

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

“Zen in the Art of the Sword”

問題は解きっぱなしにしないで！

英語資格試験の学習は、**解いた後の復習をしなければほとんど効果はありません。**答え合わせをしておしまいせずに、**テキストの音読練習やリスニング、多読学習などのインプット学習を何度も反復して記憶に定着させましょう。**ホームページからダウンロードできる音読練習用のテキストをぜひご活用ください。また、数日置いてから再度解き直すのも効果的です。答えを記憶してしまっているかもしれませんが、回答の根拠をなぞりながら繰り返し解くことで有効な復習になります！

Zen in the Art of the Sword

1. The word "Zen" has already entered the global vocabulary. It is widely known that Steve Jobs was deeply influenced by Zen Buddhism. Not only Steve Jobs, but many business elites in the 21st century are increasingly showing a strong interest in the teachings of Zen. Likewise, many master swordsmen in Japan during the 17th Century were also devoted to Zen, notably exemplified by Miyamoto Musashi and Yagyu Munenori.
 2. By definition, Zen is a school of Buddhism that originated under the influence of Chinese thought. It was transmitted to Japan around the 13th Century, and developed independently to firmly take root within Japanese culture. At first glance, the values of Buddhism may appear incompatible with life-and-death combat between swordsmen. However, Takuan Sōhō, a Zen monk of the 17th century, argued that the way of the sword and the way of Zen are one and the same. The goal of Zen practice is often known as the state of mind called mushin or "no-mind." Takuan and great swordsmen believed that mere technical knowledge of an art was not enough to be its master; true mastery can only be grasped when one attains the state of no-mind. What exactly is Zen? What does the state of no-mind look like? What did these swordsmen seek in Zen?
- (1) According to paragraph 1, what does the author use Steve Jobs and 17th-century Japanese swordsmen to illustrate?
 - A. That Zen has always been popular among the general public.
 - B. That both modern business elites and historical Japanese swordsmen have shown strong interest in Zen.
 - C. That Steve Jobs was the first Westerner to practice Zen.
 - D. That swordsmanship and business are fundamentally the same practice.
 - (2) According to paragraph 2, what did Takuan Sōhō and great swordsmen believe about mastery?
 - A. Mastery is achieved through years of studying Buddhist scriptures.
 - B. Technical knowledge alone is sufficient to be a master of an art.
 - C. True mastery can only be grasped when one attains the state of no-mind (mushin).
 - D. Mastery is achieved by defeating as many opponents as possible.

3. What is Zen? Early Buddhism, which originated in India, was much more like a philosophical system than a religion. They discussed questions such as the nature of the cosmos, the causes of suffering, and means of overcoming it in a highly logical and systematic manner with minimal reliance on spiritual elements. Compared with Indians, the Chinese people were not so philosophically minded. They were rather practical and devoted to worldly affairs. Under the influence of this practical orientation in China, Zen emerged as a non-speculative form of Buddhism that emphasizes learning and insight gained through practical experiences. Zen teaches "no dependence on words and letters," meaning that the most profound insight cannot be explained through language. Enlightenment—namely the deepest understanding of the world and the most essential form of human growth—must be acquired not through studying texts, but through ordinary physical experience. Therefore, any daily activity at any moment becomes a meaningful training for self-cultivation.
4. For example, shōjin ryōri or Buddhist cuisine is more than just vegetarian cooking that excludes meat and fish; the very acts of preparing and eating food themselves constitute a form of practice. When cooking a meal, one must show consideration for everyone involved. It is not enough for a dish to be simply tasty. For instance, out of consideration for those who eat and those who clean up afterward, food that sticks to the bowl is avoided. When eating, they are not allowed to engage in more than one thing at a time, such as holding a rice bowl in one hand while picking up food with chopsticks in the other. They set the rice bowl down first, and then pick up another. Through the experience of eating, they cultivate the discipline of focusing on one thing at a time and paying the best attention to the present moment.
5. Ideas such as "be considerate of others" and "be present in the moment" can be easily expressed in words. However, no matter how eloquently it is expressed, there is no guarantee of how deeply the listener will understand it. Furthermore, there is a gap between understanding something through language and being able to put it into practice, and an even wider gap between doing it consciously under deliberate control and doing it naturally and effortlessly without conscious thought. There is no path to enlightenment or personal growth except through the continual practice of the right state of mind in every moment of daily life. Put differently, there are neither shortcuts nor prescriptions; it can be understood only by those who are not tempted to attain it in a single leap through words and thought.

