The Arrow’s Crucial Point: Words of Counsel

What’s Inside the Vidyadhara’s Collected Tibetan Works

“The Arrow’s Crucial Point: Words of Counsel” is a text of spiritual advice and pith instructions, one of the many composed by the Vidyadhara in Tibet that we continue to share with you, the Shambhala community, the greater sangha, and the world. The Vidyadhara’s Collected Tibetan Works (kalubam) contains 175 texts. After Sakyyang Mipham Rinpoche received these from Karma Senge Rinpoche at Surmang in Tibet, he gave them to us to translate. He later said it was unlikely we would receive more heart treasures of the Vidyadhara, so we should take great care in protecting and translating these. The Collected Tibetan Works includes 70 practice texts, many of them terms that require abhishekas or lungts. It also includes 105 inspirational compositions by the Vidyadhara that do not require special transmissions: songs of realization and the view, applications of devotion and yearning, pith spiritual instructions, aspirations for awakening, and two autobiographical poems about the vivid teachings he received directly from his teacher Khempo Gangshar. We have published a few of these, and glimpses of some in previous newsletters. We now plan to publish a collection of them for wider distribution.

Last year, on our second journey to the East, we worked successfully with Karma Senge Rinpoche on the translation and transmission of two of the terma cycles: Avalokiteshvara, an embodiment of peaceful compassion, and Krodhikali, a black wrathful Vajrayogini. At the end of our time together, we discussed what to work on next. We agreed it would be good to shift our focus to the inspirational works, since they speak to the aspirations and challenges for so many in the Shambhala community and beyond.

We have prepared translations of most of the Vidyadhara’s texts from his early years in Tibet. Our time with Karma Senge Rinpoche has been limited, and many of these still await his review—which consistently inspires him to offer insightful commentaries and teachings. On our upcoming third trip to work with Rinpoche, we plan to complete translations of as many of these inspirational teachings as we can. We ask you to support this work for all of our benefit and for the benefit of generations to come.

For a more detailed description of the contents of the Vidyadhara’s Collected Tibetan Works, please visit: nalandatranslation.org

Left: Sakyyang Mipham practicing kyudo. Photo by David Bruce.

YOU ETERNALLY PROTECT whoever hears your name From the dhabha of lower births, I pay homage to the glorious guru. I offer some blathering fraudulent words from someone unqualified, In the manner of an old dog vomiting gold. KYE MA

This free and well-favored body is difficult to find. Even finding one, it is impermanent and most let it go to waste. Virtuous and negative actions ripen fully into unerring results. When that happens, it will be too late for regret. Therefore, you should check and correct yourself. Every day, it is important to examine and analyze. In all of the doctrines of the Saky, Gohik, Kagyu, and Nyingma, The crucial point is to train in sacred outlook. In any case, all the teachings of the Victorious One are one in the expanse of wisdom. Therefore, hold to the crucial point of the path that is free from contradiction And practice the deity appointed by where the flower landed. The root of all dharmas is taming your own being. The essence of the teachings is vipashyana meditation. The root of the holy dharmas is precise discipline. What invites the rain of blessings is continuous devotion. With constant heedfulness, guard unerring cause and result. Taking yourself as an example of how to treat others, give rise to a mind of kindness toward all. The recitation of a single word of daily practice up to the entirety of the teachings Are taught only for the sake of putting them into practice. Therefore, those who apply what they know to themselves are the most learned.

At first, if you don’t study a little, Not knowing the way of the path, you will be stuck in stupidity. In the middle, if you don’t practice what you have studied, You will have the daily practice of a parrot and the dharma teaching of a swindler. In the end, if you don’t practice with exertion, You will have the fault of dying of thirst next to a reservoir. Firmly supported by the terraces of the four reminders, The mountain peak of the four limitless ones is beautiful and majestic. The high and awesome intellect of completely pure view Is ornamented with the heavenly realm of accomplishment of the three kayas. Overwhelming the minor peaks of the yana of characteristics, The Mount Meru of the supreme yana is the exalted king of mountains. With the outstretched white wings of the two truths And the physical prowess of effortless mahamudra, The vajra teachings cross over the abyss of the two extremes. This is the ultimate lineage, the flying and soaring of the great guru’s child. Whoever has this has arrived at the quintessence of the Victorious One’s teachings. Whoever does not have this just adds to samsara.

