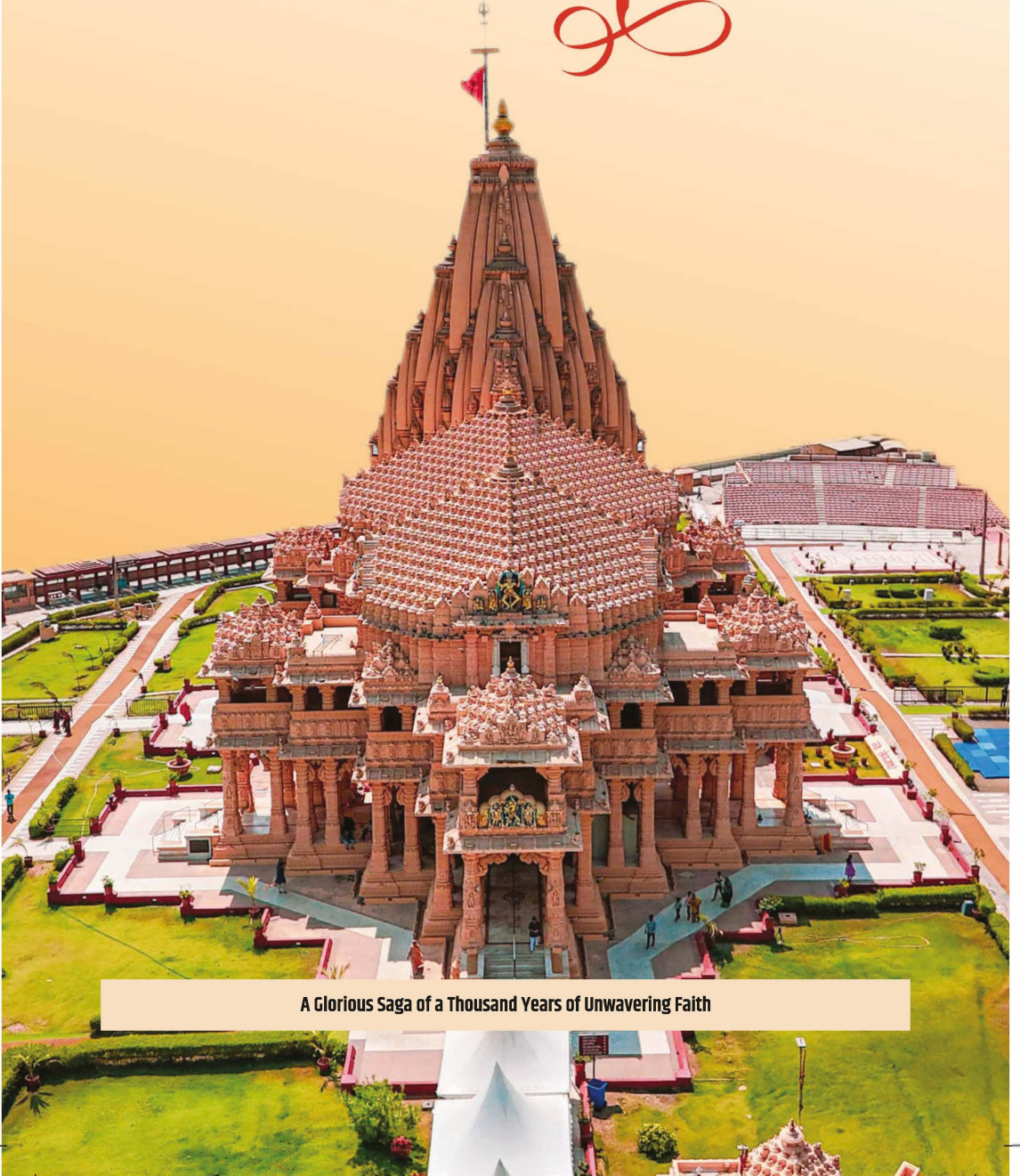


# सोमनाथ स्वाभिमान पर्व

अटूट आस्था की  
गौरव गाथा



A Glorious Saga of a Thousand Years of Unwavering Faith

सोमनाथ  
स्वाभिमान  
पर्व

अटूट आस्था की  
गौरव गाथा



|| Om Namah Shivay ||



*mātrā-sparśhās tu kaunteya śhītośhṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās tāns-titikṣhasva bhārata*

(O son of Kunti, the experiences of heat and cold, joy and sorrow arise from contact with the world; they come and go, they are impermanent — endure them with steadiness, O Bharata.)