- (3) The word "profound" in the passage is closest in meaning to
A. shallow
B. deep
C. public
D. musical
- (4) According to paragraph 3, why is Zen described as "non-speculative"?
A. Because it forbids reading any Buddhist texts at all.
B. Because it emphasizes insight gained through practical experience rather than through language and abstract theory.
C. Because it rejects the existence of enlightenment.
D. Because it is only practiced by Chinese monks.
- (5) According to paragraph 4, why is shōjin ryōri (Buddhist cuisine) considered a form of Zen practice?
A. Because it is the only way to keep the body physically strong.
B. Because it is required for advancing to a higher rank of monk.
C. Because the acts of preparing and eating food themselves cultivate consideration for others and focused attention on the present moment.
D. Because it strictly follows medical dietary rules.
- (6) The word "eloquently" in the passage is closest in meaning to
A. silently
B. vaguely
C. expressively
D. briefly
- (7) According to paragraph 5, why is verbal explanation alone insufficient for personal growth?
A. Because words are always factually misleading.
B. Because there are gaps between understanding through language, deliberate practice, and doing something naturally without conscious thought; only continual daily practice can bridge them.
C. Because most people cannot read.
D. Because verbal explanations are prohibited in Zen.

6. Throughout Japanese history, the practical teachings of Zen have attracted many experts in various fields including the 14th-century actor and playwright Zeami and the tea master Sen no Rikyū. These people turned to Zen when they recognized the limitations of technical mastery without inner maturity. This realization was also shared among great swordsmen, such as Miyamoto Musashi, Yagyu Munenori, and Yamaoka Tesshu. Of course, beginners of sword fighting practice to improve their skill. In any field, training begins with repetitive practice of techniques, which are initially performed consciously. As they have learned various techniques, however, their mind comes to a halt at various junctures. They need to be conscious of every skill and motion, which hampers the natural flow of mind. If they need to apply a conscious mind to each detail—how to position oneself and how to handle the sword—it is impossible to respond flexibly to constantly changing situations of a duel. Through repeated practice, they eventually become able to perform these techniques in a natural and reflexive manner without deliberate thought.
7. However, even this is not enough. The ego that seeks to excel or to show off their techniques can also **hinder** their performance. Swordsmen must not harbor any egoistic emotions regarding what they have learned. When this is carried out and the mind itself is "lost," they can for the first time make full use of the technique they have acquired. Similarly, when you first learn the importance of listening in conversation and try to apply it, your mind may become occupied with various tips and techniques, distracting you from paying attention to the speaker's words and expressions. Even after you improve your listening skills through repeated practice, thoughts like "I'm a good listener" or "I'll show off my listening skills" can undermine your humility and flexibility. To be a good listener in the truest sense, you need to let go of any awareness of the importance of listening, conversational skills, and the desire to prove yourself as a good listener.
8. However, you cannot attain the state of no-mind just by intending to empty your mind. As soon as you attempt to eliminate such consciousness, your mind will be occupied by the very wish to do so. As long as you seek to overcome this problem through knowledge and thought, your mind will remain dominated by the consciousness of trying to suppress your consciousness. Regarding this problem, Yagyu Munenori argued that one must continue disciplining oneself if one wants the problem to disappear, and that with sufficient practice, it will disappear on its own without one being aware of it. In short, what you can do is just keep practicing and wait, and knowledge and language won't help at all. Suzuki Daisetsu wrote, "Man is a thinking reed, but their greatest achievements are done when they neither calculate nor consciously think."

