

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:
“Mindfulness: Why We Should Meditate”

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、**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！**



Mindfulness: Why We Should Meditate

1. Nothing seems as boring and **mundane** as meditation. However, the truth is that nothing can be more beneficial to your life than meditation. In recent years, both business and academic communities have shown increasing interest in meditation as potentially a way to reduce stress and anxiety, improve concentration, and even foster greater insight. What is so fascinating about just sitting down, closing your eyes, and observing your breath? The practice of meditation itself is quite simple. You have to focus on observing your physical sensations, such as the feeling of your chest expanding as you breathe in and out. On the other hand, contrary to its simplicity, it is much harder to tell how and why meditation works, and you need to start by understanding how the mind functions.
2. All the benefits of meditation are supposedly derived from developing emotional intelligence: the ability to observe our own mind and regulate emotions. **This might appear confusing.** Meditation practice is about observing our physical sensations in our bodies such as what it feels like to breathe. What have our bodies got to do with developing emotional intelligence? To begin with, what are the mind and emotions?
3. Many people tend to confuse the mind with the brain, but they are very different things. The brain is a network of neurons and synapses that physically exists, while the mind is a flow of subjective emotional experiences, such as joy, anxiety, and anger. We have a brain, blood vessels, and a heart, but there is no such organ as the mind. We feel emotions in some parts of our bodies. Emotions are actually physiological experiences.

- (1) The word “mundane” in the passage is closest in meaning to
 - A. exhausting
 - B. authoritative
 - C. insignificant
 - D. interesting
- (2) Which of the following text best expresses the essential information in the highlighted sentence?

This might appear confusing.

 - A. You might not tell the difference between the mind and emotions.
 - B. You might not find developing emotional intelligence beneficial.
 - C. You might not be able to focus well on your physical sensations.
 - D. You might not find a relationship between bodily sensations and emotions.
- (3) According to paragraph 3, which of the following is true?
 - A. The mind is located in our heart.
 - B. We experience emotions in specific regions of our body.
 - C. The mind is an organ hidden somewhere in our body.
 - D. We experience joy or anger metaphysically.

4. The practice of meditation is very simple. You only have to keep observing your physical sensations as you breathe or walk. But again, as soon as you get started, you will probably experience some disappointment in yourself. Despite your best efforts, you will not be able to observe your breath through your nostrils for more than ten seconds before your mind wanders away. But that is completely fine.
5. When you notice yourself thinking about something else, just bring your attention back to your breathing. Meditation is essentially about this going back and forth between focused and distracted, and what you do in meditation is exactly what you need to do in real life. For example, when you are working, your mind often goes somewhere else and you may find yourself scrolling through Instagram. Then you have to notice that your mind is wandering and bring your attention back on track.
6. If you talk about meditation in terms of success or failure, you're misunderstanding what meditation is. Everyone gets distracted with no single exception. When it happens, you only need to be aware of the fact that you got distracted without blaming yourself, and just dispassionately bring your attention back to your breathing. If you blame yourself, just be aware and don't blame yourself for blaming yourself. Studies show that people who meditate regularly have more gray matter in the prefrontal cortex, which is a region of the brain that supports self-awareness and **impulse** regulation. This practice of coming back to your breath gives you greater power to stay focused on whatever you want to achieve.

- (4) According to paragraph 4, when you practice meditation, you will most likely be disappointed with yourself because
- A. soon you will surely be distracted.
 - B. meditation appears to be ineffective.
 - C. breathing in a particular way is difficult.
 - D. observing your breath is so boring.
- (5) According to paragraph 5, the analogy between meditation and real life is that
- A. we should not get distracted for a single moment.
 - B. we often get distracted by social media apps such as Twitter and Instagram.
 - C. observing our breath is helpful.
 - D. we have to take us back to what we need to concentrate on.
- (6) The word "impulse" in the passage is closest in meaning to
- A. desire
 - B. vibration
 - C. insight
 - D. violence

