

Abstract:

The Bible shares its geography with geographies of all world religious literature; with geographies of all world epics and mythologies; with geographies of Alexander's India invasion records, Asoka's Rock Edicts, Ptolemy's *Maps* and his *Geography*, the *Periplus*, Pliny's *Natural History*, and with geographies of all ancient travellers' accounts.

The Bible identifies the 'first land' where all ancient monarchies appeared and disappeared. This land was at the 'centre' of the earth where men and women walked with company of Gods. Great-Flood separated them from their ancient lands. In the 'first land' ancient Israel finds its roots as an integral part of 'ancient India'. The distance between certain facts of ancient history, and the myths and legends disappears here. It becomes the meeting ground of all human civilizations.

Humans' faith believes in geographical proclamation on Gods' real abode on earth, and man's first appearance on it. In its skeletons' museum, the "first land" lives on the southern sea shore of Odisha near the Sun Temple at Konark remembering perpetual partnership of Gods with humans. It is discovery of the "first land of human civilization" where every recorded primordial thing on humans' journey on earth, happened.

Ancient Israel :

Ancient Israel was an Integral part of 'Ancient India' & the 'First Land of Human Civilization'

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Hebrew and its Geography:

Meaning of Hebrew is linked to plains of Mamre(Gn.13:18; 14:13, 19:1 etc) where Abraham the Hebrew lived. Plains of Mamre where Amorites then dwelt was also called plain of Hebron (Gn. 13:18). According to Gn.11:31, Abraham's family lived true to an oriental life at Haran(Gn.80). Haran was an ancient city on the Balikhi river, a tributary of Euphrates. City of Arbah(Gn,35:27) was also identified with geography of Hebron.. Abraham when left Ur of

the Chaldees(Gn.11:28), reached Canaan(Gn.12:6). He put himself at the plains of Mamre, and found Bethel on the west, and Hai on the east (Gn.12:8), and Egypt was towards south. Hittite region (Gn.25:9) then stood before the plain of Mamre.

God spoke to Moses at Horeb(D1:6) and also made a Covenant with children of Israel in Horeb (D.5:2 & D.9:8).

To the south of Manasseh (Jerome,5:56;7:48;73:50..), as one descends from Ephraim, the broad plain of Mahaneh is sighted. Buddhist literature takes Mahaneh as Mahanama¹. It stood beyond the border of Majjhimadesha of Pali sources or Madhyadesha² of Indian puranas.

Hittite (Jerome,6:24 ;8:13. 75:21.) region which geographically was a neighbour to ancient Babylon, and the Fertile Crescent, is identified with Hatakeswara of the Indian puranas and Hattak of the Buddhist sources. It is also called Anartta-desha³ by Indian puranas, and Anupadesha by Pali literature.

Haran, Hebron, Mt Hor (Jerome, 5:37,57) points to the geography of Mt Hiranya, river Hiranyavaha and Hiranyagarbha⁴ (*Heilsgeschichte*; Jerome,41:57) of Indian puranas.

Pali literature writes about a class of Harayu Gods⁵ who with one name Hari were living in this region.

Geography of Euphrates valley connected with Abraham (Gn.11:31) was crescent-shaped (Jerome,73:15,21,22,,). Ur was to the south, and Haran was to the north of this Valley.

Canaan was to the south-west corner of the Fertile Crescent; Arabia to its south, Egypt to the south-west, Hittite to the north, and Babylon was to the east of this Fertile Crescent(Jerome,73:15).

The Flood Story:

The Great Ur-Flood describes its origin at Ur. It is Uruvela of the Buddhist literature where the Buddha preached his First Sermon at Isipatnam(Jerome's Esdraelon, 8:10,17,11:19 etc). It is Ispahan of the Avesta (FN:Frag.I). It was sight of the famous Migadaya or Migacira⁶(Migadaleder ; Gn.36:43) or Deer Park of Chinese pilgrim Hiouen Tsiang's account. Pliny in his *Natural History* marks this place as Mugdones(Bk.IV,V).

Uruk is same as Akrabbim(Nu.34:4), Accad(Gn.10:10), Akkadian(Jerome,75:15), Akra (Jerome,27:15,16,29,48;75:107,113) and Acco(Jerome,73:80-81) on the Palestine coast.

Arka-kshetra of the Indian puranic tradition points to the primordial geography of the Sun Temple at Konark where tradition of Ark originated on the banks of the river Accesine⁷.

Basin of three rivers--the Nile, the Tigris and the Euphrates(D.1:7) put together makes Hebrew's geographical base nearer to the salt sea(D.3:17 ; D.4:49 ; D.34:1,2,3 ; Ex.14:2,21 ; Nu.34:2,3,5,6,7,11,& 12)

Euphrates' branch river Balikhi marks the place of Balakhillya Yogi⁸ of *Skanda purana* which is same as Baal, to whom the Bible considers as a foreign deity.

River Euphrates(or Ikshayku river) similarly is connected with Ikshyaku dynasty in which Sri Rama of the epic *Ramayana* was born. His kingdom Ajodhya was then lying on the banks of the river Sarju[Jerome5:42(a)] ,another river which finds a place in the Bible, had its source in the Manasarovara Lake.

River Tigris is a translated name of the river *Bagha*. Ancient Kapilavastu was on the Tiger's Path or the Vyaghrapatha⁹.

The epic *Mahabharata* was fought between the Kauravas and the Pandavas for five pieces of lands: Vyaghra-prastha -- the plain of the Tigris ; Indra-prastha – region of Mt Sinai or the Babylonian Shinar ; Yama-prastha -- the land of Canaan and Jerusalem ; Hastinapura -- Haze or the Elephantine ; Varunabanta – Bernice(Jerome,26:16; 45:108;75:153) or the land between the rivers Asi and the river Varana which includes the city of Ur. The war field was demarcated between the two rivers : the Saraswati and the Drishadvati. Kauravas --- *Jadavas* or *Jadus* or *Jews* -were defeated in this epic war.

