

Mark Burdman Lives In Immortality: How History Is Made

On July 15, 2004, the LaRouche movement gathered at a funeral ceremony for EIR Special Projects Editor Mark Burdman in Wiesbaden, Germany where Mark had passed away, one week earlier, on July 8. Friends and family members had travelled from Mark's homeland, the United States, from Scotland, from France, and from different places in Germany. Among them was a delegation representing the LaRouche Youth Movement in Europe.

Felix Mendelssohn's "Songs Without Words," played by organist Werner Hartmann, introduced and closed the ceremony. Mark's daughter Jessica Trembley sang the spiritual "Oh Peter, Ring-a Dem bells," and her husband, cellist Jean-Sebastien Trembley, performed the Sarabande from the "Suite for Violoncello Solo in C-Minor" by J.S. Bach.

We publish, starting on p. 6, the remarks at the ceremony by Mark's friends and colleagues, and a few of the many messages sent by others unable to attend.

But first, Lyndon LaRouche, speaking on the same day at a webcast conference in Washington, captured the immortal significance of Mark's life. (The rest of LaRouche's address is in the National section.)

Lyndon H. LaRouche, Jr.

I shall begin with just a notice, and a comment, on an event earlier today in Wiesbaden, Germany: My wife, Helga, was leading in the memorial for a recently deceased friend of ours, and collaborator, Mark Burdman. Those proceedings will be on record, for people to read, to hear. But, there's something *in* Mark Burdman's death, and in his life, which is relevant to the subject which is already scheduled for today. And referring to that, helps to humanize, personalize, and make clearer, the subject which I originally intended to present.

Mark died of MS, or complications of MS, which so far is a disease which you do not outlive. He at the same time, over decades, with a diminishing physical capability, which he was fighting to resist, spent this period of time, about 20 years,



Mark Burdman (right) with LaRouche Youth Movement leader David Nance, in Oberwesel, Germany. Said Helga Zepp-LaRouche at Mark's funeral, the youth movement "turned to him, and put their trust in him, imbibing from his virtually inexhaustible reservoir of knowledge. For, to them, Mark was living proof that it wasn't merely in books that Schiller wrote about beautiful souls, but 'that people that cool, really do exist.' "

in Germany, with his wife, functioning in Germany as a station on my behalf, apart from just his function there. What he did was this—some other people associated with me, do this—but, as many of you know, I am in touch with people of influence, in many parts of the world, more or less constantly. The contact is sometimes based on circumstances, whether I may issue a policy-statement or so forth, and you have certain people who represent me, who share what I am saying, on a policy matter, with these circles, in various parts of the world.

And Mark was one of those, doing this, who would exchange feedback to me, from these circles, which helped me have a pulse, on most of the important decision-making processes going on in the world today at the highest level. So, that's why I'm probably one of the best-informed persons in the United States, on the United States itself, and on the world at large. It's through people like Mark, who are capable of carrying the kind of ideas I represent, and sharing those ideas with people who often disagreed with them, but who were capable of understanding what I was saying. And that way, we maintained an international dialogue, throughout Europe, throughout parts of Asia, throughout the Americas, and into Africa, by these kinds of mediation, which Mark specialized in.

Now, he's dead. In the process of dying, as he was going from one hospital treatment to another, to stay functioning, he would come back from the treatment, recuperating, get back on the phones, talk to his contacts from various parts of the world, and the dialogue went on. It went on until the day before he died, when he took himself to a hospital, because

he was having an attack which proved to be the terminal one, because of a conflict of the medication, with the treatment, with the disease.

Now, the point was, to make this reference to Mark, is, in a sense, his immortality. Now, many people who are religious fundamentalists, don't know about immortality. Because they think of immortality in terms of a place outside the universe, which you go to, and it's completely different premises than you're living in now.

Those of us who are wiser, who are competent in science, for example, or who studied the work of Plato, or the writings of Moses Mendelssohn, for example, know better. We know that, what we perceive, as sense-perception, which is what we associate with our mortality, is only a shadow of reality. Reality consists of those principles beyond the senses, which act upon, and shape, the events which appear to us as the results of our senses.

Now, these ideas actually have the character, for us, of universal ideas, of universal principles: When a person, like a great scientist—well, for example, Einstein, as an example of that—a great scientist, who deals not with sense-perception as such, but deals with the discovery and application of principles which have *universal power*, in shaping the condition of the universe and of mankind *in the universe*: These people never die! Because, what they *do*, lives on, and has their personality attached to it.

Now, Mark was a person who dealt with those kinds of ideas. There are people around the world, who are sympathetic to that approach, or who actually share it. We are the

makers of history. The others experience history. We make it. We make it, because our intentions enable us to make it.

