



संस्कृति मंत्रालय  
MINISTRY OF  
CULTURE

  
सोमनाथ  
श्रद्धा काशी का अनुभव

# 1000 Years of Resilience and Unbroken Faith



# Somnath, The Eternal Shrine

Somnath, situated at Prabhas Patan on the western coast of India, is revered as the first among the twelve Jyotirlingas of Lord Shiva.

Across centuries, the shrine has faced destruction and was rebuilt many times, thus becoming a powerful symbol of India's spiritual essence and cultural continuity.

It represents a sacred landscape sustained by devotion and collective memory. As a focal point of pilgrimage and remembrance, it embodies the enduring courage, resilience and faith that has carried its legacy across generations.



# Shree Triveni Sangam Ghat



# Pancha Pandav Gufa, Somnath





# Prabhas Patan

## Tirth kshetra through the ages

Prabhas Patan, located on the southwest coast of Gujarat, is home to the Adi Jyotirlinga of Shree Somnath Mahadev. This shore temple stands majestically near the Triveni Sangam, where the holy rivers Kapila, Hiranya, and Saraswati meet the Arabian Sea, symbolizing moksha-the ultimate liberation.

The area popularly called as Prabhas Kshetra, has been celebrated as a spiritual and cultural hub since ancient times.

### Vedic Heritage


Plt is associated with sages like Vaishampayan and Yajnavalkya, who composed sacred scriptures

### Historical Temples

Plt is associated with sages like Vaishampayan and Yajnavalkya, who composed sacred scriptures

### Epics and Puranas

It was a sanctuary for the Pandavas during their exile and the site of Lord Krishna's final journey at Bhalka Tirtha.



# Site of Liberation

क्षणमात्रं शिवक्षेत्रे पो वसेद्भ्राचतत्परः ।  
स सर्वपापनिर्मुक्ती यायन्ते शङ्करालयम् ॥ १२ ॥

**Verse from Skanda Purana (Prabhas Khanda)**

It is said that "Whosoever dwells in the Shiva-Kshetra even for a single moment with true devotion becomes liberated from all sins and attains the abode of Shankara."



# Abode of Abundance

अत्र यत् क्रियते कर्म स्वल्पं वा बहुलं तथा ।  
प्रभावार्जटस्तचत्कोटिकोटिगुणं भवेत् ॥ १३ ॥

Verse from Skanda Purana (Prabhas Khanda)

It is said that "Whatever karma (action) is performed here, whether it be small or great, its fruit becomes multiplied crores upon crores of times due to the influence of this land."

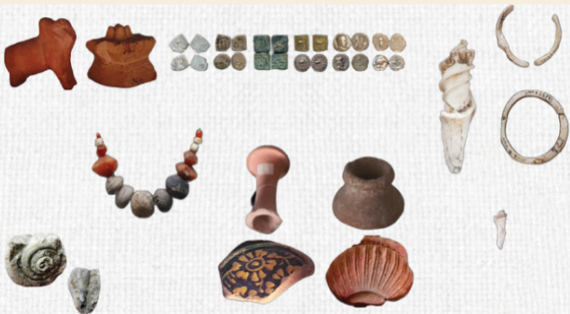


# Ancient Civilization

## Somnath: A Living Culture

Somnath Patan, at the confluence of the Saraswati, Hiran, and Kapila rivers, is linked to the ancient Saraswati Civilization bridging the Rigvedic era with the Harappan civilization and reflecting one of the earliest centres of Indian culture.

- **Pre-Prabhas (3000–2800 BCE):**  
Early villages with pottery, chalcedony tools, and simple dwellings.
- **Early Prabhas (2200–1700 BCE):**  
Harappan influences visible in ceramics and tools.
- **Late Prabhas (1700–1400 BCE):**  
Urban traits emerge with Lustrous Red Ware and bronze artefacts.
- **Mauryan Period (400 BCE–100 CE):**  
Fortified settlement with trade links to the Mediterranean and Middle East.
- **Gupta–Kshatrap (100–600 CE):**  
Prosperity reflected in coins, Roman amphorae, and terracotta art.