Biblical accounts on Noah and his father Deukalion contribute to finding out the truth behind the flood story. Dukalion was a Koliyan king (same as Chollian, Buddha's father-in-law Dandapani was a Koliyan). Ur (Jerome, 73:15,16 ;75:19) was the kingdom of the Chaldeans(Jerome,11:8,10; 18:38,44 ; 21:68; 75:74-90 etc). Choliyans predicted death of Alexander if he enters Babylon (as astrologers, Jerome,26:12,14,18).

Indian puranic tradition takes '*pralaya*' or deluge with Rishi Markandeya's floating on this flood water with the help of a leaf of the Wisdom Tree. Markandeya is same as Marcion(Jerome,50:5;53:9;79:13,115) of the Bible.

After the Great Ur-Flood which brought twelve feet slit, people moved away from their homeland, and settled beyond the 'end of the world', and put names to their new settlements with that of the old ones.

Rom¹⁰ here represents the 'end of the earth' (Jerome,45:3; 53:7,8; 64:54,65,72-81 etc; also see Acts of Apostle). And ancient Rom(or Rum or Roomuch) is indicative of Ramyak or Ramanaka-desha of Indian puranas.

Meaning and geography of the Bible :

Byblos or Babel(Gn.11:9) connects the origin and meaning of the Bible with geography of ancient Balhika or Bahika of Indian puranas.

Cush's kingdom included Babel, Erech, Calneh, and Accad(Gn.10:10). They are identified by Indian puranas as : Babel—Bahlika ; Erech---U-Cha or Wu-tu ; Calineh---lands on Kalinadi's basin(including Kullinga) ; Accad—Arka-khetra or Canaan.

Hebrew Bible has been divided into three main parts—Torah, Nevi'im (or Prophets), and Ketuvim(or Writings). Torah consists of Five Books of Moses i.e. Bereshith, Shemot, Vayikra, Bamidbar and Devarim which on translation becomes Genesis, Exodus, Leviticus, Numbers and Deuteronomy respectively. This translation doesn't seem to correctly address the meaning of the Five Books of Moses. The five Hebrew names of Torah are identified with five places or with five great personalities of ancient times.

The second main division, Nevi'im is sub divided into two sub-groups -- Nevi'im Rishonim and Nevi'im Aharonim. Rishonim of the Hebrew Bible represents the Rishis of the Indian puranic tradition, whereas Aharonim represents the Arhat tradition of Buddhists literature. Nevi'im itself represents Naba¹¹ an ancient kingdom on the bank of the river Saraswati.

Naba was land of the Nabataeans(Jerome,11:15;22:62;75:116,118) who were descendants of Nabaioth, son of Ishmael. Their land was then connected with Petra(Jerome,73:27,40,41). They were considered as an Aramaic tribe who migrated to Edom. Petra was then connected with Bernice and the White Village¹².

Similarly, Ketuvim¹³ is indicative of gods' material abode on earth. This is the name of that country where Maitreya Buddha will arrive in future.

While visiting Jerusalem (Jerome,73:95)), Jesus stayed at Bethany (Jerome, 42:67; 44:135; 63:124 etc.) where people of Lazarus, Mary and Martha were living together. This place was then located in the Arunah of Neh(Jerome,73:95,II,p.648) to the south of Mt Olives.

Martha(sister of Mary, Jerome,44:103; 63:124,126) people are identified with this title, and are related to Mandhata¹⁴, a primordial king and also to Bull of Martha; Mary stands for the Mauryan¹⁵ people whose settlements go side by side with the Sakyans. Bethanis(same as Baithana) were similarly a group of royal tribe known as Peithan whose participation in Alexander's army has been noted.

In Sri Jagannath culture, the Pratihari or Padhiari¹⁶ servitors are identified with ancient Peithans. Lazarus perhaps is identified with Larissa of Alexander's invasion records.

Old Testament's Esdras A(Jerome,24:83; 58:39) and Esdras B(Jerome,68:40-41) shows an interesting geographical relationship with Alexander's India invasion account. Oxydrakai were identified with Sudras. The single combat between the Greek Dioxippos and the Macedonian Horratas took place in the country of the Oxydrakai. These two names are also found in Indian puranas as father and son—Sudasa and Saudasa¹⁷—kings of Ikshyaku dynasty.

Minor Prophet Tsefanya's name¹⁸ appears as a wandering sage in puranas who is connected with story of lotus eaters.

Abraham's third (or 2nd!) wife Ketu'rah's name is synonymous with Kutila¹⁹, or Krutika of Indian puranas. Kutila was one of the six divine Mothers called "Matruka"(Marduk, Jerome ,22: 11, 25,28). She is mother of Kumara (Chemosh, Jerome, 5:39;8:34 etc).

Nathan's (2 Samuel, 12:1-17) biblical description puts him as a divine being, and Baruch(Jerome,68:42-44;37:1-25etc) or sage Bhargava²⁰ as another ancient agent of Gods in some stories of the Bible. *Bhagavata* writes how Bhrugu or Bhargava was tortured when he opposed king Mani's directions. Bhrugu was the first teacher of the Buddha whom he met after renunciation in Manasseh region, but he died before the Buddha attains enlightenment.

Representing most ancient Natha culture of Odisha, Nemi Natha²¹ was a contemporary of Basudeva, father of Sri Krishna.

Heaven and its textual geography :

This is identified with the land²² which during the Great Flood submerges at the end, and emerges first after this Flood is over. It is at the navel of the earth.

Eden's existence on the surface of the earth points to the 'first land²³'.

Description on heaven exists where a forest (or garden) then existed with gold producing trees called Udumbara²⁴(Udum, Jerome,11:11). Pali literature recognises this place with Udumbara Jataka. But at Sankassa²⁵ the Buddha descended from heaven. History gives it the name of Sana²⁶. It was the sight of Mt Sinai.

Uppalavana Bhikshuni²⁷ who got the first opportunity after being made a Chakravartin by the Buddha to see him while he descends from Heaven was having her monastery here. That is the reason why Catherine(Jerome, 73:27 ; means Chakravartin) Monastery was constructed here. It was Utpalvana of the *Mahabharata*. Utnapishtum of the epic Gilgamesh and Utanpada of the Indian puranas meet their respective geographies here. Ophir(Jerome, 10:23;16:29) of the Bible becomes same as Utpal of the ancient texts.