- Bhagavad Gita 2.14

This *shloka* offers a profound lens through which to understand the strength of our indomitable cultural and spiritual legacy. Across centuries, Somnath has witnessed moments of creation and destruction, reverence and rupture, suffering and restoration — experiences of śhītośhṇa, sukha-duḥkha that came and passed. Yet Somnath, and Bharat endured through titikṣhā: the capacity to absorb shock without losing its inner balance, rebuild without abandoning values, and remember without surrendering to bitterness. The millennium we mark today is therefore a testament to this civilizational composure. Just as the Bhagwad Gita urges Bharat to rise above the transient nature of pain and pleasure, the history of Somnath reminds us that India's destiny has never been defined by moments of disruption, but by the courage to endure, renew, and move forward with dignity. In this spirit, we come together — to honour resilience; not to dwell on destruction, but to celebrate the eternal continuity of Bharat's civilizational soul.

#### **Somnath in Sacred Memory: The First Jyotirlinga**

Prabh āsaṃ ca parikramya p ṛthiv ikrama-sambhavam |  
Phalaṃ pr āpnoti śuddh ātm ā mṛta ḥ svarge mah īyate ||  
Somali ṅgaṃ nara ḥ d ṛṣṭv ā sarvap āp āt pramucyate |  
Labdhv ā phalaṃ manobh iṣṭaṃ mṛta ḥ svargaṃ samīyate ||  
Yadyat phalaṃ samuddi śya kurute t īrtham uttamam |  
Tattat phalam av āpnoti sarvath ā n ātra saṃśaya ḥ ||

(One who circumambulates Prabhāsa, sanctified from the very acts of creation, attains sacred merit; being pure of soul, such a person is honoured in heaven after death. He who beholds the Soma-Liṅga is freed from all sins; having obtained the desired fruit, he ascends to heaven. Whatever fruit a devotee seeks while performing worship at this

supreme tīrtha, that very fruit is attained — of this there is no doubt.)

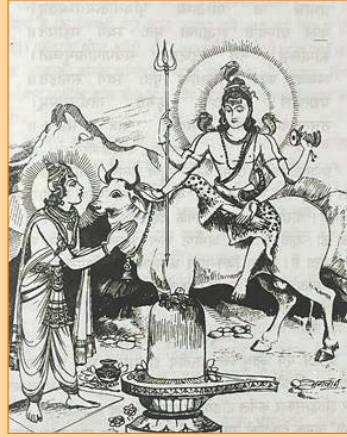
- Shiva Purana, Kotirudra Samhita 14 | Shloka 56–58

Somnath, revered as Somnātha — the Lord of Soma, the Moon — stands at Prabhāsa Kṣetra on the southern coast of Saurashtra, a region sanctified from the most ancient times. Sacred tradition regards Somnath as the first among the twelve Jyotirlingas. The place where the Somnath Temple stands is known by names such as Veraval, Somnath Patan, Prabhasa, and Prabhas Patan.

The history of Somnath must never be reduced to a single episode. From ancient times, Prabhasa Patan has been a sacred geography — linked to Lord Shiva as Somnath, and to Lord Krishna's Neejdam Prasthan Leela (the divine moment when Shri Krishna consciously departed from the mortal world and returned to His eternal abode [Neej Dham/Goloka] after completing His earthly mission). It represents a rare confluence of Shaiva and Vaishnava traditions, reminding us that Indian civilization has always been plural, layered, and inclusive.

According to Purāṇic tradition, Soma (Chandra), the Moon God, once incurred Dakṣa's curse and began to wane, threatening the rhythm of time and

life. Seeking liberation, he performed penance at Prabhāsa, bathed at the sacred confluence of the Sarasvatī and the sea, and worshipped Mahādeva. Pleased by his devotion, Śiva restored Soma, granting him the cyclical waxing and waning that governs the lunar month; from this act of grace, the Lord came to be worshipped here as Somnātha, and Prabhāsa emerged as the foremost of tīrthas.