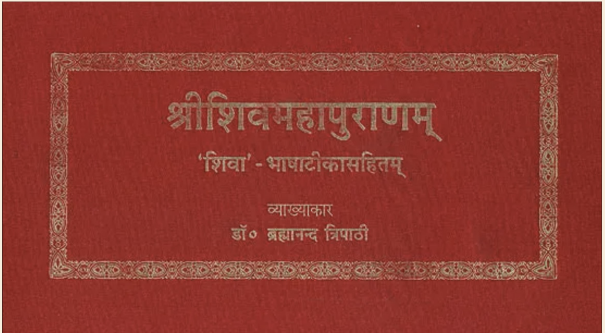


# Sacred Texts

Many Hindu texts provide a list of the most sacred Shiva pilgrimage sites, along with a guide for visiting the site. The best known were the Mahatmya genre of texts.

Of these, Somnatha temple tops the list of jyotirlingas in the Jnanasamhita – chapter 13 of the Shiva Purana, and the oldest known text with a list of jyotirlingas.

Other texts include the Varanasi Mahatmya (found in Skanda Purana), the Shatarudra Samhita and the Kothirudra Samhita. All either directly mention the Somnath temple as the number one of twelve sites, or call the temple as "Somesvara" in Saurashtra – a synonymous term for this site in these texts.

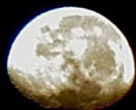
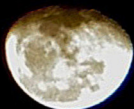
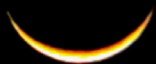


# Legend of Soma Chandra

The Moon God, wedded to the 27 daughters of Daksha Prajapati, found his heart drawn only to Rohini, neglecting the others. Their sorrow reached Daksha, whose anger turned into a powerful curse, stripping the Moon of his radiant glow, casting him into a slow, fading darkness.

In search of redemption, the Moon journeyed to Prabhas Patan and devoted himself to Lord Shiva with deep penance. Moved by his devotion, Shiva softened the curse, allowing the Moon to wane but also wax again. In gratitude, the Moon established a Jyotirlinga there, giving rise to the sacred Somnath Temple, a timeless symbol of renewal and divine grace.





## 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.

### **Third Eye (Trinetra)**

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

### **Snake (Naga)**

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)**

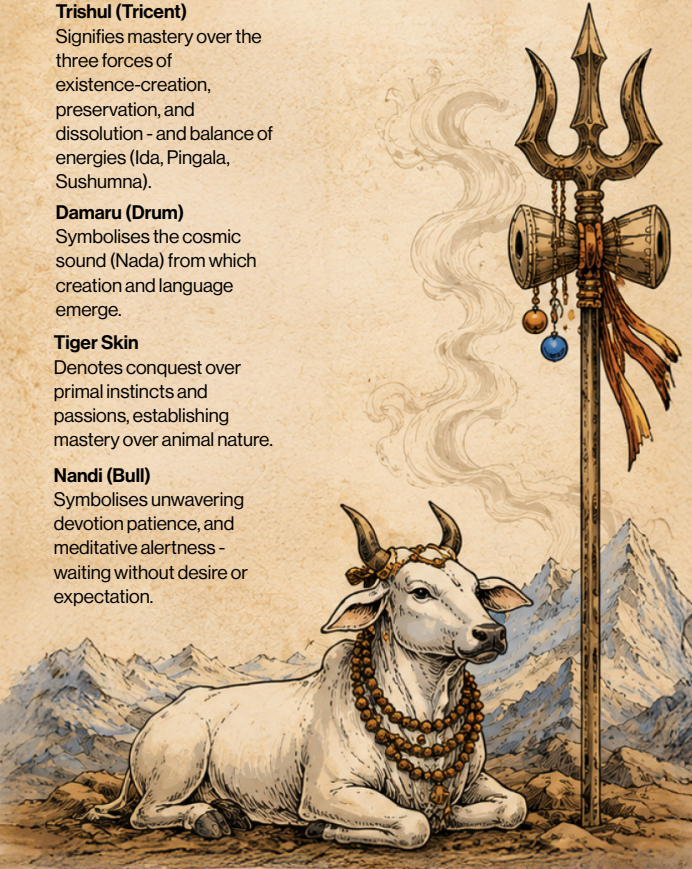
Symbolises the cosmic sound (Nada) from which creation and language emerge.

