Dr. BABASAHEB AMBEDKAR MARATHWADA UNIVERSITY
AURANGABAD
DEPARTMENT OF HISTORY AND ANCIENT INDIAN CULTURE

&

AURANGABAD HISTORY SOCIETY (AHS)

Organizes

Aurangabad History Society's
THIRD FOUNDATION DAY LECTURE SERIES 2017

Time: 03:00 p.m. to 05:00 p.m., Date: 5th August, 2017

Venue: Seminar Hall-1, Department of History and Ancient Culture
Dr. Babasaheb Ambedkar Marathwada University, Aurangabad

THEME OF LECTURE SERIES
Cave Temples Heritage in Aurangabad-Marathwada

Introduction of event and report of AHS
Dr. Bina Sengar, Secretary-AHS

Chairperson: Prof. Pushpa M. Gaikwad,
Head: Department of History and Ancient Indian Culture
Plenary Speaker-1: Mr. K.D. Kawadkar 'Lesser Known Caves of Marathwada'-
Former ASI-Aurangabad Official
Plenary Speaker-2: Prof. V.L. Dharurkar 'Jain Caves of Ellora',
Chairperson-AHS
Plenary Speaker-3: Prof. Dulari Qureshi 'Caves of Aurangabad',
Art Historian and Advisor-AHS

BOOK RELEASE
Book release on 'Verul Parisaratil Sthapatya-Shilp'
['Architecture in Ellora Region']
Author: Dr. Prashant Sable

Convener
Dr. Gopal Bachire
Treasurer-AHS

&

Dr. Vyankatesh Lamb
Joint Secretary-AHS

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Aurangabad History Society

Under the aegis of
DR. BABASAHEB AMBEDKAR MARATHWADA UNIVERSITY,
AURANGABAD

Aurangabad History Society’s
III Foundation Day Lecture Series Seminar
On

CAVE TEMPLES HERITAGE IN
AURANGABAD-MARATHWADA

© Aurangabad History Society: III Foundation Day Lecture Series’-2017
CAVE TEMPLES HERITAGE IN AURANGABAD-MARATHWADA

PUBLICATION TEAM

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Aurangabad History Society

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AURANGABAD HISTORY SOCIETY
C/o Dr. Bina Sengar, Department of History and Ancient Indian Culture
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6. Three Year Annual Report of
My best wishes to Aurangabad History Society and Department of History and Ancient Indian Culture, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad for organizing Aurangabad History Society’s Third Anniversary as ‘Foundation Day Lecture Series’ on ‘Cave Temples of Aurangabad-Marathwada’. The Foundation Day Lecture Series is a valid platform to discuss the hitherto unexplored areas of research in the history of Deccan-Aurangabad and Marathwada. This Lecture series will enable veteran scholars, active researchers and young learners interested in comparative religion and cultural studies to be on one platform and exchange their experiences and enrich themselves about the history, heritage and cultural knowledge systems of our region. The theme of Foundation Day lecture series directly linked to the diverse and vibrant socio-cultural history and heritage of Aurangabad which is comprehensively weaved with the integral components of history and touristic infrastructure in Deccan, Maharashtra, India and all over the world.

History is one of the most important subjects in human and social sciences. As we know History is a discipline which recalls our past through which we pave progressive passages of our future. India in South Asia and world hails a history of convergence and cultural amalgamation. Marathwada-Deccan region is known as cradle of cultures of all religions and communities. In the Godavari valley, right form Stone Age to modern times. Human cultures have flourished in great deal. Aurangabad History Society during the last one year has contributed significantly in the field of art, architecture & religions.

Like Buddhism & Jainism, Hinduism, Islamism, Sikhism and integrated with them are the commercial and cultural growth of the region, thus, Aurangabad presents itself as a socio-cultural religion in Deccan. I congratulate AHS for conducting this one day Foundation Day Lecture Series Seminar on the topic, ‘Cave Temples Heritage in Aurangabad-Marathwada’ ; I wish the III year of Foundation Lecture Series and all AHS events to be a grand success.
INTRODUCTION

III – ‘FOUNDATION DAY LECTURE SERIES’ Seminar
Cave Temple Heritages of Aurangabad Marathwada

The monumental heritage and its intricacies are often ignored and many a time’s the diversity and their specialized fields of understanding ignored. There are interconnected trend in making of heritage and their architectural and historical understanding. Almost in every part of the world we have presence of monumental heritage with contributes to the land and its peoples as part of knowledge systems, cultural development and commercial dependence as well. In the global cave architecture are one of the significant historical monuments and their cultural weave forms myriad façades, a similar leaning in the cultural community we could see in Europe, Africa, American continents, Asia and specifically in South Asia. From Kashmir to Deccan and Lahore to Assam there are around 1200 cave heritage sites. We are fortunate that in Maharashtra itself we have more than 900 of them.