*Puranic Narrative: Origin of Somnath  
Credit: Dwadash Jyotirlinga, Gita Press,  
Gaurakhpur*

Beyond legend, Somnath stands at the meeting point of deep antiquity and living memory. Archaeological and cultural traditions trace Śiva worship in this region to the earliest layers of Indian civilization.

### **A Story of Resilience: Somnath Through Disruption and Continuity**

Across the centuries, Somnath has stood at the crossroads of faith and power. The temple was repeatedly damaged or destroyed during periods of political upheaval, yet each rupture was followed by reconstruction — often by different rulers, communities, and devotees — who reaffirmed Somnath's sanctity. These episodes were not isolated acts of loss, but moments within a longer civilisational rhythm in which sacred memory proved stronger than material destruction.

The raid of 1025-26 CE was a moment of rupture, but not of disappearance. Somnath was rebuilt, again and again, by regional rulers, devotees, and communities who refused to let memory fade. History tells us something crucial: Somnath never vanished from religious life, even when its walls fell. Pilgrimage to Prabhāsa never ceased, and

Somnath continued to live in collective memory. That is the first lesson of civilizational endurance.

### **Veer Hamirji Gohil: Memory Beyond Chronicles**

The story of Somnath is not shaped only by kings, empires, or monumental reconstructions; it is equally shaped by individual acts of courage preserved through memory. Veer Hamirji Gohil stands as one such figure — remembered not through imperial chronicles, but through regional tradition and collective remembrance. Associated with the defence of Somnath during late medieval incursions, his life represents a form of resistance rooted in *rājadharma* — the duty to protect sacred space, community, and cultural inheritance, even in the absence of imperial power or historical certainty of victory. Hamirji Gohil symbolises countless unnamed defenders — local warriors, devotees, and communities — who ensured that Somnath remained alive in consciousness even when its walls fell.

### **From Restoration to Responsibility: A Resolve of Independent India**

The modern chapter of Somnath's history began at a moment of profound national transition. On Kartak Sud 1, Diwali day — 12 November 1947, barely months after Independence and amid the upheavals of Partition, Sardar Vallabhbhai Patel visited Somnath. Accompanied by Lieutenant General His Highness Maharaja Jam Shri Digvijayansinhji Ranjitsinhji Jadeja, the Jam Saheb of Nawanagar and Rajpramukh of Saurashtra, and senior leaders including K. M. Munshi, Sardar Patel made a decisive pledge: that free India would undertake the reconstruction of the historic temple of Somnath.

What followed reflected a crucial evolution — from sentiment to institutional responsibility. The Government of India constituted an Advisory Committee, with K. M. Munshi as Chairman and the Director of Archaeology as Convener, ensuring that the project would proceed through formal structures. On 25 January 1950, the Saurashtra Government executed a Deed of Trust, appointing trustees nominated by the Government of India, the Saurashtra Government, donors, and representatives of public life. Among the trustees were the Jam Saheb of Nawanagar, Shri D. V. Rege, Shri Samaldas Gandhi, and K. M. Munshi himself. This legal and administrative framework marked an important shift in India's postcolonial approach: civilizational restoration would be carried out not as revivalist fervour, but through transparent, accountable, and constitutional means.

The reconstruction of Somnath was also conceived as more than the rebuilding of a shrine. The Trust envisioned Somnath as a cultural and intellectual centre, proposing the establishment of institutions such as an All-India Sanskrit University, and the raising of a monument near the sacred confluence where the Saraswati meets the sea, traditionally associated with Lord Krishna's departure from the mortal world.



The consecration ceremony of 11 May 1951, performed at 9:47 a.m. in the presence of Hon'ble President Shri Rajendra Prasad, with scholars and Brahmins invited from across the country, reaffirmed that Somnath belonged not to one region or sect, but to the shared cultural memory of the nation. In this moment, the Indian state articulated a new principle: that safeguarding civilizational heritage is not a retreat into the past, but a responsibility owed to the future — where history, faith, culture, and constitutional governance can coexist with dignity.

