

vigorously engaged in vanquishing the Demon known as Mahishasura. Like a buffalo as his name indicates, he is pervert and adamant. This Demon is the embodiment of *Tamás*, the lowest of the three Gunas. The energy spent in putting him down is a landmark in the process of the evolution of life. It is an indication of the sentient emerging from the insentient. Philosophically *Rajas* gets the upper hand over *Tamas*. The gold colour of Mother Durga with Her red raiment symbolizes *Rajas* with its capacity to enrich the phenomenal life. Sarasvati the goddess of learning, Lakshmi the goddess of wealth, Subrahmanya the god of valour and Ganesa the god of wisdom, all attending on the Cosmic Mother indicate the ways and means for enriching the earthly life. Just above the head of Durga, the snow white Lord Siva is seated absorbed in deep meditation. This is the symbol of *Sattva* which transforms all earthly activities into spiritual activities. Ultimately the Gunas are transcended and the Absolute is attained. All turmoils are down below in the physical life. But as one progresses towards the Atman, life gets refined. Ultimately life in the Prakriti is transcended and Godhood is reached.

How the earthly life is to be enriched is explained in the following stanza :—

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २

अधः च ऊर्ध्वम् प्र-सृ-ताः तस्य शाखाः गुण-प्र-वृद्धाः विषय-प्रवालाः ।

अधः च मूलानि अनु-सन्त-त(न्)-तानि कर्म-अनुबन्धीनि मनुष्य-लोके ॥