

William Everett

## Essay on Love

*edited, with notes, by*

Yuzuru Nobuoka

**SANSHUSHA**

## はしがき

愛ほど人間にとって永遠のテーマはないであろう。それは人間が人間として生き、存在していくうえでもっとも重要なものだからである。「愛は死よりも強し」(Love is stronger than death.)「愛は世界を回らせる」(Love makes the world go around.)ともいう。人間としての価値、すなわちその人の人格の中心を形成しているものは、けっして学歴や収入の高さなどではなく、その人の愛における能力だといわねばならない。その人がどこまで愛されているか、そして、どこまで人を愛することができるのか。人間における進歩とは、まさにこの愛の一点にあるといえよう。古来多くの識者が、さまざまな形で論じてきたこの永遠で本源的な愛の問題を、われわれの現実の社会や日常生活の中に視点を置きながら、具体的に、平易に、ときにユーモアを交えながら、しかも深い思索の中で語っているのが本テキストである。

著者 William Everett 先生は、昭和22年26歳のときアメリカからカトリック・イエズス会の神父として来日されて以来、一貫して日本の若者たちの教育に専念せられ、現在は上智大学・外国語学部の教授として哲学と人間学の講義を担当しておられる。本テキストは先生が上智大学におけるこれらの講義のために準備された多量の原稿の中から、特に英語のテキストとして相応しく興味あるとおもわれるものを選び出し編集したものである。

先生は一貫して「人間の愛」をテーマに日夜研究と実践を続けておられるのであるが、その一端は『生きることと愛すること』(菅沼りよ訳、講談社現代新書)において公けにして

おられる。本テキストと重複する部分もあり、内容の理解を助ける意味ではよき参考書となるはずである。先生の日本に寄せる理解と愛情は並み大抵のものではなく、20年前、ついにはアメリカ国籍を捨てて日本に帰化され小山信夫という日本名までお持ちである。このように日本語はもちろん、日本が置かれている新しい社会状況や時代の若者たちの心情まで十分に知りつくしたうえで先生の論議だけに、それは得難い魅力と説得力をもってわれわれ読者の心に触れてくるはずである。

かなり以前、私は縁があって先生の著作を翻訳させていたことがある（『旅する人』 *Homo Viator*, 中央出版社）。その時接した先生の明快で平易な、しかも味わい深い英文は忘れ難いものであった。この度三修社から英語のテキストについて相談を受けた折、私の頭に浮かんだのは、なによりもまず、先生のことであった。早速お願いしたところ、よろこんで原稿の使用をお許し下さったばかりか、テキストとして統一をとるためにわざわざ書き改めてさえ下さった。感謝の言葉もない。

註釈をつけるにあたって、私に不明な部分は直接先生におたずねするなどして慎重を期したつもりである。しかし、何事にも寛容な先生は、私に一切をまかせるとの態度でかえって責任を感じ、御期待に添えるものができたかどうか、いささか心もとない。註釈に誤りや付け落しがあれば、それはすべて私の責任である。大方の御教示と御叱正をお願い致す次第である。

昭和56年盛夏

註釈者 信岡 巽

## CONTENTS

INTRODUCTION.....	1
I LOVE OF DESIRE (Eros).....	3
II LOVE OF ACTION (Agape).....	17
III ROMANTIC LOVE .....	32
IV MARRIED LOVE .....	54
NOTES.....	75

## INTRODUCTION

Since a rose is often regarded as a symbol of love, let us think about a rose for a while. What does a rose bush want most of all? No one knows, of course, but I suppose it wants soil and sun and rain, in the right proportions. Then it would like to have someone pick 5 off any nasty worms that might attack. And that is about all. After that it would like to be allowed to bloom in peace.

Now let us think about man. What does a man want most of all? Well, like the rose, he wants to be 10 given good growing conditions. He wants all obstacles removed. Then he wants to be allowed, like the rose, to bloom, to 'do his thing' in peace. But what does this mean, 'to do his thing'? A rose is supposed to have beautiful flowers, but what is a man supposed to 15 do?

Some girls try to make themselves into beautiful flowers. To look beautiful, feel soft, smell nice is enough for a rose, but it is not enough for a young woman. Some young athletes train themselves to swim 20 like a fish, to run like a deer. This is fine for fish and deer, but is not enough for a man. Man's distinguishing mark is his spirit, so 'his thing' must be a 'spiritual

thing'.