Heaven exists on the 'first land' of human civilization where Kasyapa Buddha, the Buddha prior to Gautama Buddha, was born and died. His body-relics' temple as Pali sources indicate was at Setavya. It was known as Kasyapapura²⁸ which stood on the bank of the Kesaba Lake of the Avesta. Kesaba identifies itself with 'gold'. This Kesaba Lake later became Caspian Sea. At Caspian Gate(also called Persian Gate) Darius reached when Alexander chased him from Ekbatan. Kesaba is another name of Vishnu who lives according to puranas in 'Khira-sagara'—ocean of milk and honey. Sakadvipa was another name of 'Khira-sagara'. Moses promised his followers to get enough milk and honey at Canaan. The latter is identified with Mt Kanvaya of Indian puranas and was a part of this island on the sea shore. Kesaba Lake in Indian puranas is known as Narayana Sarovara, and body-relics temple of Kasyapa rishi is thus called Narayana Temple of ancient India.

The 'first humans' living in Eden who were called 'Ad or Idumaeans(Jerome, 42:71; people of Udyana or Garden) were destroyed. Prophet Herod (Jerome, 43:20 ; 44:27 etc.) same as king Hida of the Indian puranas, predicted their destructions.

Isaac's wife Rebecca was mother of the twins, Esau (Jerome, 61:68; 2:138-139; 25:25 etc, father of the Edomites, or Idumaeans) and Jacob.

Mount of Ida is connected with Trojan plains where Alexander first came into conflict with the Persians. According to *Natural History*, Mt Ida (Bk.IV,V,VII) was in Crete. Pliny also states that seacoast of Syria contains Idumaea and Judae. Similarly, Alexander's historians say that the land of the E(I)dumaeans was five days' journey from the sea.

Vedic mythology describes Ida²⁹ as daughter of Manus who after the deluge helped in expanding the human race.

Greek mythology takes the name of Troy as city of Gods. Indian mythology puts this city at the 'centre' of its puranic stories on creation and deluge. Troy which is same as Toya³⁰ of the Indian puranic literature becomes Todeyya³¹ of the Pali texts. The Qur'an mentions it as Tuwa³², and Chinese pilgrim takes the name of Tadwa³³ to describe the journey of humans' relationship with gods.

Zion, Jinn, Jina and Mt Zion :

The Bible treats Zion's identification within the primordial geography in different names -- Wilderness of Zin (D.32:51; Nu.27:14), Followers of Zion, Mt Zion, Desert of Zion(Nu.27:14), Songs of Zion(Jerome,35:9) and Daughters of Zion(Jerome,17:11; 22:37,61). Zion's geographical location is identified with dwelling place of Yahweh (Jerome,6:34; 10:20;25:21). In Indian puranas, this particular word's use is observed only in Sri Jagannath culture where Sri Jagannath is called jina³⁴.

The Qur'an takes both the names³⁵, Zion and Jinn.

The west hill of Jerusalem (Jerome,73:93) is identified as Zion. A shallow valley there is called Tyropoeon³⁶(Jerome,73:92) which is synonymous with Taprobane of Ptolemy's *Geography*. On its east was Kidron which separates Jerusalem from the Mt Olives, a place for gathering of all nations for judgement, and also from here people watched the walls of Jerusalem fall. Mt. Olives is same as Mt Ebal. It is Mt Alavi in Buddhist literature, and is called Mt Alborg in the Avesta. According to Ptolemy, Alaba³⁷(131⁰4⁰ south) is a part of this Taprobane or Tapovana island.

Mt Zion refers to the place where Bodhisattva becomes the Buddha after enlightenment. Wilderness of Zin points to the region where Bodhisattva after his great renunciation arrived at a place called Anupiya. It was a place to the 'south' of the palace of Kapilavastu.

Negev ('south') is called the Wilderness of Zin (Nm 20 : 1 ; 33 : 36) in the Bible. In biblical times trade routes (Jerome, 73:83-84) to Ezion-geber passed through Negev.

Ezion-geber (Jerome, 10:23; 11:16; 73:69;) is also known as Ansar. The Qur'an calls Ansar³⁸ as 'Helpers', 'the citizen of Madinah'.

In Sri Jagannath culture, Anasar³⁹ stands for a particular ritual which is performed just before the beginning of the Car Festival.

Kadesh-barnea, Beer-sheba and Kadesh were in this geography. It was the site of a 38-year stop for Moses and the Israelites. At Beer-sheba, Abraham planted a tamarisk tree as a shrine to El Olam. Ancient Tantric literature of Odisha shows Kedar⁴⁰ and its surrounding region including Manasseh as place of tantric practices.

Beer-sheba stood neighbourly to Arad, one of the northernmost Canaanite cities of the Negev, whose king resisted the Israelites (Nm 21 : 1-3).

Followers of Zion refer to citizens of city of Citium, same as Kakusthana or Khotan⁴¹.

Zion thus, refers to a wise man or a Great Teacher of Gods and men. Jinn is indicative of the sect of Mahaveer Jain. The two names speak of two ancient religious groups.

Daughters of Zion stand for Bhikshuni Order.

Arrival of Buddhas, and their departure gains the status of a divine proclamation. The coming of this Great Teacher is reflected in the Bible itself (Mi.4:3). Yahweh will choose the time of Zion's arrival in days to come. All nations will gather at Mt Zion, then.

Restoration of Zion (Jerome, 17:19, I,p.286) speaks of the path to Mt Zion from where the Lord reigns always. And it is the religious centre of the world.

The Davidic ruler of Israel will rise from the district of Ephrathah (Jerome, 2: 137 ; 17: 23; 73: 91). This place is indicative of '*prastah*' or '*bastah*', whose post-fixed-use marks places identified with Tantric division of India⁴²; It finds its equal geographical terms with 'five pieces of lands' which Pandavas asked from Kauravas in the epic *Mahabharata*.