The Aurangabad History Society’s Third ‘Foundation Day Lecture Series’ Seminar thus, attempted to explores the contributions of studies on Cave temple heritage and their community history, knowledge nexus and commercial dependence on cave heritage, AHS took initiative for fulfilling the research gap which exists in the History of monumental, tangible and intangible heritage in Deccan. The articles included in this collection are assemble of writings are by the invited scholars in the proposed research area and regional subject experts from Deccan, Northern India and those in the field of historical conservation and heritage based tourism in Archaeological survey of India. The edited collections of the articles give impetus for initiating a dialogue among learned and the learners so to unravel and diversify the scope of research and writings on the history of heritage conservation, heritage restoration and heritage as gleaned through the tourism in Deccan and also in context to other parts of India where Deccani cultural connections’ are inherent per se in Agra and Aurangabad we have close cultural and heritage connections’. The writings assorted range from heritage and cultural weave in India and Maharashtra. The present collections of articles published are part of the AHS Foundation Day Lecture Series, is supported by Department of History and Ancient Indian Culture of Dr. Babasaheb Ambedkar Marathwada University, Aurangabad and Sant Ravi Education Trust, Daabhadi. Since 2014, AHS is taking initiatives to bring public engagements activities and publications on various themes related to culture, history and heritage of Aurangabad. Through these programs the purpose of AHS is to evoke a spirit of understanding and social coherence among the people of Aurangabad, so that a collective step could be commenced from the people’s part to nurture and replenish diverse, cosmopolitan and harmonious culture of our region and nation altogether.

With noble thoughts and work of humble service we on behalf of Aurangabad History Society present to you our Foundation Day Lecture Series write-ups on with Cave Temple Heritage in Aurangabad-Marathwada along with Three Years Report of Aurangabad History Society from 2014-2017. Year 2016 to 2017 had been fairly engaging in terms Public-Institutions involvement under the aegis of AHS. Through media support an active involvement of veteran scholars to name a few were; Prof. Dulari Qureshi, Mr. Rafat
Qureshi, Dr. Sivakant Bajpai and young cultural enthusiasts from field of journalism, IT and various professional classes per se… Ar. Pradeep Deshpande, Mr. Aditya Waghmare, Mr. Nikhil Bhalerao, Mr. Sanket Kulkarni, Mr. Chandrashekar Borde to name a few and a lot of people from city of Aurangabad who all regularly participated in activities of AHS with least expectations and their immense love for their city and its heritage. We also had volunteers from Swachh Bharat movement who came in all heritage walks and motivated all for cleanliness drive. With this kind of institutional and public participation we surely believe that future is in safe hands….

With hope for future…to do more for culture and heritage

Dr. Bina Sengar  
Secretary-Aurangabad History Society
The Jain caves, carved in the 9th century CE, signify the last major phase of religious and artistic activity at Ellora, celebrating the ascetic character of the Jaina sect. These caves are clustered in five excavations and numbered 30 to 34. Apart from these, there are six more Jaina caves on the opposite face of this hill, which were excavated during Yadava period in the 13th century CE (Shah 2008). Away from the bustle of pilgrims and tourists around the famous Buddhist and Brahmanical caves at Ellora lies a cluster of five Jaina caves, right at the northern end of the hill range.

**Early caves:** Cave 30 or Chhota Kailash is situated a few meters away from the main group of Jaina caves and can be reached following the road from Brahmanical Cave 21 or 29. Tucked away in the thicket of vegetation, this cave is usually missed by tourists. But it is a fine monolithic structure, carved in imitation of the Brahmanical cave Kailash (Cave 16), hence the name (Fig. 2). Like Kailash, it is also a monolithic shrine, excavated in a pit with a rough gopura and executed in Dravida style, but is without nandimandapa, elephants or free-standing pillars. This cave is left unfinished from outside, while only the interior along with the icons are finished. Cave 30A is a small unfinished cave with a monolithic veranda and roughly laid out hall. Cave 31, with a hall and shrine is another small cave outside the main group of caves. Cave 32 or Indra Sabha is a double storied cave with a monolithic sarvatobhadra shrine, a manastambha or pillar and a free-standing elephant in the court, all enclosed by a prakara wall with a gopura. The lower storey of this cave is unfinished, while the upper storey is the largest and most elaborately decorated cave in the group with beautiful pillars, large sculptural panels and paintings on ceiling (Fig. 5). There are seven more caves excavated at different heights on the sides of the courtyard, which were added later on, as is clear from their haphazard placement at different levels and different sizes.
Cave 33 or Jagannatha Sabha is also a cluster of few independent caves, excavated on three sides of the rock face. This group of caves is not enclosed by any prakara wall unlike the Indra Sabha. Though the cave at the back appears to be double-storied, both the stories are actually independent caves as indicated by different sizes, iconographic programme and style. The last cave of the group, Cave 34 (Fig. 6), is a small excavation with veranda, enclosed hall and shrine. Most of these caves are architecturally very fine with decorative pillars, ceilings, doorways and façade. These are covered with icons of the Jinas and yaksa-yaksis, and some of these, especially J18, J19, J20 and J21 carry a number of paintings on ceilings as well as sidewalls. Of these, J18 or the upper storey of Indra Sabha is the largest and grandest, though the lower storey, J15, is left unfinished with only the shrine icon finished. Veranda ends, sidewalls of halls and shrines are covered with icons of Jinas and yaksha-yakshi. The scene depicting Kamatha attacking meditating Parshvanatha (Fig. 7) and Bahubali in penance (Fig. 8) are the most popular themes represented with minute details and experimentation by the Ellora artists. The Jina figures do not carry srivatsa or lanchhana. They are mostly shown seated in ardhapadmasana on a throne under a tree with a halo and triple chhatra, and are attended by chauri-bearers, garland bearers and musicians (Fig. 9). Since lanchhanas are not depicted, only Rishabhanatha with hair falling on the shoulders and Parshvanatha with snaketail above the head can be identified.

