According to the Tibetan evidence Padmasambhava went to Tibet in 747 A.D. He had gone to Tibet during the reign of the Tibetan king Khrön dron detsan. In this period the Buddhist faced resistance from the followers of Bon in Tibet. Prior to that indigenous faith of the Bon priests had spread all over the Tibet. Arriving at Tibet, Padmasambhava vanquished all the devils the Yaksas the Rakshas and other superstitions by his Tantra practice. Padmasambhava was a Tantra practitioner of high order the applied Tantric practice of the abhisaraka-karma group for appeasing the malignant performances of the Bon-po priests

In Tibet Padmasambhava renowned as a Lotus Born. A life story which spread in Tibet about his birth. However he was born in the 'Pema tsho' which is identified with Rewalsar of Mandi District (Himachal Pradesh). His atmosphere was in complete Tantric traditions. His father Indrabhuti was the king of Urgyan or Udgyan. He composed many important philosophical treatises. Indrabhuti sister laksmikara was a famous siddha in her period. She also composed philosophical treatises.

Padmasambhava was called to Udyāna or Udana in boyhood. During this period Udyāna was famous for the proficiency of its priests in exorcism and supramundane spiritual action. In this regard. It is said that, the people of Udyāna were in disposition of using the practice of the mystic art and charms. The chanting of mystic spell or mantra was popular among them as an art. Padmasambhava was influenced by this mysterious atmosphere. After arriving at Tibet Padmasambhava brought under control all uncoenial elements against the Buddhists by his Tantric practice. Thus, he became acquainted as the Guru Rin po che in Tibet. Sometimes he is worshipped as the Second incarnation of the Buddha in Tibet. Practically Padmasambhava was the founder of Buddhism in Tibet.

Padmasambhava also was the founder of the Rṣyānagā pa sect of the Buddhists. It was established on the practical aspect of Yogācāra Vijnānavāda. Subsequently the Kadampa sect of Atisha was the reformed Tantric Buddhism which depended upon it. Guru Padmasambhava inaugurated the 'Byams-pa monastery in collaboration with Ācāra Sántaraksita. This monastery played an important role of his life and work.

From the time of Padmasambhava Buddhism proved more attractive to the people of Tibet and that soon became popular. Padmasambhava's departure from Tibet was also miraculous in his life. With his divine attribute, now-a-days he has been the saviour of the suffering world.

Many Tantric Buddhist texts of Padmasambhava were composed and translated in Tibetan at Byams-pa monastery when he propagated the Tantric Buddhism to his disciples. So a large number of disciples of Padmasambhava, appeared in Tibet during this period. They attained efficacy is erotic power, mostly of a grotesque character.

It is very difficult to probe that how the teachings of Padmasambhava were accepted by the Tibetans. But it is true that, he was extremely Tantric and mystic in nature. The Tantra is the erotic aspect of the almskritie Mahāyāna Buddhism. Gradually, the Tantra in Bud-
dharm holds some resemblance with the Saivite mysticism. Padmasambha gave a new outlook to mystic Indo-Tibetan mononality.

Padmasambhava exerted effort to introducing several Tantra methods which were preserved separately in the Tangyud system (old Tantra). A complete catalogue of the Buddhist Canon published from Tohoku University, Japan, mentions twenty-four texts of the Tangyug rgyud of Indian origin. Besides these, four works ascribed to Padmasamhita are below:

1. Vajramantra bhrusadhu nīlā tantrā nāma (Toh. 843. Pkg. 10/467, 1h. 372b: 3-394b 6 (matha)
2. Loka stotra pujā tattvā nāma (Toh. 844. Pkg. 10/468, Lh. 394b: 6-625a. (zhva)
3. Mākam agni jñānavāda tattvā (Toh. 842. Pkg. 10/466 Lh. 394a 4-345a 2 (zhva)
4. Sīra khitiraka tantrā nāma (mn. PA Ph. 770; This book is not included in the edition of the Kangyur.
5. Vairocanah Candramukhār and other inmates of the Bham yas monastery translated these books into Tibetan in the 8th century. A.D. Padmasambhava is said to be a well known teacher of the Nalanda University. In Tibet he also expanded the teachings of Buddha with his great efficiency of esoteric application. It is vividly expressed in his above works. "Vajra bhrus sandhī nīlā tantra" which describes the esoteric practice of the Mahāyāna sthāna dharma as it is discussed below.

The text "Vajra bhrus santi mula tantra nāma" has 372b: 3-394b 6 folio in the Lhasa edition of the Kangyur. Regarding the Sanskrit title of the text Tohoku catalogue and Lhasa edition text in the Kangyur differ in reading.

While the Tohoku catalogue mentions, "vajra mantra bhrus saṃdhī mula tantra nāma" Lhasa edition reads:

"vajra mantra bhrus santi nīlā tantra nāma"

The text is available in the Lhasa edition has eleven chapters. Those are below:

