

## Abstract No 38

# The mother of Bodhisatta, A detailed research on goddess Tārā

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In ancient vedic era 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 Rigveda 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 wives. Under this concept it came to society as Saraswati was the wife of Brahma and Lakshmi was the wife of Vishnu. The Buddhism which was developed under this situation was divided as Hinayāna and Mahāyāna. The Bodhisattva concepts and beliefs of Mahāyāna were well renowned which were developed with the Indian culture. Special effort was extended by tantrayāna for that. As a result of that Goddesses tārā, sundā, vasudhārā, Marīchi, Mahāmayuri and etc were created via tantrayāna. The chief among the Bodhisattva 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 Mahāyāna sutras about Bodhisattva Goddesses and Goddess tārā who were developed through the Tantrayāna.

**Key words:** *Bodhisattva, Goddesses, Goddess tārā, Harita tārā, Shveta tārā*