It has become common to define man as *homo rationalis*, a rational animal, as though the most important thing man had to do was to go around reasoning  
5 all the time. Man has also been described as *homo faber*, or as man the maker, as though building things was his main concern. Others have called man *homo politicus*, *homo viator*, or *homo sexualis*. Of them all, however, Max Scheler comes closest to the truth when  
10 he defines man as *ens amans*, a loving being.

Man's 'thing' is to love. Just as the rose must bloom, the fish must swim, so man must love. For man, *to live = to love*; life has no other meaning. So there is the answer to the question for anyone who  
15 wants to know what love is: "Love is life for man!"

## LOVE OF DESIRE (Eros)

### *LONELINESS*

What should we think of when we first meet a person? We should realize that, no matter what conversation or business is taking place on the surface, at a lower level the other person is always longing to be understood, appreciated, loved. This realization is the key to all human relations. 5

All men are lonely. The deepest desire within the heart of man is the desire to be loved. The desire to be loved, in a sense, is the same as the desire to be, since I exist as a man only to the extent that I am loved. 10

Just as each snow crystal is different, so no two patterns of human loneliness are exactly the same. Let us consider here an (imaginary) day of loneliness in the life of Junichi Suzuki (aged 20; university student). 15

“It’s impossible to study!” He slammed the book shut and went to the window. It was a beautiful Sunday afternoon. He had planned to go driving with K, but his friend had phoned last night and suddenly called it off. So here he was alone with no plan on such 20

a beautiful day. Why did he feel so lonely, he wondered.

He couldn't stand it inside anymore, so he decided to go to Shinjuku. As always, there were people  
5 everywhere, people and more people. What would he do? The movies? A porno film? But it was too nice a day to be in a stuffy theater. He gazed idly at the *pachinko* parlor. It seemed so pointless—just standing there, watching balls go round and round. Then why  
10 did he play sometimes himself, he wondered. But today he felt no inclination to go in. It was not *pachinko* he was longing for.

He saw a group of helmet-clad radical students with bull-horns in front of the station. Is that where  
15 he should be, he wondered. He sympathized with them, of course. He didn't like the present society and wanted to work for a better one. But there was something about their approach he couldn't identify with—their helmets, the bull-horns, their loud way of  
20 speaking. Then he saw a crowd of hippies in the plaza in their strange, colorful clothes. Love and Peace. He understood them, too. They were tired of being a cog in a big machine. They longed for a more primitive and natural society. And so did he. But, for some  
25 reason, he couldn't join them either. It didn't seem right to drop out of society completely. If he became



either a radical or a hippie, he was afraid that he would lose himself completely in the group, and he was afraid of that. Lose himself... but who was he, anyway? "Maybe that's the trouble. I don't know who I am," he mused to himself.

5

Then he watched a pair of lovers. She had beautiful long hair, large eyes, and she was gazing at her boy friend, listening eagerly to what he was saying. She seemed to want to hear and to understand. And then, suddenly, he felt—not jealousy—just more lonely. <sup>10</sup> This is what he wanted: someone who would care for him, understand him, love him. This was the first time in his life that he really longed for a girl-friend. And he began to dream about a woman's love.

But then, when he went home that evening and his <sup>15</sup> mother began to nag at him, telling him to study more like he used to do in high school, he began to doubt about a woman's love. "She means well; she's doing her best to love me. The only trouble is, she doesn't love *me*. She doesn't even know me. She loves some <sup>20</sup> little boy in the past—*her* boy—but not me." He was 100 kilometers away from his mother and twice as far away from his dad. "I wonder if it's possible for any human being ever to understand another?" he thought.

He walked over to the window and looked out into <sup>25</sup> the night sky. Around New Years when there was no

smog, the sky was dark blue and you could see twinkling stars giving direction and hope and joy. But tonight there were no stars, just the hazy reflection of the city lights on the dull, grey clouds. And he was alone...  
5 and, oh, so lonely. Lonely in the pit of his stomach. Lonely in the marrow of his bones.

Suzuki Junichi has his loneliness; but the poor widow living alone, the factory worker on the assembly line, the key-child all have their loneliness, too. Each of us  
10 carries his own cross.