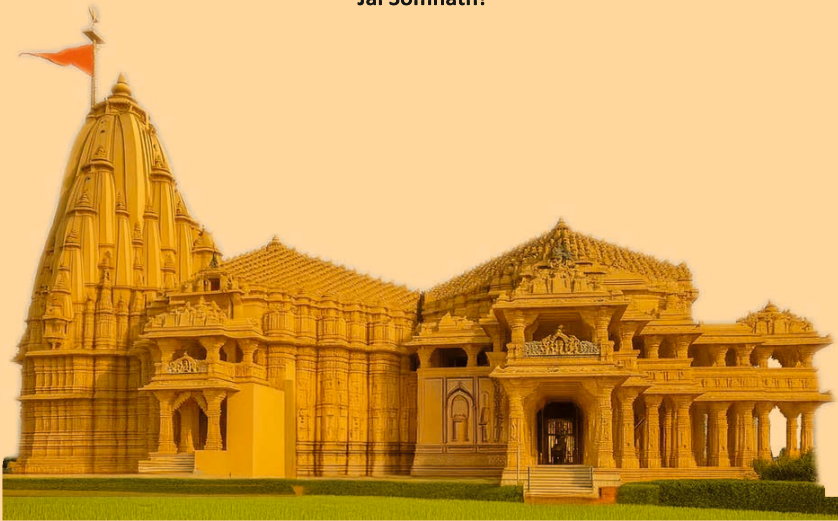
### **Somnath Swabhiman Parv 2026: Affirming a Living Heritage, a Living Tirtha**

Somnath Swabhiman Parv (that began from 8-11 January 2026) marks two significant milestones in India's civilizational journey: one thousand years since the first recorded attack on the Somnath Temple in 1026, and seventy-five years since the reopening of the reconstructed temple in 1951 following Independence. Conceived as a 5 national commemoration, the Parv is an affirmation of enduring faith, renewal, and civilizational self-respect.

Under the leadership of Hon'ble Prime Minister, Shri Narendra Modi, who also serves as Chairperson of the Shri Somnath Trust, Somnath has entered a renewed phase of holistic revival. Governance reforms, infrastructure enhancement, heritage conservation, and cultural initiatives have strengthened the temple's role as a living spiritual centre. Sustainability measures and women-led service initiatives further reflect how civilizational values are being expressed through contemporary responsibility and inclusion.

Through cultural, spiritual, and educational engagements, Somnath Swabhiman Parv reconnects contemporary society with the deeper rhythms of its heritage. It reminds each generation that Somnath endures not only through stone and spire, but through conscious transmission of values, stories, and responsibility. In this spirit, Somnath stands today not only as a restored shrine, but as a living tirtha.

**Jai Somnath!**





## Temple Worship, Sacred Geography and Pilgrim Facilities

### Auspicious Timings for Darśana & Pūjā

- **Morning:** 7:00 AM – 12:00 Noon — considered most auspicious for Abhiṣeka, Bilva Pūjā and Rudrābhiṣeka
- **Evening:** 4:00 PM – 7:00 PM — ideal for Sandhyā Pūjā and deepa-darśana, as the shrine aligns with the setting sun over the sea

### Major Festivals at Somnath

- **Mahāśivarātri** — Considered as the most sacred night of the year connected to Lord Shiva, drawing lakhs of devotees for all-night worship
- **Kārtik Melā** — associated with purification, pilgrimage and sacred bathing during the Kārtik month
- **Janmāṣṭamī** — commemorates Śrī Kṛṣṇa's connection with Prabhāsa Kṣetra and nearby regions

### Major Tīrthas within the Prabhāsa Region

- **Agnikuṇḍ** — sacred fire-tīrtha linked with ritual purification
- **Ahilyābāi Holkar Temple** — associated with the historic revival of Somnath worship
- **Prāchī Trivenī** — confluence associated with ancestral rites and purification
- **Yādavasthālī** — linked with the final phase of the Yādava lineage
- **Bāṇa Tīrtha** — associated with austerities and sacred memory
- **Bhālka Tīrtha** — site of Śrī Kṛṣṇa's Dehotsarga, marking his return to the eternal
- **Other Ancient Shrines of Prabhāsa** — reflect continuous sacred habitation

### Nearby Tīrthasthānas of Significance

- **Gorakhmaṇi** — associated with Nātha yogic traditions
- **Prāchī** — ancient sacred river-course and ritual landscape
- **Mūla-Dvārakā** — linked to early Kṛṣṇa traditions
- **Sūtrapāḍā** — historic coastal settlement tied to pilgrimage routes
- **Chelā Somnath** — regional shrine connected to Somnath's sacred geography
- **Dwarka Dham** — one of the Chār Dhāms, completing the western sacred axis of Bhārat