Whatever arises, sustain its bare essence by relaxing. Whatever appears, don’t get lost in the object, but be self-contained. Whether meditating on the deity, recting mantras, or emanating and gathering light rays, Whatever you do, it is important to remain undistracted. If you don’t have this essence of all, benefit will be hard to come by. Keep company with spiritual friends and virtuous friends. Dedication to the dharma should not fluctuate. When you are young, it is easy to be influenced by friends. Don’t keep company with bad friends; abandon that forever. If you start off giving rise to intense renunciation for only short periods, In the end, you will have the fault of your dharma ending in nonvirtue. Therefore, if you don’t continually examine your faults, It is certain that the hidden faults on the inside will show on the outside.

All the teachings of the Victorious One are for the sake of taming your mind. However, many details of the yanas can be enumerated. They come down to nothing other than being remedies for the five poisons. Even though you might appear to be good, if grasping at a self has not ceased, You might still experience the suffering of the lower realms. By not understanding, awareness arises spontaneously. Fully relax in the recognition that there is nothing else to meditate on. Don’t grab onto movement; watch it as it occurs. You should be continuously spacious, carefree, and confident.

Pushing too hard, even if you meditate for a hundred years, you are deceived. By just thinking “I know,” you are foolish yourself. Don’t get lost in completely empty talk. And don’t engage in the arrogant persistence of stupid meditation. If you apply what you have studied to yourself, this is the most crucial point.

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Magnetizing the World

THIS MAY AT KARME CHOLLING, Sakyong Mipham Rinpoche bestowed the Kurukulla abhisheka for the fourth time, to a gathering of over 140 tantrikas. The Sakyong first gave this abhisheka in 2012 at the Boulder Shambhala Center, and it has now been received by over 700 students. The sadhana text, composed mainly by the Sakyong, incorporates some texts written by Jamgon Mipham Gyatso, which were translated by Patricia and Walker Blaine, who also compiled the manual for this practice. Kurukulla is a female wisdom deity of the padma family, the buddha family associated with the activity of magnetizing. The padma family includes many enlightened beings: Amittaba, Avalokiteshvara, Hayagriva, Vajravairocana, and more. In Great Clouds of Blessings: Suppllication for Magnetizing the Phenomenal World, by Jamgon Mipham Gyatso, Kurukulla "captivates the minds of all beings without exception." The activity of magnetizing generally refers to the gathering together of good circumstances, especially for teachers and students, as well as extending our influence further out into the world. We describe a person as "magnetic" if they are warm, open, and inviting—appreciative of each person they meet for their unique qualities. As for the inner meaning of magnetizing, how we understand this in our meditative experience, Changling Rinpoche explained:

The fundamental purpose of magnetizing is to magnetize our hearts, to draw people and energy to the path of wisdom, and to strengthen the spiritual and secular energy for the growing number of projects in our community. Kurukulla may also be practiced to magnetize virtues in our households and businesses, and to strengthen our life force. Because she is a transcendent deity, we rely on Kurukulla to help us accomplish both the ultimate and relative siddhis: to guide us on the path of complete awakening. Whatever practice we may do—whether sitting meditation, Shambhala Sadhana, Vajrayogini, or Kurukulla Sadhana—it is directed toward the realization of wisdom and also toward the creation of a culture founded on basic goodness, bravery, gentleness, and kindness.

Fundamentally, enlightened culture is a way of life in which all the virtuous qualities of practicing dharma come to pervade society as a whole, like an enticing perfume. The ground of this culture is the basic goodness in everyone. The path is through study and meditation, the qualities that bring out this goodness: the dignities of meek, perky, outrageous, and inscrutable. The fruition of this path is enlightened society, a cradle of loving kindness that acknowledges the dignity of each and every person. The activity of magnetizing is therefore a skillful means for realizing enlightened society.