Some time ago I was invited to a wedding reception. I arrived somewhat early. The bride was the only person I knew, but she was nowhere to be seen. How awkward it was, sitting there in the lobby, waiting for  
15 the wedding reception to begin. Groups of relatives, company friends, school mates were chatting together pleasantly. But I was alone. Trying to appear busy, I paged aimlessly through the pages of my pocket notebook. There was a certain irony about the situation.  
20 Why did I have to get all dressed up and come to a fine hotel, just to feel lonely like this? Everyone seemed to find friends except me—an outsider. But this was just one afternoon for me; for some it is the whole of their lives. How desperately man needs a place where  
25 he can fit in and feel at home. Christ himself must have felt this when he said: ‘Foxes have holes and

birds have nests; but the Son of Man has nowhere to lay his head.” (Matt. 8:20)... Foxes and birds... one never thinks of animals being lonely—only man. That might be a good definition of man. “Man is the lonely animal.”

5

It is from this loneliness, this infinite longing and thirst and desire for something or someone in our lives that the love of Eros springs.

## *LOVE OF EROS*

### — Historical Basis —

10

Man is essentially a dependent, incomplete being. He cannot exist for a moment alone. Without the support of the material world about us—oxygen, for example—we would be dead within a few minutes. Without the cooperation of other human beings we 15 could not even be born, nor could we survive or develop as a man without their care. Man is essentially dependent; hence, it is not strange that our deepest desire is a *need* for things. We appreciate the things that fulfill our needs and so we say we love them. This 20 is what Plato called the ‘love of Eros’.

In modern usage, ‘erotic love’ has come to mean primarily sexual love between man and woman, but

Plato originally used the word in a much wider meaning. For Plato, sexual love is the most elementary form of erotic love from which new life appears. As a somewhat higher type of this love, he considers the love of  
 5 sensuous beauty in general. A still higher form is for beauty in one's home or country, a type of social beauty. The fourth stage of erotic love is for truth, knowledge, morality. Finally, at the highest stage of erotic love, there is desire for union with Beauty (or  
 10 Goodness) itself.

The love of eros is one of the central principles of Plato's philosophy of man. He explains all of man's strivings for beauty, goodness, and self-perfection along this line. Just as there is a universal law of gravitation  
 15 in the material world that makes it natural for the rock to fall downward, so there is the universal principle of erotic love in the spiritual world that makes the soul want to rise upward. Eros is the force that drives men onward to personal and cultural progress, to beauty,  
 20 goodness and perfection.

— Eros = Desire to be loved —

Eros is a desire for any and all kinds of good things for me: food, clothing, knowledge, beauty. Some things, like oxygen, I need (as conditions of bodily life) but  
 25 don't especially want with my heart. But other things I both need and want with all my heart; and of these,

the deepest desire within me, the thing that seems best of all to me, is *to be loved*.

A healthy body basically needs two things: food and exercise. In a similar way, a healthy spirit needs two things: to love and to be loved. To be loved (eros) 5 is to take in; it is the same as to eat. To love (agape) is to give out; it is the same as to exercise. In the proper balance of these two factors there is health and strength of both body and soul.

It is necessary, however, to observe a certain order 10 in things. Food comes before exercise. One cannot do a full day's work on an empty stomach. A man must have sufficient energy before he can work, and this energy comes from eating nourishing foods. Similarly a man must have spiritual energy in order to give him- 15 self in love. Man must first be loved before he can love.

One day last summer I heard a strange, crying noise outside my window. I went out and, at first, could see nothing. But finally I saw a dirty little yellow cat. It was nothing but skin and bones, a pathetic sight. And 20 it kept crying sadly. I bent down and gently called to it. At first it did not move, but then gradually it began to creep towards me, very, very slowly. As it drew near, I softly put out my hand—but at that moment it ran away frightened, and began to cry as miserably 25 as before. Patiently I kept calling, but the little cat

simply would not come near. Finally I had to go away, leaving the poor dirty kitten crying as miserably as ever. It was hungry and wanted to be loved so badly, but yet it had not courage to draw near.

5 On the other hand, we have all seen puppies that are extremely friendly. They jump on us with their muddy paws and are full of joy and energy. Now what explains the difference between such puppies and the kitten? The answer is clear. The puppies have always  
10 been treated with love and care. They trust everyone because they have always met with affection and love. Love has made them open and cheerful. The poor kitten, on the other hand, received nothing but neglect, kicks, contempt, mistreatment. It was not wanted by anyone,  
15 a 'stray' cat that had never been loved. Even though it wanted love so desperately, it didn't know how to go about getting it.