Jerusalem and Israel's Ancientness:

Jerusalem was excluded from the boundary of Judah, and included within the boundaries of Benjamin. Edom was near Ramah (Jerome,73:99), and the latter was in Benjaminite territory.

Alberuni calls Jerusalem as Yamakoti(seat of Yama). Avesta calls this God as Yima.

Seat of Yama⁴³ describes the geography of ancient Jerusalem. There were many walls round Yamapura and one of them was called *Zada-dvara*. This is identified with Zedek(Jgs 1:4-8).

Rachel's Tomb contains the body relics of Rachel. In Arabic language it is called Rahil or Rahul, synonymous with the name of the son of the Buddha.

Place of relics' worship also identifies the graveyards of the pharaohs of Egypt at Ab(p)adana⁴⁴(Abdon, Jerome,8:3,29 ; Jgs,12:13-15) which is same as Abydos and Obadiah(Jerome, 25;22-27).

The region from the northern border of the Negev to northern Galilee that is from Beer-sheba to Dan was the 'essential Israel'. Dan is identified as Danu of Indian puranas. In Greek mythology Danus were represented as Danaus. In Buddhist literature, father of the Buddha belongs to Dan tribe whose name was Sudho-dana. Relics of the Buddha was distributed among eight kings of Jambudvipa by one Droan.

Ottoman Palestine had its roots in two places -- Wu-tu or Wu-to⁴⁵ and Pe-l-se-t. Here Ottoman refers to ancient Oat or Utkal and Pe-l-se-t points to either Pulasta, or Pulah, or Prabhasha or *Prayag*.

Once called Luz (Jos 18;13), Bethel was a sanctuary in patriarchal times figuring in both the Abraham and Jacob cycles of narratives (Gn 12 :8 ; 13:3-4 ;28 :10-22 etc). Pali sources treat Bethlehem same as Bhagalavati and treats Luz as Goddess Laja.

At Adullam (Jerome, 2:147;17:12), David and leaders of Israel lived as refugees for sometimes. In the time of the *Periplus*, it was known as Aduli near Coloe, a market town for ivory. *Natural History* identifies it as Aulis(Bk.IV). Ezion-geber, which is associated with Solomon(Jerome,10:26), was just its nearby port. Port of Elath(Jerome,10:26), or ancient port (Tamra)-Lipta was just at a short distance from it.

In Deuteronomy, Caleb was eponymous founder of the southern tribe of Kenizzites. To the west of Judah was Shephelah; but the southern people were identified with the Kenites

(Jerome,5:47; 8:9; 11:16,29), Kenizzites(Jerome,7:39), Calebites(Jerome,5:28-29 etc), and Jerahmeelites(Jerome, 11:30). The Kenizzites were people of ancient India living in Kanauj. Kenites were identified with people of Kolhana(Cana) who were then living in the 'south'. Jerahmeelites, refers to inhabitants of Melitos who perhaps, were Zoroastrians.

The Qur'an states that Canaan and Jerusalem are at the junction of two seas⁴⁶. *Natural History* says about region's sitting on the coast of two seas (Bk.VI).

City of Shechem was a place then lying between Mt Ebal(Jerome, 73:101) and Mt Gerizim(Jerome,73:101;75:102; 7:31, etc). Mt Gerizim is identified with Girinar⁴⁷ of ancient literature. Shechem and Canaan being same, the former is identified with Sri Kantha⁴⁸ of ancient Indian history.

The origin of pilgrim at Shechem was connected with birth place of Megha Rishi, eldest son of Kasyapa Rishi.

Israel's ancient history is reserved in Isgili⁴⁹ of Pali sources. It combines both Israel and Galilee of the Bible and the latter points to the land of the Golas, a shepherd class people of ancient times who as Goliaths were prominent in biblical period like Antas(or Antyas).

The Seven Nations(D.7:1) namely, Hittites, Girgashites, Amorites, Canaanites (*Periplus*,p.104,116), Perizzites, Hivites, and Jibusites, are all covered in Indian puranic description of places and their tribes. The Amorites were Mahli(Jerome, 5:49) people belonging to Lion's tribe(Sihon). Girgashites were then found on the banks of the river Gaga, and also were known by the name of Gargis. Hivites were people living in Avanti. Avaris was Hyksos' capital in Egypt. It refers to Avanti of Indian puranas. They are represented by Avalites of the *Periplus*(p.114).

Exodus was a geographical compulsion of its time. But doubts have been raised on its occurrences⁵⁰. Raameses(Nu.33:1; Jerome,73:26) is identified with Sousa of Alexander's India invasion accounts ; Migdol represents Sage Mudgal⁵¹ of the *Mahabharata*, and Moab is identified with Madhubana of Indian puranic tradition. Jericho (Zariaspa,Og) was ancient Kushinagar, The route from Mt Sinai to Edom in Num.33 and in Dt.1 covering Ezion-geber, Mt Gerizim, Mt Ebal and Mt Nebo makes most of the places identifiably situated near the Sun Temple at Konark on the southern sea shore of Odisha(India).

Notes & References :

1. Mahanama was a king of Kapilavastu ; Malasekera, G.P., *Dictionary of Pali Proper Names*(DPPN), Delhi,2007, **II**,p.514;

Mahanaim in Gilead; See, *The Jerome Biblical Commentary*, Bangalore.1980, at 2:121; 73:51.

Dasa, Jagannatha, *Srimad Bhagavata purana*(Odiya), Cuttack-2, 9th sk. ch.13, Mahanama, son of King Mahasala of Anu (refer to On tribe, Jerome,16:34;73:25) dynasty. King Sivi was King Mahasala's great grandson. For king Sivi's kingdom, see Vessantara Jataka in DPPN,**II**,pp.944-947; Chinese pilgrims visited Sivi country ; also see, Beal, S., *Si-Yu-Ki, Buddhist Records of the Western World*, London, 1884, **I**, *prf.* pp. 93,98; 17,112n etc..