- (8) According to paragraph 6, what does the author say about the early stages of training in any art, including swordsmanship?
- A. Beginners can immediately act without conscious thought.
 - B. Training begins with repetitive practice of techniques performed consciously, but conscious attention to each detail hampers the natural flow of mind and cannot cope with a changing duel.
 - C. Training should first focus on emptying the mind before learning any technique.
 - D. Swordsmanship uniquely requires no repetitive practice.
- (9) The word "hinder" in the passage is closest in meaning to
- A. obstruct
 - B. accelerate
 - C. produce
 - D. reveal
- (10) According to paragraph 7, what does the listening example illustrate?
- A. That listening skills matter more than sword skills.
 - B. That even after acquiring a skill, ego-driven thoughts like "I'm a good listener" or the desire to prove oneself can undermine true mastery of it.
 - C. That listening cannot be learned at all.
 - D. That silence is always better than conversation.
- (11) According to paragraph 8, what advice did Yagyu Munenori give about attaining no-mind?
- A. One must first master a specific breathing technique to empty the mind.
 - B. One must actively try to eliminate all consciousness at every moment.
 - C. One must continue disciplining oneself; with sufficient practice, the problem will disappear on its own without one being aware of it.
 - D. One must read many Zen texts before attempting no-mind.

9. What brought swordsmanship closer to Zen than any other art in Japan is its direct confrontation with death in the most immediate way. Swordsmen must free themselves not only from awareness of their skills but also from the problem of life and death. The fear of death and attachment to avoiding it can hinder the full execution of their skills. When confronting an opponent of equal skill, in particular, as long as you are concerned about your own safety, you can never win in the fight. In the face of a critical moment, in order to display your full strength without the slightest flinch, you must arrive at an active state of emptiness that transcends life and death. This state of mind cannot be attained by technical practices alone, and language and thought will unlikely help. They must deepen their philosophy of life until it is encoded into their inner algorithm as second nature. The perfect swordsman is an indifferent onlooker of the fatal drama in which he himself should be the most active participant, yet he is never self-destructive out of despair, but instead maintains the highest level of focus on the battle.
10. This state of mind, which swordsmen pursued through Zen practice, is not irrelevant to us today. Swordsmen are expected to attain a state of no-mind as they confront the fear of death in the presence of an opponent's sword. Likewise, during an important business presentation, you aim to reach a state of mental emptiness as you face the pressure of the audience's attention, letting go of thoughts such as "I must succeed" or "I want to avoid embarrassment." Also, when facing a formidable opponent, a swordsman must attain a state of mind in which the readiness to die and the determination to survive coexist without conflict. Similarly, in a job interview that may shape much of your future, you must let go of your desire to make a good impression, and remain ready to accept any outcome while fully committing yourself to doing your best without contradiction. So far we have explored the desired state of mind in words, but it may have been largely meaningless. Such a state of mind can only be understood through direct experience by those who have experienced it. Moreover, it is too late to begin thinking about attaining a state of no-mind at a critical moment. Only those who have let go of their self-protective tendencies in daily life and internalized this way of being as second nature can embody it even in such moments. How, then, can we cultivate such a state of mind? One possible clue can be found in Steve Jobs' famous commencement speech. He said, "For the past 33 years, I've looked in the mirror every morning and asked myself: 'If today were the last day in my life, would I want to do what I am about to do today?'" And whenever the answer is NO for too many days in a row, I know I need to change something." For 33 years, he reminded himself of his mortality every day. Through these daily rituals, he gradually cultivated a mindset in which he embraced life wholeheartedly while remaining ready to leave the world at any moment.

