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The Principia Mathematica has long been recognised as one of the intellectual landmarks of the century. This report contains the biological (including fishing) and oceanographic data collected in the central North Pacific during the July-September 1958 period from the U.S. Bureau of Commercial Fisheries research vessel Hugh M. Smith and the M/V Paragon. The latter made a commercial-scale gill-net survey for albacore under a contract with the Bureau. Scientists and crew aboard the former collected oceanographic, biological, and fishing data to permit a comparison of conditions in 1958 with those of previous years. The major effort of both vessels was in the area between 155° and 175° W. longitude and from 41° to 48°N. latitude. Consists of handwritten transcriptions, mainly of correspondence by Albert Lincoln to his family, with annotations by the author; newspaper accounts of activities of the period involving his cadet company; and replies to correspondence from the author to various individuals, in his attempt to gather information about Albert Lincoln. Marked by eloquent poetry, vigorous and extensive analysis, and heart instructions on breaking through the veils of confusion to independently experience the true nature of things, The Karmapa's Middle Way contains the Ninth Karmapa Wangchuk Dorje's comprehensive commentary on the Indian master Chandrakirti's seminal text, the Madhyamakavatara or Entrance to the Middle Way. This commentary, Feast for the Fortunate, is the Ninth Karmapa's abridgement of the Eighth Karmapa Mikyo Dorje's masterpiece, the Chariot of the Takpo Kagyu Siddhas. In it, readers will find previously unavailable material on the Karmapa's Middle Way view and a rare window into a philosophically charged era of Middle Way exposition in Tibetan Buddhism. Chandrakirti and the Karmapa present in precise detail the vital Buddhist concept of emptiness through which the Mahayana path of compassionate altruism becomes complete. Introductory material, copious footnotes, appendices, and a reader-centric approach to the language will make this volume equally accessible to the seasoned scholar of Indo-Tibetan Buddhism and the newly curious nonspecialist alike

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