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*(Associate Professor) Department of Geography*
*C.H.C. Arts, S.G.P. Commerce and B.B.J.P. Science College, Taloda, District Nandurbar, Maharashtra*
*Email mr.yashod@gmail.com*

***Address for correspondence:***
*Dr. Raju Zavrao Yashod*
*(Associate Professor) Department of Geography*
*C.H.C. Arts, S.G.P. Commerce and B.B.J.P. Science College, Taloda, District Nandurbar, Maharashtra*
*Email mr.yashod@gmail.com*

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# A Geographical Study of the Pandavleni Jain Complex: A Unique Riverine Religious Heritage and Eco- Tourism Destination in Nandurbar District, Maharashtra

**Dr. Raju Zavrao Yashod**

***Abstract***

*This research paper investigates the geographical, archaeological, and eco-tourism potential of the Pandavleni Jain (Tirthankara Leni) Complex, situated at Mohide-T-Haveli along Shahada–Khetiya Road in Shahada Tehsil, Nandurbar District, Maharashtra. Excavated directly into the basaltic river-bed outcrops of the Gomai (Gomati) River—a major northern tributary of the Tapi River draining the Western Satpura foothills—this ancient rock-cut monument dates back approximately 2,000 years and shares deep historical, stylistic, and symbolic affinities with the renowned Jain cave temples of Ajanta and Ellora. Notably, the Pandavleni complex represents a rare example of rock-cut Jain cave architecture sculpted directly within the active fluvial channel of a river. Employing primary field surveys, empirical site mapping, iconographic documentation, and spatial connectivity analysis, this study evaluates the 56 surviving Digambara Jain sculptures—centered around the sanctums of the 21st Tirthankara Bhagwan Naminath and the 22nd Tirthankara Bhagwan Neminath—alongside ongoing conservation efforts led by the Archaeological Survey of India (ASI), Shri Digamber Jain Tirth Sanrakshini Mahasabha, and the Abhay Daanam Trust. The findings demonstrate that integrating heritage conservation with Public-Private Partnership (PPP) infrastructure, riverfront eco-tourism, and regional Jain pilgrimage circuits can transform Pandavleni into a premier sustainable tourism hub in northern Maharashtra.*

*The researcher has studied the geographical, archaeological, and mythological aspects of the religious heritage eco-tourism destination known as the A Unique Riverine Pandavleni Jain Complex Destination in Nandurbar District, Maharashtra.*

***Keywords:*** *Pandavleni Jain Complex; Gomai River Basin; Fluvial Rock-Cut Architecture; Digambara Jainism; Religious Heritage; Eco-Tourism Development; Nandurbar District*

## Introduction:

India possesses one of the world's richest repositories of rock-cut sacred architecture, where geology, hydrology, and spiritual philosophy converge to shape enduring cultural landscapes. Among these traditions, Jainism—one of India's oldest ascetic and philosophical lineages—has left an extraordinary architectural legacy across the Deccan Plateau and the Sahyadri–Satpura hill systems. Maharashtra ranks fifth in India in terms of prominent Jain pilgrimage centers (tirthas), housing approximately 21 major historic Jain temple complexes distributed across its diverse physiographic divisions **(Majalekar & Potdar, 2016).**

While rock-cut sanctuaries at Ellora, Mangi-Tungi, and Gajpantha are widely documented in mainstream historical geography, the Pandavleni Jain Complex (locally revered as Tirthankara Leni or Paanch Pandavleni) in Nandurbar District remains an extraordinary yet under-studied geographical marvel. Located roughly 5 kilometers north of Shahada city near Mohide-T-Haveli village along the Shahada–Khetiya Road, the complex occupies a distinctive geomorphological niche inside the rocky bed and incised basaltic banks of the Gomai (Gomati) River. Draining southward from the Western Satpura ranges into the Tapi Valley alluvial plain, the Gomai River provides the physical matrix into which ancient artisans carved subterranean shrines over two millennia ago.

Unlike conventional hillside cave complexes excavated into elevated escarpments, the Pandavleni Jain Complex is sculpted directly into river-bed basalt formations submerged or flanked by the flowing waters of the Gomai River. This unique fluvial-geological setting endows the monument with dual significance: first, as an irreplaceable archaeological archive of ancient Digambara Jain iconography, and second, as a high-potential religious and eco-tourism destination capable of anchoring regional socio-economic development in the tribal-dominated Nandurbar district.

centers, industrial zones, educational facilities, pilgrimage sites (like Shirdi), sugar belts, market towns, and vast drought-affected rural regions.

