परिचय - यह एक ऋषि देवता की पालकी है। इसे कुलू, हिमाचल प्रदेश से 1996 में संग्रहित किया गया है। हिमाचल प्रदेश को देव भूमि भी कहा जाता है। रथ निर्माण की प्रक्रिया अत्यंत सरल है। सबसे पहले लकड़ी को कारपेंटर द्वारा नकाशी किया जाता है, फिर धातु शिल्पकार द्वारा इस पर लगाये जाने वाले मुखियों एवं छत्रों को बनाया जाता है। अन्ततः इसे गुलाबी या लाल रंग के कपड़े से ढक कर एक रूप दिया जाता है।

INTRODUCTION - This Rath palanquine is of Rishi God. It is collected from Kullu, Himachal Pradesh in the year 1996. Himachal Pradesh is known as the land of gods and goddesses and the deity culture is unique to the state. The process for preparing it is quite elaborate. First of all, the wooden part is carved out by the carpenter. The masks and the silver or copper “Chhatras” of the chariot are made by the metal craftsmen. Finally, it is covered by the red or pink cloth and the two rods are inserted at the bottom of the Rath to carry it from one place to another.
Kullu is world famous for its Dusshera celebration. It is celebrated every year in the month of October. The history of Dusshera celebration goes back to 17th century when the “Rath Yatra” was started under the rule of Raja Jagat Singh in 1637. The king was advised by a saint Fuhari Baba to establish an idol of Raghunath Ji to treat his incurable disease. The idol was established in 1659, and after having the idol’s Charnamrit, he was cured. Since then, this tradition is continuing every year. The king invites all the Gods and Goddesses of his kingdom to the capital city of Kullu, fifteen days before the Ashwin month, to perform the Yagya in the honour of Raghunath Ji. Hidimba Devi (wife of Bheem) enters the Kullu district only after this Yagya.
The Kullu Valley has a tradition of celebrating Dusshera by the display of the chariots of various Gods and Goddesses. On this occasion, the chariots are decorated with the idols of Raghunath Ji, Sitaji and Hidimba. The procession of the chariots starts its journey with the order of Bhekhli Mata from the mountains. The idols of different Gods and Goddesses are brought with the help of the chariots to the Vyas river where they are given a bath and taken back.