Yaksha Sarvanubhuti, Cave 32 Yakshi Ambika, Cave 32 The yaksha Sarvanubhuti and yakshi Ambika pair has a significant place in the iconographic program of the Jaina caves at Ellora. They are carved in every cave in large sizes in veranda ends or flanking the main shrines. Additionally, there are other goddesses like Chakreshvari), Padmavati and Sarasvati, and unusual figures such as dancing Indra. Most of the sculptures are in very high relief and well proportionate with supple movements and beautiful facial features. The costumes, ornaments and hairstyles are depicted in great detail. Chakreshvari (Cave 32) . Dancing Indra, Chhoti Kailash The scene depicting Kamatha’s attack on Parsvanatha is executed with energy and vigour, achieved by various boldly conceived postures, a lot of animation and movement (Fig. 7). There are a few innovations like the hair spread around the head, third eye and forceful postures, which convey the idea of attack effectively. Of all the caves at Ellora, Jaina caves have the largest number of paintings extant on ceilings and sidewalls. The ceilings, including stone beams running between pillars as well as niche ceilings, uncarved portion of sidewalls above and below icons and pillars and pilasters were painted. However, the largest number of paintings have survived on ceilings, while a few traces remain on sidewalls and pillars. The paintings at Ellora, both in the Jaina caves as well as in the Great Kailash, are within square or rectangular frames with thick borders running along all four sides. Thus, each frame is more or less an independent painting depicting a theme. However, the exception is the ceiling of the central mandapa in J21, which has a painting within a large circle. It was done to execute a single theme. The paintings primarily depict flying celestial beings amidst clouds. They are mostly in pairs engaged in various activities such as dancing, playing musical instruments, carrying patra with offerings and garlands or paying adoration to Jinas with hands in anjali mudra. Otherwise they are shown in different postures and attitudes such as in close embrace, looking at each other, offering flowers to each other etc. Among them only Indra, on the hall ceilings of J19 and J20, is definitely a god of the Jaina pantheon, while the rest are semi-divine beings without exact identification. All these celestial beings are meant to participate as attendants or devotees in the iconic representation of Jinas in the cave, carved both in the shrine and the hall. Paintings, Cave 33
Paintings on shrine ceiling, Cave 32 In spite of the display of architectural, plastic and graphic art, the Jaina caves essentially focus on the ascetic tradition of the faith. The apparent monotonous iconographic programme with rows of Jina figures in meditative postures contrast starkly with the vibrant and varied iconography of Brahmanical caves. But the steadfast meditation of Parshvanatha against the attack of evil Kamatha, and of Bahubali against physical pains emphasise the virtue of non-violence and non-attachment in Jainism. The focused prominence of meditating figures of tirthankaras in these caves clearly shows the devotees and visitors the path of liberation through conquest of senses and renunciation. Later Caves: Compared to these caves, the caves excavated in the same hill, but at a higher level and at a much later date are small, plain and crude. A path behind Cave 30A leads up to top of the hill, where a 5 meter high icon of Parsvanatha is carved on the rock face. Originally the icon was in open and must have been visible from a distance, but it has now been enclosed in a structure that was built by Jaina community from Aurangabad in 18th century. Below it there are three more caves and a few icons carved on the rock face. The largest of the caves is flanked by a figure of elephant. Colossal icon of Parshvanatha A specific reference to the Jaina caves of the site comes from a Marathi Jaina text, Jambusvami charitra (Akkole 1968:192–93), which refers to Yarulanagara as one of the tirthas, the main icon being Dharanendra-Padmavati-Parsvanatha. It, obviously, is the colossal icon of Parsvanatha on top of the hill. This icon was worshipped in the late 17th century CE as Muni Silavijaya (Premi 1956a:465).

References
LESSER KNOWN CAVES OF MARATHWADA REGION

Mr. K.D. Kawadkar

Architectural remains of ancient times in India, we find that they do not exist before 3rd century B.C or so. Evidences of stupa from Sopara i.e. ancient Surparka (Dist. thane M.S.) and Pawani (Dist. Bhandara) have been dates to 3rd century B.C. The Sopara stupa had the diameter of 68 feet while the stupa excavated at Pawani in 1970 was about 38 meter in diameter. The construction of this stupa was done in box system similar to that at Amravati and Nagarjuni Konda.