**Objectives:**

1. To examine the physical geography, fluvial setting, and micro-topography of the Pandavleni Jain Complex within the Gomai–Tapi River basin of Shahada Tehsil.
2. To document the structural layout, rock-cut architecture, and 56 surviving Digambara Jain sculptures housed within Cave No. 1 (Bhagwan Neminath) and Cave No. 2 (Bhagwan Naminath).
3. To evaluate regional air/road connectivity, proximity to established Jain pilgrimage circuits, and institutional conservation initiatives (ASI, Abhay Daanam Trust, and PPP infrastructure plans) for sustainable eco-tourism development.

**Methodology:**

The present study adopts a mixed-method geographical and empirical field survey approach. Primary data were collected through direct field reconnaissance at Mohide-T-Haveli (Shahada Tehsil), encompassing photographic documentation (Photo Plates 1.2.3, 4). Aerial spatial assessment, architectural measurements of the subterranean chambers, and interviews with local caretakers, tribal residents, and trustees of the Abhay Daanam conservation initiative. Secondary data—including regional transport distances, airport accessibility metrics, Jain tirth circuit coordinates, and government Public-Private Partnership (PPP) proposals—were synthesized from the Irrigation Department of Nandurbar, Public Works Department (PWD), and established Jain archaeological literature.

According to the implications of the study of the empirical analysis of the geographical potential tourist centers in Nandurbar District, "the vulnerability threshold for rural and tribal areas is very high due to the openness of their visitors, and it necessitates a review and appearance of possible targets in order to eliminate the obstacles and apply competitive benefits". **(Rahmani Seryasat M., Hajari B., Karimian T. and Hajilo M,, 2013)**

**Review of Literature:**

The Researcher has investigations into Maharashtra's cave architecture and pilgrimage geography establishes a clear comparative framework for evaluating the Pandavleni Jain Complex:

**A. Spatial Distribution of Jain Tirthas in Maharashtra:** Majalekar and Potdar (2016) analyzed the geographical distribution and tourism infrastructure of Jain pilgrimage centers across Maharashtra, establishing that the state ranks fifth nationally with roughly 21 major Jain tirthas. Their research highlights how sectarian classifications (Digambara and Shvetambara) and iconographic richness govern pilgrim flows and regional tourism economies.

**B. Deccan Rock-Cut Cave Chronology and Trade Routes:** Singh (2021) examined the UNESCO World Heritage Ajanta Caves—30 rock-cut monuments sculpted into the vertical canyon walls of the Sahyadri ranges adjacent to a waterfall-fed gorge—demonstrating how ancient cave sanctuaries flourished along major trans-regional commercial corridors between the 2nd century BCE and the Vakataka period (460–478 CE). Similarly, the Ellora cave complex (600–1000 CE), patronized under the Rashtrakuta and Yadava dynasties, preserves five celebrated Digambara Jain caves (Caves 30–34) carved into Deccan Trap basalt cliffs, providing direct stylistic and chronological parallels to the basaltic excavations along the Gomai River.

**C. Iconography and Archaeological Documentation of Tirthankaras:** Jain (2013) and Jain (2019) documented the iconographic evolution of the 24 Tirthankaras (Jinendradevs), noting how seated Digambara images in Padmasana (lotus meditation posture) and standing Kayotsarga/Khadgasana postures were historically misidentified by early colonial observers as 'Dhyani Buddha' figures due to stylistic convergence in ancient Indian ascetic sculpture. Chalani (1998) further cataloged the traditional birthplaces (Kalyanakas) and chronological epochs of all 24 Tirthankaras, providing essential textual context for identifying the presiding deities at Shahada.

