

pot crashed to the ground and was broken to pieces. So he was forced to become the wood-cutter again. (Kathāsaritsāgara, Śaktiśāolambaka, Taraṅga 1).

**SUBHADRĀ I.** Sister of Śrī Kṛṣṇa.

1) *Birth.* Subhadrā was the daughter of Vasudeva by his wife Devakī. She had two brothers, Kṛṣṇa and Sāraṇa and she was her father's pet child. (Ādi Parva, Chapter 217, Verse 18).

2) *Married to Arjuna.* During his one year's pilgrimage Arjuna, after visiting various holy places, came at last to Prabhāsa tīrtha in the plains of the western mountain. He met Gada there who described to him the unique beauty of Subhadrā. The description evoked in him the desire to marry her for which purpose he assumed the form of a Sannyāsin and sitting under a tree thought about Śrī Kṛṣṇa who understood the fact while lying on the bed with Satyabhāmā and immediately he began laughing. Asked for the reason for his laughing thus, Śrī Kṛṣṇa told her about Arjuna thinking about him etc. Kṛṣṇa then went to Arjuna and questioned him about the reason for his pilgrimage and the latter explained the circumstances of it. They then went to the Raivata mountain where Arjuna revealed to Kṛṣṇa his desire to marry Subhadrā. Kṛṣṇa agreed and, after leaving Arjuna at the mountain, returned to Dvārakā.

Within a few days the Yādavas celebrated a festival at Raivata attended by prominent leaders like Balabhadra, Ugrasena, Pradyumna, Śrī Kṛṣṇa and others. The sight of Subhadrā among them evoked uncontrollable love in Arjuna who asked Kṛṣṇa secretly about the means for him to marry Subhadrā. Kṛṣṇa answered him thus: "Svayamvara (marriage by self choice by a woman) is ordained for Kṣatriyas. But, how would we know whom Subhadrā loves. Abduction also is ordained for Kṣatriyas. So you abduct Subhadrā."

Arjuna immediately sent word about the matter through emissaries to Indraprastha. After the festival at Raivata was over, Subhadrā returned to Dvārakā. As for Arjuna, he sat on a rock in the forest thinking about Subhadrā when Yādava heroes like Bala, Sāmba, Sāraṇa, Pradyumna and Gada came that way by chance. They saluted the Sannyāsin (Arjuna) and after blessing them he made them sit on the rock around him and related to them various stories. Then Yādavas felt great respect for the Sannyāsin and invited him and took him to Dvārakā. Kṛṣṇa and others arranged for the stay of the Sannyāsin, who pretended to spend Cāturmāsya there. He was to be fed from Subhadrā's house and the Sannyāsin was overwhelmed with joy.

As days passed on thus, Arjuna grew more and more sick with love. Subhadrā felt unbounded affection for him. She heard from him many stories about the valiant Pāṇḍava, Arjuna. When he was convinced that Subhadrā cherished strong love for him, Arjuna revealed the truth about him. When he told her that he, the fake Sannyāsin, was really Arjuna who was living there without the knowledge of his mother and brothers, Subhadrā bent down her head in shyness.

Subhadrā's wedding was decided to be held on the twelfth day from that date. Balabhadra and Uddhava both of them short-tempered, were not informed about the decision. Śrī Kṛṣṇa took the lead in making preparations for the wedding and he saw Subhadrā and gave her all good wishes.

Many of the Yādava chiefs wanted Subhadrā to be wedded to Duryodhana, a disciple of Balabhadra and against this desire of theirs Subhadrā and Arjuna together drove themselves away in a chariot through lines of people and this created a stir among the Yādavas. But, Kṛṣṇa pacified them all. (Ādi Parva, Chapters 213-228; Bhāgavata, 10th Skandha).

2) *Other information.*

(i) Later on, the wedding of Subhadrā with Arjuna was duly consecrated. (Ādi Parva, Chapter 220, Verse 10).

(ii) Arjuna came to Indraprastha with Subhadrā disguised as a Gopī. Many costly things, by way of Subhadrā's dowry, were duly sent from Dvārakā to Indraprastha. (Ādi Parva, Chapter 220).

(iii) A son named Abhimanyu was born to the couple. (Ādi Parva, Chapter 220, Verse 65).

(iv) During the period of the 'forest life' of the Pāṇḍavas Subhadrā and her son lived with Kṛṣṇa at Dvārakā (Vana Parva, Chapter 22, Verse 3).

(v) Subhadrā too was present at the wedding of Abhimanyu at Upaplavyanagara. (Virāṭa Parva, Chapter 72 Verse 22).

(vi) When Abhimanyu was killed in the great war, Subhadrā wept before Kṛṣṇa. (Droṇa Parva, Chapter 78, Verse 2).

(vii) Following the death of Abhimanyu Subhadrā returned with Kṛṣṇa to Dvārakā. (Aśvamedha Parva, Chapter 52, Verse 85).

(viii) Remembering about Abhimanyu's death Subhadrā swooned. (Aśvamedha Parva Chapter 61, Verse 4).

(ix) She went from Dvārakā to Hastināpura to attend the Aśvamedha yajña performed by Yudhiṣṭhira. (Aśvamedha Parva, Chapter 66, Verse 4).

(x) Subhadrā joined her co-wives, Ulūpī and Citrāṅgadā and embraced them. (Aśvamedha Parva, Chapter 83, Verse 3).

(xi) Following the death of Abhimanyu Subhadrā spent her days in sad silence. (Mahāprasthāna Parva, Chapter 1).

**SUBHADRĀ II.** A daughter of Surabhi. She lives in the western region. (Udyoga Parva, Chapter 102 Verse 9).

**SUBHADRA** A banyan tree. Garuḍa went to Devaloka to fetch amṛta after marking this tree as a sign-post. See under Garuḍa. (Araṇya Kāṇḍa, Canto 35).

**SUBHADRĀHARAṆAPARVA.** A sub-parva of Mahābhārata. (Ādi Parva, Chapters 218 and 219).

**SUBHAGA.** A brother of Śakuni. He was killed in the great war by Bhīma. (Droṇa Parva, Chapter 157, Verse 26).

**SUBHAGĀ I.** Daughter of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 46).

**SUBHAGĀ II.** A term of address.

According to Manusmṛti (Chapter 2, 129) one should use this word when one addresses the wives of others and women who are not one's relatives.

Parapatnī tu yā strī syādasambandhā ca yonitaḥ /  
Tām brūyād bhavātītyevaṁ subhage bhaginīti ca //

**SUBHĀNU.** One of the ten sons of Satyabhāmā, the other nine being Bhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Brhadbhānu, Havirbhānu, Śrībhānu and Pratibhānu. (Bhāgavata, 10th Skandha).

**SUBHĀRYĀ (SUDĀRYĀ).** A daughter of Śvaphalka, son of Pṛṣṇi. She was Akṛura's sister. (Bhāgavata, 9th Skandha).