For Mahasala, see, DPPN,**II**,p.569 ; Yuan Chwang saw the stupa of Drona at a place called Mahasala; See, Mookerji, Radhakumud., *Asoka*, Delhi, 1954, p.105,.

Same as Mahodaya ; See, Watters, Thomas., *On Yuan Chwang's Travel's in India*, London,1904, **I**,p.342.

Praharaj, Rai Bahadur G. C., *Purnachandra Bhasakosa*, 1937. See, Mahamanya, and Mahodaya as two words of Odiya language used to address high and respectable persons, p. 6475.

2. Madhyadesha or Aryavarta becomes the Middle Country ; Balfour, E.G., *Encyclopaedia Asiatica*, New Delhi,1976, **V**, p.761; See, Davids Rhys, TW and CAF, *Dialogues of the Buddha*, Delhi,2001, **III**, p.244; Middle Country is that country in which the Buddhas, the Arhantas are always born.

Geographical definition of Aryavarta in Ray Ramashankara, *Manu Smruti*(*Sans-Odiay*), Cuttack-2. Ch.2, *slk.*17-22, p.19.

Chinese pilgrims visited Madhyadesha or the Majjhimadesha; See, Beal, S., *intro.*p.37 ; It again becomes Mid-India in Cunningham, A., *Ancient Geography of India*,

Varanasi, 1963, p.275. Out of seventy places visited by Hiouen Tsiang, thirty seven of them were put into Mid-India which was 'created' by drawing two parallel lines in the middle of the political map of India to show the geographical region of ancient Madhyadesha. Also see, Beal, S., *prf.* pp. 30, 48,78 .

For the boundary of Majjhimadesha, see, DPPN, **II**, pp.418-9 ; Using information of the Pali sources, the boundary villages of the Madhyadesha have been shown through a map in the documentary film by Sahoo, Akhil Kumar., *Kapilavastu: City of Renunciation*, Cuttack, 2009.

Sachau, E.C Dr , *Alberuni's India*, New Delhi, 2012, p.186,. Here, Madhyadesha is identified with ancient Kanauj.

Thomas, E.J., *Life of the Buddha*, London,1927, p.29 ; Madhyadesha as Middle District,.

Sahoo, Akhil Kumar., *The Daily News of Sri Lanka*, Buddhist Spectrum, 'Majjhimadesha', dated 28.12.2010 & dated 25.08.2011

Both epics happened in Madhyabhubana (same as Madhyadesha); See, *Sarala Dasa Mahabharata*(Odiya), Bhubaneswar, 1973.

3. Hataka was in the same region as the Manasarovara Lake; Hataka was capital of Anarta-desha, and latter's capital was at Kushasthali ; See, Dey, Nandlal., *The Geographical Dictionary of Ancient and Medieval India*, New Delhi, 1979, pp.7,8,74,76, ; See, DPPN, **I**, pp. 96-99.

Anupadesha or Anupiya where the Buddha arrived after renunciation; It was a place in the Malla country ; See, DPPN,**I**,p,81. Manasarovara Lake same as Manosilatala of the Pali literature ; See, DPPN.**II**.p.442.

Sarala Dasa Mahabharata (Odiya) says Manasarovara was in Naisadha country, Bana parva, p.242.

Also, see Mookerji, Radhakumud., *Asoka*, Ashokan Rock Edicts, Delhi,1954, x. 13.14n ; RE.V., p.139 ; Here, Mansehra refers to Manasarovara.

Fertile Crescent(Jerome,73:15) points to the primordial crescent-shape of ‘ancient India’(it is not the present democratic India) which in shape of the new moon is observed above the head of Siva-Shamkar-Mahadeva. It puts him as its guardian deity.

Mina Avatara happened in Manasarovara. Manasa is worshipped as a deity; see, Pradhan, Kshetramohan., *trans. Brahmavaivarta purana*(Odiya), prakruti khanda, Cuttack, pp.178-186.

4. Hiranyagarbha is a mysterious region(Hellenistic mystery, Jerome,41:57); See, Macdonell, *Vedic Mythology*, Delhi, 1995, pp.13,14; Also, see Hiranavati, Hiranyavahu and Hiranyavindu; in Dey, Nandolal, p.76.

It is in Hiranmaya-varsha of the Indian puranas. See, Dasa Jagannatha., *Bhagavata purana*, 5th skanda,1st ch,p.175 ; Also, see Hiranyagarbha in 8th sk.15th ch. p.301.

In Bana parva, *Sarala Mahabharata*, Hara (Mahadeva) is the guardian of Hiranyagarbha(p.129) ; In Sabha Parva, it is said that Hiranyagarbha is underneath the Banchavata Tree (Wisdom Tree), see, p.167.

5. Horeb is marked as a deified region ; DPPN,II, p.1321. It is called Harivarsha in the *Mahabharata*, Dey, Nandolal. , p.74.
6. DPPN, II, p.626 ; Deer Park was visited by Hiouen Tsiang ; Beal, S., II,45n ; See also, Mrigadeva, and Mrigasthala in Dey, Nandolal, pp.131,132. Bible takes three names : Megiddo, Migadaleder, and Mudgal ; While the first name represents ancient Magadha, the second and the third are identified with Mrigacira and sage Mudgal, respectively.
7. It is called in various names like Padma-kshetra, Parsurama-kshetra, Nrusimha-kshetra, Konarka, Multan, Mulasthanapura, Rabi-kshetra, and Chandrabhaga etc; Dey, Nandolal, pp.1,11, 47, 103 & 133-134 ; It refers to Akara, Akaravanti, and Akearavenavantika. Also see, *McCrintle's Ancient India*, ed. by Jain, R., New Delhi,1972, pp.190,191,197 etc.; See, Mitra, Debala., *Konark*, New Delhi,1976; Ptolemy calls it Sun's Haven(Heliou limen) ; See, McCrintle, *Ancient History of India as described by Ptolemy*, .ed. Jain, R., New Delhi,1885, pp. 248, 258 ; Also see,

Saint-Hilaire, J.B., *trans.*, from French by Ensor, Laura., *Hiouen Tsiang in India*, Calcutta, 1952, Akni(Agni), p.57.

