|  |
| --- |
| ｂ |
| **教皇フランシスコ回勅　2024年10月24日発行** |

|  |  |
| --- | --- |
| 原英文　 | 半訳 rev.2c by 齋藤旬 20250427 |
| [[***Dilexit Nos***](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html#_ftnref5)](https://www.vatican.va/content/francesco/en/speeches/2024/september/documents/20240925-economy-of-francesco.html)ON THE HUMAN AND DIVINE LOVE OF THE HEART OF JESUS CHRIST | **彼は私達を愛された****イエス・キリストの御心にある神の愛と人間の愛について**(参考：[阿部仲麻呂師訳](https://catholic-i.net/kaichoku/%E6%94%B9%E3%83%BB%E6%95%99%E7%9A%87%E3%83%95%E3%83%A9%E3%83%B3%E3%82%B7%E3%82%B9%E3%82%B3%E3%81%AE%E5%9B%9E%E5%8B%85%E3%80%8Cdilexit-nos%EF%BC%88-%E5%BD%BC%EF%BC%88%E4%B8%BB%EF%BC%89%E3%81%AF/)) |
|  |  |
| 1. “HE LOVED US”, Saint Paul says of Christ (cf. *Rom*8:37), in order to make us realize that nothing can ever “separate us” from that love (*Rom*8:39). Paul could say this with certainty because Jesus himself had told his disciples, “I have loved you” (*Jn*15:9, 12). Even now, the Lord says to us, “I have called you friends” (*Jn*15:15). His open heart has gone before us and waits for us, unconditionally, asking only to offer us his love and friendship. For “he loved us first” (cf. *1 Jn*4:10). Because of Jesus, “we have come to know and believe in the love that God has for us” (*1 Jn*4:16). | 1．聖パウロはキリストについて「彼は私達を愛した」と語っています (ローマ 8:37 参照)。それは、何もこの愛から私達を「切り離す」ことはできない (ローマ 8:39)と、私達に気付かせるためです。聖パウロが確信をもってこう述べることができたのは、イエスが弟子達に「私は皆さんを愛した」と語っていたからです(ヨハネ15:9, 12)。そして今でも主は私達に「皆さんを友と呼ぶことに私はする」と言っています (ヨハネ15:15)。主の開かれた御心は 私達のはるか前方へと進み、この愛と友情を私達にただ注ぐことをのぞみ、無条件に私達を待っています。なぜなら「彼が先ず私達を愛した」(ヨハネ第一4:10参照)からです。即ち、イエスのおかげで、「私達は、神が私達に対して抱いている愛を知り、またこの神の愛の存在を信じるようになった」（ヨハネ第一4:16）のです。 |
| CHAPTER ONE | **第一章** |
| THE IMPORTANCE OF THE HEART | **心の重要性** |
| 2. The symbol of the heart has often been used to express the love of Jesus Christ. Some have questioned whether this symbol is still meaningful today. Yet living as we do in an age of superficiality, rushing frenetically from one thing to another without really knowing why, and ending up as insatiable consumers and slaves to the mechanisms of a market unconcerned about the deeper meaning of our lives, all of us need to rediscover the importance of the heart. [[1]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html#_ftn1)\_\_\_\_\_\_\_\_\_\_[[1]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref1) Many of the reflections in this first chapter were inspired by the unpublished writings of the late Father Diego Fares, S.J. May the Lord grant him eternal rest. | 2．the heart[訳註1]のシンボルは、イエス・キリストの愛を表すものとして頻繁に使われてきました。このシンボルが今でも意味を持つのか疑問視する人も確かにいます。しかしながら私達は浅薄皮相の時代に生き、分けも分からず次から次へと熱狂して駆け回り、結局は、生命の深い意味に無関心な市場メカニズムの奴隷、つまり飽くことのない消費者に終始しています。ですから私達全員、この様な心の重要性を再発見する必要があるのです。[1]\_\_\_\_\_\_\_\_\_\_[訳註1]カトリックは、イエス・キリストの心臓を人類に対する愛の象徴、即ちthe sacred heartとして信仰対象としている（[片柳弘史師記事](https://www.rokko-catholic.jp/articles/201206/from_parish_priest.html)参照方）。英語heartは、日本語では「心」とも「心臓」とも訳すことができる。当訳文では、heartの和訳を適宜使い分ける。[1] 本第一章の省察の多くは、イエズス会の故ディエゴ・ファレス師の未発表著作物に触発されたもの。主が師に、永遠の安息を与えてくださるよう祈ります。 |
| WHAT DO WE MEAN BY “THE HEART”? | **「心」とは何を意味するのでしょうか** |
| 3. In classical Greek, the word *kardía* denotes the inmost part of human beings, animals and plants. For Homer, it indicates not only the centre of the body, but also the human soul and spirit. In the Iliad, thoughts and feelings proceed from the heart and are closely bound one to another. [[2]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn2)  The heart appears as the locus of desire and the place where important decisions take shape. [[3]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn3) In Plato, the heart serves, as it were, to unite the rational and instinctive aspects of the person, since the impulses of both the higher faculties and the passions were thought to pass through the veins that converge in the heart. [[4]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn4)  From ancient times, then, there has been an appreciation of the fact that human beings are not simply a sum of different skills, but a unity of body and soul with a coordinating centre that provides a backdrop of meaning and direction to all that a person experiences.\_\_\_\_\_\_\_\_\_\_[[2]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref2) Cf. HOMER, *Iliad*, XXI, 441. [[3]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref3) Cf. *Iliad*, X, 244. [[4]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref4) Cf. PLATO, *Timaeus*, 65 c-d; 70. | 3．古代ギリシャ語に*kardía* という言葉があり、human beingsならびに動植物の最重要部をdenote（明示表現）していました。ギリシャ詩人ホメロスは、*kardía* が意味するのは身体中心というよりもむしろそのsoul and spiritだと考えていました。彼の著作イリアスでは、humanの思考と感情はその心臓から生じ、互いに密接に結びついています[2]。即ちhumanの心臓は、欲望の居場所であり、重要な意志決定が形成される場とされていました[3]。またプラトン思想では、心臓はthe personの理性と本能を、言うなれば一つに結合する役割を担っている、なぜなら、心臓に集結される血管の中にhumanの高次能力と熱情が循環しているのだから、と考えていました[4]。この様にhuman beingsとは、単に様々な技能の一集積なのではありません。そうではなく、a personにはa coordinating centre（訳註２：一つの共同聖職拝命中心）があり、それが各々の経験全てに意味と方向性を与える。human beings（複数の人間形而上存在）とは、そういった背景を持つ身体と魂のa unity（一つの統一体）なのだと、古代から高く評価されてきました。\_\_\_\_\_\_\_\_\_\_[2] ホメロス著『イリアス』第21章441項参照[3] 同上『イリアス』第10章244項参照[4] プラトン著『ティマイオス』第65章c-dおよび70章参照[訳註２][EoF基調論文](https://llc-research.jp/~archives/Papers/Pope%20Francis/Oeconomicae%20et%20pecuniariae%20quaestiones/rev10/Oeconomicae%20et%20pecuniariae%20quaestiones%20Tai-Yaku%20rev10h.docx)19でco-ordinationを共同聖職拝命と和訳した。 |
| 4. The Bible tells us that, “the Word of God is living and active... it is able to judge the thoughts and intentions of the heart” (*Heb* 4:12). In this way, it speaks to us of the heart as a core that lies hidden beneath all outward appearances, even beneath the superficial thoughts that can lead us astray. The disciples of Emmaus, on their mysterious journey in the company of the risen Christ, experienced a moment of anguish, confusion, despair and disappointment. Yet, beyond and in spite of this, something was happening deep within them: “Were not our hearts burning within us while he was talking to us on the road?” (Lk 24:32). | 4. 聖書にこうあります。「神の言葉は生きていて力を発揮し,,,心の思考や意図を審査できる。」（*Heb* 4:12） 聖書はこの様に、上辺（うわべ）がどうあろうがその底に、即ち、私達を惑わす表面上の思考の奥底に、a core that lies hidden（一つの秘蔵された中核）としての心があることを私達に教えます。エマオに向かう弟子達は、復活したキリストに同伴されて神秘的な旅を始めるにあたり、苦悩、混乱、絶望、失望となる一つの契機を体験しました。しかしこの困難をものともせずに撥ねのけて、彼らの奥底で何かが生じていったのです。「イエスが私達に話しかけている道中、私達の中で心は燃えさかっていたではないのか？」(ルカ24:32) |