- (12) According to paragraph 9, what makes swordsmanship uniquely close to Zen?
- A. The elaborate ceremonial dress that swordsmen wear.
 - B. Its direct and immediate confrontation with death, which forces swordsmen to attain a state of active emptiness that transcends life and death.
 - C. The requirement to memorize thousands of Zen texts.
 - D. The frequent travel required to train under different masters.
- (13) According to paragraph 10, which of the following is true?
- A. Steve Jobs relied on zen meditation when he made important business decisions.
 - B. Swordsman had to completely abandon their desire for survival.
 - C. Understanding the ideal state of mind through language is almost of no use.
 - D. Swordsman should devote their life exclusively to Buddhist prayer.

11. The Zen monk Takuan argued that the way of sword and the way of Zen are one and the same. The ultimate purpose of swordsmen was not merely to improve technical skill, but to achieve personal maturity through the practice of the sword. Not only swordsmanship, but any other traditional art form in Japan is regarded as an expression of Zen, including the way of archery, tea, and flower arrangement. Eugen Herrigel, a German philosopher who stayed in prewar Japan and studied traditional Japanese archery, argued that the bow and arrow are merely a vehicle for realizing the state of mind sought in Zen Buddhism. Enlightenment is **elusive** and difficult to grasp. In contrast, in the practice of archery, even the slightest tension is reflected in the shot. One's psychological state is immediately manifested as a visible outcome in the quality of the shot. Through the concrete process of training, one can gain a clearer sense of the otherwise **elusive** state of no-mind.
12. The same is true in the way of tea. Through the concrete acts of preparing, serving, and receiving tea, one can come closer to the abstract teachings of Zen. A beginner must consciously attend to each action, which disrupts the natural flow of the mind. After many years of practice, the body moves flawlessly without conscious thought. However, the real difficulty lies beyond this point. One must fill the mind solely with a selfless intention to provide a good experience for the guest, while at the same time keeping the mind empty so that any attachments such as "I want to perform well" do not disturb it. Furthermore, one must even let go of attachment to no-mind, and attend fully to the present moment while remaining a detached observer. Understanding this concept intellectually has little to do with attaining this state of mind in any real sense, which is why Zen places greater emphasis on experience.
13. Further extending this idea, every aspect of ordinary life can serve as a form of Zen practice. When you are on stage at a piano competition after months of practice, you should trust your fingers to move without conscious thought and avoid getting caught up in thoughts like "which key should I hit next?" To give you another example, when meeting someone for the first time, you need to let go of your desire to make a good impression, as well as the self-protective concern of "what if my warmth, respect, and effort are not reciprocated?" A genuine connection emerges when you have a sincere love for humanity as a whole and express it to the person in front of you in the same way you do in everyday life. Hōjō Tokimune, one of the greatest political leaders in Japanese history, is said to have once spoken with his Zen master, Bukkō Kokushi: "I have so many worldly affairs to look after that it is difficult to find time for meditation," Tokimune said. "Whatever worldly affairs you are engaged in, take them as opportunities for inner reflection," Bukkō replied. "One day, you will come to realize who this 'Tokimune' you cherish truly is." Zen is not only for Buddhist priests. Every experience in your daily life adds an essential drop to your self-cultivation.

(14) The word "elusive" in the passage is closest in meaning to

- A. obvious
- B. hard to grasp
- C. brutal
- D. beautiful

(15) According to paragraph 11, why did Eugen Herrigel argue that the bow and arrow are "merely a vehicle"?

- A. Because archery is a purely physical sport with no philosophical content.
- B. Because in archery, one's psychological state is immediately manifested as the quality of the shot, so it becomes a concrete way to sense the otherwise elusive state of no-mind.
- C. Because Herrigel wanted to argue that archery is inferior to Zen meditation.
- D. Because the arrow is fired without aiming at any target.

(16) According to paragraph 12, what is the "real difficulty" of the way of tea that lies beyond effortless bodily performance?

- A. Memorizing the entire history of tea ceremony.
- B. Filling the mind with a selfless intention toward the guest, keeping it empty of attachments, and even letting go of attachment to no-mind itself while attending fully to the present as a detached observer.
- C. Achieving perfect posture at all times.
- D. Preparing tea faster than other practitioners.