The evidence of stupa known from the excavations (1967-68) from Ter (dist. Osmanabad) ancient Tagara famous for the Indo-constructed in well burnt bricks on the wheel shape plan. The same can be dates to the 1st century A.D. i.e. Satavahana period.

Beside the structural architecture which already existed, quite was antique type was introduced during the Mauryan period and that is known use of rock at architecture. earliest examples of this type came from Bihar, the ancient Magadha where Ashoka and his grandson Dasharatha got excavated the group of caves in the Barabar and Nagarjuni hills for the Ajivakas somewhere in the 3rd Century B.C. as proved from the inscription carried therein.

In Maharashtra the tradition of rock out architecture became more popular. Out of 1200 or more caves in India the number in Maharashtra comes little more than 800. The activity of rock out architecture was in progress during the period of second century B.C. to about 12th century A.D.

Thus, we can very well say that the cave heritage has a long tradition in Maharashtra the followers’ of Buddhism Hinduism and Jainism all participated in as well as patronize this tradition to go ahead the well know caves come from Bhaja (both dist. Aurangabad), Bedsa (dist. Puna) Nasik (dist Nasik) Junner

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(dist. Puna) Karla (dist. Puna) Kanheri (dist Thana), Ellora and Aurangabad (dist Aurangabad).

The above mentioned caves are very much famous and visited by lakhs of tourists every year. Not only this but some the caves enjoy the states world heritage monuments also.

Beside there well know example there are some other caves also which are not very popular as considering the cave heritage of Marathwada it seems better to take short review of the less known caves in this region which is under the scope of present talk.

It word be surprising to note that there exits the rock out caves at Daulatabad Ghat, Nandra Ghat, Nandur, Ghatotkacha, Jinnala village, Ambejogai, Jentur and Dharashiva-Osmanabad etc. places about which the majority of people have very little or no knowledge so the purpose of the present talk or paper is to provide simple information about their less known caves of Marathwada region.

"Dharashiva Caves-Osmanabad"
CAVE TEMPLES OF AURANGABAD

Dr. Dulari Qureshi

Aurangabad city is located in a valley watered by the tributaries of River Godavari per se. river Dhudhana, river Kham, river Shivana and between them the offshoot hill ranges of Sahyadri and Ajanta and Satmala range of hills converge to form a spectacular range of converging hills and plateaus which give natural terrain for Aurangabad Caves. The ancient name of Aurangabad is Rajtadag or ‘Royal Tank’, which perhaps could presently be located near the Harsul natural fresh water lake. The Aurangabad caves (19°55’ N; 75°30’ E) are located on a hill running roughly east to west, nearly 2 km behind Bibi-ka-Maqbara. In all twelve Buddhist Caves are found here which fall into three separate groups depending on its location.

Aurangabad caves, few in number, preserve the anatomy of transition: caves belonging to earlier Mahayana Buddhist world (The Ajanta times) side by side with caves belonging to the later, post-Gupta period, (contemporary to Ellora and Elephanta) Between the evolutionary and perfect stages of Ajanta and Ellora caves, Aurangabad caves architecture and iconography stylistically symbolizes the subtle shifting of devotional focus from the enclosed cell of the meditating Buddha to the splendid polished life like sculptors of the late-Mahayana, Vajrayana times. The first group consists of caves 1 to 5, the second 6 to 9 and third 10 to 12. The caves are datable from circa 2nd – 3rd century AD to 7th century AD. The first and the second groups are separated by nearly 500 meters from each other, with the former at the western side while the latter is on the eastern side of the same hill. The third group is further east of the second group.

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4 Write courtesy: ASI Webpage
5 Art Historian and Advisor to AHS
At Aurangabad, due to its proximity to the ancient trade route and close to Pratishthana (modern Paithan), the capital of Satavahanas, patronage to religious activities can be understood, even though this is not corroborated by inscriptive evidences. Here the earliest excavations (Caves 1 & 3) probably date to 2nd – 3rd century A.D. Cave 3 is in the form of a *chaity griha* of the Hinayana order, albeit preserved very badly due to the nature of the rock formation. The heterogeneous rock formation here has prevented very large scale excavations. The excavators have taken much care to avoid portions where the lose rock formations were present. Cave 1 is an unfinished *vihara*, the ceiling of verandah has fallen down. Cave 2 is also a *vihara* with a shrine of Buddha at the rear.

The remaining caves are generally ascribed to the Kalachuri dynasty. Of all, Cave 7 is the most elaborate and famous for its sculptural embellishments. On plan it includes a central shrine with circumambulation with an outer corridor running all around. This corridor has recesses at regular intervals which are carved with various Buddhist gods and goddesses. The front wall of the verandah has very beautiful representation of a panel of litany of *Avalokitesvara* and *Bodhisatva* on either side the entrance to the shrine. The litany of *Avalokitesvara* is particularly more elaborate from similar examples at Ajanta and Ellora. The litany of Avalokitesvara represents the Bodhisatva *Padmapani* as 'Saviour of Eight Great Perils’ (Fire, Theft, Demon, Elephant, Lion, Shipwreck, Snake, Monkey). The other important sculptural panels are of Tara, the principal consort of Avalokitesvara, depicted to the left of central shrine door and a group of six female musicians on the left wall of the main shrine. The latter is particularly very famous and often taken as the representative sculptural panel of the Aurangabad Caves. The main figure at the center is in a dancing attitude, with the five others playing different musical instruments.
AURANGABAD HISTORY SOCIETY