| 5. The heart is also the locus of sincerity, where deceit and disguise have no place. It usually indicates our true intentions, what we really think, believe and desire, the “secrets” that we tell no one: in a word, the naked truth about ourselves. It is the part of us that is neither appearance or illusion, but is instead authentic, real, entirely “who we are”. That is why Samson, who kept from Delilah the secret of his strength, was asked by her, “How can you say, ‘I love you’, when your heart is not with me?” (*Judg* 16:15). Only when Samson opened his heart to her, did she realize “that he had told her his whole secret” (*Judg* 16:18). | 5. 心は誠実の居場所でもあります。誠実、そこには偽りや見せかけの余地はありません。だから心が通常示すのは、私達の真の意図、本当に考え信じ望んでいること、誰にも話すことのない「秘密」、つまり、私達自身の素のままの真実なのです。見せかけや幻（まぼろし）、そんなものではない、本物の本当の全部の”who we are”[訳註3]を示す枢要部なのです。だから、サムソンが自分の強さの秘密をデリラに隠していたとき、彼女から「どうして私を愛していると言えるの？あなたの心は私の所には居ないのに。」と訊かれたのです（士師記16:15）。サムソンが心を開いた時はじめてデリラは「サムソンは秘密の全てを話してくれた」と納得したのです（士師記16:18）。\_\_\_\_\_\_\_\_\_\_[訳註3] be動詞：形而上存在する、exist：形而下存在する。従って意訳すると「形而上存在としての私達自身」。 |
| 6. This interior reality of each person is frequently concealed behind a great deal of “foliage”, which makes it difficult for us not only to understand ourselves, but even more to know others: “The heart is devious above all else; it is perverse, who can understand it?” (*Jer* 17:9). We can understand, then, the advice of the Book of Proverbs: “Keep your heart with all vigilance, for from it flow the springs of life; put away from you crooked speech” (4:23-24). Mere appearances, dishonesty and deception harm and pervert the heart. Despite our every attempt to appear as something we are not, our heart is the ultimate judge, not of what we show or hide from others, but of who we truly are. It is the basis for any sound life project; nothing worthwhile can be undertaken apart from the heart. False appearances and untruths ultimately leave us empty-handed. | 6. 各personのこの様な内面realityは、茂った「葉」のかげに頻繁に隠されています。これが、私達が自分を理解するのを難しくすると同時に、他者を知ることを更に困難にします。即ち「心は何よりも狡猾でつむじ曲がり。誰がそれを理解できようか？」（エレミア17:9）。箴言の書の忠告も成る程と思えます。「心を全てのvigilance [訳註4]によって保ちなさい。そこからいのちの泉が流れ出る。だから曲がった言説を棄てなさい」（箴言4:23-24）。単なる見せ掛け、不正直、誤魔化し、そういったものは心を歪めます。something we are notとして上辺を幾ら取り繕ってみても、心が最終的に見抜くのは、私達が他者に見せよう他者から隠そうとする何かではなく、who we truly areなのです[訳註5]。自分の心に離反すると、価値あることを引き受けられなくなる。これが、健全な生涯を送るためのproject[訳註6]全てにとっての基本です。嘘の外見や虚言は結局、何も得ない手ぶらを余儀なくします。\_\_\_\_\_\_\_\_\_\_[訳註4] 日本語には適訳はない。語源は聖書。例えばイエスは、ローマ帝国の兵士が自身を逮捕しに来ると知って、弟子達に”*vigilate et orate*”(警戒し祈っていなさい。マタイ26:41,ルカ22:40)と警告した。これがvigilanceの語源の例。[日本国憲法GHQ草案](https://www.ndl.go.jp/constitution/shiryo/03/076a_e/076a_etx.html)第11条には、“The freedoms, rights and opportunities enunciated by this Constitution are maintained by the eternal **vigilance** of the people and involve an obligation on the part of the people to prevent their abuse and to employ them always for the common good.”と、キリスト教由来の形而上概念満載の英文条文がある。(問：幾つ？ 答：七つ)　当時の日本外務省若手職員によるその[初訳](https://www.ndl.go.jp/constitution/shiryo/03/076/076_008l.html)は「此の憲法に依り宣言せらるる自由、権利および機会は、人民の不断の**監視**に依り確保せらるるものにして、人民は其の濫用を防ぎ常にこれを共同の福祉の為に行使する義務を有す。」この初訳にあるvigilanceの訳は「監視」だが、日本国憲法決定稿では単に「努力」と訳されている。聖書の意も汲んで私が新たに和訳するなら、形而下誘惑警戒心、国家権力監視、形而上権利濫用警戒か。[訳註5] この文章にある二つのbe動詞（are）も「形而上存在する」の意味。[訳註6]　[EoF2023教皇メッセージ](https://llc-research.jp/blog/benkyokai/20231118-eof2023-pope-message/)訳註8で示した様に、これは [ontic project](https://www.google.com/search?q=%22ontic+project%22+%2B%22Cassirer%22&sca_esv=579494868&sxsrf=AM9HkKmAxNVH7XSSbeBQN7kMdPjt9ggYGQ%3A1699124606202&ei=fpVGZcKBDMOw2roPwLyrgAg&ved=0ahUKEwjCuNO0hKuCAxVDmFYBHUDeCoAQ4dUDCBA&uact=5&oq=%22ontic+project%22+%2B%22Cassirer%22&gs_lp=Egxnd3Mtd2l6LXNlcnAiGyJvbnRpYyBwcm9qZWN0IiArIkNhc3NpcmVyIkjiugFQ22VY7bABcAN4AJABAJgBaqABpw6qAQQxNy4zuAEDyAEA-AEB4gMEGAEgQYgGAQ&sclient=gws-wiz-serp)、形而上存在（onto、being）の射影。[エルンスト・カッシーラー](https://ja.wikipedia.org/wiki/%E3%82%A8%E3%83%AB%E3%83%B3%E3%82%B9%E3%83%88%E3%83%BB%E3%82%AB%E3%83%83%E3%82%B7%E3%83%BC%E3%83%A9%E3%83%BC)（1874-1945）が著書[『実体概念と関数概念』](https://www.msz.co.jp/book/detail/08604/)[Substanzbegriff und Funktionsbegriff](https://archive.org/details/substanzbegriffu00cassuoft) や[『現代物理学における決定論と非決定論』](https://www.msz.co.jp/book/detail/08736/)等で論じた概念。 |
| 7. As an illustration of this, I would repeat a story I have already told on another occasion. “For the carnival, when we were children, my grandmother would make a pastry using a very thin batter. When she dropped the strips of batter into the oil, they would expand, but then, when we bit into them, they were empty inside. In the dialect we spoke, those cookies were called ‘lies’… My grandmother explained why: ‘Like lies, they look big, but are empty inside; they are false, unreal’”. [[5]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn5)\_\_\_\_\_\_\_\_\_\_[[5]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref5) [*Homily at Morning Mass in Domus Sanctae Marthae*](https://www.vatican.va/content/francesco/en/cotidie/2016/documents/papa-francesco-cotidie_20161014_like-grandma-s-cookies.html), 14 October 2016: *L’Osservatore Romano*, 15 October 2016, p. 8. | 7. もう少し説明するために、以前別の機会でお話した私の経験談を再びしましょう。『私達が子共の頃、カーニバルのために祖母はとても薄くバターを混ぜてパイ生地を作りました。祖母がそのパイ生地を熱い油の鍋の中に落とすと、生地は大きく膨らむのですが、かじってみると中は空っぽでした。私達が話していた方言では、そのクッキーは‘lies’（嘘）と呼ばれていました...。 祖母はその理由をこう説明してくれました。「嘘と同じに大きく見える。でも中は空っぽ、見かけ倒しでunrealなのよ」』[5]\_\_\_\_\_\_\_\_\_\_[5] 教皇フランシスコ「サンタ・マルタの家での朝のミサにおける説教」2016年10月14日付 |
| 8. Instead of running after superficial satisfactions and playing a role for the benefit of others, we would do better to think about the really important questions in life. Who am I, really? What am I looking for? What direction do I want to give to my life, my decisions and my actions? Why and for what purpose am I in this world? How do I want to look back on my life once it ends? What meaning do I want to give to all my experiences? Who do I want to be for others? Who am I for God? All these questions lead us back to the heart. | 8. 浅薄な満足を追い求めるのでも、他者からの称賛を得るための役回りを演じるのでもなく、むしろ人生で本当に重要な問いの数々に関し考察する方が余程良いのではありませんか。 Who am I, really? 何を探し求めているのか？ 私の人生、私の決断、私の行動にどの様な方向性を与えたいのか？ 何故、何の目的で、私はこの形而下界にいるのか？ 人生を終えるとき自分の生涯をどう振り返りたいのか？ 自分のあらゆる経験に一体どのような意味を与えたいのか？ 他者のために何者でありたいのか？ 神にとって私は何者なのか？ これら様々な問いかけが、心へと戻るよう私達を導きます。 |
