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Nota di contenuto	Front matter -- Contents -- List of Maps -- Preface and Acknowledgments -- Introduction: The New England Provincial Soldier -- 1. The Initiation of War and the New England Military System -- 2. Garrisons -- 3. Provincial Forts -- 4. Scouts -- 5. Expeditions -- 6. Stores of War -- 7. Recruiting -- 8. Officers -- 9. Battle Drill and Fighting Spirit -- 10. Battle Experience -- 11. The Wounds of War -- Afterword -- Notes -- Index -- About the Author
Sommario/riassunto	The early French Wars (1689-1748) in North America saw provincial soldiers, or British white settlers, in Massachusetts and New Hampshire fight against New France and her Native American allies with minimal involvement from England. Most British officers and government officials viewed the colonial soldiers as ill-disciplined, unprofessional, and incompetent: General John Forbes called them "a gathering from the scum of the worst people." Taking issue with historians who have criticized provincial soldiers' battlefield style, strategy, and conduct, Steven Eames demonstrates that what developed in early New England was in fact a unique way of war that selectively blended elements of European military strategy, frontier fighting, and native American

warfare. This new form of warfare responded to and influenced the particular challenges, terrain, and demography of early New England. Drawing upon a wealth of primary materials on King William's War, Queen Anne's War, Dummer's War, and King George's War, Eames offers a bottom-up view of how war was conducted and how war was experienced in this particular period and place. Throughout *Rustic Warriors*, he uses early New England culture as a staging ground from which to better understand the ways in which New Englanders waged war, as well as to provide a fuller picture of the differences between provincial, French, and Native American approaches to war.

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Brunnholzl Karl

Mining for Wisdom Within Delusion : Maitreya's Distinction Between Phenomena and the Nature of Phenomena and Its Indian and Tibetan Commentaries

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Altri autori (Persone)

BrunnholzlKarl

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Rang-byung-rdo-rje, Karma-pa III, <1284-1339.>

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Maitreya's Distinction between Phenomena and the Nature of Phenomena distinguishes the illusory phenomenal world of samsara produced by the confused dualistic mind from the ultimate reality that is mind's true nature. The transition from the one to the

other is the process of "mining for wisdom within delusion." Maitreya's text calls this "the fundamental change," which refers to the vanishing of delusive appearances through practicing the path, thus revealing the underlying changeless nature of these appearances. In this context, the main part of the text consists of the most detailed explanation of nonconceptual wisdom--the primary driving force of the path as well as its ultimate result--in Buddhist literature. The introduction of the book discusses these two topics (fundamental change and nonconceptual wisdom) at length and shows how they are treated in a number of other Buddhist scriptures. The three translated commentaries, by Vasubandhu, the Third Karmapa, Rangjung Dorje, and Go Lotsawa, as well as excerpts from all other available commentaries on Maitreya's text, put it in the larger context of the Indian Yogacara School and further clarify its main themes. They also show how this text is not a mere scholarly document, but an essential foundation for practicing both the sutrayana and the vajrayana and thus making what it describes a living experience. The book also discusses the remaining four of the five works of Maitreya, their transmission from India to Tibet, and various views about them in the Tibetan tradition.
