This book is written in a more provocative voice than I am accustomed to in my scholarly writing. This is partly due to the milieu from which it grew, which was a set of online encounters with a heterophonic, and sometimes cacophonic, array of interlocutors, with whom I connected through my online weblog *Immanence* (blog.uvm.edu/immanence) and through their blogs and other discussion forums, beginning in about 2009. Many of those interlocutors, whose thinking has served variously as inspiration, instigation, clarification, and (mostly friendly) disputation, have already been named in the preceding pages. Many others have helped along the way.

The kindness and generosity of friends and colleagues who encouraged my writing and thinking, engaged with it in helpful ways, and in some cases invited me to speak and share those ideas and even supported my travels, has been especially important. That varied list, ordered alphabetically, includes Whitney Bauman, Hannes Bergthaller, Dominic Boyer, Rob Boschman, David Brahinsky, Levi Bryant, Vitaly Chernetsky, Sean Cubitt, Shane Denson, Marta Dyczok, Paul Ennis, Andy Fisher, Ted Geier, Alexandre Grandjean, Taras Gula, Olena Haleta, Graham Harman, Natalie Jeremijenko, Ju-Pong Lin, Svitlana Matviyenko, Harlan Morehouse, Tim Morton, Natalia Neshevets, Leon Niemoczynski, Matthew O’Connell, Anatoly Oleksiyenko, Marcia Ostaszewski, Sarah Pike, Patricia Pisters, Jone Salomonsen,
Gabriëlle Schleijpen, James Schwoch, Steven Shaviro, Maria Sonevytsky, Adrianna Stech, Bron Taylor, Sarah McFarland Taylor, Temenuga Trifonova, Catherine Tucker, Hunter Vaughan, Christopher Vitale, Janet Walker, John Whalen-Bridge, Michael York, and Shinzen Young. It also includes numerous friends and colleagues at the University of Vermont, among them Frank Zelko, Cami Davis, Mark Usher, and Anthony Grudin, all co-conspirator Lattie Coor Environmental Humanities Fellows; my collaborators in BASTA! (Bridging the Arts, Sciences, and Theory for the Anthropocene) and the EcoCulture Lab including Nancy Winship Milliken, Cami Davis (again), Al Larsen, Stella Marrs, Brian Collier, and Tatiana Abatemarco; the “Facing Gaia” reading group; and my many students, especially grad students Emil Tsao, Finn Yarbrough, and Dan Cottle. There are many others I could mention, to whom I apologize for any unwitting neglect.

I am deeply grateful for grants, sabbatical, and other support from the Steven Rubenstein Family for its support of me as Steven Rubenstein Professor since 2016; from the University of Vermont’s Rubenstein School of Environment and Natural Resources and its dean, Nancy Mathews; from the uvm Environmental Program’s Enrichment Fund and the program’s current and recent directors, Nate Sanders, David Massell, and Stephanie Kaza; from the uvm Humanities Center and its long-time co-director, Luis Vivanco; from the Rachel Carson Center for Environment and Society at Ludwig Maximilians University in Munich, for a richly rewarding short-term fellowship in 2017; and from the School of Advanced Research for hosting me and a group of others at a week-long seminar on science, nature, and religion in 2011.

Ideas as well as segments of the book have been presented in various forums, including as conference papers and keynotes at Oslo University’s “Reassembling Democracy” conference, the “New Materialism, Religion, and Planetary Thinking” Seminar of the American Academy of Religion, “Under Western Skies 3” at Calgary’s Mount Royal University, the University of California Davis and its Environments and Societies Colloquium Series, Ukrainian Catholic University’s Open Access Lecture
Series, the Visual Culture Research Center of Kyiv, CENHS at Rice University, the iCreate Cape Breton iEngage Workshop at Cape Breton University, the “Popular Culture, Religion, and the Anthropocene” symposium at National University of Singapore, the University of Amsterdam’s School for Cultural Analysis, the Gerrit Rietveld Academie in Amsterdam, the Munk School for Global Affairs at the University of Toronto, the 11th International Whitehead Conference at the University of the Azores, the Stories of the Anthropocene Festival at the Swedish Royal Institute of Technology in Stockholm, the “Power Dynamics” media and environment conference at the University of California Santa Barbara, the Charles S. Peirce International Centennial Conference at the University of Massachusetts-Lowell, the University of Wisconsin Milwaukee’s Center for 21st Century Studies “Nonhuman Turn” conference, Antioch University New England’s Environmental Studies Colloquium, Vermont’s Gund Institute for Environment; at the universities of Hong Kong, Taichung, Lausanne, Kansas, York (in Canada), and Bucks College, Pennsylvania; at meetings of the American Academy of Religion, the Society for Cinema and Media Studies, the International Association for Environmental Philosophy, the Association for Environmental Studies and Sciences, and the International Society for the Study of Religion, Nature, and Culture; and on the Imperfect Buddha Podcast.

I am especially grateful to the remarkable Eileen Joy and Vincent W.J. van Gerven Oei at punctum books, who enthusiastically welcomed my proposal and have made it a delight to publish with them. Open-access is the saving grace for academia’s global future; few do it better and more devotedly than punctum.

This book, and most obviously its second part, is inspired in no small part by Shinzen Young’s radically innovative teaching of Buddhist mindfulness practice; and more generally by my son, Zoryan, whose presence in my life is such a heartwarming delight. Most of all, however, the book is dedicated with love and gratitude to Auriel, whose support, presence, understanding, and deep companionship have been foundational throughout the years in which the book took seed, germinated, grew, and matured. May our love continue through all the ages.