(17) The word "reciprocated" in the passage is closest in meaning to

- A. returned in kind
- B. purchased
- C. translated
- D. hidden

(18) According to paragraph 13, what is the key message of the dialogue between Hōjō Tokimune and Bukkō Kokushi?

- A. One must abandon all worldly duties to practice Zen properly.
- B. Whatever worldly affairs one is engaged in, they should be taken as opportunities for inner reflection; daily experience itself is a form of self-cultivation.
- C. Meditation is only possible in the mountains, not in political life.
- D. Political leaders should not practice Zen.

Answers

(1) B (2) C (3) B (4) B (5) C (6) C
(7) B (8) B (9) A (10) B (11) C (12) B
(13) C (14) B (15) B (16) B (17) A (18) B

(1) 1段落によると、著者はスティーブ・ジョブズと17世紀日本の剣豪を挙げて何を示そうとしているか？

A. That Zen has always been popular among the general public. (禅は常に大衆に人気があったこと。)

B. That both modern business elites and historical Japanese swordsmen have shown strong interest in Zen. (現代のビジネスエリートも歴史上の日本の剣豪も、いずれも禅に強い関心を示してきたこと。)

C. That Steve Jobs was the first Westerner to practice Zen. (ジョブズが西洋人として初めて禅を実践したこと。)

D. That swordsmanship and business are fundamentally the same practice. (剣術とビジネスは本質的に同じ実践であること。)

「many business elites...are increasingly showing a strong interest in the teachings of Zen. Likewise, many master swordsmen...were also devoted to Zen」に対応。

(2) 2段落によると、沢庵宗彭や剣豪たちは「達人の境地」について何と考えていたか？

A. Mastery is achieved through years of studying Buddhist scriptures. (仏典を長年学ぶことで達成される。)

B. Technical knowledge alone is sufficient to be a master of an art. (技術的知識だけで一芸の達人になれる。)

C. True mastery can only be grasped when one attains the state of no-mind (mushin). (「無心」の状態に至って初めて真の達人の境地はつかめる。)

D. Mastery is achieved by defeating as many opponents as possible. (できるだけ多くの相手を倒すことで達成される。)

「mere technical knowledge of an art was not enough to be its master; true mastery can only be grasped when one attains the state of no-mind」と一致。

(3) 文中の "profound (深遠な、深い)" と意味が最も近いのは？

A. shallow (浅い)

B. deep (深い、深遠な)

C. public (公の、公共の)

D. musical (音楽的な)

(4) 3段落で禅が「思弁的でない」と説明されているのはなぜか？

A. Because it forbids reading any Buddhist texts at all. (仏典を一切読むことを禁じているから。)

B. Because it emphasizes insight gained through practical experience rather than through language and abstract theory. (言語や抽象的な理論ではなく、実践的経験を通じた洞察を重視するから。)

C. Because it rejects the existence of enlightenment. (悟りの存在を否定するから。)

D. Because it is only practiced by Chinese monks. (中国の僧侶しか実践しないから。)

「emphasizes learning and insight gained through practical experiences」「no dependence on words and letters」と一致。

(5) 4段落によると、なぜ精進料理は禅の修行の一形態とされるのか？

A. Because it is the only way to keep the body physically strong. (身体を強く保つ唯一の手段だから。)

B. Because it is required for advancing to a higher rank of monk. (より高位の僧に上がるために必要だから。)

C. Because the acts of preparing and eating food themselves cultivate consideration for others and focused attention on the present moment. (食事の準備や食べる行為そのものが、他者への配慮と「今この瞬間」への集中を養うから。)