Helga Zepp-LaRouche

For Mark

Helga Zepp-LaRouche is the founder of the Schiller Institute, and its president in Germany. She is also the chairman of the Civil Rights Movement-Solidarity party (BüSo), which is currently campaigning for the Sept. 19 state parliament elections in the German state of Saxony. Her remarks have been translated from German.

It is such a hard thing, to have to say good-bye to such a wonderful human being, as Mark was.

His heart bore not the faintest trace of malice, yet his mind was razor-sharp. His soul was good-natured, yet he had an incorruptible consciousness of the misdeeds of the enemies of mankind. Among the many reasons why he felt such a great affinity with Lyn—and Lyn cherished him as his close friend—was his extraordinary gift, which he shared with Lyn, of being able to grasp historical processes, and to take the pulse of the oligarchical forces' plots and schemes.

Mark made so many creative contributions. Over many years, he engaged in dialogue with prominent individuals in Russia, in India, in Great Britain, and in many other lands; and without exception, each of his partners valued his brilliant dialogue, and his acute sense of humor. He was always able to perfectly capture his dialogue partner's state of mind; and I'll never forget how Mark would imitate Professor Bondarevsky's customary introductory remark: "In my humble opinion, tell Mr. LaRouche that it is very urgent, that he. . . ." Oh, yes, Mark's jokes!

But above and beyond the mere sum of all the many productive things that Mark did with such richness, is Schiller's description so apt: "And therefore, with a beautiful soul, his individual actions flow not, in fact, from a code of ethics; rather, it is his entire character. . . . The beautiful soul's merit lies in nothing else, but that it *is* so." Mark was a tremendously lovable person, and so it went without saying, that the youth of the LYM [LaRouche Youth Movement] turned to him, and put their trust in him, imbibing from his virtually inexhaustible reservoir of knowledge. For, to them, Mark was living proof that it wasn't merely in books that Schiller wrote about beautiful souls, but "that people that cool, really do exist."

Mark was, in another sense, the incarnation of the original idea of the Schiller Institute, namely the idea of true German-American friendship. He was, of course, a great American in the tradition of the American Revolution; but he also knew

and loved German culture. If only all Americans, and all Germans, would so naturally be world citizens and also patriots, imagine how easy our relations would be! Each nation would selflessly give the best of itself, and would, without envy, accept the best of others, and out of both, would create something even richer. In this sense, Mark was an American, and—I hope you'll agree with me, Mark—in this sense, he was also a German—indeed, more than that: an ambassador, like Posa from Schiller's play *Don Carlos*.

And therefore, Mark, we promise you that we will redouble our efforts to ensure that everything on which, and for which you worked, will be brought to fruition: a new, just world economic order, and a new cultural renaissance. And above all, we will, with absolute determination, act to set into motion a "Biological Defense Initiative," something which we discussed at the party congress in Berlin. Because it's clear that medical research has simply not yet solved the problem of your own, and of many other illnesses. We need a completely different starting-point for research, one which considers life as a process from the standpoint of Cusa and Vernadsky, not separate from lawfulness that governs the entire universe.

Mark will "live in immortality" in precisely the sense that Schiller addresses in his poem "Das Mädchen von Orléans" ("The Maid of Orléans"). All of us whom he loved, and who loved him, carry, within us, what he has cast into our souls. His ideas, his thoughts, his ideals, and his desires live on within us, and within those who, in turn, are touched by us. But, is it only within us that Mark lives on? What is his true immortality? I think Mark's soul continues to exist, really and concretely, only it's no longer located in his mortal frame.

When we think about Beethoven's life's work, and about everything that Schiller said and wrote, and about all the many times when both men's works have been heard and read anew by new generations, and we think about how millions of individuals have been inspired and changed by all the ideas contained therein, and about how this will remain true for countless generations to come—are we not then looking at the idea of the simultaneity of eternity, and do we not then see, in all concreteness, the souls of Beethoven and Schiller?

I think Nicolaus of Cusa was right, when he said that the soul is the birthplace of the sciences—mathematics, music, astronomy, and so forth—indeed so much so, that these latter would not exist, were it not for the soul. And that because the sciences, once born, are immortal, it is also certain that the soul, whose power is far loftier than that which it creates, is, likewise, immortal.

The same point is made by Riemann when he adopts Herbart's argument concerning the nature of *Geistesmassen* ["thought objects"]. The laws of cognitive development which have been adduced from knowledge of the inner self, can also be applied toward understanding human existence and the development of history. In order to understand the life of the soul, we must assume that the *Geistesmassen* which arise from our cognitive processes, continue to exist as a part