8. They were the six- inches-men of ancient times ; *Natural History* identifies them as pygmies(Bk-IV,V) ; Gargabatu, R., *trans. Skanda purana*(Odiya), Nagara Khanda, Cuttack, pp.172, and 457, describes Balakhilya as finger-height sages. The *Skanda p.* says that they were then staying in twelve villages of Anarta country(Hatakeswar or Hititte region).
9. Vyaghrapatha or Vyagghapajja, Thomas, E.J., *The Life of the Buddha*, London, 1927, pp.9,25, ; Also see, DPPN,II,p.952.
10. It is Ramyaka varsha ; Dasa Jagannatha., *Bhagavata purana*, 5th sk.1st ch.p.175; See, Khan, Muhammad Z, *The Quran trans* from Arabic to English, London, 1971, p.396; Surah 30 as Al Rum (The Romans) ; The Avesta(Ch.III) takes the name of Iskander the Rûmi (Alexander!), and it points to the geographical region of Rom or Rum. Sachau, E.C Dr, Alberuni's *India* calls the people of Rum as Rumna, p.291; Also see, p.294, where he puts the country of Romak in the west along with the defined geography of Siddhapura, Byzantine Greek, Yamakoti, and Lanka. Siddhapura is indicative of Kapila Muni's Ashrama(also of Kardama rishi, same as Cadmus of the Greek Mythology); See, .Beal, S., I,54n where Kapila has become Kabul. For Siddhasrama, see Dasa Jagannatha's *Bhagavata purana*, 4th sk.31st ch.p.172 ; for Kapila and Kardama rishis see *Bhagavata purana*,1st sk.3rd ch.p.4.
11. Also called Nabhah; See, Smith, R.M., *Dates and Dynasties in Earliest India*, ed. Shastri, J. L, Delhi,1973, pp.121,436, vs.161-2 ; It is called Navadevakula during Hiouen Tsiang's time; See, Beal, S., I, p.223 ; Also, see Dey Nandolal, p.139.
12. Sleeping-place of Vishnu; Sweta(White)-dvipa in Dasa Jagannatha's *Bhagavata p.* (Odiya),10th sk,ch.93; It is a place in the middle of the 'ocean of milk'(khira-sagara or Saka-dvip) ; See also, its 11th sk.16th ch.p.593; Also see, White Island/Village in Schoff, WH., *Periplus of the Erythrean Sea*, New Delhi, 1974 , pp.29,44, 101, 203n; Again, see Ions, Veronica., *Egyptian Mythology*, Fetham, Middlesex, 1968, p.14., for White Walls.
13. Ketumati in DPPN,I,p.662 ; Ketuamala varsha of Indian puranas; See, Dasa Jagannatha's *Bhagavata p.* 5th sk.1st ch.. 19thch.
14. See *Purnachandra Bhasakosha*, V, p.6511 for Martha, and p.6474 for Mandhata ; They are two titles of Odisha; Lazarus are Lodhas ; See Lodha in *Purnachandra*

Bhasakosha, VI, pp.7451-52) as hunters in ancient times. Mandhata gave birth to his children out of shoulders and foot; See, Rockhill, W.W., *The Life of the Buddha, and the Early History of His Order*, New Delhi,2004, p.9 ; Machir was born from the knees of Joseph(Jerome,2:186,I,p.46). James Bible says different (Gn50:23);

See, Dasa Jagannatha's *Bhagavata purana*, 9th sk.p.326, where Jubanaswa has been treated same as Mandhata of Ikshyaku dynasty. Also see, 10th sk.p.464 where Muchukunda has been shown as his son.

See, Mandhata in DPPN,II,pp.444-445; Also see, Mandhir in Nadvi, Syed Muzaffar-in , *A Geographical History of the Quran* , Calcutta, 1936, I,p.61.

Mandhata holds some key geographical elements with respect to Rhadamanthys ; See, Pinsent, John., *Gk Mythology*, London,1969, p.104 ; Rhadamanthys as Sun God, Ra of Ions, Veronica's *Egyptian Mythology* ; Radhas were the ancient Parthenians; Also see, Beal, S., I.37.n; For Radha, see, Dey Nandolal,p.164.

Sarala Dasa in his *Mahabharata*, Sabha parva, p.188 says that a river in the name of Mandhata was flowing in Kalinga.

15. Mauryas were a ruling class people in ancient India; See, Allan, J. Haig; Sir TW.; Dodwell, HH, & Seth, RC., and others, *The Cambridge Shorter History of India*, Delhi,1958, p.23.

See, Vaidya, CV., *History of Medieval Hindu India*, Poona, 1921, pp.1,3,26 etc.

16. Mohanty, Surendra., *Lord Jagannath*, Bhubaneswar, 1982, p.76.

Pratiharis on corruption becomes Padhiari; their duties can be seen at pp.153-4 in Vaidya's *History of Medieval Hindu India*.

The *Periplus* at p.176, states 'In Dakhinabadesa (or Negev) itself there are two very important seats of commerce, Paithana towards the south of Barygaza, from which it is a distant of twenty day's journey, and eastward from this about a ten day's journey is another very large city, Tagara.'