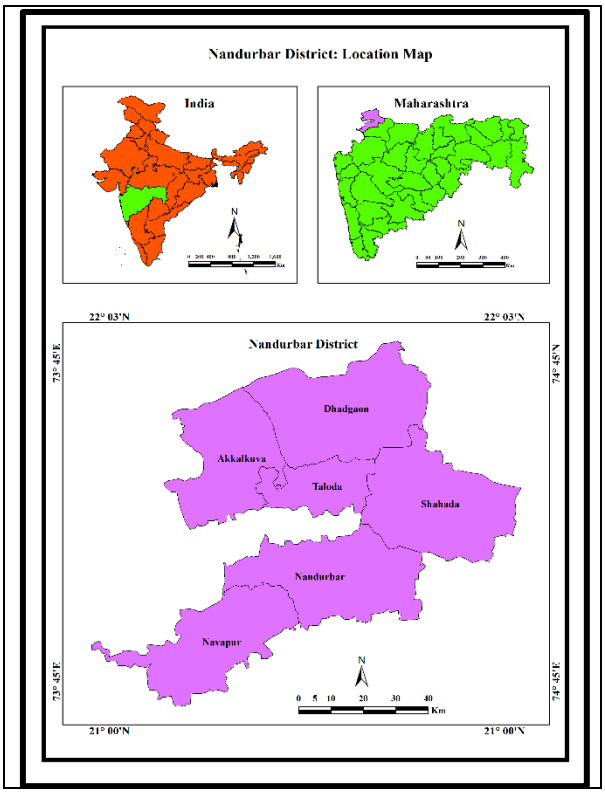
**1. Geographical Setting, Fluvial Geomorphology & Spatial Connectivity:**

Physiographic and tourism are closely associated with the Nandurbar district, which falls under the Tapi and Narmada Valley regions. The geographical environment provides greater scope for the tourism potential in the Nandurbar district. The potential for tourism development in Nandurbar District largely depends on the availability of recreational resources. Such as a mountain peak, river, lake, waterfall, forest, wildlife, historical monument, an object of art, fairs, and festivals, a person can also be a tourist resource in addition to factors like climate, accessibility, the attitude of local people towards nature, and the extent of tourism development.

Locational factors play an important role in tourism. The location has a unique value. Nandurbar district is located in the northwest part of Maharashtra state. A large part of the district falls in the Tapi River basin.

Photo plate No. 1 shows the geographical area of the Nandurbar District as being a part of the state of Maharashtra. The geographic area of the Nandurbar District that is covered lies between 21° 00' and 22° 03’ north latitudes and 73° 31' and 74° 32' east longitudes. The geographically part region of Nandurbar district is situated on the north-western side of Maharashtra. The study regions total area is 5955 square kilometers.**(Stastical Department of Nandurbar, 2022)**

**Plate No 1 Location Map of Nandurbar District**




The Pandavleni Jain Complex is situated at approximately 21°35'N latitude and 74°29'E longitude in Mohide-T-Haveli village, 5 kilometers north of Shahada town along the Shahada–Khetiya State Highway in Nandurbar District. Physiographically, the site lies in the transitional zone between the southern piedmont of the Western Satpura mountain ranges (rising to 350–750 m above sea level along the Maharashtra–Madhya Pradesh border) and the fertile alluvial plain of the Tapi River.

**Photo Plate No.1.**



Photo Plate No. 1 shows the Aerial view of the Pandavleni Jain Leni Complex situated directly within the rocky river bed of the Gomai River at Mohide-T-Haveli, showing Complex A (Cave No. 1) and Complex B (Cave No. 2) flanked by river channels and protective pyramid roofs.

**Discussion And Result:**

**Etymology, Historical Chronology & Iconographic Analysis:**

**A. Etymology of "Tirthankara Leni" and "Digambara":**

In regional Marathi and Prakrit nomenclature, the site is designated as Tirthankara Leni—a compound term uniting 'Tirthankara' (literally 'ford-maker,' denoting an omniscient spiritual teacher and savior who establishes a passage across the ocean of worldly rebirth) and 'Leni' (the classical Marathi architectural term for rock-cut caves). Locally, oral tradition also associates the site with the five Pandava brothers of the Mahabharata, giving rise to the popular name 'Paanch Pandavleni' (Five Pandava Caves).

The sanctums belong exclusively to the Digambara tradition of Jainism. Etymologically, 'Digambara' derives from the Sanskrit roots 'dik' (cardinal directions) and 'ambara' (sky or garment), signifying 'sky-clad' ascetics who renounce all material possessions, including clothing, in pursuit of absolute non-attachment (aparigraha) and liberation (moksha).