### **Modes of Transportation**

- **Rail:** Verāval Railway Station is the nearest railhead
- **Road:** Well connected by national and state highways from major Gujarat cities
- **Air:** Nearest airports at Diu and Rajkot, with onward road connectivity

### **Lodging & Stay Facilities**

- **Somnath Temple Trust Accommodation** — clean, affordable, and pilgrim-oriented facilities near the temple
- **Nearby Hotels & Dharamshalas** — wide range of options catering to different budgets and needs

Somnath is not merely a destination, but a sacred landscape — where darśana, tīrtha-snāna, memory and movement together form a complete pilgrimage experience.



Symbols Associated  
with Lord

# Shiva

## Crescent Moon (Chandra)

Represents inner bliss, rhythmic balance of time, and a state of joyful intoxication with full awareness.

## Matted Hair (Jata)

Represents ascetic restraint and the ability to contain immense spiritual energy.

## River Ganga

Represents divine knowledge and grace flowing from higher consciousness to purify the material world.

## Third Eye (Trinetra)

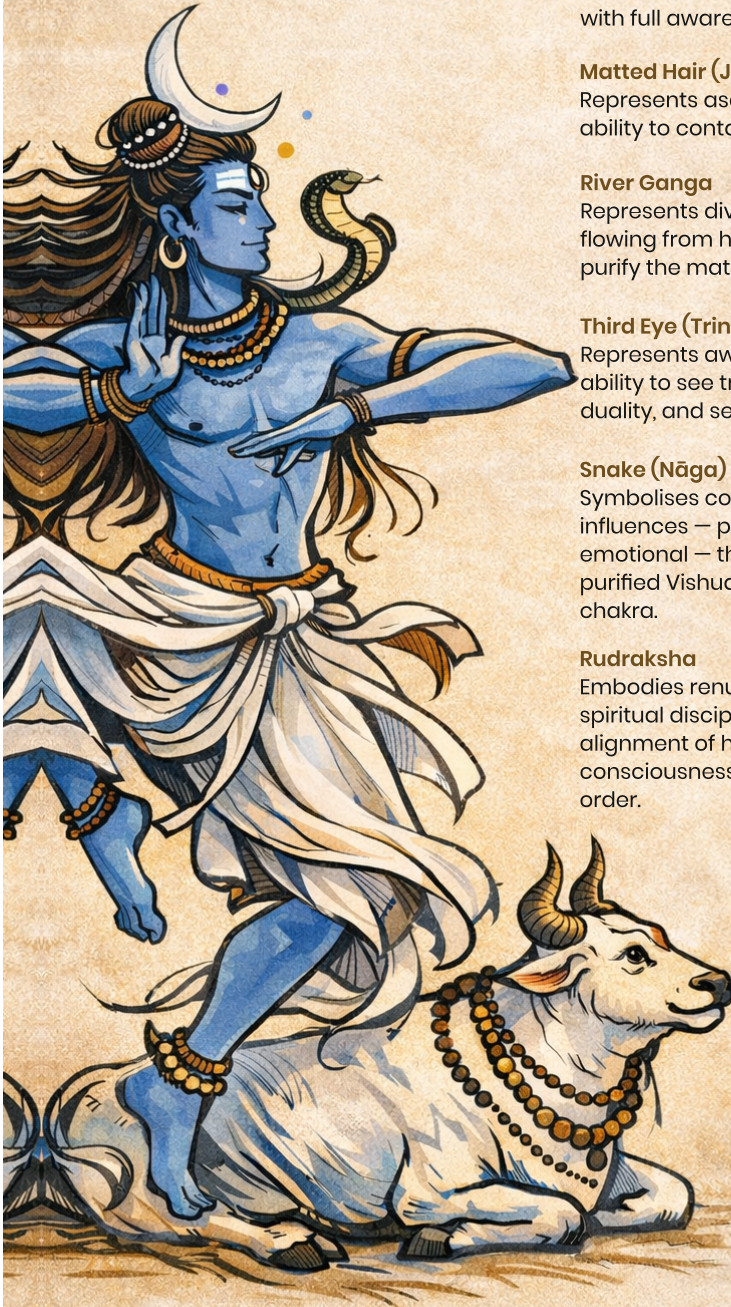
Represents awakened perception—the ability to see truth beyond illusion, duality, and sensory limitation.