| RETURNING TO THE HEART | **心に戻る** |
| 9. In this “liquid” world of ours, we need to start speaking once more about the heart and thinking about this place where every person, of every class and condition, creates a synthesis, where they encounter the radical source of their strengths, convictions, passions and decisions. Yet, we find ourselves immersed in societies of serial consumers who live from day to day, dominated by the hectic pace and bombarded by technology, lacking in the patience needed to engage in the processes that an interior life by its very nature requires. In contemporary society, people “risk losing their centre, the centre of their very selves”. [[6]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn6)  “Indeed, the men and women of our time often find themselves confused and torn apart, almost bereft of an inner principle that can create unity and harmony in their lives and actions. Models of behaviour that, sadly, are now widespread exaggerate our rational-technological dimension or, on the contrary, that of our instincts”. [[7]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn7)  No room is left for the heart.\_\_\_\_\_\_\_\_\_\_[[6]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref6) SAINT JOHN PAUL II, [*Angelus*](https://www.vatican.va/content/john-paul-ii/en/angelus/2000/documents/hf_jp-ii_ang_20000702.html), 2 July 2000: *L’Osservatore Romano*, 3-4 July 2000, p. 4. [[7]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref7) ID., *Catechesis*, 8 June 1994: *L’Osservatore Romano*, 9 June 1994, p. 5. | 9. 私達は、この「グラグラと液状化した」形而下界において、心について今再び語り始め、様々な階級や境遇のpersonが全て居るこの場で、それぞれが持つ強さ、信念、情熱、決断の、素（す）のままの源泉に巡り会い知り合う、その様なa synthesis（一つのまとまり）を創り出す必要があります。しかしながら今の自分達を省（かえり）みると、先を考えないその日暮らしを繰り返す消費社会に浸りきり、テクノロジーに攻め立てられ分刻みの忙しさに支配され、内なる生命が本質的に必要とする心的作業を行うのに不可欠な辛抱強さを、全く欠いている有様です。現代社会では、peopleは「自分の中心、正に自分自身の中心を失うリスクを冒しています。」[6] 「実際、私達の時代の男も女も、 統合失調の様な混乱をしばしば自覚し、生き方と行動とを一つに調和する内なる原則、即ち、心の支えをほとんど失っています。悲しいことに今、普及している行動モデルは、私達の合理的技術的な側面、または逆に、私達の本能の側面を誇張しているものばかりです。」[7] 心のためのroom（余裕、ゆとり、場所、居場所）を欠いています。\_\_\_\_\_\_\_\_\_\_[6] 教皇聖ヨハネ・パウロ2世「アンジェラス」2000年7月2日付『オッセルバトーレ・ロマーノ紙』2000年7月3～4日号4頁[7] 教皇聖ヨハネ・パウロ2世「カテケーシス」1994年6月8日付『オッセルバトーレ・ロマーノ紙』1994年6月9日号5頁 |
| 10. The issues raised by today’s liquid society are much discussed, but this depreciation of the deep core of our humanity – the heart – has a much longer history. We find it already present in Hellenic and pre-Christian rationalism, in post-Christian idealism and in materialism in its various guises. The heart has been ignored in anthropology, and the great philosophical tradition finds it a foreign notion, preferring other concepts such as reason, will or freedom. The very meaning of the term is imprecise and hard to situate within our human experience. Perhaps this is due to the difficulty of treating it as a “clear and distinct idea”, or because it entails the question of self-understanding, where the deepest part of us is also that which is least known. Even encountering others does not necessarily prove to be a way of encountering ourselves, inasmuch as our thought patterns are dominated by an unhealthy individualism. Many people feel safer constructing their systems of thought in the more readily controllable domain of intelligence and will. The failure to make room for the heart, as distinct from our human powers and passions viewed in isolation from one another, has resulted in a stunting of the idea of a personal centre, in which love, in the end, is the one reality that can unify all the others. | 10. 今日、液状化社会で生じるこうした問題は様々に論じられています。しかし人間性の深奥、つまり心のdepreciation [訳註7]の問題には、もっとずっと長い歴史があります。ギリシャ文化やキリスト教以前の合理主義、キリスト教以後の観念論や様々な形の唯物論において、既に心の depreciationが見受けられます。特に人類学の分野では心は完全に無視されてきましたし、偉大な哲学の諸伝統では心を異質で有害な概念とみなして、例えば理性、意志、freedomなど他の概念ばかり好んで言及してきました。確かに心という用語の意味そのものが不明確で、私達humanの経験の範囲内では納まりきらない。ただこれはおそらく、心という用語の意味を「明確に峻別された概念」として扱うのが難しいためです。つまり、最終的には自己理解問題、即ち、私達の最も深い部分が最も知られていない部分でもあるという自己理解問題に帰結するからです。例えば私達は他者との巡り会いがあっても、自分自身の新たな面の発見には必ずしも至らない。ことほど左様に私達の思考パターンは不健全な個人主義に支配されています。多くの人が、知性や意志といったコントロールしやすい領域で思考システムを構築する方が気安いと感じています。心のために場所を空ける。それは、私達humanが互いに互いを切り離して諸々の力や諸々の情熱を遠くからただ眺めるのとは明確に違います。そんな風に、心のために場所を空けることに失敗した結果、「ペルソナの中心、それは愛、即ち、全ての他者を一つにできるone realityをその究極とする愛」[訳註8]という理念の成長を止めてしまったのです。\_\_\_\_\_\_\_\_\_\_[訳註7] 減価償却、価値低下、軽視、appreciationの反対[訳註8] 9．にあった『現代社会では、peopleは「自分の中心、正に自分自身の中心を失うリスクを冒しています。」』と呼応する。 |
| 11. If we devalue the heart, we also devalue what it means to speak from the heart, to act with the heart, to cultivate and heal the heart. If we fail to appreciate the specificity of the heart, we miss the messages that the mind alone cannot communicate; we miss out on the richness of our encounters with others; we miss out on poetry. We also lose track of history and our own past, since our real personal history is built with the heart. At the end of our lives, that alone will matter. | 11. 心の軽視、それは即ち、心から語りかけ、心を用いて行動し、心を醸成して癒していくことの軽視です。心が持つこの様な特異性を評価し損なえば、精神単独ではやり取りできない諸々のメッセージを失い、他者との遭遇がもたらす豊かな楽しみ、詩情の楽しみを逃してしまいます。それどころか私達自身の来し方の軌跡を失ってしまいます。なぜなら、私達ペルソナの本当の来し方は、心によって構築されているからです。私達が生涯を閉じるとき、こうした軌跡だけが意味を持つことになります。 |
