From the Expansive Sky Treasure of the Dharmata:
The Ritual for Bringing Rain
entitled
Ocean of Siddhis

Prior to beginning, it is best to go to an excellent spring, source of pure water, that is filled with white rocks. The middling is for this to be filled with yellow-colored rocks. Otherwise, go to the banks of a large lake and begin:

phet phet phet

rang nyid ked chiggi durdrod kyi dagmo machig tröma nagmo ku pajid jigsu rungwa

Instantly, I am the owner of the charnel ground, Machig Tröma Nagmo, extremely splendid and terrifying.

zhal dang jak dril nowal gyi chéwa zang lag tu tsikpa

My mouth gapes open and tongue rolls back while my sharp, copper-colored incisors are bared.
chag yé kyi drigug gi kham sum guk shing yon pé töd drag nampé kham sum
drag tu rolpa khatam ka tenpa zhab nyi gartab kyi ped nyi rö den la gying
wala rik nga ying kyi daki bumtrag yangwé khandrö tsokyö korwar gyur.

I hold a curved vajra blade in the right hand that summons the three realms, and in the
left hand a skull filled with blood that symbolizes the wrathful consumption of the
three realms. There is a trident at the cleft of the left arm. Both legs are haughtily
dancing upon a lotus, sun, and corpse seat. I am surrounded by an immense retinue of
the hundreds and thousands of the five family dakinis of the dhatu.

 gastem

phet phet phet

ked chigginsazhi di gya ché la gyon yangwa yib dzé shing khod nyompa ngo
jam zhing yid dung wa

Instantly, the environment becomes extremely open and immensely vast. The shape is
pleasing, and everything is smooth and symmetric.

gurgüm gyi bang ri la men gyi metok natsok zhed pé u su yenlak gyed dang
denpé dudtsi gyatso chéla ting zabpé tsö tar rinpoché na tsok pé trampa dang
yuyi neü sing dang ser gyi chémé korwa pag sam shing gi rabkor zhing
gööd kyi char bebpa

The hills are covered by saffron, and myriad herbal flowers are blooming. In the midst
of this is a vast deep ocean of ambrosia water of the eight qualities. Around the banks of
this body of water are piles of precious gems, pools of turquoise-colored water with
golden sands, and a fence of wish-fulfilling trees surrounding, from which showers of
all that is wished for descend.
nang du-ang chu né nampa natsok kyi gang wé longdu padmé den gyi teng du lugyal migon karpo yé norbu lé gödöd jung zhing yon terbum lé nawun chowa trul go gyé kyi dengka jépa gyalrik karpo gulgyan dang jérik serpö doshal jéshing dramzé marpö séril kha dang dolpa nagpö du bu khyudpa kumed trul jang gur khyil zhing mang rik mangpö kur ti jed pa

Inside the water, there are varieties of amphibians, and in their midst upon a lotus is the White Lord Protector of the Nagas, Migon Karpo, holding a jewel in his right hand that grants all wishes and a treasure vase in his left hand from which mist issues forth. His head is adorned with a hood of eight snake heads. His white necklace is made of serpents from the royal caste, and his long necklace is made of golden serpents from the noble caste. His chest ornament is made of crossed red serpents from the Brahmin caste, and his bracelets are made of black serpents from the untouchable caste. His lower body is a coiled green serpent. Myriad serpents from the common caste are subservient to him.

ku lu la nawun dang chartrin muntar tib shing tröwa dé né sum lé öd trö pé tong sum gi lu nam tamched jendrang la tim mo

From his body, fog and misty vapors of ominous, dark rain clouds mass as they approach. From his three places, light rays radiate to invoke the nagas of the trichiliocosm to dissolve into him.
Then, the invocation is:

*na phu* ded pa dang ni damtsig gi
Through faith and samaya,

*lu gyal khorché jendren no*
King of the Nagas and assembly approach!

*damtsig chenpö den la zhuk*
Take your great seats of pure samaya.

*gödöd tsol chir chag tsal lo*
I offer prostrations that you may grant all my wishes.

*chi nang sangwé chodpa bul*
Outer, inner, and secret offerings are presented,

*dung yang rolmö dra yi töd*
And you are praised with melodious sounds and cymbals.

*char gyun chenpö ngödrub tsol*
Pray, bestow the siddhi of consistent rainfall!

*ngon tshé shakya tubpé ka*
Before there was the speech of Buddha Shakyamuni,

*bardu chagna dorje dam*
In the interim was the oath of Vajrapani,
And finally, the command of the great Orgyen Padmasambhava.

At present, through the words of this practitioner

And the strength and powerful command of pure samaya,

Now bear witness to this pledge!

Pray show us your enlightened deeds

And shower rain down upon this place

May mother earth, the vegetation, and all crops thrive and increase.

Receive this offering of sacred medicine of the three whites and three sweets.

Pray swiftly enact your crucial and sacred deeds!
damlé mada samaya
Do not ignore samaya!

chom dendé dezhin shekpa dra jompa yang dagpar dzokpé sangyé lu wang gi gyalpo la chag tsal lo
Bhagawan Tatagatha, Foe Destroyer, Perfect Fully Enlightened Buddha, to the King of the Nagas, I bow down.

phu naga ratsa sarwa samaya kham bam siddhi siddhi hung
Recite as much as possible.

At best, scatter naga medicine, along with the three whites and three sweets. At least, scatter the three whites and sweets. Afterwards, perform the White Feast and have no doubt that a great rainstorm will descend.

Samaya gya gya gya da thim

This terma must be guarded by the great Dharmapala Maheshvara. Samaya!

Thus, at the request of my disciple Tsechu, I Dudjom Dorje extracted this from the expansive sky treasure of the dharmata.

May virtue prevail!

Translated by Light of Berotsana.