When Music Resists Meaning

The Major Writings of Herbert Brün

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Appendix B: Declarations

argument: I use the word *argument* whenever I wish to speak of a deliberately stipulated premise to whose consequences I wish to attribute the status of *necessity* explicitly in order to confirm the validity of all the *evidence* which supports the attribution.

Deliberately stipulated premise: because its being itself a consequence is to be considered irrelevant.

Attribute: because I know that I do not speak of a *need*, but of a want for consistency.

To confirm the validity of supporting *evidence*: because an *argument* must become itself valid *evidence* before the status of *necessity* can be attributed to its consequences.

I use the word *argument* whenever I wish to speak of the consistency of just that *evidence* whose consistency raises my desire for changing the *evidence* and when I wish to demonstrate the contradiction in which I have to argue:

the *evidence* that raises my desire for change is always a subset of the *evidence* that supports every *argument* against change.

communication: I use the word *communication* whenever I wish to speak of a human relation between persons and things which emerges and is maintained through messages required and permitted by already available systems or mechanisms.

I use the word *anticommunication* whenever I wish to speak of a human relation between persons and things that emerges and is maintained through messages requiring and permitting not-yet-available encoding and decoding systems or mechanisms.

*Communication* feeds on, and speeds, the decay of information in systems on which depends the significance of human relations.

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Anticommunication not only retards this decay, but even creates systems whose significance depends on human relations. Insistence on communication ultimately leads to social and physical violence.

Anticommunication ultimately leads to the insistence on composition and peace.

composition: I use the word composition whenever I wish to speak of the composer’s activity and the traces left by it. The composer is motivated by a wish of bringing about that which without him and human intent would not happen. In particular, the composer’s activity consists in constructing contents, systems, and stipulated universes wherein objects and statements, selected by the composer, not only manifest more than their mere existence, but also have a function or value or sense or meaning which without his construction they would not have.

Occasionally the composer’s activity brings about that which without him and without human intent could not have happened, leaving traces which nothing else could have left.

The wish which motivates the composer’s activity is motivated by an exclusively human property, which thus exhaustively and sufficiently defines the term human: a need which is generated by a want. Among all biological systems, only the human system contains that self-observing dimension whence comes, beyond the system’s need, the system’s want to survive. Hence the want, beyond the need, of survival, and thus the exclusively human concept of an intent that would or will retard decay; in particular, the decay of information, the ordering of a system, any system, stipulated, discovered, or dreamed of.

desire: I use the word desire whenever I wish to speak of a deliberately stipulated premise to whose consequences I wish to attribute the status of necessity explicitly in order to question the validity of all the evidence that fails to support the attribution.

Deliberately stipulated premise: because its reasonability, that is, its being a consequence itself, is to be considered irrelevant.

Attribute: because I do not know whether I am, or am not, speaking of a need; and because I know that I am speaking of an urgency.

To question the validity of nonsupporting evidence: because the same configuration of reality which allows us to correctly state the impossibility of the fulfillment of a desire may prevent us from recognizing our need for a different configuration of reality.

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evidence: I use the word *evidence* whenever I wish to speak of a configuration (= human-made image) of reality used as an *argument* in support of the reality of this configuration.

I use the word *evidence* only rarely, and then with embarrassment. Shamefacedly, I am forced to admit that I am a member, and speak the languages, of such societies as must not yet be encouraged to waive the *argument* and to deal directly with the configuration as the only reality worth dealing with.

Not yet: because *evidence*, now, is reality against change, and change, now, reality against *evidence*.

Shamefacedly: because, as long as the word which I wish to define defines me, I cannot define it without defining myself, whom I *desire* to be defined quite differently.

I wish to use the word *evidence* whenever I wish to speak of *desire*: fulfilled, and the consequences, as being *arguments* for or against the desirability of the fulfillment.

freedom: Every social system we know till now grants its members its freedom. Its freedom consists in the kind and number of alternatives open for choice to its members.

In all known systems, however, every choice made leads to a loss of freedom:

the structure of these systems tends, in consequence of the choice made, to render at least some not chosen alternatives, from then on, inaccessible to the members who made the choice.

The freedom granted by these systems, therefore, reduces the freedom of those of its members who use it.

Choice results in loss of freedom.

Loss of freedom can only be prevented by a society so structured that it would remain desirable to its members, even if, therein, the freedom of choice were never to reduce, at least to preserve, and often to increase, the number of alternatives open for choice.

necessity: I use the word *necessity* whenever I wish to speak of something which is to meet the conditions called *need*, or whenever I wish to emphasize, by metaphorical analogy, the urgency with which I wish to establish a relation or a connection found missing.

need: I use the word *need* whenever I wish to speak of conditions which must be met continuously and unconditionally if living organisms are to be motivated to maintain themselves, their identities, and their existence.
Continuously: because the conditions continue in consequence of having been met.

Unconditionally: because without the conditions called need having been met, no other conditions exist.

truth: I use the word truth whenever I wish to speak of the time during which the intent and content of a person's statement can not and will not be accidentally in conflict or accidentally in contradiction with the intent and content of any other statement which this person would make in response to any situation, question, or statement presented.

The time: because I refer to the passing presence of a relational event rather than to the value of timeless forms in formalized logics.

Not: because were I to write only instead, I should use the words knowledge and error instead of the word truth; and were I to write not only instead, I should use the word belief instead of truth and instead of the words knowledge and error.