Today, the core path for new Shambhala students begins with initial meditation instruction and leads through an extensive course of study programs to the Enlightened Society Assembly (Enlightened Society Seminary); the Sacred World Assembly (Vajrayana Seminary); group practice of the Primordial Rigden ngöndro, receiving the Rigden abhisheka, and entering the path of the Scorpion Seal. The Rigden, as practiced in The Roar of the Vīraśaivism Sadhana, is the center around which is arranged a constellation of other practices.

Translators in Transition

The Translation Committee is currently going through a significant transition. Patricia Blaine and Jessie Litven, who have been working with us since 2002 and 2005, are now finishing up their employment with the Translation Committee this fall, and moving on to new endeavors. Good friends and natural collaborators, they worked together on a number of crucial projects that will benefit the Committee and the Shambhala community for many years to come. These include organizing and cataloguing the Vidyadhara's early terms and writings so that all editions of each text with its essential data are available at the touch of a fingertip, as well as spearheading the organization and translation of the Gesar cycle of practices requested by Sakyong Mipham Rinpoche.

Patricia has been an essential part of the Translation Committee for over a decade, throwing herself wholeheartedly into whatever was needed. She single-handedly translated a significant portion of the Vidyadhara's Tibetan compositions, which will become available to the Shambhala community in the coming years. Distinguished by her one-pointed devotion to the Sakyong, she has been of great service to Karma Senge Rinpoche in inputting, formatting, and cultivating human dignity.

Jessie is distinguished by her talent for oral interpretation, serving as the interpreter for Karma Senge Rinpoche in North America and during our trips to the East. Not only is she one of the best oral interpreters the Sakyong Mipham Rinpoche with Patricia and Walker Blaine at Kurukulla abhisheka. Photo by David Brown. As the Vīraśaivism Sadhana is now the central practice of Shambhala, it is important to understand how it goes hand-in-hand with practices such as Vajrayogini. As the Druk Sakyong taught at the 1982 Kalapa Assembly:

The drala practice [of the Vīraśaivism Sadhana] is like the sharp edge of a sword blade, which deals with day-to-day life already, as we say. The Vajrayogini practice is like the other edge of the sword blade, which carries the weight so that the sharp edge can cut. It’s like the two sides of a coin.

Understanding the complementary nature of the Vīraśaivism Sadhana and Vajrayogini practice suggests a way to approach the interrelationship of all sadhanas in our community. Each supports the other through a dynamic interplay of realization and beneficial activity, and lays the foundation for enlightened culture in the world. The sadhanas for wisdom deities, such as the Rigden or Vajrayogini, are the root of accomplishment on the path. In other words, confidence in the deity allows us a greater means to benefit others. Each practice also has a different quality or emphasis while being a complete path in itself, and any practice we undertake can be practiced within a greater, more comprehensive understanding. We can take refuge with the supreme view of ati, when we understand that the ultimate source of refuge is our innate nature, basic goodness, self-existing awareness.

Of course, we always need to remember that vajrayana practice is completely based on a nontheistic view: not seeing the deity as something real or external. Entering into the deity's mandala only happens through the blessings of one's personal teacher. Further, the deity and its practice are inseparable from the teacher, and they are inseparable from the student through the student's devotion and loyalty to the teacher.

With the practice of the imperial Rigden at the center of the Shambhala mandala, in the different directions of the mandala is the activity of magnetizing, which is therefore a skillful means for realizing enlightened society. The primary path for new Shambhala students begins with initial meditation instruction and leads through an extensive course of study programs to the Enlightened Society Assembly (Enlightened Society Seminary); the Sacred World Assembly (Vajrayana Seminary), group practice of the Primordial Rigden ngöndro, receiving the Rigden abhisheka, and entering the path of the Scorpion Seal. The Rigden, as practiced in The Roar of the Vīraśaivism Sadhana, is the center around which is arranged a constellation of other practices.

Committee has worked with in its forty-year history, she has become one of the most promising of her generation. Also accomplished in the written language, her translation of Lady Kinchö's autobiograph-
Our main translation work continues to be on the termas and writings of the Vidyadhara from his youth in Tibet. We completed and published our translation of nine texts used in the feast offering for the Dorje Dradül, a tagdren (“pure remembrance”): in a “pure” vision, he is here with us. Along with Acharya Dalpu Daka, Jiku Commadina, and Ryan Jones continue to contribute their work to this project.