| 12. It must be said, then, that we have a heart, a heart that coexists with other hearts that help to make it a “Thou”. Since we cannot develop this theme at length, we will take a character from one of Dostoevsky’s novels, Nikolai Stavrogin. [[8]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn8) Romano Guardini argues that Stavrogin is the very embodiment of evil, because his chief trait is his heartlessness: “Stavrogin has no heart, hence his mind is cold and empty and his body sunken in bestial sloth and sensuality. He has no heart, hence he can draw close to no one and no one can ever truly draw close to him. For only the heart creates intimacy, true closeness between two persons. Only the heart is able to welcome and offer hospitality. Intimacy is the proper activity and the domain of the heart. Stavrogin is always infinitely distant, even from himself, because a man can enter into himself only with the heart, not with the mind. It is not in a man’s power to enter into his own interiority with the mind. Hence, if the heart is not alive, man remains a stranger to himself”. [[9]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn9)\_\_\_\_\_\_\_\_\_\_[[8]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref8) *The Demons*(1873).[[9]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html#_ftnref9) ROMANO GUARDINI, *Religiöse Gestalten in Dostojewskijs Werk*, Mainz/Paderborn, 1989, pp. 236ff. | 12. そして更にこう言わざるをえません。私達は一つの心を持つ。即ち、この形而下界で他の様々な心と共存出来る一つの心を持つ。だからこそ、a “Thou”[訳註9]を感じ取ることができると。このテーマを手短に論理展開するのは不可能なので、ここでドストエフスキー『悪霊』に登場するニコライ・スタブローギン[8]をとりあげましょう。ロマーノ・グァルディーニは「スタブローギンには心がない。よって彼の精神は冷たく空っぽであり、彼の身体は獣のように怠惰と官能に沈んでいる。彼には心がない。従って誰にも近づくことができず、誰も彼に本当に近づくことはできない。厳に心だけが親密さ、即ち、二つのペルソナ間の真の緊密さを、創り出すことができ、心だけが、歓迎のおもてなしのabilityを持つ。親密さ、それは心の領域にあり心本来の活動なので、スタブローギンは、自分自身とさえ常に無限に疎遠の状態にある。人は、精神によってではなく心によってのみ、自分自身と出会うことができる。だから、心が生きていないならば、人は自分自身に対してヨソ者であり続ける。」「9」と述べ、スタブローギンの最大の特徴は、冷酷さ、悪の具象そのものだと論じました。\_\_\_\_\_\_\_\_\_\_[訳註9] 西洋言語にはSieとdu、thouとyouの様に二人称主格に尊称と俗称があり、二人称尊称は、神聖な者あるいは無冠詞Godを意味することがある。不定冠詞付き大文字始まり引用符囲いa “Thou”は、この形而下界で感じ取れるGodの意味か。[8] ドストエフスキー『悪霊』 (1873年)。[9] ロマーノ・グァルディーニ『[ドストエフスキーを読む: 五大小説の人物像における宗教性について](https://www.amazon.co.jp/%E3%83%89%E3%82%B9%E3%83%88%E3%82%A8%E3%83%95%E3%82%B9%E3%82%AD%E3%83%BC%E3%82%92%E8%AA%AD%E3%82%80%E2%80%95%E4%BA%94%E5%A4%A7%E5%B0%8F%E8%AA%AC%E3%81%AE%E4%BA%BA%E7%89%A9%E5%83%8F%E3%81%AB%E3%81%8A%E3%81%91%E3%82%8B%E5%AE%97%E6%95%99%E6%80%A7%E3%81%AB%E3%81%A4%E3%81%84%E3%81%A6-%E3%83%AD%E3%83%9E%E3%83%BC%E3%83%8E-%E3%82%B0%E3%82%A2%E3%83%AB%E3%83%87%E3%82%A3%E3%83%BC%E3%83%8B/dp/4896422430/ref%3Dsr_1_1?__mk_ja_JP=%E3%82%AB%E3%82%BF%E3%82%AB%E3%83%8A&crid=3PHCSWTY8RJP1&dib=eyJ2IjoiMSJ9.Ik4VPkwbro9v6vkvIpjQdg.AX2llUTSwxAOkLPpe4dWrVSWeTP0FdZ8Wo0P4RIMQtI&dib_tag=se&keywords=%E3%82%B0%E3%82%A2%E3%83%AB%E3%83%87%E3%82%A3%E3%83%BC%E3%83%8B+%E3%83%89%E3%82%B9%E3%83%88%E3%82%A8%E3%83%95%E3%82%B9%E3%82%AD%E3%83%BC&qid=1744512295&s=books&sprefix=%E3%82%B0%E3%82%A2%E3%83%AB%E3%83%87%E3%82%A3%E3%83%BC%E3%83%8B+%E3%83%89%E3%82%B9%E3%83%88%E3%82%A8%E3%83%95%E3%82%B9%E3%82%AD%E3%83%BC%2Cstripbooks%2C227&sr=1-1)』和訳本発行2008年 |
| 13. All our actions need to be put under the “political rule” of the heart. In this way, our aggressiveness and obsessive desires will find rest in the greater good that the heart proposes and in the power of the heart to resist evil. The mind and the will are put at the service of the greater good by sensing and savouring truths, rather than seeking to master them as the sciences tend to do. The will desires the greater good that the heart recognizes, while the imagination and emotions are themselves guided by the beating of the heart. | 13. 私達は全ての行為を、心の「政治ルール」の下に行う必要があります。こうすることで私達の強迫的攻撃欲求は、心が悪に抗（あらが）う力の中、心が提案するもっと大きなgoodの中に、鎮（しず）まっていくはずです。その時、精神と意志は諸々の真理を感じ取り味わうことで、より大きなgoodに委（ゆだ）ねられます。諸々の科学が行いがちな、諸々の真理の主人であろうとするのとは違います。心の「政治ルール」の下にあるとき、意志は、心が認識するもっと大きなgoodを望む一方、想像力と感情は、自ら心の脈動に導かれるのです。 |
| 14. It could be said, then, that I am my heart, for my heart is what sets me apart, shapes my spiritual identity and puts me in communion with other people. The algorithms operating in the digital world show that our thoughts and will are much more “uniform” than we had previously thought. They are easily predictable and thus capable of being manipulated. That is not the case with the heart. | 14. だからこう言えるかもしれません。I am my heart [訳註10]だと。なぜなら、私の心は私を他者と区別し、私の霊的アイデンティティを形作り、私を他のpeople（ペルソナ達）との霊的交わりの中に置くものだからです。デジタル形而下界で動作している最近のAI等アルゴリズム[訳註11]は、私達の思考や意志が、以前考えられていたよりも、もっとずっと”uniform” (一様)なのだということを示しました。そのため私達の思考や意志は、予測が容易であり操作されてしまうcapabilityを有しています。しかしこういったことは、心には当てはまりません。\_\_\_\_\_\_\_\_\_\_[訳註10] このam（be動詞）も「形而上存在する」の意味。意訳すれば「私の形而上存在は、私の心」あるいは「私の心が、私の形而上存在」。なお、[英語版の出エジプト記3:13-15](https://bible.usccb.org/bible/exodus/3)には、モーゼに対し神自身が“I am who am.”（私は形而上存在する者）と自己紹介し、「I AM（私は形而上存在する）という者がモーゼをあなた達に遣（つか）わした。」とイスラエルの人々に告げよと命じた、とある。このam（be動詞）の語法が持つ意味合いをI am my heartは踏襲している。[訳註11] 主語the algorithms operating in the digital worldは二つもtheがつけられている。「隠れた言葉の背景」を深く考察するように読者を強く促している。 |
| 15. The word “heart” proves its value for philosophy and theology in their efforts to reach an integral synthesis. Nor can its meaning be exhausted by biology, psychology, anthropology or any other science.  It is one of those primordial words that “describe realities belonging to man precisely in so far as he is one whole (as a corporeo-spiritual person)”. [[10]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn10)  It follows that biologists are not being more “realistic” when they discuss the heart, since they see only one aspect of it; the whole is not less real, but even more real. Nor can abstract language ever acquire the same concrete and integrative meaning. The word “heart” evokes the inmost core of our person, and thus it enables us to understand ourselves in our integrity and not merely under one isolated aspect.\_\_\_\_\_\_\_\_\_\_[[10]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref10) KARL RAHNER, *“Some Theses for a Theology of Devotion to the Sacred Heart”*, in *Theological Investigations*, vol. III, Baltimore-London, 1967, p. 332. | 15. 「心」という言葉は、哲学と神学が一つの高次統合体に到達しようと努力するとき、その真価を発揮します。換言すればこういった努力なしには、生物学、心理学、人類学、その他の科学が、心という言葉の意味を語り尽くすことは出来ません。「心」という言葉は、「人間が（肉体と霊を備えた一つのペルソナとして）one wholeでありさえすれば、人間に属するrealitiesを正確に描写する」[10] 原初的言葉の一つなのです。例えば生物学者達が心について議論するとき、肉体に即した一側面しか見ていないので、より“realistic”になっているのではありません。（訳補：肉体と霊を備えた一つのペルソナとしての）the wholeは、少しもrealではないのではなく、いやむしろ、よりrealだからです。「心」という言葉は、our person [訳註12]の最深部の核心を呼び起こし、私達の自己が在（あ）るのは、単に隔絶された一面の下においてではなくour integrity [訳註13]の下においてなのだ、との理解をこの形而下界において可能にしてくれるのです。\_\_\_\_\_\_\_\_\_\_[[10]](http://archive.hsscol.org.hk/Archive/periodical/abstract/A04G1_1.htm) *Karl Rahner, "Some Theses on the Theology of the Devotion," in Heart of the Saviour: A Symposium on Devotion to the Sacred Heart, edited by Josef Stierli (Freiburg: Herder, 1957): pp. 131 - 156. This same essay has been published, in a different translation, in Karl Rahner, "Some Theses for a Theology of Devotion to the Sacred Heart," Theological Investigations, vol. 3* （*A Symposium on Devotion to the Sacred Heart*のテキストは[米古書店でも品切れ](https://www.amazon.com/-/he/Josef-editor-Stierli/dp/B0007IVP4A?language=en_US&ref_=nav_signin)。）[訳註12] このpersonが単数形であることに注意。私達は個々にそれぞれペルソナを持っていると同時に、私達全体で一つのペルソナを持っている、ということを表している。[訳註13]　our personとour integrityと、更に言えば次段落のour heartとは、三つ巴に呼応している。 |