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Website: [http://www.ruralsouthasia.org/ahs.html](http://www.ruralsouthasia.org/ahs.html)
Facebook Page:

AURANGABAD HISTORY SOCIETY (AHS) is a collective venture of scholars, philotrophists, architects, amateur and professional historian’s etc. working on the history, heritage and cultural documentation, conservation and restoration of Aurangabad and its affiliated regions. As an initial working group Aurangabad History Society is working as collective of working members under the aegis Sudarshan Foundation Trust. On 28th July, 2014, AHS had its first public event and thereafter we had its foundation on the given date.

Aurangabad is one of the oldest cities of state of Maharashtra and Deccan, in its vicinity is located well-known historic political and cultural capitals of history of Deccan i.e.: ‘Pratishthan’, ‘Devgiri-Daulatabad’ and religious abode of Sufi saints ‘Khuldabad’. The region of Aurangabad also well known for Buddhist heritage of Ajanta, Pitalkhora, Bhokhardhan and many of the less explored sites. It was the connecting town since ancient times for trade routes from Gujarat, Madhya Pradesh and Konkan region. Traders passing through Khandesh, Burhanpur and Deccan used it as a major trade center. Regent Malik Ambar of Nizamshahi Dynasty founded the city as Fatehabad and the city started getting its initial fortifications. In 17th century Emperor Aurangzeb further ornamented the city of Aurangabad and constructed some of the eminent architectural monuments like Bibi-Ka-Maqbara and gave the city its own fort with name Qila-I-Ark. Through the ages Buddhist, Jain, Sufi, Hindu, Sikh and Mahanubhav saints gave some eminent abodes of worship and public welfare monuments to the city and later during the Nizam and British era many more public welfare buildings were constructed in the city which all are part of the heritage of the city and areas around and continue to be the legacy of today.

Therefore, with such a rich legacy of history and heritage which has been briefly highlighted over here; we endeavor to begin this AURANGABAD HISTORY SOCIETY-AHS, the ongoing under the working group committee activities (WGCA) are as follows:

1. ‘Different Meetings, Conferences, Lectures, Seminars of AHS Members’ and Public of Scholarly and learning skills for sharing ideas’ and thoughts on history and heritage of Aurangabad and its associated regions.
2. Documenting the places and events of Aurangabad districts history
3. Developing a database of the public and private historical archives of Aurangabad
4. Heritage plan study and conservation for monuments of Aurangabad district
5. Journal of Aurangabad History Society

6This is to state that AHS is an affiliated committee body under Sudarshan Foundation Trust &its accounts and audit coordinated through Sudarshan Foundation Trust-Aurangabad Chapter. The registration details of Trust are as follows: Sudarshan Foundation Trust, (Registration No: E-6997 (BRD), AAAhts-9217, Q, 12/A/No: BRD/CIT-I/12AA, (54)/2008/2009)
6. Bi-annual workshops on “Aurangabad History and Heritage”
7. ‘Satkarni’: Annual Public Lecture

As part of developing a working group, AHS promotes people who are interested in history and culture of Aurangabad-Deccan to be members. There are criterions for **Volunteer Professional Members** (VPM) and **Volunteer Student Members** (VSM) the updated contact list of the VPM and VSM will be updated regularly in the AHS webpage. The active members of the AHS are thereafter made members WGCA mentioned above where in for membership terms and conditions apply.

**Advisors of AHS**
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AURANGABAD HISTORY SOCIETY (AHS)

On 28th July, 2014 Aurangabad History Society (hereafter AHS) had its first public event. Thus, on the given date we celebrate our first Foundation Day as ‘Foundation Day Lecture Series’: on ‘Contribution of Sikhism in the history of Deccan’. In this past one year we are happy to say that we could reach to a number of issues of public concern. As part of developing cultural consciousness for history, heritage and collective efforts for its organization we reached to different educational, administrative and voluntary organizations. As brief update about all the events and activities initiated by the AHS is given below.

I: The first in house meeting of AHS advisors and members was held at Government College, on 18th July, 2014. The meeting was attended by Advisors and working Committee members of volunteer professional members and student Volunteers of AHS. The initial decisions of the meetings were:

The major points which were raised were as follows:

