy, refreshing taste of tradition.



For special occasions, locals break out **arrack**, the potent distilled version that warms from within during festivals and celebrations.



Did you know that neighbouring Kinnaur is also known for making some unique blends made from apple, apricots and grapes. Yes, arrack from fruits which are totally unique and only made there.

Meanwhile you can scan the QR code to watch how arrack is made in Spiti.



Save room for Phemur, Spiti's ultimate energy food. This sweet, doughy treat combines roasted barley flour with generous amounts of ghee, sugar, and sometimes churpe and dried fruits. Created to sustain farmers and shepherds through long workdays, it makes the perfect trekking snack as well.



The essence of Spiti's cuisine lies in its authenticity; these dishes rarely appear on restaurant menus. To experience them, you'll need to visit a **local homestay**, where generations-old recipes are still prepared with care. When booking your stay, ask your hosts in advance about trying these traditional foods; it is an opportunity to connect with Spiti's living culinary heritage.

Made in Spiti



In Spiti's monastic tradition, **thangka paintings** serve as sacred maps of Buddhist philosophy. Originally created only by lamas, these intricate scroll paintings now also emerge from the workshops of local artists who preserve centuries-old techniques. Visitors can commission personalised thangkas, carrying home a piece of Spiti's spiritual legacy.

Scan the QR code to watch how a thangka painting is made.



The vibrant **Lahauli socks**, knitted by women using local wool, have earned GI-tag recognition for their cultural significance. More than just winter wear, these colourful patterns represent generations of craftsmanship, practical souvenirs that carry the warmth of Himalayan hospitality.



*Scan the QR code to watch
how local women spend
winters working with wool
and making lovely products
you might want to take home.*



Spiti's pantry holds its own treasures. The nutrient-rich **shanma (black peas)**, grown only in these high villages, lends its earthy flavour to traditional dishes and modern recipes alike. They could be a perfect addition to your dal or even to your salads. You could also whip up some amazing hummus made using a combination of chickpeas and local black peas.



Meanwhile, **Tabo's apples** – a more recent product of the region – can be enjoyed year-round, either fresh during the autumn harvest or sun-dried, which lasts longer and is just as good to eat.

The village of Demul keeps alive the art of **lingze weaving**, where women weave striking shawls using techniques passed through families. You could commission a piece if you can get connected with a few of the **Demul Lingze makers**.



Every new bride receives a Lingze from her family when she gets married. The Lingze has evolved with time to become more colourful and vibrant.

Scan the QR code to watch the process of making a Lingze in Demul.





One could also have a **custom-made prayer flag** block printed for them based on their birth year.

These, on request, can be made in some monasteries which offer **personalised prayer flags**. They are block-printed according to Tibetan astrological signs, making them meaningful gifts.



Spiti's Ecology

Beyond the reach of the Indian monsoon, sheltered by the towering wall of the Greater Himalayas, Spiti falls in a rain shadow area. Wind moves more often than clouds. Snow falls lightly and then, in a flash, with fury unmatched. For much of the year the land – between 3,000 and over 6,000 metres high – appears bare, empty, and deserted.

A closer look, however, would confirm the age-old adages of appearances being deceptive, for, in all truths, the undulating terrain thrums with life. Nearly forty species of grasses and more than a hundred flowering plants take hold in gravel beds, along streams, and beneath boulders. Lichen spread in fascinating assemblages of colours and shapes.

In early summer, life steadily awakens across the valley floors. Along meltwater channels bloom the bells of the **Kashmir Bonnet Bellflower** (*Codonopsis ovata*). **Rosa Webbinana**, a wild rose, grows against the slopes and beyond. In damp patches appears **Wild Rhubarb** (*Rheum australe*), its broad leaves unmistakable against the scree. **Wild garlic** (*Allium carolinianum* DC) thrives, hoping to escape their inevitable fate of being collected by locals and mixed into the most delicious herb mix.

Among the most prominent shrub species is a thorny dwarf shrub known locally as thama, identified scientifically by its considerably more wordy name, as ***Caragana versicolor***.

Growing low and dense, the prickly Caragana transforms the land. Much like most other things in Spiti, it performs multiple functions: it fixes nitrogen, enriching poor soils; in winter, when temperatures fall below -20°C, its woody stems burn as fuel to be used by locals; and it shelters softer grasses, and since where there are grasses, there are grazers, which act as fodder for herbivores both wild and domestic.



Himalayan ibex – the mountain monarchs

Prominent amongst such wild herbivores, the **bharal**, or **blue sheep** (*Pseudois nayaur*), moves across near-vertical slopes with calm precision. Despite their name, they are neither quite sheep nor goat but an evolutionary intermediate—reflected in both the way their body is structured as well as their behaviour. Their slate-grey coats render them almost indistinguishable from the rocky terrain, a camouflage they rely on as much as their agility. Highly adapted to this landscape, they prefer open, rolling slopes adjacent to cliffs, a compromise that allows for early detection of predators while retaining immediate access to steep escape routes. Inhabiting this edge between forage and refuge, bharal make visible the fine spatial calibrations through which life persists in high-altitude ecologies.

Sharing this terrain, though often occupying slightly steeper and more rugged faces, the **Asiatic ibex** (*Capra sibirica*) appears almost sculpted from the mountains themselves. Larger and more heavily built than the blue sheep, with sweeping, scimitar-like horns, they frequent rocky outcrops and high alpine meadows between roughly 2,000 and 5,000 metres. They feed on the same sparse vegetation, shaping it with every mouthful.



Together, the two species of animals also sustain Spiti's most elusive hunter: the **Snow Leopard** (*Panthera uncia*).

