

ACKNOWLEDGMENTS

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Still, as I write these words in May 2020, in the midst of the social upheavals of Covid-19 and the protests against state violence, inaction, and inequality, it would be inappropriate not to acknowledge that all the good fortune I have had to be able to read and write is less because of any particular merit or hard work on my own part, and more because I have benefited from a world that unequally rewards some of us. Modern Buddhism, as I will argue in this book, is far from perfect. But it does importantly insist on the connections between our ruptured social worlds and our damaged psychic lives. Perhaps reckoning with its stories can offer some intellectual resources for our urgent need to move from the acknowledgment of injustice to the actualization of justice.

The sections on Conrad, Kipling, Sarduy, Head, and Salinger appeared in earlier form in the following publications. My thanks to each journal for allowing republication: “Buddhism and the Postmodern Novel: Severo Sarduy’s *Cobra*,” *Twentieth Century Literature* 62, no. 1 (2016): 32–55; “Buddhism Between Worlds: Contested Liberations in Kipling, Salinger, and Head,” *Religion & Literature* 49, no. 3 (2017): 23–47; “Empires of Enlightenment: On Illumination and the Politics of Buddhism in *Heart of Darkness*,” *Journal of Modern Literature* 40, no. 2 (2017): 1–21.

A PARTIAL
ENLIGHTENMENT