D. Because it strictly follows medical dietary rules. (医学的な食事ルールに厳密に従っているから。)

「acts of preparing and eating food themselves constitute a form of practice」

「cultivate the discipline of focusing on one thing at a time」と一致。

(6) 文中の "eloquently (雄弁に、表現豊かに)" と意味が最も近いのは？

A. silently (静かに)

B. vaguely (曖昧に)

C. expressively (表現豊かに、雄弁に)

D. briefly (簡潔に)

(7) 5段落によると、なぜ言葉による説明だけでは人格的成長には不十分なのか？

A. Because words are always factually misleading. (言葉はつねに事実を誤って伝えるから。)

B. Because there are gaps between understanding through language, deliberate practice, and doing something naturally without conscious thought; only continual

daily practice can bridge them. (「言語による理解」「意識的な実践」「自然な無意識的行為」の間には隔たりがあり、日常の反復実践だけがそれを埋めるから。)

C. Because most people cannot read. (ほとんどの人は文字を読めないから。)

D. Because verbal explanations are prohibited in Zen. (禅では言語での説明が禁じられているから。)

「gap between understanding something through language and being able to put it into practice...even wider gap between doing it consciously...and doing it naturally...without conscious thought」と一致。

(8) 6段落によると、剣術を含む芸事の初期段階について著者は何を述べているか？

A. Beginners can immediately act without conscious thought. (初心者とは即座に無意識で動けるようになる。)

B. Training begins with repetitive practice of techniques performed consciously, but conscious attention to each detail hampers the natural flow of mind and cannot cope with a changing duel. (訓練は意識的な技術の反復から始まるが、細部への意識は心の自然な流れを阻害し、変化する立会いには対応できない。)

C. Training should first focus on emptying the mind before learning any technique. (訓練はまず心を空にすることから始めるべきである。)

D. Swordsmanship uniquely requires no repetitive practice. (剣術だけは反復練習が不要である。)

「training begins with repetitive practice...initially performed consciously」「hampers the natural flow of mind」「impossible to respond flexibly」と一致。

(9) 文中の "hinder (妨げる、邪魔する)" と意味が最も近いのは？

A. obstruct (妨げる、邪魔する)

B. accelerate (加速させる)

C. produce (生み出す)

D. reveal (明らかにする)

(10) 7段落の「聴くこと」の例が示すものは？

A. That listening skills matter more than sword skills. (聴くスキルは剣のスキルより重要である。)

B. That even after acquiring a skill, ego-driven thoughts like "I'm a good listener" or the desire to prove oneself can undermine true mastery of it. (技術を身につけた後でも、「自分は聴き上手だ」「聴き上手ぶりを見せよう」といった自我の思考が真の達人化を妨げうる。)

C. That listening cannot be learned at all. (聴くことはそもそも学べない。)

D. That silence is always better than conversation. (沈黙は常に会話より優れている。)

「"I'm a good listener" or "I'll show off my listening skills" can undermine your humility and flexibility」と一致。

(11) 8段落によると、無心の到達について柳生宗矩はどう助言しているか？

A. One must first master a specific breathing technique to empty the mind. (心を空にする特定の呼吸法をまず習得すべき。)

B. One must actively try to eliminate all consciousness at every moment. (常にあらゆる意識を能動的に排除しようと努めるべき。)

C. One must continue disciplining oneself; with sufficient practice, the problem will disappear on its own without one being aware of it. (自分を鍛え続けるしかない。十分な修練によって、いつしか自覚のないままに問題は自ずと消える。)

D. One must read many Zen texts before attempting no-mind. (無心に取り組む前に禅の書物を多数読むべき。)

「one must continue disciplining oneself...with sufficient practice, it will disappear on its own without one being aware of it」と一致。

(12) 9段落によると、剣術を他の芸道以上に禅に近づけているものは？

A. The elaborate ceremonial dress that swordsmen wear. (剣豪の儀礼的な装束。)

B. Its direct and immediate confrontation with death, which forces swordsmen to attain a state of active emptiness that transcends life and death. (死との直接的・即時的な対峙であり、生死を超えた「動的な空(くう)」の心境の到達を余儀なくすること。)