## **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.



# One of its most revered centers of Shaiva Worship

As Shaivism spread across the subcontinent, Somnath emerged as one of its most revered centres. Ascetics, scholars, and pilgrims gathered here, transforming the shrine into a vibrant hub of spiritual practice and philosophical reflection. The temple thus became part of a wider network of sacred geography linking diverse regions of India.



# Divine Confluence

## The Hari Har Thirtha

Patan is revered as a “Hari-Har Kshetra,” a sacred land that reflects the spiritual unity of Vishnu (Hari) and Shiva (Har). Hari represents preservation and cosmic order, while Har symbolizes transformation and dissolution. Historically and culturally, Patan and its surrounding region have been home to traditions that honor both Shaivism and Vaishnavism. It houses the shrines of Somnath (Shiva), Bhalka Tirtha (Krishna’s Nirvana) and Vaishnav temples earning its title as Hari- Hara Kshetra.

The concept of Hari-Har Kshetra also carries a broader message of unity. In a land like Patan, devotion becomes inclusive, embracing both stillness and motion, preservation and change, discipline and surrender.



# Thriving center of Trade

**Somnath at Prabhas Patan grew into a major port city from ancient times, reflecting India's rich maritime heritage.**

Referred to in early texts as Pattan and Dronamukha, its location at the meeting of rivers and the Arabian Sea made it a natural center for trade and cultural exchange.

In the Mauryan and Gupta periods, it connected Gujarat's coast with West Asia, Africa, and Rome. Traders brought not just goods but also ideas and traditions, enriching the region. The Somnath shrine stood at the heart of this exchange, where commerce and devotion came together.

**Archaeological findings reveal existence of a vibrant cultural and commercial past:**

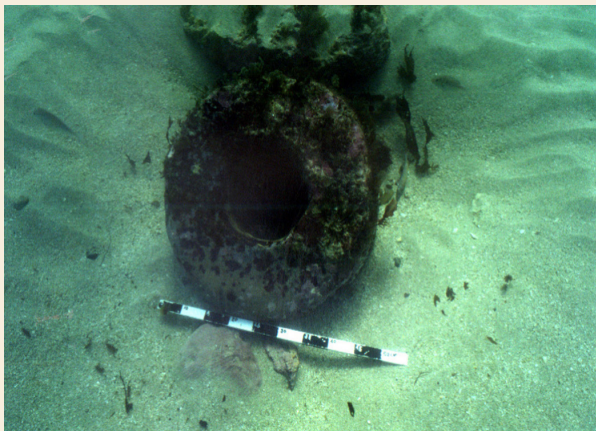
**Artefacts:** Shell ornaments, amphorae, carnelian beads, Roman pottery

**Anchors:** Ring-stone anchors indicate active seafaring

**Coins:** Indo-Greek, Mauryan punch-marked, and Nahapana's silver coins, evidencing extensive trade networks



# Ring stone anchors found near Somnath



# Somnath

## Over the yugas: Saga of victory of creation over destruction

### Ancient Satya Yuga

- Original Vedic era shrine built in gold
- Built according to Puranic tradition
- Popularly attributed to Lord Somaraj (Moon God)

### Treta Yuga

- Made with silver
- Rebuilt after the golden structure
- Linked to Ravana

### Dwapar Yug

- Came into place after the silver structure decayed and was lost over time
- Linked to Krishna
- Built with sandalwood




# 2nd Temple

649 CE

- Built by Kings of Maitraka dynasty
- Constructed using stone and brick
- Represents early historical reconstruction
- The first archaeologically documented structure by Vallabhi Kings

# 3rd Temple

800 CE

- Arab army led an expedition to Saurashtra and Ujjain between AD 731 – AD 738
  - They were defeated by Nagabhata, the 1st king of Pratihara dynasty
  - Built by Nagabhata II.
  - Made of red sandstone
- 




# Reasons of Foreign invasions

Temples in medieval India often held political and cultural importance beyond their religious role. They were linked to royal authority and regional identity.

