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IV	IV	VI	1	405	1	Sanyutta Nikaya (ii: 242).
IV	IV	VI	2	406	5	Anguttara Nikaya, Chatukka Nipat.
IV	IV	VI	3	406	2	Digha Nikaya, Mahaparinibban Suttanta.
V	I	VI	2	416	18	Mahavagga I-56.
V	I	VI	2	417	24	Ibid, I-76.
V	I	VI	3	418	8	Samanphala Sutta.
V	I	VI	4	418	3	Vinaya Pitaka.
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V	II	VI	1	425	2	Dhammapada 9(9).
V	II	VI	1	425	3	Ibid, 10(10).
V	II	VI	1	425	4	Ibid, 266(11).
V	II	VI	1	425	5	Ibid, 267(12).
V	II	VI	1	425	6	Ibid, 271-72(16-17).
V	II	VI	1	425	7	Ibid, 363(4)
V	II	VI	1	425	8	Ibid, 364(5).
V	II	VI	1	425	9	Ibid, 365(6).
V	II	VI	1	425	10	Ibid, 366(7).
V	II	VI	1	426	11	Ibid, 367(8).
V	II	VI	1	426	12	Ibid, 368(9).
V	II	VI	1	426	13	Ibid, 369(10).
V	II	VI	1	426	14	Ibid, 370(11).
V	II	VI	1	426	15	Ibid, 371(12).
V	II	VI	1	426	16	Ibid, 372(13).
V	II	VI	1	426	17	Ibid, 373(14).
V	II	VI	1	426	18	Ibid, 374(15).
V	II	VI	1	426	20	Ibid, 379(20).
V	II	VI	1	426	21	Ibid, 380(21).
V	II	VI	1	426	22	Ibid, 31(11).
V	II	VI	1	426	23	Ibid, 32(12).
V	II	VI	1	427	24	Ibid, 296(7).
V	II	VI	1	427	25	Ibid, 298(9).
V	II	VI	1	427	26	Ibid, 297(8).

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V	II	VI	1	427	28	Ibid, 300(11).
V	II	VI	1	427	29	Ibid, 301(12).
V	II	VI	1	427	30	Ibid, 302(13).
V	II	VI	1	427	31	Ibid, 303(14).
V	II	II	2	427	2	Digha Nikaya; Udambaric Sinhanad Sutta (iii: 56 : 7).
V	II	III	1	439	7	Sanyutta Nikaya 4 : 14 : Mahavagga-1.
V	II	III	1	440	12	Dhammapada 354(21).
V	II	III	1	440	13	Ibid, 356(23).
V	II	III	1	440	14	Ibid, 357(24).
V	II	III	1	440	15	Ibid, 358(25).
V	II	III	1	440	16	Ibid, 359(26).
V	II	III	2	441	3	Digha Nikaya, Pathik Sutta (iii-34:5).
V	II	III	3	443	1	Digha Nikaya, Brahmajal Sutta.
V	II	III	4	447	2	Sanyutta Nikaya 1:11: 94.
V	II	IV	3	452	3	Monier Williams p. 9.
V	II	IV	3	452	13	Sanyutta Nikaya, Dhammik Sutta.
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V	II	V	2	462	16	Ibid, p. 161.
V	II	V	2	463	22	Ibid, p. 161.
V	II	V	3	464	1	Ibid, p. 162.
V	II	V	4	464	1	Ibid, p. 163.
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VII	II	1	541	2	Digha Nikaya, Mahaparinibbana Suttanta III: 16 : 78.
VII	II	2	542	1	Digha Nikaya, Mahaparinibbana Sutta III: 16 : 78.
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VIII	I	1	567	3	Buddhacharita 8-53.
VIII	I	1	567	4	Ibid, 10-8.
VIII	I	1	567	5	Ibid, 10-3.
VIII	I	1	567	6	Ibid, 10-4.
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VIII	I	1	567	10	Lotus III-21 (Kern) and Fausball-Parayam Sutta.
VIII	I	1	567	11	Theragatha CCXLII.
VIII	I	1	567	12-16	Hopkin's Religions of India, p. 325-26, quoted by K. J. Saunders p. 83.
VIII	I	1	569	7	Majjhima Nikaya, Sallekha, Sutta, I:I:8: 51.
VIII	III	3	569	5	Majjhima Nikaya, Mahasakuldai Sutta.
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VIII	II	2(ii)	575	1	Therigatha-Apadan.
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VIII	II	3(ii)	577	1	Samyutta Nikaya (iii-120).
VIII	II	3(iii)	577	1	Ibid, (iii-1).
VIII	II	3(iv)	579	1	Samyutta Nikaya, Nakulapita Sutta (v-408).
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VIII	III	4	590	1	Anguttara Nikaya, Ekak Nipat.