## Snake (Nāga)

Symbolises control over poisonous influences — physical, mental, and emotional — through a purified Vishuddhi (throat) chakra.

## Rudraksha

Embodies renunciation, spiritual discipline, and alignment of human consciousness with cosmic order.



Symbols Associated  
with Lord

# Shiva

## Ashes (Vibhuti)

Symbolise impermanence of the body and triumph of the eternal over the transient.

## Trishul (Trident)

Signifies mastery over the three forces of existence—creation, preservation, and dissolution — and balance of energies (Ida, Pingala, Sushumna).

## Damaru (Drum)

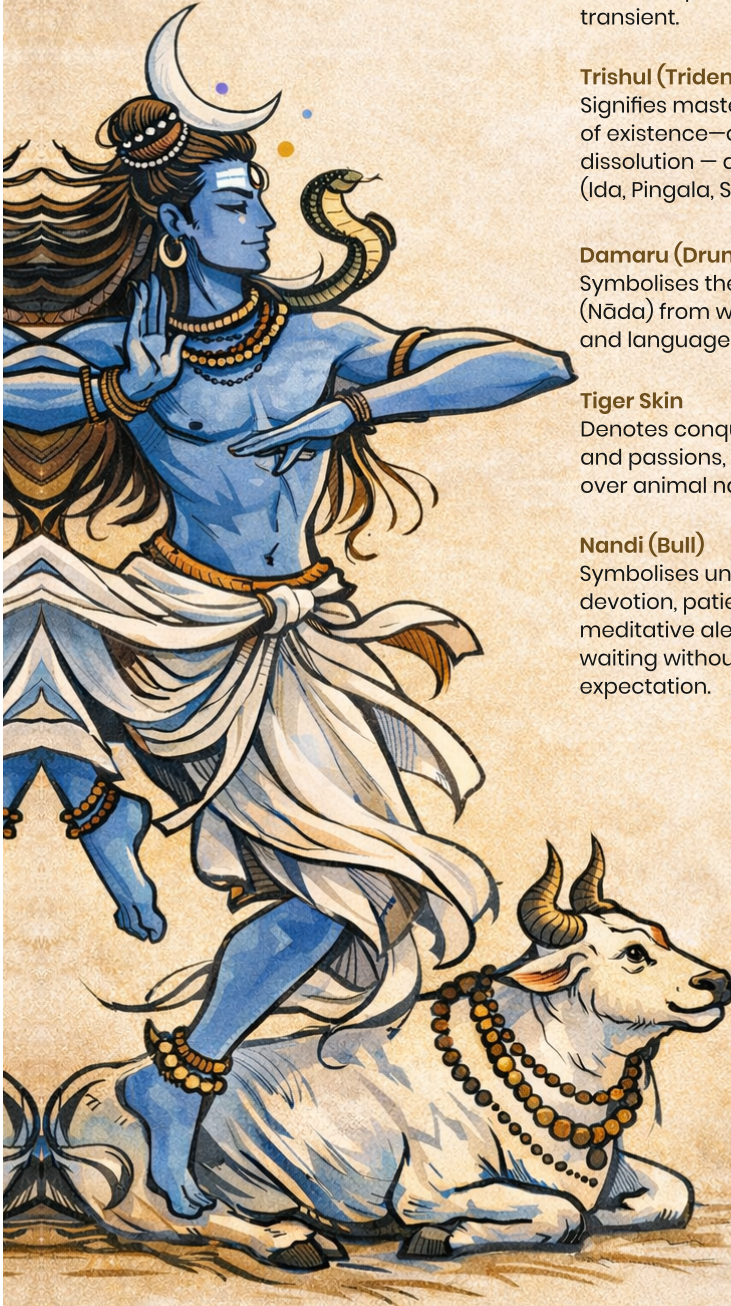
Symbolises the cosmic sound (Nāda) from which creation and language emerge.

## Tiger Skin

Denotes conquest over primal instincts and passions, establishing mastery over animal nature.

