

kingdom during the period of their forest-life. They actually entered the forest after spending one day there. Subāhu fought on the Pāṇḍava side in the great war. (Vana Parva, Chapter 140, Verse 24).

**SUBĀHU X.** A warrior who fought against the Pāṇḍavas in the great war. Both his hands were cut off in his fight with Yuyutsu. (Droṇa Parva, Chapter 25, Verse 13).

**SUBĀHU XI.** A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 73).

**SUBĀHU XII.** There is a reference in Verse 66, Chapter 115 of Anuśāsana Parva, Mahābhārata, about a Subāhu, who never consumed flesh in life.

**SUBĀHU XIII.** Father of Sagara of Solar dynasty. (For details see under Sagara).

**SUBĀHU XIV.** A Cola King. A great devotee of Viṣṇu, the King performed many yajñas. Though he lived according to the spiritual advice of his preceptor Jaimini he was denied the sight of Viṣṇu. Ultimately Subāhu and his queen attained heaven as they listened to Vijvala, their second son, reciting hymns addressed to Vāsudeva. (Padma Purāṇa, Bhūmi Khaṇḍa, Chapter 94).

Though Subāhu and his queen worshipped Viṣṇu for a long time in the Ānanda forest, the lord did not appear to them. Ultimately they forsook their bodies in the forest and after a very long walk came to the abode of munis. The king queried them as to why he failed to see Viṣṇu though he performed penance for a very long time. The King and queen were done up due to hunger and thirst and the munis asked them to return to Ānandāśrama and eat the corpses left there. While they were accordingly eating the corpses, Vijvala questioned Kuñjala a bird which lived nearby, why his parents were eating dead bodies. The bird answered that when the King and queen had recited the praises of Vāsudeva they would see Viṣṇu. It also taught Vijvala songs in praise of Viṣṇu. After having studied the songs, Vijvala went and sat on a tree at ānandāśrama and sang the songs. Subāhu and his queen repeated them and immediately Viṣṇu appeared before them and conducted them to heaven.

#### SUBALA I.

1) *General.* A King of Gāndhāra. Subala was the father of Śakuni, uncle of the Kauravas. Śakuni was the rebirth of Nagnajit, disciple of Prahlāda. Śakuni inherited the name Saubala from his father Subala whose only daughter was Gāndhārī, mother of Duryodhana. Both Śakuni and Gāndhārī were economic experts. (Ādi Parva, Chapter 63). At the time of the marriage proposal of Gāndhārī the fact of the blindness of Dhṛtarāṣṭra, the prospective bride-groom, worried Subala much, but he married his daughter to the blind King considering the great reputation of the royal family. (Ādi Parva, Chapter 109, Verse 11).

2) *Other information.* (i) Subala, in the company of his sons Śakuni, Acala and Vṛṣaka participated in the Rājasūya performed by Yudhiṣṭhira. (Sabhā Parva, Chapter 34, Verse 6).

(ii) After the Rājasūya was over it was Nakula, one of the Pāṇḍavas, who led Subala and his sons beyond the boundaries of the Kingdom safely. (Sabhā Parva Chapter 45, Verse 49).

**SUBALA II.** A King of the Ikṣvāku dynasty. His son was a great friend of King Jayadratha. (Vana Parva, Chapter 265, Verse 8).

**SUBALA III.** A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 3).

**SUBANDHU.** An ācārya, who was the high priest of King Asamāti. Once the King removed the priest from his job and appointed two priests, Kirāta and Ākuli in his stead, and after some time, the new priests, at the instance of the King, killed Subandhu. But, three brothers of his joined together and brought Subandhu back to life again by chanting hymns from the Vedas. (R̥gveda 10, 57. 60; Bṛhaddevatā. 7. 33).

**SUBELA.** A mountain near Laṅkā. (Vana Parva, Chapter 234, Verse 21).

**ŚUBHĀ.** Dhruva's mother. According to Harivaṁśa, Chapter 2, she was born from Aśvamedha.

**SUBHĀ.** Wife of Āngiras and mother of seven sons like Bṛhatkīrti. (Vana Parva, Chapter 218, Verse 1).

**ŚUBHADATTA.** A wood-cutter who lived in Pāṭalīputra.

Śubhadatta earned his living by cutting wood in the forest and selling it for fuel. One day, while cutting wood in the forest he saw four Yakṣas by chance. When he understood from their dress and bearing that they were divine beings, Śubhadatta was frightened. The Yakṣas spoke to him and when they came to know that he was poor, they engaged him as their servant. Śubhadatta served them with devotion. When it was time for their meal they pointed to him a pot and asked him to serve them food from it. But when Śubhadatta saw the pot empty, he was confused. The Yakṣas, with an amused smile asked him to put his hand into the pot and assured him that he would get anything he wished to get from it.

Śubhadatta accordingly took out all the things they wanted from it and served them. They took their food and were satisfied. A few days passed in this way and then Śubhadatta began to think of his family. The Yakṣas understood that he was longing to return home. So they allowed him to go after getting whatever boon he wished to ask them. Śubhadatta asked for that magic pot which would supply whatever he wanted. On hearing it the Yakṣas told him that he would not be able to keep that pot and that if it was broken everything would be lost. So they advised him to ask them something else. But Śubhadatta was not prepared to accept their advice. At last they gave him the magic pot.

Śubhadatta reached home happily with the pot. He told the whole story to his people at home. His neighbours grew suspicious when he stopped going to the forest to cut trees, after he returned with the pot. To their enquiries about it, he replied haughtily and informed them of his good luck. One day in his frantic joy, he danced, carrying the pot on his head and as ill-luck would have it, he slipped his foot and fell down. The