Needless to say, the same is true in the case of human beings as well. So many people want so badly  
20 to love and to be loved. But—they don't know how to begin a conversation when they meet another person; they haven't the courage to ask where the right platform is at the station; they are afraid to go near or speak to the persons they like most; they can never really  
25 open themselves up to others, nor can they ever believe in a loving God. And the basic reason for all this is

that these people have never been properly loved. They are little yellow 'stray' cats.

### *MAN MUST BE LOVED*

The experience of being loved is essential to man in many ways. Here we will consider four points. Love is necessary for the following:

(a) *for existence*. If a man is to be born into this world at all he must experience love. Ideally the very act of procreation itself is an act of deepest love. It can happen, however, that the newly conceived child is the result of lust or carelessness rather than of love. But think of the following nine months. In these days of easy, safe operations, if the mother were thinking only of her own comfort or convenience, she could always have an abortion. But if she sacrifices herself for almost a year just to give birth to her child, must we not call this an action of love? The million fetuses which the doctors rip out each year did not experience such love, and as a result, did not enjoy the privilege of being born at all. To be born as a man is to be loved.

(b) *for survival*. I once had occasion to visit a very unfortunate person in a hospital. She was a young woman about 30 years of age. Her husband had died a month before, leaving her penniless with two small

children to look after. She struggled for a while, but gradually lost courage and decided to commit suicide. She covered herself and her two children with a thin mattress in her tiny apartment and then turned on the  
5 gas. A neighbor, smelling the odor, rushed in, but by that time the two children had died. The mother alone survived. It was the day after this that I first met her.

At first she was not inclined to speak, but after a few visits she became more open. I then asked her whether  
10 er there was anyone she could really talk to. Her answer was "no." She had never been on good terms with her family, and had come from a country village to work in Tokyo as a young girl. She had made no friends. When her husband died, there was no one left in her life.  
15 I tried to encourage her with prospects of new employment, a new start; but a few days later the police contacted her relatives and forced her to go to their home. Although I wrote several times, I never heard from her again. Later I discovered that soon again she  
20 had thought of suicide, and this time had succeeded by cutting her throat with a razor.

The police called it 'suicide' but I could never look at it that way. The woman did not want to die; she wanted desperately to live. In order to live, however,  
25 she needed someone, anyone to love her. But there was not a single person in the world who cared enough



about that poor woman to treat her as human. And so she died, not so much by her own hand, but killed by a society that just didn't care. It was not suicide. She was killed by lack of love. Man must be loved in order to survive.

5

(c) *to become oneself*. Man must be loved in order to become his true self. As Storr writes: "Just as a child cannot do without the affection and love of its parents, so the adult cannot dispense with the acceptance of his fellow men—or if he does so, he is faced with the isolation 10 of insanity. To know that another person accepts one just as one is, unconditionally, is to be able to accept oneself, and therefore to be able to *be* oneself, to realize one's own personality. One cannot even begin to be conscious of oneself as a separate individual without 15 another person with whom to compare oneself."

All of us have the following experience: we often feel that others do not understand us; they do not see the real *me*. There are only relatively few people to whom I reveal myself as I truly am. Who are those 20 people? They are the ones who (I feel) love me. Just as certain flowers close up at night and only open fully in the warm rays of the sun, so most people tend to close up like a turtle and assume a defensive position when enemies approach. We only open up to those 25 who love us. Now man's character is formed by habits.

If I am continually surrounded by enemies, I am always forced to be hiding inside my shell, and so I gradually become a permanently closed turtle-type person. On the other hand, if I am surrounded by sunshine, I frequently reveal my true self, and by revealing this true self, it gradually becomes the real me. In other words, the potentially true me only becomes actualized by long exposure to love. It is only in the atmosphere of love that I can truly become *myself*.

10 (d) *to love others*. There is an old Latin adage which runs: "Nemo dat quod non habet." (No one gives what he doesn't have). Love, a spiritual thing, is far different from a material thing like money, but from one point of view, the two can be compared. If I have no money, I cannot lend money to another, however much I may wish to do so. Man is born naked and poor; somehow or other he must first acquire money before he can become a lender. And so it is with love. Man's soul is a blank sheet at birth. He has no love in his heart. Unless love enters from the outside, there never will be love in his life.