C. The requirement to memorize thousands of Zen texts. (数千の禅書の暗記が求められること。)

D. The frequent travel required to train under different masters. (異なる師の下を頻繁に旅する必要があること。)

「direct confrontation with death in the most immediate way」「active state of emptiness that transcends life and death」と一致。

(13) 10段落に合致するのは？

A. Steve Jobs relied on zen meditation when he made important business decisions. (スティーブ・ジョブズは重要なビジネスの意思決定の際に禅の瞑想に頼った。)

B. Swordsman had to completely abandon their desire for survival. (剣士たちは生き残りたいという願望を完全に捨て去る必要があった。)

C. Understanding the ideal state of mind through language is almost of no use. (理

想とされる心境を言葉で理解することにはほとんど意味がない。)

D. Swordsman should devote their life exclusively to Buddhist prayer. (剣士たちは仏への祈りのみに人生を捧げるべきであった。)

(14) 文中の "elusive (捉えどころのない、つかみにくい)" と意味が最も近いのは？

A. obvious (明白な)

B. hard to grasp (捉えどころのない、つかみにくい)

C. brutal (残酷な)

D. beautiful (美しい)

(15) 11段落によると、なぜオイゲン・ヘリゲルは弓矢を「単なる乗り物にすぎない」と論じたのか？

A. Because archery is a purely physical sport with no philosophical content. (弓道は哲学を含まない純粋な身体スポーツだから。)

B. Because in archery, one's psychological state is immediately manifested as the quality of the shot, so it becomes a concrete way to sense the otherwise elusive state of no-mind. (弓道では心境が即座に一射の質として現れるため、掴みにくい「無心」を具体的に感じ取る手段になるから。)

C. Because Herrigel wanted to argue that archery is inferior to Zen meditation. (弓道は禅の瞑想より劣ると論じたかったから。)

D. Because the arrow is fired without aiming at any target. (弓は的を狙わず放たれるから。)

「the bow and arrow are merely a vehicle for realizing the state of mind sought in Zen Buddhism」 「one's psychological state is immediately manifested as a visible outcome in the quality of the shot」と一致。

(16) 12段落によると、体が無意識に動くようになった後に控える「本当の難しさ」とは？

A. Memorizing the entire history of tea ceremony. (茶の湯の歴史全体を暗記すること。)

B. Filling the mind with a selfless intention toward the guest, keeping it empty of attachments, and even letting go of attachment to no-mind itself while attending fully to the present as a detached observer. (客への無私の思いで心を満たし、執着から心を空にし、さらに「無心」への執着さえ手放しつつ、傍観者として今この瞬間に全霊で向き合うこと。)

C. Achieving perfect posture at all times. (常に完璧な姿勢を保つこと。)

D. Preparing tea faster than other practitioners. (他の点前手よりも早く茶を淹れるこ

と。)

「fill the mind solely with a selfless intention...keeping the mind empty...let go of attachment to no-mind...remaining a detached observer」と一致。

(17) 文中の "reciprocated (返される、報われる)" と意味が最も近いのは？

A. returned in kind (同じように返される)

B. purchased (購入される)

C. translated (翻訳される)

D. hidden (隠される)

(18) 13段落によると、北条時宗と仏光国師の対話の要点は？

A. One must abandon all worldly duties to practice Zen properly. (禅を修めるためには世俗の務めをすべて捨てるべきである。)

B. Whatever worldly affairs one is engaged in, they should be taken as opportunities for inner reflection; daily experience itself is a form of self-cultivation. (どのような世俗の務めであっても、それを内省の機会と捉えよ。日常の経験そのものが自己陶冶になる。)

C. Meditation is only possible in the mountains, not in political life. (瞑想は山中でしかできず、政治生活の中では不可能である。)

D. Political leaders should not practice Zen. (為政者は禅を修めるべきでない。)

「Whatever worldly affairs you are engaged in, take them as opportunities for inner reflection」 「Every experience in your daily life adds an essential drop to your self-cultivation」と一致。