NOTES

	Page	Verse	
Note No. (1)	5	1-26	Full story is adapted from Lalit Vistara and not from Nalaka Sutta of Sutta-Nipata as mentioned by Ven. Anand Kausalyayana. In Nalaka sutta, Asita goes alone to the abode of Suddhodana and makes prophecy. On return, he awakes his nephew Nalaka. In Lalita Vistara, Asita visits Suddhodana with his nephew Naradatta. There are other differences also between the Nalaka Sutta and Lalit Vistara.
Note No. (2)	7	14	Note the rightwise circuit by Asita around the child Siddharth, twice in this chapter. Asita's magical powers and mention of Vedas and Mantras has been omited by Dr. Ambedkar. Asita is mentioned as Kala Deval in Pali Nidan Katha. Asita also means *A-Shveta*- not white means black.
Note No. (3)	9	1	Chapter in Lalita Vistara 'Taking to the Temple' is used here. Temple of Goddess Abhaya is mentioned in Mahavastu. Lalit Vistara 134(117); Mahavastu ii-26. As mentioned by Thomas, Van den Bergh Ven Eyesinga consideres this story as the origin of Baptism (The Life of Buddha, p. 46 *fn.*).

	Page	Verse	
Note No. (4)	9	6	Account of Siddhartha's early education and childhood is detailed in Lalit Vistara. Sabbamitta is Vishvamitra. (Lalit Vistara) Oldenberg says that learning the Vedas was *never* considered important among the Sakyan nobles. They paid more attention to martial exercise than to knowledge of Veda. (Saunders K. J., p. 16).
Note No. (5)	13	1	Buddhavamsa (XXVI 15) states, 'Bhaddakacca' by name was his wife. In Mahavamsa She is named 'Bhaddakancana'. She is mentioned as having 'Abhidna' power. Anand Kausalyayana's note in Hindi version is based on Mahavamsa. Jataka commentary refers her as Rahulmata, Bimba and Bimbasundari. Mahavastu and Buddhacharita mention her by name Yashodhara and Lalit Vistara as Yashovati in poem and Gopa in prose. In Chinese biography she is addressed as Mandhara, Manohara, Gotami and Rahulmata. Alexander Psoma, Scholar on Tibetan Buddhism gives Utpalvarna and Mrugaja as additional names.
Note No. (6)	45	4	Account of Siddhartha's halt at the hermitage of Saki, Padma and Raivata is mentioned in Lalita Vistara.
Note No. (7)	55	13	Mahavastu mentions that Bimbisar receives promise from Gautama that he would visit his palace again before leaving.
Note No. (8)	63	11	According to Schmidt, Gautama learnt older form of Sankhya (E.J. Thomas, p. 228).

	Page	Verse	
Note No. (9)	68	14	Lalit Vistara gives a story of 9 girls beside Sujata who provided food to Gotama during his austerities. This story has been adapted by Dharmanand Kosambi also in his play Bodhisatta.
Note No. (10)	73	3	Anguttara iii: 240 and Mahavastu ii: 136 describe 5 dreams in detail as under:—

(1) The world appeared as Couch and Himalaya as pillow. His left hand was plunged in the eastern ocean, right in the western and feet in the southern. This meant complete enlightenment attained by the Tathagata.

(2) A plant called tiriya came from his hand, rose and touched the sky

(3) White worms with black heads crept up as far as his knees and covered them. These were white robed house-holders who came to the Tathagata as a refuge.

(4) Four birds of different colours came from the four quarters, and falling at his feet entirely became white. They represented four varnas (castes) who leaving a household life for the doctrine taught by the Tathagata, realise the highest release.