Israelites built cities of Pithan and Ramses for the Pharaoh (Ex1:11), and also see, Pirathon in Jerome, 11; 28, which seems to have been geographically connected with Pirthous , king of the Lapith in Greek mythology(*Gk.Myth.* Pinsent, pp.82,106.);

Alexander appointed some officers in the name of Peithan whose background traces the geography of their country of origin, See, McCrindle, J. W., *The Invasion of India by Alexander, the Great*, Patna, 1989, biographical appendix, pp.399-400. Also see, the *Periplus*, notes, p.195

17. Sudasa and Saudasa were kings of Ikshyaku dynasty. They were father and son like Dasaratha and Sri Rama of Ikshyaku dynasty then ruling in Agyodhya. See, Pradhan, Kshetramohan., *Brahma purana*(Odiya), Cuttack-2, *trans* from Vyasa's original bk, 1st ch. *Surya-vamsa kirti kathan*,p.3.
18. For Sunfena, see Gargabatu, R., *Skanda purana*(Odiya), Cuttack, *Nagara Khanda, Saptarishi Ashrama Mahatma Kathana, and Biprasape Damayantira Silatva prapti*, pp.241& .77 respectively.
19. Dasa, Gopinatha., *Vamana purana* (Odiya), Cuttack-2, Kartikeya Abhiseka, p.148. Kumara's other name is Kartikeya whose animal of burden is Peacock, a royal symbol of ancient Indian kings.
20. Macdonell, A.A.,'s *Vedic Mythology*, Delhi, 1995, p.140 ; See, Bhagava in DPPN, **II**, p. 344 ; Also see, Dasa Jagannatha's *Bhagavata*(Odiya), 4th sk, ch. 5th,p.122 ; 7th ch. p.124 ; 8th sk.14th ch.p.298 etc. In Vyasa's *Srimad Bhagavata Gita*, Sri Krishna says to Arjuna, 'Among many sages, I am Bhrgu', 10th ch. Bibhuti yogah, *slk*.25
21. Dey Nandolal, pp.65-66 ; DPPN,**II**,p.49 ; Mohapatra, Chinmayee Smt., *Konark*, 61st Issue,1986, 'Odiya Natha Sahitya', at, p.32; For Rishava Natha, see, Dasa Jagannatha's *Bhagavata p*,10th sk.85th ch. pp.524-5.
22. See, for Prajapati vedis in Dey Nandolal, p.159; For *Nabhisthala*(Mt Nebo, Dt.34:1) or land at the 'centre' of the earth/universe , see, Dasa Jagannatha's *Bhagavata p* 5th sk.16th ch.p.191; Description of Ilabruta desha in Jambudvipa at the navel of the earth; Also see, Girinagar (Mt Gerixim, Jerome,7:31;8:27; 73:101) at the 'centre' of the earth in Sachau, E.C Dr.'s Alberuni's *India*, p.240; For middle of the earth, see, p.239.
23. Ions, Veronica's *Egyptian Mythology*, p.37; Thebes was the site of the 'first water, Nun', and of the '*first land*', where the primordial mounds then existed. Thebes or Karnak (Jerome, 11:19,21,22; 18:29;73:24; and 75:63) is same as ancient Sivi country. See, Vessantara Jatak, and Sivi & Sivi Jataka in DPPN,**II**,pp.944-947 & pp. 1152-1154, respectively.

24. Gargabatu, R., *Vayu purana*(Odiya), Cuttack, Pt.I .p.136. See, Udumbara Jataka in DPPN, I,p.877.
25. For Sankassa(or Samkasya), see DPPN,II,pp.974-5; A road connected Kanauj with Sankassa and Udumbara ; Sankissa was 30 leagues from Sravasti; See, Mukhopadhyaya, Sujitkumar., *Asokavadana*, Sahitya Akademy, 1982, p. 98 , & App. C.p.173,.
26. High Priest Upagupta who converted Ashok to Buddhism after the Kalinga war was having his monastery at Sana for which reason he was called Sanaka-vasain; See, Mukhopadhyaya, Sujitkumar's *Asokavadana*, Intro.p.xix.
27. Also see, Strong, John S., *Legend of King Asoka*, Delhi,2008, (99)p.262 ; 'Pindola Bharadvaja said to Asoka how and where he saw the Blessed One, ' At that time ', when the Buddha was coming down into the city of Samkasya from the Trayastrimsa Heaven,' I saw the achievement of both gods and men, including Utpalavarna's magical creation of a cakravartin' . Also see, Mukhopadhyaya, Sujitkumar's *Asokavadana*, p.96; App.C.p.173, '*Utpalavarnaya ca nirmita cakravarti-sampada*'. See, DPPN,I,pp.418-422 for Utpalavanna and Utpalavanna Theri, and latter's birth-story that relates her with Kasayapa Buddha and king of Arithapura (Erythrean).; For geographical location of Utpalavana in ancient India, see, Dey, Nandolal, p. 213.
28. It is indicative of the body-relics temple of Kasyapa Buddha. It is at Setavya; See, DPPN, II,p.1278; It was in the ancient Kosala, and was well connected by road with Kapilavastu, Kusinara, Ukkatha, Sravasti and Rajagriha ; For Kasyapapura's geographical closeness to Barygaza port, Paropanisus or Paropanisene, Poclais and Ozene, see, Schoff's *Periplus*.pp.42, and 48, note.p.189. Hiouen Tsiang's account contains numerous references to places connected with Kassapa Buddha. Hiouen Tsiang speaks of a stupa containing the relics of the whole body of the Kassapa Buddha to the north of the town near Sravasti, where according to him, Kassapa was born (Beal, S., op.cit.II.13). Mention is also made of a foot print of Kassapa, see, Beal, S., I. intr. ciii.
- Kassapa Buddha or Kasyapa Rishi remains central to many of the stories and events in Indian puranas. Dasa, Gopinatha's *Vamana purana*(Odiya), Cuttack, calls him father of Gods, ch. journey of Devas to Brahmaloaka, p.-75 ; Ptolemy in his *Geography* calls it K(C)aspeira; See, McCrindle's *Ptolemy* ed. Jain, R., N.P.108, p.360; In *Natural History*, Pliny identifies it as Cassopo(Bk-IV).
29. Macdonell, *Ved. Myth*. pp.139,150.