The smallest of all the other big cats, the snow leopard has adapted for altitude. Its thick, smoky-grey coat dissolves into rock, protecting it from the cold. Its long tail, amongst the most fascinating features of the strikingly beautiful carnivore, stretches almost twice the length of its body, steadying it on ledges.

While the bharal and ibex form the core of their diet, they are also known to hunt marmots, hares, and some birds. Snow leopards are opportunistic, and, at times, livestock such as goats and sheep are preyed on, especially sole stragglers who have separated from the herd. That being said, they are not known to be aggressive toward people. They remain shy, wary and distant – present but seldom seen, hence popularly known as the ‘ghosts’ of the mountains. Not nearly as popular is the curious manner in which these ghosts act as arbiters of the wild and the domestic, between the ungulates and the livestock.

Both graze the same slopes – they draw from the same grasses and shrubs – competing for forage in a land where little grows easily. There is, however, an indirect link as well. When ungulate numbers increase, they can provide a steady food source for the snow leopards. In some cases, this supports more predators in the landscape. More predators can mean greater pressure on livestock as well.

Ecologists call this ‘apparent competition’, when two prey species are connected through a shared predator. They may seem to compete only for grass, but they are also linked through the snow leopard. An intricate web of life plays out, with each actor essential for the survival of the other.

Across the wider Indian Trans-Himalaya, yet another predator moves through this web: the Himalayan wolf. Genetic studies suggest that the Himalayan wolf represents an ancient and distinct lineage of grey wolves, adapted over millennia to life at high altitude. Some researchers have argued that it may warrant recognition as a separate species altogether.

Lean and long-legged, the **Himalayan wolf (*Canis lupus chanco*)** travels across great distances in packs, searching for prey. In summer it may be seen crossing open valleys or skirting village edges. Unlike the snow leopard, it is more often encountered in daylight.



As one lifts their eyes from the ground and trails them to the electric blue skies, another drama unfolds.

High above the ridgelines circle three great raptors. The **Himalayan Golden Eagle (*Aquila chrysaetos daphanea*)** hunts live prey with speed and precision. The **Himalayan griffon (*Gyps himalayensis*)** descends upon carcasses, its vast wings casting shadows on the land. And the **Lammergeier—the bearded vulture (*Gypaetus barbatus*)**—carries bones high into the air and drops them onto rocks to reach the marrow inside. These birds clean the valley. They return nutrients to the soil. What falls on the mountain feeds what grows upon it.

There are over 90 species of birds reported from Spiti. Amongst them are the smaller inhabitants of the sky: the **Tibetan snow finch** flocks low over the fields, coordinating their movements in stupendous formations; the **red-billed chough** and **yellow-billed chough** squawk awkwardly as they meander around the sky, hoping for a good samaritan to leave them breadcrumbs!

Every learner can carry knowledge in their pocket with these engaging Early Bird Pocket Guides.

Scan the QR code to explore and purchase.



The illusion of emptiness fades the longer one spends time in Spiti. Incorrectly classified as ‘wastelands’ by British colonial administrators owing to the lack of arable land—unfortunately a perception that has been carried into popular imaginations of the place—the cold desert, on the contrary, demands that nothing go to waste.

The shrubs hold the soil in place; the grasses sustain ungulates; and those that graze are, in turn, taken by carnivores. Predation shapes the movement and form of herds. Carcasses draw in vultures, and what remains is returned to the earth. Within these narrow valleys, livestock, wildlife, and people remain bound within the same circulating system. A web of life that changes itself over and over as time passes in the high altitudes.

Not all of Spiti’s wildlife is large or dramatic.



Royle's pika (*Ochotona roylei*): Small, squeaking lagomorphs that gather hay piles for winter survival. They are a crucial prey species for foxes and wolves.

Stone Martin (*Martes foina*): A small carnivorous mammal that feeds on pika, himalayan hares, and some vegetation. They are members of the weasel family and are both solitary and territorial by nature.





Red Fox (*Vulpes vulpes*):

An adaptable omnivore,
often seen near villages.

Himalayan Snowcock (*Tetraogallus himalayensis*):

Large, elusive, high-altitude pheasants found in
rocky, steep slopes.



Himalayan Marmot (*Marmota himalayana*):

Large burrowing rodents visible
in summer, hibernating through winter.

Om Mani Padme Hum

These six sacred syllables follow you everywhere in Spiti. They are painted on roadside stones, flutter in the wind on prayer flags, and are murmured by locals as they go about their day. You will encounter them in the bustling Kaza market, on lonely mountain passes, and outside every monastery gate.

More than just a chant, this ancient mantra carries profound meaning: ‘The jewel in the lotus.’ It represents the path of transforming negative energies through the union of compassion (the jewel) and wisdom (the lotus). For Spitians, it is a constant reminder to approach life with mindfulness and kindness; if there is one thing that you ought to take back with you from this strange, alien, beautiful place, it is precisely that.

Jullay...

*Scan the QR code
to hear HH The
Dalai Lama explain
the meaning of this
mantra.*



Map of Spiti Valley





Komic
Monastery

Mummy
at Gue



Field Notes

What stayed with you from the valley? Observations, thoughts, fragments...

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There is no handwriting or other markings on the paper.



This book was a labour of love for Nawang Tankhe, our young, talented artist friend from Kaza. Nawang's lively sketches decorate most of this book, as do the many murals he painted across Spiti.

Nawang tragically passed away shortly after completing this book. Through you, Nawang's art continues to travel the world.

Jullay...

We are eager to hear from you.

Write to us at himkathaindia@gmail.com

or message us on WhatsApp on +91-93175 53867.

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MRP: 300 INR/-