| 16. This unique power of the heart also helps us to understand why, when we grasp a reality with our heart, we know it better and more fully. This inevitably leads us to the love of which the heart is capable, for “the inmost core of reality is love”. [[11]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn11)  For Heidegger, as interpreted by one contemporary thinker, philosophy does not begin with a simple concept or certainty, but with a shock: “Thought must be provoked before it begins to work with concepts or while it works with them. Without deep emotion, thought cannot begin. The first mental image would thus be goose bumps. What first stirs one to think and question is deep emotion. Philosophy always takes place in a basic mood (*Stimmung*)”. [[12]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn12)  That is where the heart comes in, since it “houses the states of mind and functions as a ‘keeper of the state of mind’. The ‘heart’ listens in a non-metaphoric way to ‘the silent voice’ of being, allowing itself to be tempered and determined by it”. [[13]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn13)\_\_\_\_\_\_\_\_\_\_[[11]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref11) Ibid., p. 333. [[12]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref12) [BYUNG-CHUL HAN, *Heideggers Herz. Zum Begriff der Stimmung bei Martin Heidegger*,](https://www.amazon.co.jp/Heideggers-Herz-Begriff-Stimmung-Heidegger/dp/377053106X/ref%3Dsr_1_11?dib=eyJ2IjoiMSJ9.1fpPlUHA-gTXell_9z6nu2jmQD70FnKSq7mEYtbCrVTko9upFsZB52TazSL5VZzg0ZmZ3u_djQySAnPb3ThJXORyp-CzhYfJ8KV1kh1o6mEcqIH2VTYtaKnvbKPx7_UCVK0qOBJuShaeA0sWfRN8eaN_yNVj4MnHY6voYVyzg8hYCmp6tdmclg_1iby1inQok_O868uR-EHIh3CQeMV6GpNzKvQGXATr3iXBygX6Xso.KEFn1F2qcRSoCriKJNwTNvVXDJEcglY_jxQYUPTjOas&dib_tag=se&qid=1745222613&refinements=p_27%3AByung-Chul+Han&s=books&sr=1-11) München, 1996, p. 39. [[13]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref13) Ibid., p. 60; cf. p. 176. | 16. 私達がour heartでa realityを掴（つか）む[訳註14]。そうすれば、掴（つか）んだa realityのことを更に深く十全に知ることになります。また、どうしてそうなるのか、その理由も、心が持つこの独特な力の助勢を得て分かってきます。こうなれば必然的に私達は、心に備わった愛のcapabilityへと導かれていきます。なぜなら「無冠詞realityの最深部の核心は愛」[11]だからです。韓国生まれのドイツ在住現代思想家ビョンチョル・ハンは、ハイデッガーにとって哲学の起点は、単純な概念や確信ではなく何らかの精神的衝撃だったと解釈しています。「思考は、諸概念に取り組む以前に、あるいは諸概念に取り組んでいる最中に、触発され始まっているにちがいありません。深遠からの感情の揺さぶりなしに、思考が始まることはありません。だからその最初の精神イメージは鳥肌を立たせるかもしれません。 one（一つの霊的存在）を刺激して疑問を抱かせ思考させる切っ掛けは、深遠からの感情の揺さぶりなのです。哲学は常に、或る基本的な心象（英mood, 独Stimmung）の中に生ずるものです。」[12]　ここに心が登場してきます。なぜなら心は『「精神の諸状態を運ぶトレーラー」であり「精神の諸状態を保つキーパー」として機能する。更に「心」は、比喩としてではなく、being（形而上存在）が発する「沈黙の声」を聴き、それに沿って「心」自らが穏やかに意志決定できるようにする』[13]からです。\_\_\_\_\_\_\_\_\_\_[訳註14] 私達がour heartでa realityを掴（つか）む。この文章の意味は分かりにくい。例えばgrasp the rope with both handsといえば「両手でロープを掴む」と実感をもって分かるが、「心でa realityを掴む」とは一体どういう意味だろうか。実はこのフランシスコ教皇独特の表現の背景には、最近の量子力学実験、特にベル実験（[解説したNHKスペシャルのsite](https://www.nhk.jp/p/special/ts/2NY2QQLPM3/episode/te/BX6PWY3N59/)）から実証された或る発見がある。それは「私達がその中に居ると感じているa realityは、私達の意匠が反映されにくいa crystalline reality（結晶質現実）ではなく、私達の意匠が反映される余地があるan amorphous reality（非晶質現実）である」という発見。フランシスコ教皇がこの発見に言及した文献としては、2020年9月16日のフランシスコ教皇一般講話（[原英文](https://www.vatican.va/content/francesco/en/audiences/2020/documents/papa-francesco_20200916_udienza-generale.html)）、カテケーシス「この形而下界を癒すには」全9講の内の第7講「地球のケアと観想の次元」がある。和訳としては[このパワポ](https://llc-research.jp/blog/benkyokai/20210918-catechesis-healing-the-world-7-8/)を参照されたい。4頁目にan amorphous realityという用語がでてくる。[11] カール・ラーナーによる[10]と同じ資料、p.333[12] [BYUNG-CHUL HAN, *Heideggers Herz. Zum Begriff der Stimmung bei Martin Heidegger*,](https://www.amazon.co.jp/Heideggers-Herz-Begriff-Stimmung-Heidegger/dp/377053106X/ref%3Dsr_1_11?dib=eyJ2IjoiMSJ9.1fpPlUHA-gTXell_9z6nu2jmQD70FnKSq7mEYtbCrVTko9upFsZB52TazSL5VZzg0ZmZ3u_djQySAnPb3ThJXORyp-CzhYfJ8KV1kh1o6mEcqIH2VTYtaKnvbKPx7_UCVK0qOBJuShaeA0sWfRN8eaN_yNVj4MnHY6voYVyzg8hYCmp6tdmclg_1iby1inQok_O868uR-EHIh3CQeMV6GpNzKvQGXATr3iXBygX6Xso.KEFn1F2qcRSoCriKJNwTNvVXDJEcglY_jxQYUPTjOas&dib_tag=se&qid=1745222613&refinements=p_27%3AByung-Chul+Han&s=books&sr=1-11) München, 1996, p. 39.[13] 同上資料、p. 60; cf. p. 176 |
| THE HEART UNITES THE FRAGMENTS | **心は諸々の断片を一つにする** |
| 17. At the same time, the heart makes all authentic bonding possible, since a relationship not shaped by the heart is incapable of overcoming the fragmentation caused by individualism. Two monads may approach one another, but they will never truly connect. A society dominated by narcissism and self-centredness will increasingly become “heartless”. This will lead in turn to the “loss of desire”, since as other persons disappear from the horizon we find ourselves trapped within walls of our own making, no longer capable of healthy relationships. [[14]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn14)  As a result, we also become incapable of openness to God. As Heidegger puts it, to be open to the divine we need to build a “guest house”. [[15]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn15)\_\_\_\_\_\_\_\_\_\_[[14]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref14) Cf. ID., *Agonie des Eros*, Berlin, 2012. [[15]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref15) Cf. MARTIN HEIDEGGER, *Erläuterungen zu Hölderlins Dichtung*, Frankfürt a. M., 1981, p. 120. | 17. それと同時に心は、本当の絆（きずな）全てを可能としていきます。なぜなら、心によって形成されていない関係性は、個人主義に起因する断片化を克服できないからです。個人主義では二つのモナド[訳註15]が、互いに近づくことがあるかもしれませんが、決して真につながることはありません。