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The mother of Bodhisatta, A detailed research on goddess Tārā

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In ancient vedicar the divinity was imposed for many natural objects. under these circumstances vedic people were unintentionally stimulated to worship Goddess, apart from gods. It can be understood by discovering the Rigvedha that those people were bent to worship gods daily to prevent from sorrows and obstacles. When the goddesses were numerically increased powerful Gods introduced them as their wires. Under this concept it came to society as Saraswathi was the wife of Brahma and Lakshmi was the wife of Vishnu. The Buddhism which was developed under this situation was divided as Hinayana and Mahayana. The Bodhisatta concepts and beliefs of Mahayana were well renowned which were developed with the Indian culture. Special effort was extended by Tantrayana for that. As a result of that Goddesses Tārā, Sundā, Vasudhārā, Marīchi, Mahāmayuri, and etc were created via Tantrayana. The chief among the Bodhisatta goddesses is Tārā. She was called as Tārā by the meaning of sending people towards the Enlightenment. People in Nepal and Tibet were utterly stimulated to worship the Goddess Tārā. The main target of this research is to discover properly via Mahayana sutras about Bodhisatta Goddesses and Goddess Tārā who were developed through the Tantrayana.

Key words: Bodhisatta, Goddesses, Goddess Tārā, Harita Tārā, Shveta Tārā