**B. Historical Evolution and Yadava–Rashtrakuta Parallels:**

Archaeological evidence—including stylistic masonry, subterranean rock-cut chiseling techniques, and weathered inscriptions on the cave walls and pedestals—indicates that the Pandavleni complex dates back approximately 2,000 years, with later medieval expansions paralleling the Yadava dynasty's patronage of Digambara Jain caves at Ellora (Caves 30–34, 600–1000 CE). Furthermore, regional archaeological correlates along the Gomai River valley suggest continuous human settlement in the Shahada–Tapi basin extending as far back as 1700 BCE. Historically, the complex comprised five distinct rock-cut caves ('Paanch Leni'); however, centuries of fluvial erosion, periodic river flooding, and historical neglect reduced the surviving monumental complex to two primary subterranean cave complexes (designated Complex A and Complex B).

**C. Architectural Layout and the 56 Digambara Sculptures:**

A detailed iconographic survey of the surviving twin complexes reveals an extraordinary ensemble of 56 finely carved black-basalt Digambara Jain idols, depicting Tirthankaras, Arihant Kevalis (liberated souls), and attendant Yakshas and Yakshinis (guardian deities). Most principal statues exceed 4 feet in height and exhibit remarkable anatomical proportion and serene spiritual expression.

**Traditional Lineage of the 24 Jain Tirthankaras:**

To contextualize the sacred significance of Bhagwan Naminath (21st) and Bhagwan Neminath (22nd) within the broader Jain cosmological framework, Table 1 presents the canonical list of all 24 Tirthankaras, their traditional birthplaces (Janma Kalyanakas), and classical chronological spans **(Jain Jineshwar Das, 2013)**

**Table 1: Canonical Lineage, Birthplaces, and Traditional Epochs of the 24 Jain Tirthankaras**

| Sr. No. | Name of Tirthankara | Traditional Birthplace | Classical Period / Span |
|---|---|---|---|
| 1 | Rishabhnath (Adinath) | Ayodhya (Vinita) | 84 Lakh Purva |
| 2 | Ajitnath | Ayodhya (Saket) | 72 Lakh Purva |
| 3 | Sambhavanath | Shravasti | 60 Lakh Purva |
| 4 | Abhinandananath | Ayodhya (Saket) | 50 Lakh Purva |
| 5 | Sumatinath | Ayodhya (Saket) | 40 Lakh Purva |
| 6 | Padmaprabha | Kaushambi (Vatsa) | 30 Lakh Purva |
| 7 | Suparshvanath | Kashi (Varanasi) | 20 Lakh Purva |
| 8 | Chandraprabha | Chandrapuri | 10 Lakh Purva |
| 9 | Suvidhinath (Pushpadanta) | Kakandi | 2 Lakh Purva |
| 10 | Shitalnath | Bhadrapuri (Bhadril) | 1 Lakh Purva |
| 11 | Shreyansanath | Simhapuri (Singhpur) | 84 Lakh Years |
| 12 | Vasupujya | Champapuri | 72 Lakh Years |
| 13 | Vimalnath | Kampilya | 60 Lakh Years |
| 14 | Anantnath | Ayodhya (Vimala) | 30 Lakh Years |
| 15 | Dharmanath | Ratnapuri | 10 Lakh Years |
| 16 | Shantinath | Hastinapur | 1 Lakh Years |
| 17 | Kunthunath | Hastinapur | 95,000 Years |
| 18 | Arahnath | Hastinapur | 84,000 Years |
| 19 | Mallinath | Janakpur Dham, Mithila | 55,000 Years |
| 20 | Munisuvratanath | Rajgriha | 30,000 Years |
| **21** | **Naminath (Presiding Deity, Cave 2)** | **Janakpur Dham, Mithila** | **10,000 Years** |
| **22** | **Neminath (Presiding Deity, Cave 1)** | **Dwaravati (Shauripur)** | **1,000 Years** |
| 23 | Parshvanath | Varanasi (Banaras) | 100 Years |
| 24 | Mahavira (Vardhamana) | Kundalpur (Vaishali) | 70 Years |

***Source: - Jain Archaeological Sites Outside India (Jain Jineshwar Das, 2013)(Chalani, 1998)***

**Photo Plate No.2**




Photo Plate 2 shows the entrance facade and sanctum of Cave No. 2 (Shri 1008 Neminath Digambara Jain Gufa Mandir), showcasing the central seated idol of the 22nd Tirthankara flanked by rock-cut niches containing standing and seated ascetics.