ナルシズムと自己中心性が支配する社会は、日増しに「心ないもの」になっていきます。そうなると次に「願望の喪失」が巡ってきてしまいます。なぜなら、他のpersonsが地平線から消えると、私達は自分自身で作った壁の中に閉じ込められ、もはや健全な人間関係を築くことができなくなるからです[14]。結果、私達は openness to Godのcapabilityをも失ってしまいます。ハイデッガーが言うように、神に対して心を開くためには a “guest house”を築いておく必要があるからです。[15]\_\_\_\_\_\_\_\_\_\_[訳註15] ライプニッツの形而上学の根本要素概念。モナド（単子）は力・作用を実体化したもので、広がりも形も無い実体。それが無数に集まって宇宙を形作っているとライプニッツは考えた。[14]英訳版は：[Byung-chul Han, *The Agony of Eros (Untimely Meditations)*](https://www.amazon.co.jp/Agony-Eros-Untimely-Meditations/dp/0262533375/?_encoding=UTF8&pd_rd_w=xKHZo&content-id=amzn1.sym.bb272e13-1a68-41b0-a370-44a252d487ac&pf_rd_p=bb272e13-1a68-41b0-a370-44a252d487ac&pf_rd_r=356-9786984-7639667&pd_rd_wg=hSYsh&pd_rd_r=6fe143ee-f004-4e43-8b29-5178e1211831&ref_=aufs_ap_sc_dsk)[15] 和訳版は：[マルティン・ハイデッガー『ハイデッガー選集 3 ヘルダーリンの詩の解明』、理想社](https://www.amazon.co.jp/%E3%83%8F%E3%82%A4%E3%83%87%E3%83%83%E3%82%AC%E3%83%BC%E9%81%B8%E9%9B%86-3-%E3%83%98%E3%83%AB%E3%83%80%E3%83%BC%E3%83%AA%E3%83%B3%E3%81%AE%E8%A9%A9%E3%81%AE%E8%A7%A3%E6%98%8E-%E7%90%86%E6%83%B3%E7%A4%BE-%E3%83%9E%E3%83%AB%E3%83%86%E3%82%A3%E3%83%B3%E3%83%BB%E3%83%8F%E3%82%A4%E3%83%87%E3%83%83%E3%82%AC%E3%83%BC/dp/B0D6Y1CJQG/ref%3Dsr_1_7?__mk_ja_JP=%E3%82%AB%E3%82%BF%E3%82%AB%E3%83%8A&crid=1GFSX9MVM0GQ8&dib=eyJ2IjoiMSJ9.IpBr_QEUGSIIByHBorhlC8wCPd95Dst5KbEb6USg8Q8mmTyd3AUXIFsO3gbItdzUXfkKVDmwmijkNLoHezHLsTMLPF-aEn2_Cq5NxUswGaUB1BcGF4V3pV1Io95RQX7vFa_FwOusyqmxm5DFHpiBFHU9D1KAX89E8qs5i1fwqs7jNIzndOFu_EkT-TV9y-L_QPuIRw12G9nkKQioN0i0ddjzd3vOfPKyEaB_MP84VkU._Wf7oacqryHfiFPZBTdSScMym5nGFof3IwxyJL8ZEPc&dib_tag=se&keywords=%E3%83%8F%E3%82%A4%E3%83%87%E3%83%83%E3%82%AC%E3%83%BC+%E3%83%98%E3%83%AB%E3%83%80%E3%83%BC%E3%83%AA%E3%83%B3&qid=1745310435&s=english-books&sprefix=%E3%83%8F%E3%82%A4%E3%83%87%E3%83%83%E3%82%AC%E3%83%BC+%E3%83%98%E3%83%AB%E3%83%80%E3%83%BC%E3%83%AA%E3%83%B3%2Cenglish-books%2C163&sr=1-7) |
| 18. We see, then, that in the heart of each person there is a mysterious connection between self-knowledge and openness to others, between the encounter with one’s personal uniqueness and the willingness to give oneself to others. We become ourselves only to the extent that we acquire the ability to acknowledge others, while only those who can acknowledge and accept themselves are then able to encounter others. | 18. ですからお分かりでしょう。each personの心の中には或る神秘的な結合が形而上存在しています。即ち、自己認識と他者へのopenness [訳註16]とを繋ぐ神秘的な結合、換言すると、one（一つの霊的存在）であるペルソナの独自性との邂逅、それと、oneself（一つの霊的存在自身）を他者に捧げる意欲とを繋ぐ神秘的な結合が、each personの心の中に形而上存在しています。そうして、他者を認める形而下能力を獲得した分だけ、私達は自分自身になっていく。逆もまた真なりで、自分自身を認め受け入れていく人だけが、他者と邂逅する形而下能力を獲得していくのです。\_\_\_\_\_\_\_\_\_\_[訳註16] openness：心開。心を開くこと、心が開かれていること。[心開を「みはる」「むねはる」と読んで](https://pon-navi.net/nazuke/name/%E5%BF%83%E9%96%8B)人の名前とすることはある様だが、こんな日本語は広辞苑にも大辞林にも無い。しかしopennessの訳語として新に造語しても良いのでは...。 |
| 19. The heart is also capable of unifying and harmonizing our personal history, which may seem hopelessly fragmented, yet is the place where everything can make sense. The Gospel tells us this in speaking of Our Lady, who saw things with the heart. She was able to dialogue with the things she experienced by pondering them in her heart, treasuring their memory and viewing them in a greater perspective. The best expression of how the heart thinks is found in the two passages in Saint Luke’s Gospel that speak to us of how Mary “treasured (*synetérei*) all these things and pondered (*symbállousa*) them in her heart” (cf. *Lk* 2:19 and 51). The Greek verb *symbállein*, “ponder”, evokes the image of putting two things together (“symbols”) in one’s mind and reflecting on them, in a dialogue with oneself. In Luke 2:51, the verb used is *dietérei*, which has the sense of “keep”. What Mary “kept” was not only her memory of what she had seen and heard, but also those aspects of it that she did not yet understand; these nonetheless remained present and alive in her memory, waiting to be “put together” in her heart. | 19. ペルソナとしての私達の歴史は、絶望的なまでに断片化しているように見えるかもしれません。しかし心は、この様なペルソナの歴史を、全てが意味を為すよう調和を与え一体化するcapabilityを持ちます。福音は、心によって物事を見た聖マリアに言及することで、心のこの様なcapabilityについて教えてくれます。マリアは、経験した諸々の物事について心を用いて熟考し、その記憶を大切なものとし、より大きな眺望の中に置くことで、諸々の物事と対話するabilityを持っていました。心がどう考察を巡らすのか、最もよく表現しているのは、ルカ福音書の二つの箇所です。マリアは「これら全ての物事を大切なもの(*synetérei*)とし、心に留めて熟考（*symbállein*）した」（ルカ2:19　訳補：イエス誕生を祝う天の大軍の賛美歌「いと高きところに栄光、神にあれ、／地に平和、御心に適う人にあれ」を伝え聞いたマリア）。ギリシャ語*symbállein* (英語ponder)は、二つのもの(二つの「シンボル」)をone（一つの霊的存在）が持つ精神の中で組み立て、oneself（一つの霊的自身）との対話の中でそれらについて考察する、というイメージを呼び起こします。また、（訳補：神殿での少年イエスと学者達との高度な会話エピソードを記した）ルカ2:51「母はこれらのことを全て心に収めていた」にある動詞 *dietérei*は、”keep”という意味で使われています。マリアが”kept”していたのは、彼女が見聞きした物事の記憶だけでなく、その時はまだよく理解できなかった様々な側面も含まれていました。しかも、そういった様々な側面は、マリアの心の中で「組み立てられる」のを待ちながら、マリアの記憶の中にハッキリと生き続けていました。 |
| 20. In this age of artificial intelligence, we cannot forget that poetry and love are necessary to save our humanity. No algorithm will ever be able to capture, for example, the nostalgia that all of us feel, whatever our age, and wherever we live, when we recall how we first used a fork to seal the edges of the pies that we helped our mothers or grandmothers to make at home. It was a moment of culinary apprenticeship, somewhere between child-play and adulthood, when we first felt responsible for working and helping one another. Along with the fork, I could also mention thousands of other little things that are a precious part of everyone’s life: a smile we elicited by telling a joke, a picture we sketched in the light of a window, the first game of soccer we played with a rag ball, the worms we collected in a shoebox, a flower we pressed in the pages of a book, our concern for a fledgling bird fallen from its nest, a wish we made in plucking a daisy. All these little things, ordinary in themselves yet extraordinary for us, can never be captured by algorithms. The fork, the joke, the window, the ball, the shoebox, the book, the bird, the flower: all of these live on as precious memories “kept” deep in our heart. | 20. 今、AIの時代、人間性を保持するために私達には詩と愛が必要であることを忘れてはなりません。アルゴリズムは、例えばノスタルジア、郷愁をとらえることは決してありません。私達の誰もが、何歳になっても何処に居ても感じる郷愁。例えば、母親や祖母の自家製パイ作りを手伝って、自分がフォークをどう使ってパイの周縁を閉じたか、その初の経験を思い起こす郷愁は、AIにはありません。それは、料理を見習い始めた頃、子どもの遊びと大人の仕事の狭間（はざま）、協働作業を分担する初の責任感覚でした。こんなフォーク仕事以外にも、誰にとっても大切な人生の小さな出来事が何千とあります。冗談が通じて湧いた笑顔、窓から差し込む光の中で描いた絵、ぼろ布のボールで遊んだあの初めてのサッカー、靴箱で集めたミミズ、本のページ圧で作った押し花、雛鳥が巣から落ちて感じた心配、デイジーを摘んで祈った願掛け（がんかけ）、などです。何でもない普通のことでありながら特別なこれらの小さな出来事は、アルゴリズムは決してとらえられません。フォーク、冗談、窓、ボール、靴箱、本、雛鳥、願掛け...、これら全てが、私達の心の奥深くに”kept”された大切な思い出として生き続けています。 |