As a result, attacking or controlling such sites typically served as a way for invading powers to demonstrate dominance and weaken established centers of influence.

The Somnath Temple was attacked and destroyed multiple times throughout history and was rebuilt, showing the enduring strength of faith. In every period of adversity, communities, patrons, and devotees came together to restore the temple.

It is said that as a major center of worship dedicated to Shiva, Somnath received continuous patronage from rulers, merchants, and pilgrims. Its location near a prominent port also contributed to its prosperity. This accumulation of wealth and resources made it an attractive target for rulers such as Mahmud of Ghazni.






## **The first major historically recorded attack (1026)**

The first major, historically recorded attack on the Somnath Temple occurred in January 1026 AD, led by Mahmud of Ghazni.

The invasion was marked by extreme violence, over three days with over 50,000 defenders killed, the temple destroyed, and immense wealth looted, marking the start of a long, repeated cycle of destruction and reconstruction.






# 4th Temple

1026-1042

- Massive restoration was undertaken after the 1026 CE raid by Mahmud of Ghazni on the third temple.
- Built using stone, this temple was reconstructed by King Bhima I and Bhoja
- An inscription mentions Siyakal coming to Prabhas and performing Swarna Tula in AD 1045. This implies that the temple reconstruction must have been completed by AD 1044.

# 5th Temple

1169

- Bhav Brihaspati persuaded Kumarpala for the grand reconstruction of the temple
  - Built using stone and jewels, this structure replaced the ageing structure with a grand Maru-Gurjara style temple
- 

# Raja Bhoj

## Revival of Somnath

### Voices of Resistance

Raja Bhoj of the Paramara dynasty (c. 1010–1055 CE), ruler of Malwa, is associated in historical traditions with the 11th-century restoration of Somnath, often alongside Bhima I of Gujarat.

His patronage reflects the broader role of kings in supporting temples as centres of worship, economy, and learning, and in sustaining pilgrimage networks across regions.



# Bhimdev Solanki

## Revival of Somnath

Maharaja Bhimdev Solanki (r. 1022–1064), a Chaulukya ruler of Gujarat, played a key role in restoring and stabilising Somnath after early medieval disruptions.

His patronage supported structural repairs and sustained priests, rituals, and festivals, ensuring Somnath's continuity as a major pilgrimage centre.

Shown above : Image of Sun Temple Modhera built by Gujarat king Bhimdev Solanki in 1027 AD.



# Ra Navghan

## Protector of Somnath's Traditions

Ra Navghan (c. 11th century CE), a Chudasama ruler of Saurashtra, is remembered in regional traditions as a protector of Somnath during periods of instability.

Through local defence and community mobilisation, he helped sustain ritual practices and pilgrimage, ensuring continuity despite challenges.



# Siddharaj Jai Singh

## Restoring the Jyotirlinga's Glory

Siddharaj Jai Singh (c. 1094–1143 CE), a prominent Solanki ruler, is known for patronising temple restoration and promoting art, architecture, and religion.

His support helped rebuild Somnath, sustain priests and rituals, and revive pilgrimage—reaffirming its importance as a major spiritual centre in western India.







# Artefacts of Old Somnath Temples:

## A Testament to Timeless Art

The artefacts recovered from the ruins of the old Somnath temples provide a unique glimpse into the grandeur and artistic excellence of ancient Indian temple architecture and sculpture. These artefacts, carefully preserved at Prabhas Patan and the Somnath Temple Museum, are invaluable in understanding the temple's historical, cultural, and aesthetic significance.



**Preservation and Display** In 1950, the dilapidated remnants of the old Somnath temple were meticulously dismantled to make way for the new temple on the same sacred site. The sculptural remains were carefully collected and preserved, forming a fascinating repository that spans multiple eras.