We translated the Hayagriva, Vajrapani, Garuda Empowerment, bestowed last December by the Sakyong as a blessing abhisheka, part of the healing practice held for his mother Lady Könchok Paldrön and others facing health obstacles. The translation was prepared by the help of Lady Könchok’s son, Lama Gyurme Dorje.

We are going to present you with that epic, which is the beginning of what he could remember of the earlier terma. On one occasion, he told the Translation Committee that The Golden Dot was a tagdren (“pure remembrance”): in a “true” vision, he was able to “remember” this from previous lives. In 1972, during a long retreat in Charlemont, Massachusetts, the Dorje Dradül dictated an English translation of the first sections of the text in Sheerab Chodzin. At the 1979 Va- jradhatu Seminar, the Committee translated the entire Ti- betan text with the Dorje Dradül, and it was first distributed at the 1979 Kalapa Assembly. Our new edition contains a sig- nificantly revised and improved translation, which is based on John Rockwell and Tingdzin Ötro carefully reviewing the 1979 translation meetings, as well as many consultations with our good friend and wise counsel Tulku Thondup Rinpoche.

The Dorje Dradül told Sherab Chodzin Kohn that when he wrote The Golden Dot in England, he was writing a short ver- sion of what he could remember of the earlier terma. On one occasion, he told the Translation Committee that The Golden Dot was a tagdren (“pure remembrance”): in a “true” vision, he was able to “remember” this from previous lives.

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Your Generosity Makes the Translation of Dharma Possible

We need your help. The Translation Committee can only continue its work through your generosity. All contributions are tax deductible. Please consider that even a small donation today can make the dharma available for students now and far into the future.

Charting Our Future and Facing Financial Realities

THE NEXT TEN YEARS ARE CRITICAL for completing the translations of the Vidyadhara’s Collected Tibetan Works. Karma Senge Rinpoche is now nearing fifty and lives in a dangerous, fragile part of the world. He is currently the only holder of all of these teachings. If we don’t translate and transmit these heart treasures of the Vidyadhara now, they will likely be lost. We are dedicated to accomplishing this for all of us, and for future generations. We need your support to make this happen.

For the Translation Committee, last year (2013) was a particularly difficult one financially, as two significant income streams from publications changed markedly:

(1) there were no large programs (Rigden abhisheka or Sacred World Assembly) that required our translations or commentaries, and (2) the shift of the vajrayana path toward shambhala practices reached a heightened cumulative effect, since the majority of our previous translations and publications support Kagyü and Nyingma practices.

The vajrayana path culminating in the Vajrayogini abhisheka has not been an option for new tantrikas for over six years, and so there has been a lack of new sadhakas pursuing this and the many other Kagyü and Nyingma advanced practices.

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Since the beginning of the Scorpion Seal Assembly programs, new tantrikas now practice the Primordial Rigden nginjöro, leading up to requesting the Rigden abhisheka, where they become Werma Sadhana practitioners. We are delighted to be able to support this with our translations of the Rigden abhisheka, the Werma Sadhana, and the extensive Werma Sadhana manual. Eventually students receive our translation of the two Scorpion Seals of the Golden Sun terms, which the Sakygön continues to teach and elaborate through the Scorpion Seal Assemblies.

As you can see above, we have many excellent projects underway, especially the Vidyadhara’s Collected Tibetan Works, and we will continue to provide high-quality translations, commentaries, and practice manuals for many years to come. To be able to serve you in this way, we need much more support from donations, large and small—every contribution is very helpful—in order to maintain our present team of translators, so crucial to continuing our work for everyone.

Last year, your generous donations increased from $82,000 to $96,000. However the income from our publications was much lower. This year our publication income has certainly improved, due to there being more major programs. Through your dedication, support, and generosity, our goal is to receive $109,000 in donations from our annual appeal and $25,000 in major gifts for this coming year.

Please consider the value of translating the dharma for this and future generations. Please give generously to our annual appeal and support the propagation of the profound, brilliant Buddha and Shambhala dharma!