1) **What will be the road map plan for AHS at least for coming 2 years?**
2) **What will be the structure of AHS?**
3) Shri Bhoge suggested that for the good working it’s important that the Society should remain informal.
4) Baba Bhandji suggested that the society can work as a pressure group for initiating the ‘heritage and conservation issues in the context of Aurangabad, he also gave insightful comments’ on the archiving project which AHS can take up in future.Mohd. Abdul Haiji introduced about Abdul Hai Research Center and the assets which his research centre has for the historical and cultural researchers’.
5) Dr. Gill discussed about the Udasi saints sources and the urgent need for their archiving and translation
6) Suggestion for Urdu, Persian and Modi sources for translations were also welcomed, Shri Bhoge suggested that with cooperation of large projects smaller activities of documentation and conservation could be initiated the suggestion was endorsed by architect Pradeep Deshpande
7) It was further stated that the University (Dr. Babasaheb Ambedkar Marathwada University, Aurangabad) should be taken as a core center to approach for the academic and research sustainability of AHS
8) Two suggestions were proposed about whether the AHS must have a stationary building to work upon or whether it could be a floating body which will mainly have virtual presence through a website and thereafter, the local heritage and conservation site will be developed as work areas of AHS. Thus, the previously given objectives of AHS were discussed and approved, which were as follows:
   i. Documenting the places and events of Auranagbad districts history
   ii. Developing a database of the public and private historical archives of Aurangabad
   iii. Heritage plan study and conservation for monuments of Auranagbad district
   iv. *Journal of Aurangabad History Society*
   v. Bi-annual workshops on “Aurangabad History and Heritage”
First Meeting of AHS at Govt. College-Aurangabad, 18th July, 2015

II: FIRST PUBLIC EVENT ‘Honor of Prof. Carl Ernst’ 28th JULY, 2015: The first Public event of AHS was held on 28th July, 2014. At Conference Hall, Institute of Management-Mahatma Gandhi Mission

Objectives of the meeting were
A. WELCOME CEREMONY OF PROF. CARL ERNST AND PUBLIC MEETING OF AURANGABAD HISTORY SOCIETY
B. PRESENTATION OF ROAD MAP OF AURANGABAD HISTORY SOCIETY

The second meeting/ceremony of AHS was hosted by MGM Trust, where Special Honorary Chief Guest was Prof. Carl Ernst, Kenan Distinguished Professor of Islamic studies at the Department of Religious Studies, North Carolina University, USA

Public PAHS-Public Lecture by Prof. Ernst, 28th July, 2014, venue-MGM, Aurangabad

III: Workshop on Historical Cartography of Deccan Aurangabad: The third important event of AHS in last year was A National Level Workshop on Historical Cartography, from 28th to 29th November, 2014 held at Conference Hall, Maulana Azad College Campus. The workshop was planned mainly to train students and professionals about the documentation through Cartography of the Deccan-Aurangabad Region. The two day event was jointly
organised by the AHS and maulana Azad College. More than 10 experts and 40 participants were enaged in the two day workshop.

Experts and Participants of Workshop on ‘Histrocal Cartography of Deccan-Aurangabad’, 28th to 29th November, 2014, Maulana

III: A WITNESS WORKSHOP: ‘Perspectives of Patients’ And Practioners’ On Mental Healing Practices in Aurangabad’ 20th and 21st December, 2014 at Khuldabad Guest House, Aurangabad: As a unique experiment in the living history and culture study the workshop engaged researchers working on history of medicine, psychiatric and mental healing practices. The experts from national arena and participants witnessed and discussed about the engaging discourses’ on mental healing measures practiced by Sufi saints, ayurvedacharyas, vaidyas, hakims, general practioners viz. RMP, (Registered medical practitioners) homeopathy, ayurveda doctors and MBBS- Psychiatric experts will be invited along with patients (cured) and those taking curative measures under Sufi saints.

The objective of workshop was to engage discourses on social systems in rural societies of Deccan Aurangabad and those practices in the Rural South Asia. Through the workshop insights will be gathered on people and their practices which influence an integral part of their life concerning health and wellness. The workshop was under banner of Rural South Asia and Aurangabad History Society with support from Chishtiya College-Khuldabad, Wellcome Trust and Sudarshan Foundation Trust-Aurangabad Chapter.

Moments from AHS-Witness Workshop, 21st and 22nd December, 2014, Khuldabad
IV: An International Colloquium on ‘Medieval Temple Architecture in Aurangabad-Deccan: Continuity and Change’, Venue: Conference Hall, School of Liberal Arts, Dr. B.A.M. University, Aurangabad, Date: 10th January, 2015: The fourth important event of AHS was a one day international colloquium on Temples of Aurangabad region. The objective of the colloquium was to discuss about the temples which evolved in the region after the 11th century and contributed in the rich architectural and cultural legacy of the region. The experts for the event included scholars from India and abroad; Dr. Pushkar Sohoni, from University of Pennsylvania-USA gave an impressive speech on Temple Heritage and its History in Aurangabad Region of Deccan with Special Reference to Temple of Anwa. Other than that there were presentation on regional temple heritage conservation by Dr. Bhagwan Padalkar, Ar. Vijay Sangwikar, Ar. Pradeep Deshpande and Dr. Dulari Qureshi and our Chairperson: Dr. V.L. Dharurkar. During the event participants and experts discussed about the nature of temple studies in global, Indian and Deccan region.