**Religious and Philosophical Themes** The sculptural elements of the Somnath temple reflect the spiritual and philosophical traditions of the region. Despite numerous destructions and reconstructions, the themes remained deeply rooted in religion and theology, underscoring the continuity of Indian traditions.



**Chronology and Historicity** The artefacts are significant not only for their artistic value but also for their role in piecing together the history of the Somnath temple. They provide evidence of the temple's size, style, and evolution through various reconstructions, showcasing the architectural trends and innovations of different eras.

# Architectural Relics as Historical Evidence

The remains of the old temple give insights into:



## Temple Style:

The design, scale, and craftsmanship of the ancient temple.



## Artistic Trends:

High achievements in art and architecture during the 10th to 12th centuries.



## Historical Continuity:

The persistence of artistic traditions despite the temple's tumultuous history of destruction and rebuilding.



## Conclusion

The artefacts of the old Somnath temples stand as a testament to the indomitable spirit of Indian art and culture. They narrate a story of resilience, faith, and unparalleled artistry, preserving the legacy of the temple's glorious past for future generations to admire and study.







# Defenders of Somnath: Veer Hamirji Gohil

Veer Hamirji Gohil was a 16-year-old Rajput warrior chief from Lathi in the Saurashtra region of Gujarat, who sacrificed his life in 1299 A.D. defending the Somnath Temple against the Alauddin Khalji's army.

He and his warriors resisted for 9–10 days before attaining martyrdom. His memorial stands at the entrance of the Somnath temple, commemorating his sacrifice.



# Kanhadadeva

## The Somnath Idol Rescuer

Kanhadadeva, ruler of Jalore in the late 13th century, is remembered in regional traditions as a defender of sacred centres during Delhi Sultanate campaigns in western India.

Medieval accounts state that his forces confronted Ulugh Khan's army which was returning from Gujarat after the attack on Somnath, liberating prisoners and recovering a sacred idol associated with the temple.



# Vegdaji Bhil

## Tribal Defender of Somnath

Veer Vegdaji Bhil is remembered in regional traditions as a brave Bhil chieftain associated with the defence of Somnath during medieval invasions. He fought alongside Veer Hamirji Gohil against the forces of Zafar Khan during attacks on the Somnath region in the late 14th century. His sacrifice symbolizes the courage and contribution of tribal communities in protecting India's sacred heritage. Veer Vegdaji Bhil remains a symbol of bravery, sacrifice, and devotion towards Somnath.



શ્રામસ્ શહીદ વેગડાજી ભીલ(કોળી)

નતશિતોચિત્તં મહિશુષ્ટકલ્પં મુક્તમદારમુદ્ કુશમયજનમ્ ।  
ચિત્તિસ્ત્વજોધવલીકુતવિગ્રહં મજ્જત રે મનુજા ધિરિજાષીલમ્ ॥

જે ઝલુ વીર પુરુષના મરતકની માળા ઘાસણ ફરનારા છે, જેના કુટલમાં મહિઓ  
પડેલાં છે, શર્પનો કાર જેને આનંદ આપે છે, જેની ઘરખામાં નંદીનું ચિહ્ન છે અને જેથી  
આશાનંદની ભરસાથી પોતાના શરીરને મૃત કર્યું છે, એવા ધિરિજાષીલનું કે મનુષ્યો !  
ભજન કરો:

-શ્રી વાલ્મીકીયજ્ઞ, વૃત્તિક

# Unsung Heroes of Somnath

## The Brahmins Who Kept Worship Alive

During difficult times, the Brahmins of Prabhas Patan quietly kept the worship of Somnath alive. Even when the temple was damaged, they protected sacred objects and continued rituals in nearby villages and simple shelters.

Some priests stayed back in danger to complete the final aarti, while others passed down rituals carefully to the next generations. Because of their dedication, worship at Somnath never truly stopped.