7. Meditation also enhances our intellectual performance by fostering greater insight and creativity. Every thought is accompanied by emotions. We go through each day attaching positive and negative tags to everything we see and hear. For example, when we walk into a clothing store, some clothes make us feel good and others don't. Then we ignore all the unpleasant clothes and go toward the ones we like, and finally we start thinking rationally about the price, quality and so forth. Emotions come prior to our rationals. We do this with literally everything, including new information and ideas. Before we begin to analyze the information rationally, our subconscious cuts in line and labels it either pleasant or unpleasant, and our interpretation gets trapped in our emotional bias. Once our subconscious gives a negative tag to the idea, we will have very little chance to evaluate it differently.
8. Emotions also help us prioritize different thoughts. To give an example, if you're only a day away from an important presentation, thoughts related to preparation for the presentation are a high priority, hence high anxiety, which pushes you to think more about these issues. But if you are weeks away from an event, those thoughts are lower priority, you experience less anxiety, and consequently, you are unlikely to think about them. Our emotions largely determine what we happen to think about and how we interpret things. Just being aware of our emotions sets us free from its control and enables us to think objectively and creatively.
9. Furthermore, increased self-awareness provides a deeper understanding about human nature. If you want to know what other people feel, think, and react under specific circumstances, self-observation is helpful because the only mind you can access directly is your own. If you want to investigate how people react to a global pandemic, a tax increase, an advertisement or whatever, you might reflect on how your own mind reacts to them. What you feel can be a clue to **infer** what others feel.

- (7) Which of the following sentences best describes the essence of paragraph 7?
- A. Once we find a product unpleasant, we never think of buying it.
 - B. Emotions largely affect how we interpret things.
 - C. Our rational selves can silence our emotional bias.
 - D. Unlike shopping, we can stay logical and rational when we process and analyze information.
- (8) According to paragraph 8, which of the following is true?
- A. We can choose what comes up to our mind by controlling emotions.
 - B. Greater insight comes from noticing how your mind labels and prioritize things.
 - C. Intense anxiety is associated with procrastination.
 - D. In order to be insightful, we need to stay away from strong negative emotions such as anxiety.
- (9) The word "infer" in the passage is closest in meaning to
- A. comprehend
 - B. mention
 - C. guess
 - D. notice
- (10) According to paragraph 8, self-awareness is important because
- A. you can react calmly and rationally to any situations.
 - B. you can avoid being persuaded by obnoxious advertisements.
 - C. self observation can be one of the useful tools to understand humankind.
 - D. what you feel should be explained in detail to communicate effectively.

10. Perhaps most importantly, meditation and resulting emotional intelligence make us happier. Happiness is a skill that can be trained, and the training begins with deep insight into the mind and emotions. Many people confuse happiness and suffering with pleasant and unpleasant feelings such as joy, sadness, and anger. However, there is a clear distinction between them. The first insight brought from meditation practice should be that happiness and suffering depend on how we react to emotions, not emotions themselves.
11. Even pleasant feelings can bring suffering if you fail to react appropriately. The biggest problem with pleasant experiences is that they all eventually cease. The experience itself causes no suffering, but our clinging on to them and our desperate hoping that they do not go away cause suffering. Dying flowers do not cause suffering; it is the unrealistic desire that flowers not die that causes suffering.
12. Clinging to unpleasant sensations also makes you suffer more. When we experience tightness in your chest, which we often call “anger”, then our mind often reacts with hatred and rejection. “I hate this sensation. Go away!” But the more you hate and reject, the longer it persists, and even intensifies. Rather than reacting that way, careful observation of the emotion, combined with a kind of acceptance of it, somehow makes it less unpleasant.
13. Emotion regulation is not about never having certain emotions. It is impossible to stop emotions from arising in the first place. However, we can optimize how we react to emotions. For example, when you experience anger, you have a choice to let it go, instead of clinging on to it. People with highly trained minds can let it go the moment it arises, so they suffer less from the same painful experience. Buddha explained this state of mind with a beautiful metaphor. He called it “like writing on water.” **Writing on water unavoidably causes slight ripples, but they disappear as soon as they arise.**