| 21. This profound core, present in every man and woman, is not that of the soul, but of the entire person in his or her unique psychosomatic identity. Everything finds its unity in the heart, which can be the dwelling-place of love in all its spiritual, psychic and even physical dimensions. In a word, if love reigns in our heart, we become, in a complete and luminous way, the persons we are meant to be, for every human being is created above all else for love. In the deepest fibre of our being, we were made to love and to be loved. |  |
| 22. For this reason, when we witness the outbreak of new wars, with the complicity, tolerance or indifference of other countries, or petty power struggles over partisan interests, we may be tempted to conclude that our world is losing its heart. We need only to see and listen to the elderly women – from both sides – who are at the mercy of these devastating conflicts. It is heart-breaking to see them mourning for their murdered grandchildren, or longing to die themselves after losing the homes where they spent their entire lives. Those women, who were often pillars of strength and resilience amid life’s difficulties and hardships, now, at the end of their days, are experiencing, in place of a well-earned rest, only anguish, fear and outrage. Casting the blame on others does not resolve these shameful and tragic situations. To see these elderly women weep, and not feel that this is something intolerable, is a sign of a world that has grown heartless. |  |
| 23. Whenever a person thinks, questions and reflects on his or her true identity, strives to understand the deeper questions of life and to seek God, or experiences the thrill of catching a glimpse of truth, it leads to the realization that our fulfilment as human beings is found in love. In loving, we sense that we come to know the purpose and goal of our existence in this world. Everything comes together in a state of coherence and harmony. It follows that, in contemplating the meaning of our lives, perhaps the most decisive question we can ask is, “Do I have a heart?” |  |
| FIRE |  |
| 24. All that we have said has implications for the spiritual life. For example, the theology underlying the Spiritual Exercises of Saint Ignatius Loyola is based on “affection” ( *affectus*). The structure of the Exercises assumes a firm and heartfelt desire to “rearrange” one’s life, a desire that in turn provides the strength and the wherewithal to achieve that goal. The rules and the compositions of place that Ignatius furnishes are in the service of something much more important, namely, the mystery of the human heart. Michel de Certeau shows how the “movements” of which Ignatius speaks are the “inbreaking” of God’s desire and the desire of our own heart amid the orderly progression of the meditations. Something unexpected and hitherto unknown starts to speak in our heart, breaking through our superficial knowledge and calling it into question. This is the start of a new process of “setting our life in order”, beginning with the heart. It is not about intellectual concepts that need to be put into practice in our daily lives, as if affectivity and practice were merely the effects of – and dependent upon – the data of knowledge. [[16]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn16)\_\_\_\_\_\_\_\_\_\_[[16]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref16) Cf. MICHEL DE CERTEAU, *L’espace du désir ou le «fondement» des Exercises Spirituels:* *Christus* 77 (1973), pp. 118-128. |  |
| 25. Where the thinking of the philosopher halts, there the heart of the believer presses on in love and adoration, in pleading for forgiveness and in willingness to serve in whatever place the Lord allows us to choose, in order to follow in his footsteps. At that point, we realize that in God’s eyes we are a “Thou”, and for that very reason we can be an “I”. Indeed, only the Lord offers to treat each one of us as a “Thou”, always and forever. Accepting his friendship is a matter of the heart; it is what constitutes us as persons in the fullest sense of that word. |  |
| 26. Saint Bonaventure tells us that in the end we should not pray for light, but for “raging fire”. [[17]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn17) He teaches that, “faith is in the intellect, in such a way as to provoke affection. In this sense, for example, the knowledge that Christ died for us does not remain knowledge, but necessarily becomes affection, love”. [[18]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn18) Along the same lines, Saint John Henry Newman took as his motto the phrase *Cor ad cor loquitur*, since, beyond all our thoughts and ideas, the Lord saves us by speaking to our hearts from his Sacred Heart. This realization led him, the distinguished intellectual, to recognize that his deepest encounter with himself and with the Lord came not from his reading or reflection, but from his prayerful dialogue, heart to heart, with Christ, alive and present. It was in the Eucharist that Newman encountered the living heart of Jesus, capable of setting us free, giving meaning to each moment of our lives, and bestowing true peace: “O most Sacred, most loving Heart of Jesus, Thou art concealed in the Holy Eucharist, and Thou beatest for us still… I worship Thee then with all my best love and awe, with my fervent affection, with my most subdued, most resolved will. O my God, when Thou dost condescend to suffer me to receive Thee, to eat and drink Thee, and Thou for a while takest up Thy abode within me, O make my heart beat with Thy Heart. Purify it of all that is earthly, all that is proud and sensual, all that is hard and cruel, of all perversity, of all disorder, of all deadness. So fill it with Thee, that neither the events of the day nor the circumstances of the time may have power to ruffle it, but that in Thy love and Thy fear it may have peace”. [[19]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn19)\_\_\_\_\_\_\_\_\_\_[[17]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref17) *Itinerarium Mentis in Deum*, VII, 6. [[18]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref18) ID., *Proemium in I Sent*., q. 3. [[19]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref19) SAINT JOHN HENRY NEWMAN, *Meditations and Devotions*, London, 1912, Part III [XVI], par. 3, pp. 573-574. |  |