# 6th Temple

1325 -1400 CE

- Reconstructed after the 1299 CE invasion by Alauddin Khilji's forces
- In 1393, the temple suffered another attack by Zaffar Khan, then Governor of Gujarat who undertook expedition and destroyed the temple.
- The temple was rebuilt by Mahipala - I and the lingam was installed by Khangar, the son of Mahipala- I

# 7th Temple

1783 CE

- Ahilyabai Holkar was a Maratha queen known for temple restoration.
- Built a new temple adjacent to the ruins after Aurangzeb's 1706 demolition.
- She rebuilt the Somnath Temple in 1783.
- Her work revived Somnath as a pilgrimage site.





महाराणी अहल्याबाई द्वारा पुनर्स्थापित  
श्री सोमनाथ महादेव मंदिर  
स्थापना इस्वीसन १९८३.

श्री सोमनाथ महादेव मंदिर

# Junagadh and the Context of Reconstruction of Somnath

The decision to rebuild Somnath took shape around the time of the of the integration of princely states following Independence.

Developments in the Kathiawar region, including the accession of Junagadh, formed the backdrop to the renewed attention given to the shrine.

On 15 September, 1947 the Provisional Government was formed This context highlights how the restoration of Somnath was intertwined with broader processes of national consolidation.



# Sardar Patel

## Declaration at Somnath

Sardar Patel visited Junagadh on 12 November 1947 and Somnath shortly after, following the integration of the region into India.

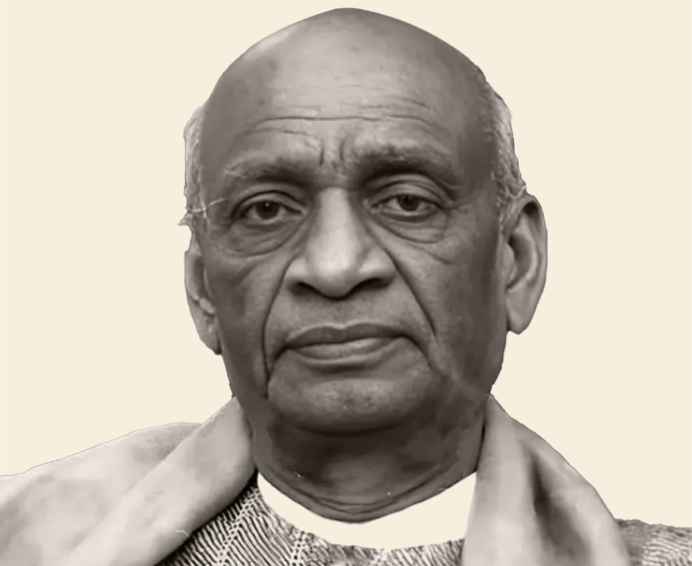
His visit to the ruins of Somnath on 13 November 1947 became the turning point for the temple's reconstruction.

He was accompanied by Jam Saheb of Nawanagar and N. V. Gadgil, and the decision to rebuild was publicly announced during this visit.



**A huge public meeting was held in the Ahalya Bai Temple where Sardar in his speech, said:**

“On this auspicious day of the new year, we have decided that Somanatha should be reconstructed. You, people of Saurashtra, should do your best. This is a holy task in which all should participate.”







On 24th October 1947 the tricolor Indian national

Sardar patel, kakasaheb gadget and captain gurudayalsingh



Sardar patel and jam saheb at keshod airport



Sardar patel and jamsaheb visiting ruined somnath temple



Sardar patel in his speech informed people about his decision to rebuild somnath temple.



Sardar, jamsaheb, gadgil, maniben, samaddas gandhi, k. m. munshi united to re-build the somnath temple

SOMNATH TEMPLE

90

The Government of Saurashtra Union has executed the Deed of Trust for setting up the Trust for the Temple of Somnath.

His Highness the Maharaja of Jamnagar and Rajpramukh <sup>on behalf of the Government</sup> of Saurashtra, Shamasdas Gandhi, the Hon'ble Shri N.V. Gadgil, and the Regional Commissioner of Saurashtra are the Trustees on behalf of the Government of India, and Shri K.M. Munshi and Shri B.M. Birla are Trustees nominated by the Government of India on behalf of the public.