So here let us formulate one of the most basic rules of love: "A person must first be loved in order to love. Man is capable of loving others only to the extent that he himself has been loved." *Nemo dat quod non habet*.

To use a rather strange example, man may be likened to an automobile. An automobile is literally a 'vehicle that moves by itself.' But, in fact, does it 'move by itself'? In a sense, yes; but there is one very important factor—gasoline must be poured into the gas-tank from outside. The automobile does not supply its own fuel. It is a machine which transforms one form of energy (that stored within the gasoline) into another (motion). We can think of man in the same fashion. Man may be considered to be a 'machine' designed to transform one form of energy (that which comes from being loved) into another (that of creating goodness and beauty in love).

But just as the nation's oil or gasoline supply is a vital question for the nation's economy, so one of the most basic questions for each person is this: where am I to obtain my supply of love which will keep me running and functioning smoothly as a man? Who is there who will truly love a person like me?

### *THE BASIC QUESTION*

20

Here we come face-to-face with perhaps the greatest problem of human existence. On the one hand, man's happiness, his everything, consists in leading a life of love. On the other hand, man of himself is completely

powerless to love unless he himself be first loved by another. But that, of course, does not depend upon one's own free-will, but upon the free decision of another. Thus we see that it is impossible for man to  
5 attain happiness simply by himself. He is completely dependent upon others. There is such a thing as a 'self-made man' in the business or political world, but in the area of love we all stand like beggars with our hats out, hoping that someone will be kind enough to love us. For  
10 love is one thing that cannot be had by force or intrigue, money or bribes. Love comes as a free gift, or not at all. Thus, not only for the romantic princess in the tower, but for every man, woman and child in the world, the great burning question of our lives is, and  
15 always will be: WHO WILL LOVE ME ?

## NOTES

本テキスト中の新約聖書の引用の註訳は、すべて日本聖書協会発刊の『新訳聖書共同訳』(1978)によっていることをお断りしておきたい。

## Introduction

か. l.

- 1 13 **'do his thing'**<do one's thing(米口語)「自分の好きなことをする」
- 2 7 ***homo politicus* (L.)**=man as a social or political animal
- 8 ***homo viator* (L.)**=man as a traveler or a wayfarer  
***homo sexualis* (L.)**=man as a sexual animal
- 9 **Max Scheler** (1874-1928) シェーラー、ドイツのカトリックの哲学者、社会学者。

## I LOVE OF DESIRE (Eros)

- 3 10 **the desire to be** 「存在したいという欲望」
- 11 **only to the extent that I am loved** 「愛されている限りにおいてのみ」
- 12 **no two patterns of human loneliness are exactly the same** 「正確には、人間の孤独に二つと同じ型は存在しない」 not exactly 「厳密に言えば…でない」
- 20 **call(ed) it off** 「(計画)を取り消した」 call off = cancel
- 4 1 **Why did he feel so lonely** いわゆる描出語法 (Represented Speech)

- 6 **porno** [pɔːrnou] **film** = pornographic film 「ポルノ映画」  
Cf. porno book shop 「エロ本屋」 (『アメリカ新語辞典』  
*The Kenkyusha Dictionary of New English*)
- 8 **pachinko parlor** 「パチンコ店」
- 11 **It was not pachinko he was longing for** 強調構文。  
heの前にthatを補って考える。
- 13 **helmet-clad radical students** 「ヘルメットをかぶった過  
激派学生」 clad [klæd] clotheの過去分詞形。
- 14 **bull-horn** 「携帯用拡声器」 (『時事英語辞典』*The Dictionary of Current English*, '79研究社) a high-powered, electrical loud speaker or an electrical megaphone. (RHD)
- 17 **there was something about their approach he couldn't identify with** 「彼等のやり方には、なにか彼の共感できないものがあった」 identify with... 「…と一体感を持つ、共感する」
- 20 **hippie** 「ヒッピー族」 hipster (hepsterの変形) の指小辞, hippyとも書く。1960年代, アメリカの既成の社会体制からの離脱を求め, 長髪と, あごひげ, 異様な服装で人目を引いた一群の若者たち。愛と平和によって社会の変革をなしとげることスローガンにし, 頭にそのしるしとして, 花を飾ったりしたことから flower childとか, flower peopleとも呼ばれている。
- 26 **drop out of society** 「社会から脱落する」 Cf. drop-out 「落第生」「(体制からの) 離脱者」
- 5 18 **She means well.** 「彼女は善意を抱いている」 mean well (ill) 「善意(悪意)を抱いている」
- 6 5 **in the pit of his stomach** 「腹の底まで」
- 6 **in the marrow of his bones** 「骨の髄まで」
- 9 **key-child** 「鍵っ子」
- 10 **carries his own cross** 「自分自身の苦難を背負っている」 cross = trial; suffering
- 11 **a wedding reception** 「結婚披露宴」