Glimpses from colloquium on ‘Medieval Temple Architecture in Aurangabad-Deccan: Continuity and Change’, 10th January, 2015, at Dr. Babasaheb Ambedkar Marathwada University, Aurangabad

V: National Level Seminar On ‘Ajanta as a Composite Region: Its History, Heritage and Environment’: Aurangabad History Society and School of Liberal Arts, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad with Rajkunwar College, Fardapur, Soygaon, Aurangabad Jointly Organized National Level Seminar On ‘Ajanta as a Composite Region: Its History, Heritage and Environment’ On 1st March, 2015, At Padmpani Hotel Hall through Rajkunwar College, Fardapur. The Seminar discussed the environmental and Heritage connections of the region of Ajanta. The seminar was unique in its approach...
because it was a travelling seminar its participants and experts travelled from Aurangabad to Fardapur and a couple of the sessions of the seminar were held in the journey itself. In the venue of Padmpanitere were discussions on various issues pertaining to the heritage and ecology of ‘Ajanta’ as a sub-region of Aurangabad region. Expert speakers like Dr. Manager Singh, Dr. Manoj Kumar Kurmi, Dr. P.D. Jagtap, Dr. S.G. Patil extensively shared their expertise on Ajanta and environs in the seminar. Aurangabad history Society through this seminar therefore, could bring out the newer aspects of regions connected and linked to the AHS.


VI: Ellora Pre-Conference Summit organised with support from Ms. Christel Pilz-Germany, MGM Khadi and Chishtiya College-Khuldabad, on 12th March, 2015 at Hotel Kailash-Ellora. : The event invited experts from all professional and amateur arena from Aurangabad to discuss their opinions about a future international workshop intended to be organized by the AHS by the end of 2015 for Heritage and conservations issues pertaining to monuments of Aurangabad. The event was a grand success with more than 40 experts from fields of history, heritage conservation, architecture, literature religious studies and so on. A vibrant interaction among the experts and participants was a major outcome of this event.
VII: AHS organized International conference on ‘Sant Mahatmyanchi Bhumi: Histories of Connections, Interconnections’ and Subjectivities’ from 19th to 21st June, 2015, held at Chishtiya College Campus, Khuldabad: International conference on ‘Sant Mahatmyanchi Bhumi: Histories of Connections, Interconnections’ and Subjectivities’ was a joint initiative of Chishtiya Arts College and Aurangabad History Society. The conference was supported by UGC-New Delhi, ICSSR-New Delhi, Urdu Education Society-Aurangabad, MGM, Aurangabad History Society and many more well-wishers. There were papers and participants from USA, UK, Portugal, Slovakia, France and many other nations as delegates and Participants’. Scholars like Dr. Dominique Sila Khan, Dr. Vasant Bawa, Dr. Oudesh Rani Bawa, Prof. Rahamat Tarikere, Dr. Yaaminey Mubayi, Shri Nanak Singh Nishter and Dr. Dusan Deak who have extensively contributed for the cultural studies of Deccan, Maharashtra and Aurangabad. There were scholars from Delhi, UP, Bihar, West Bengal, Karnataka, Andhra Pradesh and various cities of Maharashtra. Where we received more than 100 research papers and there are more than 200 participants registered for the conference. The conferences engaged intellectual debate and brainstorming for the well-being for the rich art and culture of Aurangabad as a region.
Moments from Inaugural and valedictory session of International Conference on ‘Sant Mahatmyanchi Bhumi: Histories of Connections, Interconnections’ and Subjectivities’ from 19th to 21st June, 2015, held at Chishtiya College Campus, Khuldabad

Thus, we are happy to announce that in the given One (1) year AHS successfully accomplished eight (08) national and international level events for the public awareness and educating learners about the history and heritage of Aurangabad. During these eight prominent and every month conducted monthly meetings of AHS various issues concerning heritage conservations and knowledge dissemination were discussed and materialized in forms of conferences, workshops and seminars. The above ‘Foundation Day Lecture Series: on Contribution of Sikhism in the history of Deccan’ is a further leap of growth and development for Aurangabad History Society. During the last one year other than public events we developed our website, came up with two main publications of Souvenirs and initiated research projects for heritage documentation of tangible and intangible historical sources of Aurangabad region. During these various activities we trained, guided and nurtured through fellowships young learners and enthusiasts for the cause of AHS and its objectives.

We through making our Annual Report a public document requests people of Aurangabad and those having interests in history and heritage of Aurangabad to regularly visit our website: http://www.ruralsouthasia.org/ahs.html and support our activities by your generous participation and collaborations.

During the Year 2015-2016 AHS continued with its various academic conferences, workshops and public events a brief account of the events conducted is as follows.

VIII: AHS Organized its 1 Foundation day Lecture Series: “Contribution of Sikhism in The History of Deccan”, the event was hosted by Hosted by Sikh Sangat, Aurangabad, which was held on 28th July, 2015 at Gurudwara of Gobindpura, Aurangabad. The event had three distinguished speakers from Hyderabad, Baroda and Aurangabad as Shri Nanak Singh Nishterji and Prof. Rajkumar Hans respective. There was also a petition signed to Gov. officials for supporting culture and monuments of Sikhism in Aurangabad. A book was also published for the event.
IX: AHS celebrated ‘Heritage Week’ from 19th to 25th November, 2015 where various heritage based activities were organized in the University campus and with the students. The event was hosted by the School of Liberal Arts, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, from 9th to 25th November, 2015, the event included 1+6 Days Seminar and awareness campaign.