- (11) According to paragraph 10 and 11, which of the following is NOT true?
- A. Suffering and negative feelings should be differentiated.
 - B. Positive feelings cause suffering because they all eventually disappear.
 - C. Happiness depends on how we deal with emotions.
 - D. When we desire something that we cannot acquire, we suffer.
- (12) According to paragraph 12, which of the following is true?
- A. The more we try to push negative emotions away, the more we suffer from it.
 - B. The more we try to keep a distance with emotions, the longer we can enjoy it.
 - C. Unhealthy emotions such as anger should immediately be abandoned.
 - D. Intensity and duration of a certain emotion depend on how unpleasant it is.
- (13) Which of the following text best expresses the essential information in the highlighted sentence?

**Writing on water unavoidably causes slight ripples,
but they disappear as soon as they arise.**

- A. In order to suffer less from emotions, we should learn from Buddha’s teaching.
- B. We cannot stop any emotions from arising, but we have a power to suppress them.
- C. In order to suffer less from emotions, we should let us free from what causes those emotions.
- D. We cannot stop any emotions from arising, but we have a choice not to cling on to them.

- (1) C
- (2) D
- (3) B
- (4) A
- (5) D
- (6) A
- (7) B
- (8) B
- (9) C
- (10) C
- (11) B
- (12) A
- (13) D

(1) The word “mundane” in the passage is closest in meaning to
A. exhausting (疲れる)

B. authoritative (横柄な、権威のある)

C. insignificant (つまらない、取るに足りない、無意味な)

D. interesting (興味深い)

(2) 下線の意味するところを最もよく表しているのは

This might appear confusing. (これは紛らわしく思えるかもしれない)

A. You might not tell the difference between the mind and emotions. (心と感情の違いが分からないかもしれない)

B. You might not find developing emotional intelligence beneficial. (情動的知性を育むことの利点が見いだせないかもしれない)

C. You might not be able to focus well on your physical sensations. (身体感覚にうまく集中できないかもしれない)

D. You might not find a relationship between bodily sensations and emotions. (体の感覚と感情の間の関連性が見いだせないかもしれない)

(3) 3段落の内容に合致するのは

A. The mind is located in our heart. (心は心臓に存在している)

B. We experience emotions in specific regions of our body. (我々は感情を体の特定の部位で経験する)

C. The mind is an organ hidden somewhere in our body. (心は体のどこかに隠されている器官である)

D. We experience joy or anger metaphysically. (我々は喜びや怒りを形而上的に経験する)

(4) 4段落によると、瞑想をするときにあなたが自分自身にがっかりするであろう理由は

According to paragraph 4, when you practice meditation, you will most likely be disappointed with yourself because

A. soon you will surely be distracted. (すぐに気が散ってしまうから)

B. meditation appears to be ineffective. (瞑想が効果がないように思えるから)

C. breathing in a particular way is difficult. (特定の方法で呼吸するのは難しいから)

D. observing your breath is so boring. (呼吸の観察がとても退屈だから)

(5) 5段落によると、瞑想と実生活の共通項は

A. we should not get distracted for a single moment. (ほんの一瞬でさえ気が散ってはならない)

B. we often get distracted by social media apps such as Twitter and Instagram. (ソーシャルメディアに集中を邪魔されがちである)

C. observing our breath is helpful. (呼吸への集中が役に立つ)

D. we have to take us back to what we need to concentrate on. (集中すべきことに自分自身を戻さなければならない)

(6) 文中の “impulse (衝動)” に意味が最も近いのは

A. desire (欲求)

B. vibration (振動)

C. insight (洞察)

D. violence (暴力)

(7) 7段落の内容のエッセンスを最もよく表現しているのは?