The Advisory Committee consists of several experts, and Shri K.M. Munshi is the Chairman, and Dr. N.P. Chakrabarti, Director-General of Archaeology, is the Convenor. The first meeting of the Trustees and the meeting of the Advisory Committee are being held at Prabhas Patnam where the temple of Somnath is situated in Saurashtra, on Tuesday, the 21st February, 1950.

To

A.P.I. (Mr. Ramachandran)

03

21 75

**Trust was created to plan, coordinate, and oversee the temple's reconstruction.**

Funded through public donations, following Mahatma Gandhi's advice.

Led by Sardar Patel and K. M. Munshi.

Ensured adherence to traditional temple architecture.

Symbolised national pride and cultural renewal in independent India

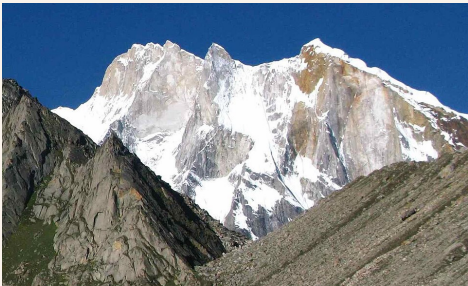
# Architecture

**Kailas Mahameru Prasad refers to a distinctive form of Hindu temple architecture primarily associated with the Chalukya (or Chaulukya/Solanki) tradition, prominent in western India, particularly Gujarat.**

The term Kailas Mahameru Prasad evokes the temple's design as a grand edifice symbolizing Mount Kailasa (abode of Shiva) and Mount Meru (the cosmic mountain in Hindu cosmology), emphasizing a towering, majestic shikhara (spire) and intricate craftsmanship.

Features include a high shikhara (around 50 meters in Somnath), elaborate carvings, a garbhagriha (sanctum), sabha mandapa (assembly hall), and nritya mandapa (dance hall).

The style showcases the expertise of Gujarat's traditional master masons, known as Sompura Salats.





A True Copy.

Subject:-Transfer of land to  
Somnath Trust from Bhalka  
Tank at Prabhas Patan.

No.RD/II-2-8(2)6441.

GOVERNMENT OF SAURASHTRA

Revenue Department

-:O R D E R:-

Rajkot, 3rd March, 1951.  
5

Government is pleased to sanction the grant of 55 acres of land from Bhalka Talao in Prabhas Patan to the Somnath Trust, free of occupancy price, on payment of Rs.4/- per acre as assessment and water rate at Rs.4/- per acre for the area on which irrigated crop is raised.

2. Five acres of land from the Bhalka Talao area is to be reserved for public use, and before handing over the 55 acres of land to the Trust, the Special Officer, Prabhas Patan should urgently get demarcated this land in consultation with the Manager, Somnath Estates and two or three members of the public concerned.

3. The exemption from payment of occupancy price will be considered as a gift to the Trust.

Sd/-T.L.Shah  
Secretary to Government  
of Saurashtra.

Copy to:-

1. The Chief Secretary, Saurashtra.
2. The Finance Department (consulted)
3. The Honorary Secretary, Somnath Board of Trustees, Jamnagar.
4. The Collector, Sorath with reference to his letter No.LND/1981 dated 4-1-1951.
5. The Special Officer, Somnath Land Acquisition Office, Prabhas Patan.
6. The Manager, Somnath Estates, Veraval.
7. The Director of land Records.
8. The Personal Secretary to Hon'ble the Chief Minister.
9. The Registry Branch (2 copies)
10. Branch-R.D. V.

*10/10*  
Sd/-Assistant Secretary to Govern-  
ment. Revenue Department.

1010  
108

# RECORD

## Somnath Reconstruction

An official communication from the **Ministry of Education (May 1951)** records a parliamentary question regarding the expenditure on the reconstruction of the Somnath Temple.

The Department of Archaeology clarified that **no expenditure had been incurred by the Government of India** on the reconstruction. It stated that the rebuilding was the responsibility of the Somnath Temple Trust, funded through contributions collected by the Trust.