## Nandi (Bull)

Symbolises unwavering devotion, patience, and meditative alertness — waiting without desire or expectation.



























## 12 Jyotirlingas



Somnath



Mallikarjuna



Mahakaleshwar



Omkareshwar



Kedarnath



Bhimashankar



Kashi Vishwanath



Trimbakeshwar



Vaidyanath



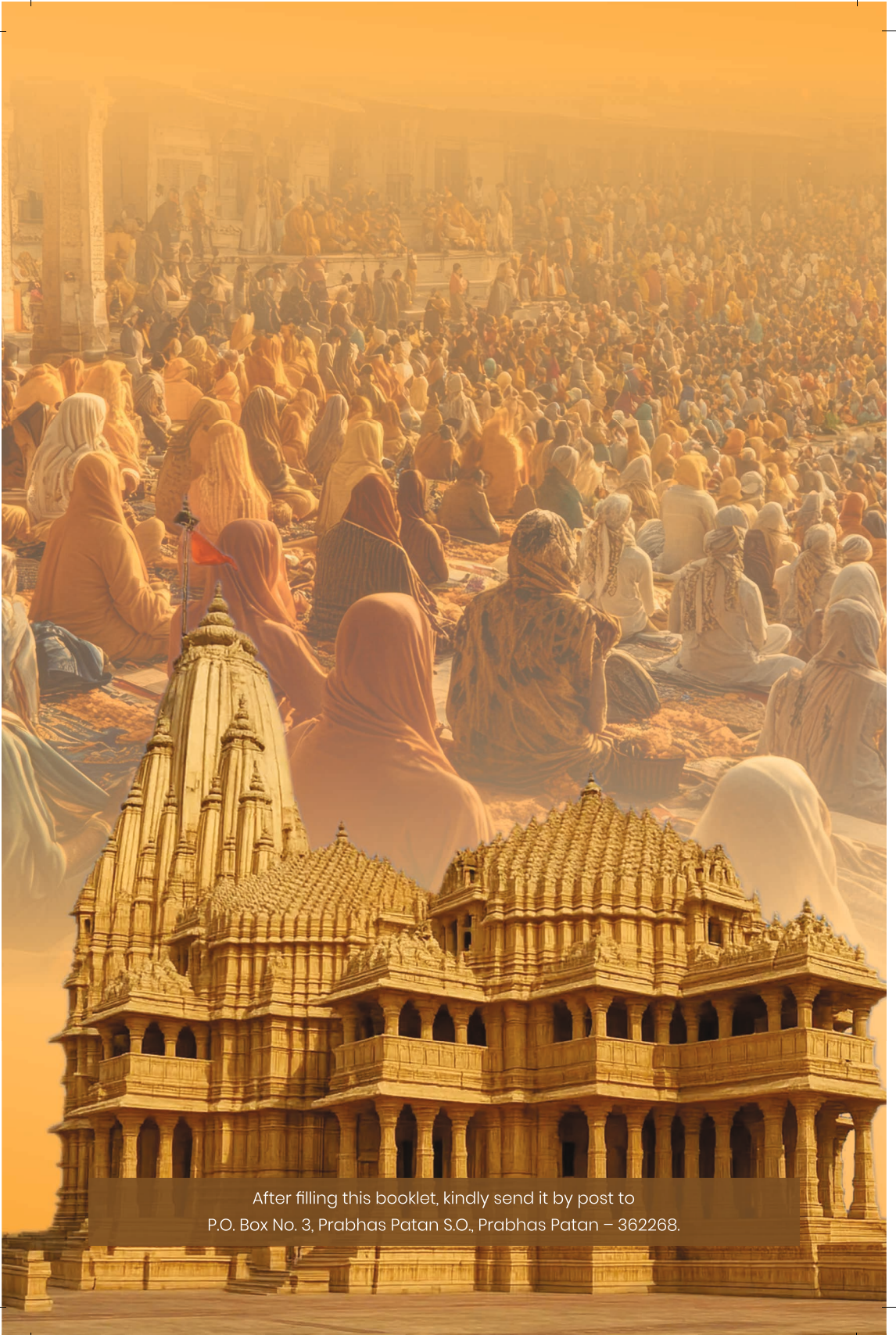
Nageshwar



Rameshwaram



Grishneshwar



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