A. Once we find a product unpleasant, we never think of buying it. (一度何かの製品を不快に感じてしまうと、もう二度と買おうとは思わなくなる)

B. Emotions largely affect how we interpret things. (感情が私たちのものごとの解釈に大きな影響を与えている)

C. Our rational selves can silence our emotional bias. (理性的な自己は感情的なバイアスを抑え込むことができる)

D. Unlike shopping, we can stay logical and rational when we process and analyze information. (買い物とは違って、情報を処理・分析するときは我々は論理的かつ理性的でいることができる)

(8) 8段落の内容に合致するのは

A. We can choose what comes up to our mind by controlling emotions. (感情をコントロールすることで何が頭に浮かぶかを選ぶことができる)

B. Greater insight comes from noticing how your mind labels and prioritize things. (深い洞察は心がものごとくにレッテルを貼ったり優先したりする様気づくことによって得られる)

C. Intense anxiety is associated with procrastination. (強い不安は先延ばし癖と関連がある)

D. In order to be insightful, we need to stay away from strong negative emotions such as anxiety. (洞察力を得るには、不安のような強いネガティブな感情から距離を取る必要がある)

(9) 文中の “infer” の意味と最も近いのは

A. comprehend (理解する)

B. mention (言及する)

C. guess (推測する)

D. notice (気づく)

(10) 9段落によると、自己認識能力が重要な理由は

- A. you can react calmly and rationally to any situations. (どんな状況でも冷静に振る舞えるようになるから)
- B. you can avoid being persuaded by obnoxious advertisements. (不愉快な広告に説得されてしまうことを避けられるから)
- C. self observation can be one of the useful tools to understand humankind. (自己観察は人類という生き物を理解する有用なツールの1つになるから)**
- D. what you feel should be explained in detail to communicate effectively. (円滑にコミュニケーションするためには自分が感じていることを詳細に説明できる必要があるから)

(11) 10段落と11段落の内容に合致しないのは

- A. Suffering and negative feelings should be differentiated. (苦しみと負の感情は区別しなければならない)
 - B. Positive feelings cause suffering because they all eventually disappear. (肯定的な感情が苦しみをもたらすのは、いずれ消えてしまうから)**
 - C. Happiness depends on how we deal with emotions. (幸せは感情をどうあしらうかにかかっている)
 - D. When we desire something that we cannot acquire, we suffer. (何かを欲してそれが得られなかったとき、私たちは苦しみを経験する)
- 「肯定的な感情が消えてしまうから苦しむ」のではなく、「その感情が消えてしまわないようにという非現実的な願望によって苦しむ」というのが本文中の論旨なので、Bがややこしいが誤り。

(12) 12段落の内容に合致するのは

- A. The more we try to push negative emotions away, the more we suffer from it. (負の感情を押しつけようとすればするほど、より大きく苦しむことになる)**
- B. The more we try to keep a distance with emotions, the longer we can enjoy it. (感情と距離を取ろうとすればするほど、より長くその感情を楽しむことができる)
- C. Unhealthy emotions such as anger should immediately be abandoned. (怒りのような不健全な感情はただちに放棄しなければならない)
- D. Intensity and duration of a certain emotion depend on how unpleasant it is. (ある感情の持続性や強度は、それがどれだけ不快であるかによって決まる)

(13) 下線の情報の本質をもっともよく表しているのは?

Writing on water unavoidably causes slight ripples, but they disappear as soon as they arise.

- A. In order to suffer less from emotions, we should learn from Buddha's teaching. (感情による苦しみを減らすには、ブッダの教えに耳を傾けるべきだ)
- B. We cannot stop any emotions from arising, but we have a power to suppress them. (感情が湧き起こるのを止めることはできないが、感情を抑制することはできる)
- C. In order to suffer less from emotions, we should let us free from what causes those emotions. (感情による苦しみを減らすには、感情の原因となっているものから自分自身を開放するべきだ)
- D. We cannot stop any emotions from arising, but we have a choice not to cling on to them. (感情が湧き起こるのを止めることはできないが、感情に執着しないという選択をすることはできる)**