(5) He was walking on a mountain of dung without being defiled by it. This was the Tathagata, who receives the requisites but enjoys them without attached to them (Thomas, p. 71).

	Page	Verse	
			Jataka-attakatha mentions, Gautama had five dreams on the previous night of the day on which he partook food from Sujata, because the day of partaking food was Vaisakh Purnima day, the day on which he later attained enlightenment.
Note No. (11)	73	4	Anguttara Nikaya iii: 240, Maha-vamsa, Jatakanidan-attakatha states, the bowl of food offered by Sujata at last sank near the abode of Kala, a Naga king and stayed with similar bowls of previous Buddhas at the lowest of them. In Khadawal Jataka, Kala, the king of Nagas is said to have stood before the Tathagata before his contest with Mara. Jataka-nidan attakatha, Ang. iii. 240. Mahavastu ii 281 (For chronological events of this chapter, see Thomas, p. 71). Mara first came to Gautama while he was practising austerities on the bank of Nairanjana River. He appeared again before the start of meditation; Padhan Sutta of Sutta-nipata 425-449. Lal.-327(261). The Lal. Vist. gives detail account of Mara's war with Gautama.
Note No. (12)	73	7	Enlightenment Siddhartha attained enlightenment at the age of 36 years. (Vinaya Texts 1.73). First week meditation was under Bodhi tree (Banyan tree). Second week meditation was under Nyagrodh tree-(Samyutta Nikaya 1-124).

	Page	Verse	
			Third week meditation under Muchalind tree where the Naga king Muchalind protects him with his hood. In the Fourth week he meditates under Rajayatan tree (Mahavagga 11) also called Ajapal tree. (Ariyapariyesana Sutta, Jataka attakatha). About the night on which Gautama attained Enlightenment, Sir Monier Williams writes, 'In the first night watch, he gained knowledge of all previous births, in the 2nd present states of beings, in the 3rd chain of cause and effect and in the 4th he knew all things.
Note No. (13)	75	76 5-6	These questions were quoted from Majjhim by Louis de la Vallee Poussin in Hibbert lectures under the title 'The way to Nirvana'. Dr. Ambedkar in his introduction to the book claims that the Buddha did not preach four Aryan truths. He raised only two questions. In this chapter he presents these questions. Mr. K. J. Saunders in his 'Gotama Buddha' (a biography based on the canonical books of the Theravadins) writes, "The early Books certainly make it clear that it was only within certain well-defined limits that he indulged in metaphysical explanation." One thing only do I teach, O monks, sorrow and the uprooting of sorrow": that is surely an authentic word of the teacher, which defines the limits of his purpose and is the central thing in his ethics."

	Page	Verse	
Note No. (14)	113	1	Note Brahma Sahampati's rightwise circuit around the Buddha.
Note No. (15)	119	5	One of the five ascetics who blamed Gautama for abondoning austerities was Upaka by name according to Saunders (p. 33) (Thomas p. 83). In Majjhima Nikaya, the whole story of his welcome by five parivrajakas is in the first person, whereas, in this book it is in the third person.
Note No. (16)	138	17	Muchalinda, a Naga King of the Mandakini lake near Gaya had shielded Buddha after enlightenment and protected him from the storm.-Buddhist Records of the Western World, vol. I p. LXIII, Vol. 2, p. 19 (Hardy's mannual of Buddhism p. 136).
Note No. (17)	555	29	The date of Buddha's death as given in Pali canon is full moon day of Vaishakha, which is also the traditional date of the *birth* and of the *enlightenment* of the Lord Buddha. Hiuen Tsiang also gives this date as the general tradition but also mentions that the Sarvastivadins observed the day of Buddha's death as on *Kartika Shuddha Ashtami* i.e. a week before full moon in the month. Mr. Fleet has tried to establish this day as historical which according to him fell on 13th October 483 B.C. (E. J. Thomas; Life of Buddha as Legend and History) Dr. Ambedkar embraced Buddhism on 14th October 1956 probably accepting Mr. Fleets conclusion that the Buddha's death completed 2500 years on 13th October 56. He however mentions in this treatise Vaishakha Purnima as Buddha's day of death.

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