- 18 I paged aimlessly through the pages of my pocket notebook. 「私は私の手帳のページをあてもなく、ぱらぱら見ていた」 page through 「さっと目を通す」
- 20 dress up 「正装する」
- 25 fit in 「調和する」「適合する」
- 26 “Foxes have holes and birds have nests; but the Son of Man....” 「狐には穴があり、空の鳥には巣がある。だが、(人の子)には寝る所もないのだ」(聖書・マタイオス：8-20)
- 7 21 Plato [pléitou] プラトン (427-347 B.C.) ギリシャの哲学者。エロスの愛については、彼の著作『シュンポシオン』(『饗宴』)を参照せよ。
- 8 14 a universal law of gravitation 「万有引力の法則」
- 9 19 yellow cat 汚れて体が黄色くなっている猫のことで、yellow dog 「のら犬」「下劣漢」などの。yellow=cowardly とは無関係。
- 20 skin and bones 「やせて骨と皮ばかり」「やせこけて」
- 10 15 a ‘stray’ cat 「のら猫」 stray=wandering; homeless Cf. a stray sheep=「迷える小羊」(聖書・イザヤ：53-6)
- 16 how to go about getting it how to get itの意。go aboutが入ると、手に入れるまでの苦勞の過程が暗示される。
- 11 16 give birth to=bear
- 12 4 turn on the gas 「ガスの栓をひねって出す」 Cf. turn off (out)
- 11 (be) on good terms with... 「...と仲が良い」
- 13 7 Storr [stor:], Anthony (1920~ ) イギリスの精神医学者。この引用は、*The Integrity of Personality*, Penguin, 1966, pp.36~37からのもの。
- 8 cannot do without...=cannot dispense with... 「...なしではやっていけない」
- 12 as one is 「そのひとのあるがままに」「ありのままに」
- 22 close [klouz] up 「びったり閉ざす」 Cf. open up

- 14 3 **turtle-type person** 「亀のように自分の殻の中に閉じこもる型の人」
- 15 1 **be likened to...** 「...にたとえられる」
- 21 **come face-to-face with...** 「...と直面する」
- 24 **man of himself** 「自分一人では」 of himself = without the help of God, or of others.
- 16 6 **a thing** = a person.  
 ‘self-made man’ 「自力で出世した人」
- 11 **a free gift** 「ただのもの」「無償の贈物」
- 14 **burning question** 「焦眉の問題」「緊急の大問題」

## II LOVE OF ACTION (Agape)

- 17 15 **is brought to completion** 「完結している」「仕上がっている」  
 the New = the New Testament
- 18 “**Love your enemies, pray for those who mistreat you, so that....**” 「敵を愛し、自分を迫害する者のために祈りなさい。それは、あなたたちの天の父の子供となるためである。父は悪人にも善人にも太陽を昇らせ、正しい者にも正しくない者にも雨を降らせてくださるからである」(マタイオス：5-44)
- 18 3 **Paul** [pɔ:l] = Saint Paul (? -67) 「聖パウロ」 キリストの使徒。
- 4 **John** [dʒɔn] 「聖ヨハネ」 キリストの使徒。
- 5 “**God is love, ....**” 「神は愛です。愛に生きている人は、神の内にもいつもおり、神もその人の内にもいつもおいでになります」「わたしたちが先に神を愛したのではなく、神がわたしたちを愛して(わたしたちの罪を償ういけにえとして、御子をお遣わしになりました。)ここに愛があるので」「わたしたちが愛するのは、神が先にわたしたちを愛してくだ