1. Chos phral chen po bstan ba jok glu (Malā rādhi dasaṭā)
2. Byin ralbs chen pos dbar bsdus bai le'u sté gnis pa (rāhillhāra vasatā samuccaya)
3. Thugs Kyi dkyil 'Khor rab tu bkod pa'i le'u steg gsum pa'o (gasas mandala rnam na (triṇya adhīyāhā)
4. Don dam pa'i gnas kyi rje bstan pa'i le'u steg dba pa'o (paramāthapa deśa)ā
5. Sgvod ba rin le'dan gvi drungs pa'i le'u steg lha ba'o (Muktaka sandhu jālama rnam santiago adhīyāhā)
6. Thubrod pa'i gye bar sngub pa'i le'u steg drug pa'o (Pāṇḍitas opasadānī rnam santo dhyāyāhā)
7. Drogs pa'i sde so so'i las la sbyor ba derag snogs le'u steg bsdun pa'o (čepasgras niṣa karma yogas rudra mantra nūnas sapta mo adhīyāhā)
8. Drogs pa cao gye sde rgo gye bar bstan pa'i le'u steg byasad pa'o (Māra sona kula vedāsasıstanāma 'aṣanta dhyāyāhā)
9. Phrim lugs drungs pa'i Khval tṣar las sbyar pa'i le'u steg dus pa'o
The contents of the text depict the struggle between the supernatural evil forces which are symbolized as 'Dregs pa sas gyi sde rigs' corresponding to ban of arrogant devils of nira army who are the challenging force against the secrets of sadhanā.

The whole text describes how hard a contest in respect of a person to go against the harmful energy. It becomes difficult to be victorious by subduing the evil forces.

In the first chapter Padmaasnambhava depicts the miraculous power with the enormous strength to subdue the evil-faced gods (phrin las, gnos byed), godesses. (bla, bdag mo) Yaksas (gno du shva) Nāgas (Klu bdag po). Sa ra, ra, rtun mo, mtc other natural and supernatural (Nag po, tshan, dvags tsha byed) beings.
as a result of that ‘drom gnabs’ becomes close. The drom gnabs is specific practice related to ‘men shred’ refers to sixfold activities for self protection and self expansion as the text mentions. Drug pa’s bagpa pa yun dam baca skyong shul dgyu’ de’ khyab kyi bagpa dge rha brtun yogs su bzhed ’phrun shad ers Khyab par skul, baca yun dam ra ngas su bzhed skur gyur shad ers mnyan fane ’bo baca skyong shul ers Khyab ers yun dam baca yun dam baca byar (762 4-5 lb.)

The seventh chapter objectively mentions the ‘drug gnags’ which is incitement of specific syllables to lighten the antagonists (rnag ma dgra jarr gnas). Drug gnags referred to various mantra relating to inflammable fire around the ether. The objective is attachment of the ‘drug pa can the Mera the harmful one.

The next chapter ‘Phren las dongs pa Khyab par las skyong bar’ continues the practice. ‘ba la skyong bar mi sna pa gyed gru chos Par dkar chos skyong ba dus khyab gnags’ je su. Phren las dongs pa nang pa dus khyab gnags las skyong bar the drug pa’s ‘phren las skyong ba dus khyab gnags’ je su. Phren las dongs pa dus khyab gnags’ je su.

Subsequently the subsequent chapter discusses both the taming activities of the subdued ones. Who propitiate the superior dynamics. He has both the external and internal manifestation. In this monastik holds no task not desire thereby completely destroys his ego (bde). Then he becomes Siddha (grub thob).

Notes:
(1) Pad ma bka’ thar yig edited by Sharma, Patma nams. Regarding the calculation of Christian calendar year corresponding to the Tibetan secular year RabThoKung (2) Gos lo tsa ba grun nu dpal(1192-1481 A.D.) Deb ther ron pa (Eng. tran.) The Blue Annals by George N. Roerich. The Asiatic Society, Calcutta 1984 (3) Record of the Western Kingdoms Huen Tsang( Yuan-chwang) p. 120. 51
(4) Padma bka' las theg yig. Edited. Sharma, patna saran. Also Lhamo rol pa. Published by Tohoku Imperial University aided by Saito Gratia Foundation. Sendai, Japan, 1954.

(7) uo, Zhe' ed. ZHA : 372b. 3-394b. 6
(8) Ibid. : 372b. 3-376b. 7
(9) Ibid. : 372b. 7-376b. 7
(10) Ibid. : 376b. 7-377b. 4
(11) Ibid. : 377b. 4-379a. 5
(12) Ibid. : 379a. 6-380a. 6
(13) Ibid. : 380a. 6-381a. 4
(14) Ibid. : 381a. 4-386a. 7
(15) Ibid. : 386a. 7-388a. 5
(16) Ibid. : 388a. 5-391a. 4
(17) Ibid. : 391a. 4-393b. 7
(18) Ibid. : 393b. 7-394b. 6
(19) Ibid. : 394b. 6-397b. 7
(20) Four kinds of Byin ri lab (Svadhisthana) in Buddha dharma og. Bde' pa'i byin gyi brilabs.

Ston ba'i byin gyis brilabs 
Pem bar zhi byi byin gyis brilabs

Ses tab byin gyis brilabs]

The above sadhānās refer to the higher esoteric achievement of the practitioners.

(21) Dhan bka' ba (Vasitā) attainable by z grub thob Bohsattva in Nirmāṇakaya holds its power usually various are enumerated by ten.

(22) uo, ZHA : 375a. 2-375a. 6
(23) Ibid. : 375a. 7-377b. 4
(24) Don dam pa'i bden pa (paramarthasātva) has manifold significance in the Buddhist literature. The Sāvyāvāna refers to Surya. Again vipaśyanāmandala which is beyond the range of grasping, the grasped and the grasping. While, the present text signifies the room rāga pa med pa'i yi shes, the knowledge where no thought construction. Padmaśambhava being an exponent of esoteric practices determines don dam pa as dga' ba (amanda).

(25) Kun chos bden pa (svamitvātva) also the Phenomenal truth to which the ordinary beings (sattva) have been allotted.

(26) uo, ZHA : 381b. 4-381b. 5
(27) Ibid. : 388a. 5-388a. 7