The Gomai (Gomati) River originates in the forested Satpura hills to the north-northeast and flows southward through Shahada Tehsil before joining the Tapi River near Prakasha–Sarangkheda. At Mohide-T-Haveli, fluvial down cutting has exposed thick, horizontal flows of dark Cretaceous–Eocene Deccan Trap basalt across the river bed. Ancient rock-cut architects utilized these resilient, fine-grained basaltic outcrops to excavate subterranean chambers directly within the river channel. Because the caves are recessed below the surrounding bank level and concealed by riverine rock ledges, the complex remained naturally camouflaged for centuries, earning its reputation as one of the world's only rock-cut Jain cave complexes embedded inside the active course of a flowing river.

**Cave No. 1 — Shri 1008 Bhagwan Neminath Digambara Jain Cave Temple (Complex A):** Dedicated to Bhagwan Neminath, the 22nd Tirthankara (born at Dwaravati/Shauripur), this sanctum features a monumental central black-stone idol of Neminath seated in serene Padmasana (lotus meditation posture). Flanking the doorway and carved into deep wall niches are secondary Tirthankara reliefs in Padmasana and standing Kayotsarga (Khadgasana) postures, accompanied by smaller devotee and attendant figures.

**Cave No. 2 — Shri 1008 Bhagwan Naminath Digambara Jain Cave Temple (Complex B):** Dedicated to Bhagwan Naminath, the 21st Tirthankara (born at Janakpur Dham, Mithila Nagar), this chamber houses two principal Padmasana sculptures alongside four smaller attendant reliefs and full-length standing Digambara idols sculpted into recessed flanking pilasters, depicting male and female devotees in veneration.

**Photo Plate No.3**




Photo Plate No.3 shows the Cave No. 1 (Shri 1008 Naminath Digambara Jain Gufa Mandir), illustrating the finely polished black-basalt sanctum image in Padmasana and life-sized standing Digambara Tirthankara sculptures in Khadgasana mudra.

Photo Plate 4 shows the Ground-level architectural view of the sunken basalt courtyard and rock-cut facade of the Pandavleni Jain Complex on the Gomai River bank, displaying relief niches of seated and standing Tirthankaras and protective overhead shading.

**Photo Plate. No. 4**




**Eco-Tourism Potential, Conservation & Infrastructure Planning:**

**Eco-Tourism Attributes and Sacred Landscape Synergy:** The convergence of riparian biodiversity along the Gomai River, scenic Satpura foothill vistas, and tranquil subterranean sanctums positions Pandavleni as an exemplary religious eco-tourism destination. Field observations and bio-energetic assessments indicate remarkably high spiritual tranquility and acoustic insulation inside the basaltic chambers, attracting both Digambara pilgrims and secular heritage travelers. Moreover, local tribal and rural communities hold deep reverence for the complex, fostering strong community stewardship.

**Institutional Conservation by ASI and Abhay Daanam Trust:** Following formal approvals from the Archaeological Survey of India (ASI), active preservation and site rehabilitation are being spearheaded by the NGO 'Abhay Daanam' in collaboration with the Shri Digamber Jain Tirth Sanrakshini Mahasabha (under the guidance of Shri Nirmal Kumar Jain Sethi Ji). Key conservation milestones include:

**Structural Protection:** Construction of protective pyramid canopies and weather-shielding structures above the subterranean cave openings to prevent monsoon water ingress and basalt weathering.

**Eco-Campus Expansion:** Acquisition of 2.5 acres of adjacent land through philanthropic support to establish an integrated eco-spiritual campus comprising a charitable bird hospital (Jivdaya Kendra), a pure vegan food center, a Jain philosophical school, and a multi-room Dharamshala (pilgrim guesthouse).

**All-Weather River Access:** Ongoing construction of an access bridge across the Gomai River channel to ensure uninterrupted, safe pedestrian connectivity during monsoon high-flow stages.

**Regional Connectivity and Pilgrimage Circuit Integration:**

A critical geographical advantage of the Pandavleni Jain Complex is its strategic centrality within a 250-kilometer radius of six major Digambara Jain pilgrimage centers across Maharashtra and Madhya Pradesh, as well as five regional airports spanning Maharashtra, Gujarat, and Madhya Pradesh (Tables 2 and 3; Figures 1 and 2).

