

The Meaning Areas of the Word 'Value'

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What I am trying to do now is to think of and to write of value or something valuable. Thinking and writing, I think, has a certain value in expressing my thoughts. Unless I find any value in the act of thinking and writing, I don't, and won't, think and write. Since I think that thinking and writing is of a little value to me, I am trying to think of and write of something.

Let us first think about the following sentence:

'Buddhism...tells him that each prayer repeated has a certain value in cleansing away sin.'¹⁾

In 'each prayer repeated has a certain value,' it is 'each prayer repeated,' not 'a prayer' and not 'a prayer said' that has a certain value. Besides, it is 'in cleansing away sin' that 'each prayer repeated has a certain value.' By whom is 'each prayer' repeated? Of course, it is repeated by him. But is it repeated by him alone? It seems to me that it is repeated by everybody including him. In 'cleansing away sin' who cleanses away whose sin? It seems to me that everybody, not a particular person, cleanses away his sin.

In this way, value has a meaning, not when it alone exists, but when something is relative to something or somebody, or something and somebody, and value derives from something relative when it is considered, in this case, affirmatively. On the other hand, value has no meaning at all to those who are not interested in Buddhism; much less in 'prayer' and 'cleansing away sin,' and to those who consider Buddhism, in this case, negatively.

Such value is defined in 'Value,' 6. in the *OED* as: 'The relative status of a thing, or the estimate in which it is held, according to its real or supposed worth, usefulness, or importance.' Let us notice the phrase from 'according' to 'importance' in the definition. For example, a thing I have has a certain value when I think it is really or supposedly worth having. A book I have has a certain value when I think it is really or supposedly worth reading. A pen I am going to buy has a certain value

when I think it is really or supposedly useful or important for me to buy it. Does value derive only from the worth, usefulness, or importance? I think it derives from the other attributes or elements: such as 1) goodness 2) truth 3) beauty 4) love 5) hope 6) obligation 7) wisdom 8) necessity 9) impulse 10) evil 11) falsehood 12) ugliness 13) hate 14) despair 15) ignorance.

Value is produced in the following cases where:

- 1) i) I think that a pen I now have is good.
ii) I think having a pen now is good.
- 2) i) I think a pen I am now using is true.
ii) I think using a pen I think to be true is good.
- 3) i) I think a picture I now have is beautiful.
ii) I think having a picture I think to be beautiful is good.
- 4) i) I think this country is worth loving
ii) I think loving this country is good.
- 5) i) There is something I am trying to do in the hope of discovering something new.
ii) I think trying to do something in the hope of discovering something new is good.
- 6) i) There is something I think it is obligatory to do.
ii) I think doing something I think to be useful is obligatory.
- 7) i) There is something which I think makes me wise.
ii) I think making me wise is good.
- 8) i) There is something I think it is necessary to do.
ii) I think doing something I think to be important is necessary.
- 9) i) There is something I think I have done impulsively.
ii) I think having done impulsively is good.
- 10) i) I think men I think to be evil is worth avoiding.
ii) I think avoiding evil men is good.
- 11) i) I think a report I think to be false is worth denying.
ii) I think denying a false report is good.
- 12) i) I think clothes I think to be ugly is worth casting.

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- ii) I think casting ugly clothes is good.
- 13) i) There is an enemy I think I should hate.
 - ii) I think hating an enemy is good.
- 14) i) I think I am not the despair of my friends yet.
 - ii) I think having a feeling of despair is not good.
- 15) i) There is something which makes me find me ignorant.
 - ii) I think ignorance is bliss.

So far I have considered the attributes of value. This essay is, I think, valuable to me, and the more people who find out its value, the more value it will have. If all the Japanese and all the people in the world find it out, it will have the highest value, but in fact that is impossible. Therefore, it is natural that a thing should not have any ubiquitous value, in other words, it has a limited value. Strictly speaking, it is relative to only one person; this essay is relative to me alone.

In short, every kind of value concerning me comes from my view of value and judgement of value, whether high or low. My view and judgement of value both comes from my intellect. I must, therefore, continue to train my intellect thoroughly and patiently during my life, and I do really want to create something of value in the future.

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1) *OED*, 'Value,' sb. 6. the last citation: J. Gilmour, *Mongols xviii*. 205.