**Student Readings**

*** Most important  
** Recommended  
* Optional

Introduces the idea of mind-body nondualism in a comparative context. Yuasa provides a succinct but accurate summary of traditional Western philosophy’s view of the relation between mind, body, and knowledge.

Discusses the concept of mind-body in Japanese philosopher Dōgen’s (1200-1253) work and its particular relation to Zen Buddhism.

Dōgen’s own instructions for sitting in zazen and how knowledge is beyond simply the intellectual.

Elaboration of the practice of Dōgen’s zazen meditation and the role of the body in attaining understanding.


**Optional Comparative Readings**

In his first two Meditations, Descartes establishes that knowledge comes through reason alone, and that the senses serve only to deceive him. In fact, he even doubts the existence of his own body. What he is certain of is that what it is to be a self is to be “a thinking thing.” His criteria for knowing something is that it be “clear and distinct” and argues that often knowledge that comes to us through our senses is in fact “confused.” This provides an interesting counterpoint.
for knowledge coming through the body and using the body to know as found in the above readings on Japanese Philosophy. Other meditations also are useful for further comparing notions of selfhood.


or


In both of these works, (as well as in others), Plato views the body as an impediment to knowledge or enlightenment, as something that must be controlled by the mind. There is much for comparison with Japanese philosophy here.


Spelman provides a feminist critique of Plato’s view of the body and also discusses some feminist views of the body and knowledge. The article is very useful to compare both with Plato and Descartes, and also with Japanese philosophy.