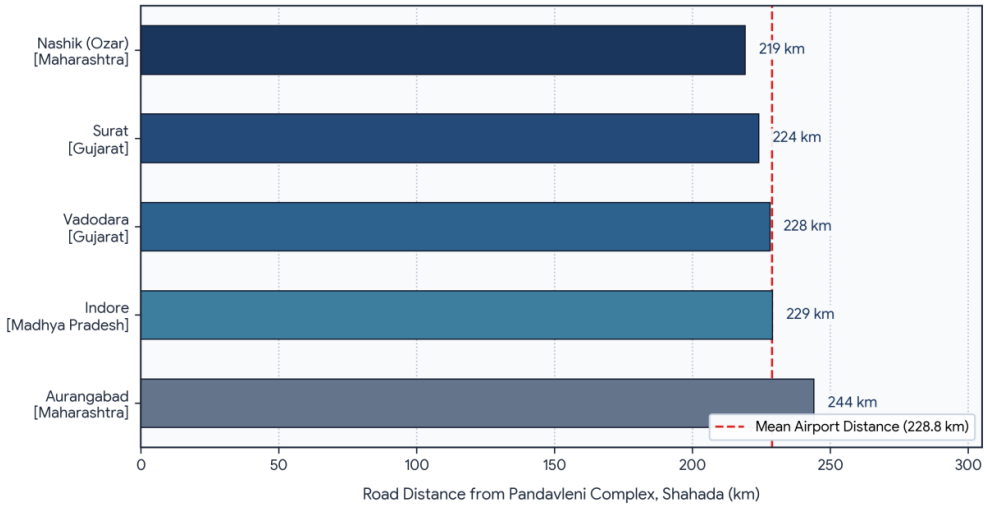
**Multi-State Regional Airport Accessibility Analysis**

**Table 2: Regional Jain Tirth Pilgrimage Circuit & Nearest Airport Accessibility from Shahada**

| Sr. | Nearby Digambara Jain Tirth | Distance | Nearest Regional Airport | Distance |
|---|---|---|---|---|
| 1 | Bhamer Fort Jain Temple (Dhule, MH) | **81.5 km** | Nashik Airport (Ozar, MH) | **219 km** |
| 2 | Mangi-Tungi Tirth (Nashik, MH) | **132.0 km** | Surat Airport (GJ) | **224 km** |
| 3 | Bawangaja Siddha Kshetra (Barwani, MP) | **141.0 km** | Vadodara Airport (GJ) | **228 km** |
| 4 | Siddhwarkut Tirth (Khargone, MP) | **226.0 km** | Devi Ahilyabai Holkar Airport, Indore (MP) | **229 km** |
| 5 | Banedia Ji Atishaya Kshetra (Indore, MP) | **239.0 km** | Chhatrapati Sambhajinagar / Aurangabad (MH) | **244 km** |
| 6 | Gajpantha Tirth (Nashik, MH) | **248.0 km** | — | **—** |

***Source: Primary Field Survey & Regional Transport Distance Matrix***

**Figure 1 Pandavleni Jain Complex : A Multi-State Regional Airport Accessibility Analysis**



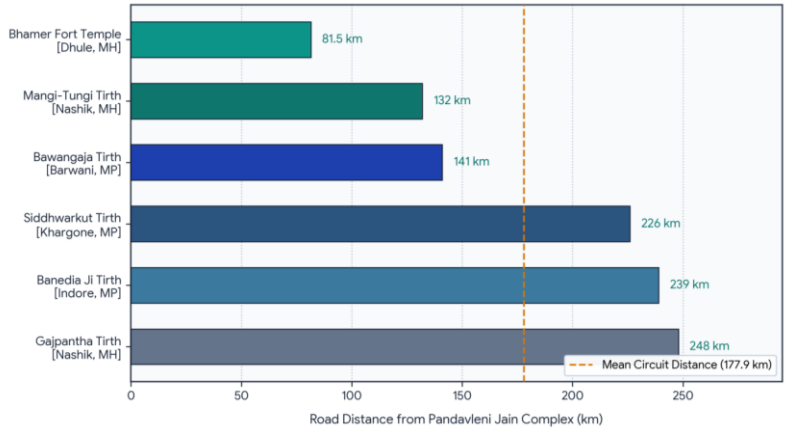

***Source: Geographical Field Survey & Regional Pilgrimage Circuit Matrix Nandurbar District by Researcher***

Figure 1 shows the Multi-State Regional Airport Accessibility Matrix, the Pandavleni Jain Complex, Illustrating road distances (km) and the 228.8 km mean benchmark across Maharashtra, Gujarat, and Madhya Pradesh. The Pandavleni Jain Complex exhibits remarkable macro-regional spatial symmetry, positioned within a narrow distance band of 219 km to 244 km (range = 25 km; mean = 228.8 km) from five commercial airports spanning three states: Maharashtra (Nashik at 219 km, Aurangabad at 244 km), Gujarat (Surat at 224 km, Vadodara at 228 km), and Madhya Pradesh (Indore at 229 km). Because the primary domestic pilgrim influx originates from Jain communities outside Maharashtra, this tri-state aviation gateway minimizes dependency on any single transport corridor. Nashik (219 km) and Surat (224 km) serve as the primary western entry nodes, while Indore (229 km) anchors central Indian pilgrim arrivals via the Agra–Mumbai highway corridor and Shahada–Khetiya state road.