Larry Mermelstein
Executive Director

PROJECTED BUDGET FOR 2015

Income from: Expenses from:

DONATIONS 109,000 SALARIES 229,000
MAJOR GIFTS 25,000 ADMIN 25,000
PUBLICATIONS 90,000 ASIA TRIP 25,000
HOUSE & ENDOWMENT 25,000 $279,000
ASIA FUND 25,000
GRANTS 5,000

$279,000

Over the past several years, we have received some significant gifts and bequests, including $26,500 in bequests during 2014. For those of you in a position to do so, please consider making a contribution to our endowment fund. It plays a key role in providing a stable financial base for the Translation Committee. As many of us near middle age and beyond, our thoughts turn to wills and estate planning. Providing for the well-being and propagation of the dharma is also important. It can be a significant part of what we give to students of the future and an expression of what has been important for us during our lifetime.

Gifts can be general or for specific projects and purposes. If you would like to translate the dharma to an expression of your continuing generosity, we would be happy to discuss the use of your gift or bequest with you.

Sadhana Practice Manuals Now Available to Other Sanghas

One of the very positive new developments for our publishing and the propagation of the vajrayana dharma especially, is that the Sakyong recently gave his permission for us to make available our Kagyü and Nyingma practice manuals, in addition to the sadhana translations, to students of other teachers in the Kagyü and Nyingma lineages. These manuals have generally been restricted to just the Shambhala community, so this is a very generous and helpful initiative in sharing the wealth of instructions that we have received from our teachers.

It would be incredibly helpful if you could let your dharma friends know about this—those who are engaged in the practices of the Karma Kagyü nginjöro, Vajrayogini, Chakrasamvara, and six dharmas of Naropa, as well as the Vajrakila and nginjöro practices of the Nyingma lineage. Please ask them to contact us for more information.

OUR MISSION

The Nalanda Translation Committee—founded in 1975 by the Vidyadhara Chögyam Trungpa Rinpoche—propagates the teachings of the Vidyadhara and supports the activity of Sakyang Mipham Rinpoche, Shambhala International and its students, and the practice and study of Buddhist and Shambhala teachings by:

• creating fresh and authentic translations of Tibetan practice texts and commentaries in English and other Western languages
• translating from a variety of other genres of Tibetan Buddhist literature, including biographies, songs of realization, philosophy, and culture
• publishing those texts to ensure quality and consistency
• assisting with their transmission through teaching activities and the creation of supporting materials
• helping with the performance of Buddhist & Shambhala ceremonies

When we translate works for the public of the Buddhist and Shambhala teachings, we use the name Nalanda Translation Committee. For translations restricted to certain levels of vajrayana or Shambhala practice, we use the name Vajraavatara Chakrasamvara Translation Committee.

NALANDA TRANSLATION COMMITTEE

Vidyadhara Chögyam Trungpa Rinpoche, Founder
Sakyang Mipham Rinpoche
Karma Senge Rinpoche
Surmang Khenpo
Lama Ugyen Shempen, Founding Advisor
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Catharyn Stein
Brendan Thompson
Anne Usow
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Clarke Warren
Scott Wellebnach
Gerry Wiemer

To accomplish our core work, the Translation Committee employees Larry Mermelstein, Mark Nowakowski, Tingdzin Orto, Scott Wellebnach, and David MacLellan (part-time). Many of our other members have worked with us over the years in supporting practice and study within the Vajradhatu/Shambhala community, and some still do. They all remain committed to the field of Tibetan studies and translation through a wide range of activities. We are joined together in our shared connection to the Shambhala tradition.

OUR TRANSLATIONS ARE AVAILABLE from us directly and through our main distributors, including by mail order, from:

Samadhicushions.com
www.samadhicushions.com
Alaya@gmx.de
Alaya in Marburg, Germany: e-mail: alaya@gmx.de

Sakyong Mipham Rinpoche
Karma Senge Rinpoche

Our Mission

For translations restricted to certain levels of vajrayana or Shambhala practice, we use the name Vajraavatara Chakrasamvara Translation Committee.

Salary and other income from translations, publications, and grants provided a total of $279,000 for the work of the Translation Committee. For translations restricted to certain levels of vajrayana or Shambhala practice, we use the name Vajraavatara Chakrasamvara Translation Committee.

The nexT Ten years are critical

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NAWLANDA TRANSLATION COMMITTEE

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