X. An International Conference on Maharashtra Culture & Society was organized on theme of ‘Place and Spaces in Maharashtra’ the event was hosted by School of Liberal Arts, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad from 8th to 10th January, 2016 which was a 3 Days International Conference, a Souvenir was published and student posters were also displayed. There were scholars from 10 different countries and more than 30 international scholars participated in the conference, there was also a play organized in honour of guest and veteran actor Dr. Mohan Agashe also participated in the same. For more details see the webpage of conference in the AHS webpage.

XI. A ‘Climate Change Workshop’ on ‘Climate and Heritage’ was organized by AHS in association with the Department of Geography, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad on 21st March, 2016 On World Forest Day, where climatology and environmental experts came and delivered lectures to participants in an interactive manner.

With these achievements now AHS is taking its third year ahead with much more participation and support of people for the development of Aurangabad, its history and heritage.
XII. II FOUNDATION DAY LECTURE SERIES: On theme Aurangabad-Heritage and Tourism, held on 30th July, 2016 at MGM Campus, the second foundation day had lectures by three distinguished speakers Prof. B.D. Shukla, Professor Dr. Bhimrao Ambedkar University, Agra, Dr. Manager Singh, Faculty-National Museum-Delhi and Prof. V.L. Dharurkar. Also book on the Foundation Day lecture series was released on the same day, where lectures by all the distinguished speakers were printed. Hon. Vice Chancellor of Dr. Babasaheb Ambedkar University, Aurangabad also graced the occasion with his presence.

XIII: NATIONAL SEMINAR ON ‘GATES, GARDENS AND BRIDGES OF AURANGABAD: HERITAGE AND CONSERVATION’, 10TH OCTOBER, 2016: With recurrent demolition and worsening condition of heritage monuments in Aurangabad. In 2016-2017 year AHS concentrated its efforts in creating awareness about aspect of restoration of monuments. Thus, on 10th October we invited Journalist Mr. Aditya Waghmare, Mr. Chandrashekar Borde and Advocate Mr. Swapnil Joshi to present their works on painful situation of Gates, Gardens and Bridges of Aurangabad city. The seminar was a success and veteran scholars like Late Shri Abdul Hai and Prof. Dulari Qureshi, Mr. Rafat Qureshi joined us along with Prof. Rajesh Ragade, Prof. Mohd. Omar, Prof. V.L. Dharurkar, and Prof. Pushpa Gaikwad with young scholars like Mr. Sanjay Paikrao, Mr. Baliram Paikrao, Mr. Ravi Khillare, Ms. Dipika Pawar etc. and they all participated in discussing the heritage and their present status in this seminar. The seminar was jointly organized by AHS with School of Liberal Arts and Department of History and AIC of Dr. Babasaheb Ambedkar Marathwada University, Aurangabad.
XIII: INTERNATIONAL SEMINAR ON ‘Mughal-Maratha Relations through North South Historical Connect, from 24th to 26th March, 2017 at Dr. Bhimrao Ambedkar University Agra, Agra: The seminar proved great initiative as it connected two important historical cities. As part of this conference scholars and young enthusiasts were connected to work in field of historical studies and connections. For more details see AHS Facebook page and http://www.ruralsouthasia.org/icon_logo/conference.pdf

XIV: Cleanliness Drive, Candle March and Heritage Walks: From 2016 onwards special efforts were made by AHS to bring into sway the common people of Aurangabad to know more about the city, its heritage and their dwindling status. On 11th January, 2017 a cleaning campaign was initiated of historical Himayat Bagh. The campaign continues and often AHS organizes cleanliness drive in Himayat Bagh. The campaign is receiving wide media coverage through print, visual and audio medium and with every new event of AHS; people are getting aware about heritage and its associated issues in Aurangabad. On 13th April 2016 as a condolence to demolition of Khas Gate AHS organized a Candle March. The march initiated ripples of protest against system which ruthlessly demolished heritage building. Since then, authorities pay heed to heritage with caution. From 21st May, 2017 onwards twice a month Heritage walks are organized by AHS to known and lesser known monuments. So far five heritage walks have been held first to be in Panchakki, second in Bibi Ka Maqbara, Third in Himayat Bagh, Fourth and Fifth in Aurangabad Caves.

With such events and activities with all public, institutional and systems participations AHS is taking its IV year ahead in service of city and region for heritage conservation and cultural growth.

*With new works in paths to come…….*
शहराच्या ऑक्सिजन हबचे व्हावे संवर्धन

हिमायत बघेल हेस्टिंज वॉक : औरंगाबादकर्यच्या उपसूची प्रतिष्ठित

संवर्धनसाठी विशेष समिती स्थापन करणार

संस्थानांनी आयुक्त पुढीलत महाकर पावली येथे

समाप्त पेप्स की चिकित्सा पॉलिस?

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An initiative of Sudarshan Foundation Trust-Aurangabad Chapter