**Regional Digambara Jain Pilgrimage Circuit Integration (Figure 2):**

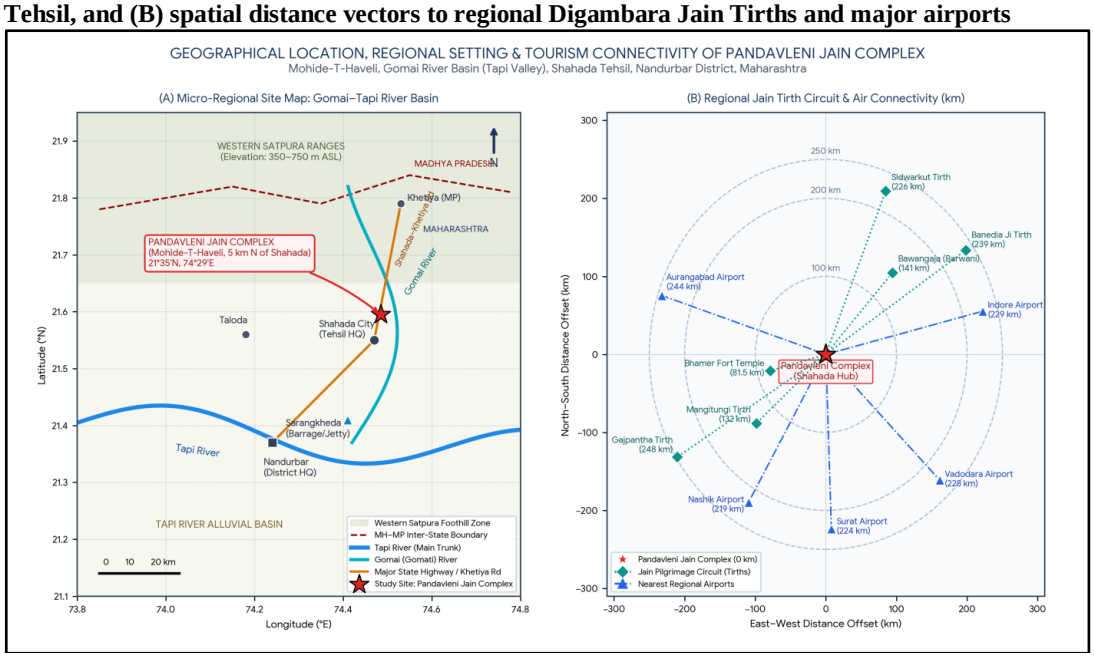
Across the six major neighboring Digambara Tirths (mean circuit distance = 177.9 km; range = 81.5 km to 248 km), spatial clustering reveals two distinct pilgrimage tiers. The Inner Regional Cluster (< 150 km) comprises Bhamer Fort Temple (81.5 km, Dhule District), Mangi-Tungi Siddha Kshetra (132 km, Nashik District), and Bawangaja (141 km, Barwani District, MP), placing Pandavleni within a 2-to-3.5-hour road travel radius ideal for short-duration regional Yatra itineraries. The Outer Macro-Circuit Cluster (225–250 km) comprises Siddhwarkut (226 km), Banedia Ji (239 km), and Gajpantha (248 km), linking the Gomai–Tapi river valley directly into the broader Khandesh–Malwa–Nimar Jain heritage corridor.

Figure 2 Proximity to Major Digambara Jain Pilgrimage Circuit (Tirths) Pandavleni Jain Complex, Nandurbar.