30. According to *Skanda Purana* (Abantya Kh), Toya is on the bank of the river Narmada (or Namados of Ptolemy's *Geog.* in Ouindion range) ; It is also called Punya Toya, Vishnu Toya and Kara Toya. A river in this name in Banaparba of *Sarala Mahabharat*, p-108.
31. DPPN,I.p.1038.
32. The Quran S. 79. Al Nazi'at . 'Behold, thy Lord did call to him in the sacred valley of Tuwa' ; See, Khan, Muhammad Zafrulla., *The Quran*, Arabic text *trans* into English, London, 1971, p.602; Also see, Qur'an Commentary(in www.pdf-Koran.com S.20:40(2564)
33. Beal, S., I. xlviii, To-wai or Tadwa
34. Kara, Karunakara Dr., *Ascharyacharyachaya*, 1989, p.14 ;. See, Sahoo, Akhil Kumar's, researched documentary film, '*Sri Jagannatha Temple : Place of Enlightenment of the Buddha*', 2013 ; Also see, Strong, John., 'Asoka and the Lotus Sutra' in P. Olivelle's , ed. *Asoka*, Delhi,2009, p.95-96, dedicating stupas for Jinas ; See, Gina for Jina; Kern, H., *The Sadharma-Pundarika trans.*, or The Lotus of the True Law.; Delhi, 2002, pp.8,12,15 etc.
35. In Quran Commentary (see in the Net, *The Meaning of the Noble Qur'an* in www.pdf-Koran.com) speaks of Daughters of Zion in S.17, Al Isra'(2175) ; See, S.2:35; S.7;12,13; S.15:31,32 etc). ; Iblis as a Jinn who did not prostrate before Prophet; Also see, 72. Al Jinn (The Spirits) in Khan Muhammad Z.'s *The Quran*, p.585.
36. Position of Taprobane island was opposite to Cape Kory which was in India, then; See, McCrindle., JW, 's *Ancient India as described by Ptolemy*, ed. R. Jain, New Delhi,1885, pp. 61, 247,.
37. Ibid, p.251, where Ptolemy shows it at 131⁰4'S ; McCrindle, JW 's *The Invasion of India by Alexander, the Great*, Patna, 1989, p.31, ftn.1 : ftn.1.p.150, etc. Alexander met Darius at this place. Here, Arbela is same as Alaba.
38. The Quran Commentary [S.8:72(1239); S.9:100 (1348) & 9: 117] calls Ansar as 'Helpers', 'the citizen of Madinah'
39. On Anasara worship system in Sri Jagannath Temple, see, Swain, Brajakishore Dr., *Niladri Mahodaya*(Sanskrit-Odiya) translated, Puri, 2007, 1st Pt. 14th ch.*slk.*114-120, p.267, & 15th ch. p.269;
40. Kedarnatha Gabeshana Pratisthana, ed. *Odishar Tantra Sanskruti*, Bhubaneswar, 1997, pp.33,39 ; .

41. City of Citium acquires various names with passage of time; Its ancient name was Kotakana, a name which identifies a particular part of ancient Odisha; It is same as Joktan or Jokshan, one of the children of Keturah (Gn.25:1,2) ; land of Joktan's son extends from Mesha(Seir or Edom) unto Sephar, a mount of the east(Gn,10:30) ; It is same as Khotan; See, Khotan's link with Kunala, son of Ashoka, in Deeg, Max., 'From the Iron-Wheel to Bodhisattavhood: Asoka in Buddhist Culture and Memory', ed. P. Olivelle, *Asok*, Delhi,2009, p.127 ; Also see, Beal, S., **I**, *intro.* pp. 10,13,14,etc.; **II**, p.308; river Yu-tien.,*intro.* p. 13, & **I**, p.194 etc. ; Also see, Rockhill, *The Life of the Buddha*, p.248 ; It is also known as Kakusthana. See, river Kakuttha, where the Buddha arrived on his way to Kushinagar in Davids, Rhys's *Dialogues of the Buddha*, **II**,p.147; See, Dasa Jagannatha's *Bhagavata purana* calls it Kakustha, 9th sk.p.325 ; Caucasus is identified with Kakustha ; Indian puranas call it in different names-- Kukuta-giri, Kikata and Kutastha etc..
42. Sirkar, D C., *The Geography of Ancient and Medieval India*, Delhi,1960, p.107.
43. Dasa, Mahadeva., *trans, Markandeya purana*(Odiya), Cuttack-9, p.81; Also see, Beal, S., **I**,64.
44. DPPN,**I**.pp.115-6 ; A(p)badana is name of the place where Avadana literature were produced. See, Mukhopadhyaya, Sujitkumar's *Asokavadana*, p.lxii.
45. Waters' *On Yuan Chuang's Travels in India*, **II**.p.193; From "Karna-suvarna" the pilgrim travelled south-west above 700 li, and came to the Wu(or U)-tu country.

Heracles immolated himself on Mt Oeta. He ascended to Olympus from the pyre in the form of an eagle, the bird of Zeus whose son he was. There he was reconciled with Hera, his mother.(*Gk. Myth.* by Pinsent. p.101, also see Otus, p.99).

Wu-cha is ancient Uo-da, in *Serie Orientale Roma,II* ; L.Petech; Northern India, according to the Shui Ching Chu, Roma, Is,M.E.O.1950, p.18, ftn.4 ; See also, in Sirkar D.C.,. *The Geography of Ancient and Medieval India*, 41, Utkal, p.100

46. S. 18. Al Kahf (The Cave); 60. 'Behold', Moses said (2404) to his attendant, 'I will not give up until I reach the junction of the two(2405) seas or (until) I spend years and years in travel.'(2406); See, Khan, Muhammad Z., the *Qur'an.* in p.283 (61-65). Name of the place, here, is called Bahrayn.
47. Dey Nandolal, pp.65-66.

48. Sirkar, D.C., 42, Srikantha, p.100 ; Linga worship first started here; See Dey Nandolal, p. 194.
49. DPPN, I.p.319; For Isila, see, Mookerji, Radhakumud., *Asoka*, ftn.1,2,3 pp,107& 108.
50. Finkelstein, Israel Prof., and Silberman, Neal Asher., in their book, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*, (English version), United States, 2001, have denied any occurrences of the Exodus. This part of the Bible has been written, according to them, by a 'copy writer' or a 'ghost writer'.
51. Panda, R C Dr. *Prachi Nadira Ayitihaska Bibhaba*, Bhubaneswar,1991, p.137,. Also see, Mudgalagiri, & Mudgalaputra, in Beal, S., **II**, p. 180 n & **I**, pp.38,39 etc. Ptolemy calls it Modogoulla(119⁰ & 18⁰).

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