The note further records that the **Jam Saheb of Nawanagar served as Chairman of the Trust**, and that financial details, if required, could be obtained from the Board of Trustees.

Ministry of Education  
Section 4.2.

Starred Question No. 8025 proposed to be asked by Pandit Man Munishwar Datt Upadhyay in the Parliament of India on the 12th May 1951 regarding the amount spent on the reconstruction of Somnath Temple.

-----  
Serial No. (1)

The D.G.A. may kindly see F.R. and be requested to suggest a suitable reply to the question. He may also be requested to furnish additional relevant information which may be useful in answering possible supplementary questions. These papers may kindly be returned to this Ministry by the <sup>30th</sup> ~~2nd~~ May 1951 at the latest.

*24/5/51*  
*is*  
*25.4.51*  
*F.*

*B. Dutt*  
*24.5.51*

*B.S.A.*  
Min. of Education,  
W. No. 26905/49-30.4.51

*40/* *13/6/51* *15*

Department of Archaeology

No expenditure has been incurred by this Department on the reconstruction of the Somnath temple. As the expenditure on the reconstruction of the Somnath temple is the concern of the Somnath Temple Trust and is being met from a fund collected by the Somnath Board of Trustees, of which H.H. the Jamshah of Nawanagar is the Chairman, the required information may be obtained, if necessary, from the Board of Trustees.

Min. of Education  
D.G.A. u.o.I. No. 13,65,51-<sup>13651</sup> 4/-2.5.51.

*13/6/51*  
*15*  
D.G.A., 2.5.51.

# Somnath

## Consecration Ceremony 11 May 1951

The consecration (Pran Pratishtha) of the rebuilt Somnath Temple took place on 11 May 1951, performed by the first President of India, Dr. Rajendra Prasad. It marked the completion of the temple's reconstruction at Prabhas Patan and its restoration as a living centre of worship.

Right at the prescribed mahurat moment, this shalaka was pulled out by Dr. Rajendra Prasad for installation of Shivalinga. The installation ceremony was conducted by Lakshman Shastri Joshi's Guru Sanyasi Shri Kevalanand Saraswati.



TELEGRAM      CABLE      EXPRESS

LAKSHMAN SHASTRI  
PRADHAN PATHARALA  
WAI

WOULD LIKE YOUR ASSISTANCE IN INSTALLING  
SOMNATH DEITY (.) PLEASE COME HERE AS EARLY AS POSSIBLE.

MUMBAI

Not to be )  
telegraphed )

(7. Balasubramanian)  
A.P.S. to H.H. Food and  
Agriculture, 1, Queen  
Victoria Road, New Delhi.  
29.5.51.

*Somnath shalaka*  
*P.S.*

*65*

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# The Double Confluence

**75 Years of Re-establishment of present  
somnath temple & 1,000 Years of Valour**



बार-बार के आक्रमणों के बावजूद सोमनाथ आज भी अडिग खड़ा है।  
यह भारत माता के असंख्य वीर पुत्रों के स्वाभिमान और अदम्य साहस  
की गाथा है

- श्री नरेन्द्र मोदी प्रधानमंत्री

A divine coincidence marks this hour. We celebrate 75 years since the oath of Sardar Vallabhnbhai Patel, made possible the Re-establishment of present somnath temple in 1951.

Simultaneously, we stand at the 1,000th anniversary of the first great struggle.

The Somnath Swabhiman Parv is the bridge between our glorious past and a resurgent future - a movement to restrengthen the Sanatan Self-Respect at the center of the global stage.

# Hon. Prime Minister's

**Message to the globe from the shores of somnath:**

Viksit Bharat: Spiritual Strength as Our Foundation:



"Somnath is the eternal proclamation of India's soul." Addressing millions, PM Modi delivers a clarion call. This festival (swabhiman parva) is more than a ritual; it is the blueprint for a Viksit Bharat that draws its power from its roots. It is the revival of the Swa (Self) in Swabhiman-reminding every Indian that a civilization that remembers its heroes and its God can never be defeated.