***Source: Geographical Field Survey & Regional Pilgrimage Circuit Matrix Nandurbar District by Researcher***

**Figure No. 3. The micro-regional hydro-geographical setting of the Jain Complex, the micro-regional hydro-geographical setting of the Pandavleni Jain Complex in the Gomai–Tapi River Basin, Shahada Tehsil, and (B) spatial distance vectors to regional Digambara Jain Tirths and major airports**




**Need-Based Catalyst Development Programme (PPP Model)**

To unlock the broader eco-tourism potential of the Gomai–Tapi river corridor, the Nandurbar District Planning Department and the Water Irrigation Department have formulated a catalyst infrastructure programme anchored on Public-Private Partnership (PPP) and public funding mechanisms (Table 3). In addition to heritage conservation at Pandavleni, the regional plan proposes a dedicated water-sports and inland navigation jetty near the Sarangkheda Barrage on the Tapi River, creating an integrated riverine tourism circuit.

**Table 3: Need-Based Catalyst Infrastructure Development Programme for Pandavleni & River Corridor**

| Sr. No. | Catalyst Infrastructure Project | Implementing Agency | Mode of Funding |
|---|---|---|---|
| 1 | Pandavleni Jain Complex Heritage & Riverfront Eco-Tourism | Irrigation Department, Nandurbar & ASI/Trust | **Public-Private Partnership (PPP)** |
| 2 | Dedicated Jetty & Water Transport Dock near Sarangkheda Barrage | Public Works Department (PWD), Nandurbar | **Public Funding** |

**Key Challenges, Policy Recommendations & Conclusion**

1. **Site Conservation Challenges**
2. **Seasonal Fluvial Inundation & Basalt Weathering:** Because the caves are carved directly into the Gomai River bed, monsoon flood surges pose recurring risks of siltation, dampness, and mechanical erosion to the ancient sculptures.
3. **Historical Loss of Original Chambers:** Out of the historically attested five caves ('Paanch Pandavleni'), three have been lost over past centuries due to lack of systematic hydrological embankments and institutional protection.
4. **Last-Mile Tourism Infrastructure Gaps:** Despite proximity to five regional airports (219–244 km), directional signage, interpretative heritage panels, and regulated eco-friendly visitor amenities require formal integration with state tourism boards.

**Strategic Policy Recommendations**

1. **Hydro-Engineering Flood Protection:** The Irrigation Department and ASI should construct reinforced, aesthetically unobtrusive riverside retaining walls and drainage channels around Complex A and Complex B to divert monsoon peak flows away from the sanctums.
2. **Inclusion in Maharashtra Tourism Development Corporation (MTDC) Circuits:** Officially notify the Pandavleni Jain Complex within the North Maharashtra Heritage & Eco-Tourism Circuit, linking it with Mangi-Tungi, Bhamer Fort, Toranmal Hill Station, and the Sarangkheda Barrage water-sports hub.
3. **Community-Based Eco-Tourism & Interpretive Signage:** Train local tribal youth from Mohide-T-Haveli and Shahada as certified heritage and eco-guides, and install multilingual archaeological interpretation boards documenting the 56 Digambara sculptures.

**Conclusion**

The Pandavleni Jain Complex at Mohide-T-Haveli stands as an extraordinary testament to ancient Indian rock-cut engineering and sacred fluvial geography. Sculpted directly into the basaltic river bed of the Gomai River over 2,000 years ago, this rare subterranean sanctuary bridges the classical artistic legacy of Ajanta and Ellora with the living spiritual and cultural landscape of the Tapi–Satpura valley. While philanthropic stewardship by the Abhay Daanam Trust and Shri Digamber Jain Tirth Sanrakshini Mahasabha has successfully revitalized the 56 surviving Digambara sculptures—centered on the sanctums of Bhagwan Neminath and Bhagwan Naminath—long-term preservation requires coordinated institutional commitment. Sustained intervention by the Archaeological Survey of India (ASI), the Maharashtra Tourism Development

Corporation (MTDC), and the Nandurbar District Administration is essential. Ultimately, the researcher concludes that integrating flood-resilient hydro-engineering conservation with Public-Private Partnership (PPP)-driven eco-tourism infrastructure and regional Jain *Tirth* circuit connectivity will safeguard this irreplaceable monument from seasonal fluvial erosion while catalyzing sustainable socio-economic development across Nandurbar District.

**Acknowledgement**

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I am particularly thankful to the concerned local authorities, environmental conservation stakeholders, and tourism-related organizations for their contributions to the preservation and promotion of religious heritage, ecological sustainability, and responsible tourism development.

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**Conflicts of interest**

The authors declare that there are no conflicts of interest regarding the publication of thesis paper**.**

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