| 27. Before the heart of Jesus, living and present, our mind, enlightened by the Spirit, grows in the understanding of his words and our will is moved to put them into practice. This could easily remain on the level of a kind of self-reliant moralism. Hearing and tasting the Lord, and paying him due honour, however, is a matter of the heart. Only the heart is capable of setting our other powers and passions, and our entire person, in a stance of reverence and loving obedience before the Lord. |  |
| THE WORLD CAN CHANGE, BEGINNING WITH THE HEART |  |
| 28. It is only by starting from the heart that our communities will succeed in uniting and reconciling differing minds and wills, so that the Spirit can guide us in unity as brothers and sisters. Reconciliation and peace are also born of the heart. The heart of Christ is “ecstasy”, openness, gift and encounter. In that heart, we learn to relate to one another in wholesome and happy ways, and to build up in this world God’s kingdom of love and justice. Our hearts, united with the heart of Christ, are capable of working this social miracle. |  |
| 29. Taking the heart seriously, then, has consequences for society as a whole. [The Second Vatican Council](https://www.vatican.va/archive/hist_councils/ii_vatican_council/index_it.htm) teaches that, “every one of us needs a change of heart; we must set our gaze on the whole world and look to those tasks we can all perform together in order to bring about the betterment of our race”. [[20]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn20) For “the imbalances affecting the world today are in fact a symptom of a deeper imbalance rooted in the human heart”. [[21]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn21) In pondering the tragedies afflicting our world, the Council urges us to return to the heart. It explains that human beings “by their interior life, transcend the entire material universe; they experience this deep interiority when they enter into their own heart, where God, who probes the heart, awaits them, and where they decide their own destiny in the sight of God”. [[22]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn22)\_\_\_\_\_\_\_\_\_\_[[20]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref20) Pastoral Constitution [*Gaudium et Spes*](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html), 82. [[21]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref21) [Ibid](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)., 10. [[22]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref22) [Ibid](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)., 14. |  |
| 30. This in no way implies an undue reliance on our own abilities. Let us never forget that our hearts are not self-sufficient, but frail and wounded. They possess an ontological dignity, yet at the same time must seek an ever more dignified life. [[23]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn23) The Second Vatican Council points out that “the ferment of the Gospel has aroused and continues to arouse in human hearts an unquenchable thirst for human dignity”. [[24]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn24) Yet to live in accordance with this dignity, it is not enough to know the Gospel or to carry out mechanically its demands. We need the help of God’s love. Let us turn, then, to the heart of Christ, that core of his being, which is a blazing furnace of divine and human love and the most sublime fulfilment to which humanity can aspire. There, in that heart, we truly come at last to know ourselves and we learn how to love.\_\_\_\_\_\_\_\_\_\_[[23]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref23) Cf. DICASTERY FOR THE DOCTRINE OF THE FAITH, Declaration *Dignitas Infinita*(2 April 2024), 8. Cf. *L’Osservatore Romano*, 8 April 2024. [[24]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref24) Pastoral Constitution *Gaudium et Spes*, 26. |  |
| 31. In the end, that Sacred Heart is the unifying principle of all reality, since “Christ is the heart of the world, and the paschal mystery of his death and resurrection is the centre of history, which, because of him, is a history of salvation”. [[25]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn25) All creatures “are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things”. [[26]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftn26) In the presence of the heart of Christ, I once more ask the Lord to have mercy on this suffering world in which he chose to dwell as one of us. May he pour out the treasures of his light and love, so that our world, which presses forward despite wars, socio-economic disparities and uses of technology that threaten our humanity, may regain the most important and necessary thing of all: its heart.\_\_\_\_\_\_\_\_\_\_[[25]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref25) SAINT JOHN PAUL II, [*Angelus*](https://www.vatican.va/content/john-paul-ii/en/angelus/1998/documents/hf_jp-ii_ang_28061998.html), 28 June 1998: *L’Osservatore Romano*, 30 June-1 July 1998, p. 7. [[26]](https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html%22%20%5Cl%20%22_ftnref26) Encyclical Letter [*Laudato Si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)(24 May 2015), 83: AAS 107 (2015), 880. |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |