

## **EDITORIAL**

# Not the U.S., but the World Rejects Hillary/Obama

*Lyndon H. LaRouche, Jr., addressed the LaRouche PAC Policy Committee in the following terms on Nov. 9.*

You can't limit yourself to the United States to understand what has happened. What's happened is that a lot of the world has gotten into this act. Some people who are naive may say it's local, that it's only in the United States or parts of the United States. But that's not true. This development was absolutely international; it was not national, but international in its entire character. Germany was a big factor in it. Vladimir Putin of Russia was a big factor in this situation. So that's the pattern; it's not a local pattern in the United States. U.S. factors have significance, but it's not something you can parcel out under categories; you have to see the larger, total picture. That's evident once we start to treat the economy seriously. In other words, instead of trying to figure out how to get this particular product out in a certain way, and so forth, the point is that you have to start on a global basis. What we're dealing with is on a global basis.

Now this has been the actual condition for some time, but it has not been evident because the people have not categorized these things in the proper way. What they've done, is they've accurately looked for things which they think are important,—and they are important. But the issue that governs here, is international, global. And the area is nothing less than global. What you're looking at, is a breakdown of the entire previously existing pattern of life in the world. And when you see that, then you get the whole picture.

Germany was a big part of it. Bill Clinton, by himself, was a crucial figure in this whole process. He set it up, in part. And so, you've got to look at this thing, not from the standpoint of what is important in this area or not; you've got to look at the overall picture, otherwise you don't get the right answers.

Hillary was dumped globally; everything was essentially a global process. This didn't mean that everybody in the planet is working on this thing on a consistent basis, but Germany, Putin, Russia, Asia, all of these elements and more are in the package. You cannot divide this away from that whole. For example: how did the thing get started. Well, Obama was thrown out. How was he thrown out? Well, it was started by Bill Clinton. Bill Clinton set off the first motion which destroyed the whole business. Therefore, you have to look at the totality of the interaction among elements which are definable as having specific characteristics. You don't try to build up something by collecting predetermined desk-work. Because the first one to do this was Bill Clinton. Bill Clinton was the one who sent his wife into the garbage-pail, which is exactly where she belonged. But all these other cases depend upon those kinds of characteristics, and that's the way you have to think of it, not in terms of what the difference is among different states or different areas, and so forth. As in Germany; Germany moved in in a big way, immediately. Key figures in Germany were laying down the law to this effect. Some were not responding, but most of them were.

Putin was a key figure. The entirety of Asia was key. So, the whole thing is something that's acting together, not as a collection, not as group by group; not state-by-state.

We have to get a new conception of citizenship in the U.S. What we've been operating on were ideas which were never right, throughout the 21st Century to date. What we've just learned now, implicitly globally: China, Russia and so forth: we are all part of one process, and they are not differentiated from the process as such. You have different shadings, as it were, but not different kinds of organization.

The difference now, is that we've been living on il-

lusions,— on assumptions which are actually illusions. We now are pushing into the planet as a whole, and you're going to find that the developing universe is going to be a process. And it will at least be the Earth as part of the universe, and that is going to become very apparent as being a leading factor, which defines the way that all kinds of things, of social relationships, have to be seen together.

What are China's policies? What are the interactions of Asia? Do they divide different sections? What you thought was separate is not. Only the dirty people are separate. All the good people are human, and proud of it.

We're going to have to learn something which lies underneath our noses, so to speak. We are going to take into account factors which you should have been able to recognize, but did not. For example, what's the connection among nations in general? We make too much division, and therefore lose the idea of the whole. And this also affects nations, because nations get these kinds of snotty little self-conscious issues. We are suddenly confronted with—as of now, in fact, in a sense—that we are responsible for humanity,—not merely on Earth. And these things are going to have to come fast.

The assumptions we have made about nations were wrong. They were wrong because they didn't understand humanity. Now, we've got to change it. And we've got change in Germany—very good change. Putin—very good on this; he's already on the case. And the different parts of Asia are working, implicitly, in that direction. But what happens is, you get people who become smug, and think that they have some special control over the identity of other people. The thing is,— yes, there are apparently differences. But, when it comes to understanding what a human being is, that's where people make dirty mistakes. Mankind, mankind in the immediate Universe, is a whole. And you've got to learn that,— you'd better learn it fast.

We'll get unity among human beings as human beings, not by labels on them. They're all human beings. And that's the objective we have to shoot for.

What's going to happen, is this Nazi operation in Ukraine,— we're going to have to eliminate that fact. Other things have to be cleaned out. The point is, what we're looking at is mankind. We're looking at mankind in a universal way, not a particular way, but a universal way. And we're going to learn how to apply our minds. Because most people who are practical people, do not understand their own minds. You have to see yourself in

a larger picture, and see your existence in a larger way than most people have ever done.

But this is essential. And what happened on this election day—that is the lesson primarily to be learned. Don't try to break it down!

My wife Helga and I have spent most of our adult lives on a global basis. I've been involved in loyalty to different kinds of nations, to working with them; Helga's done pretty much the same kind of thing. That is the expression, or typification, of what mankind must become. That's what makes mankind human.

The problem in general, is that there's too much emphasis on distinction of type. That's a mistake. Because it does not get to the truth of the matter. What it does, is it selects a target,— “Oh, I like this one; I like this one,”—all at the same time. They don't see what lies in the mind of a child,—even a simple child,—they don't see it. They see what their prejudice has picked out for them. They picked it out! They didn't realize that. Now Helga and I spent most of our lives,—you have to see mankind as in the Universe. And you have to think of mankind living in the Universe of mankind. Einstein's image, in his last years, was close to that. And that's the kind of thing we've got to shoot for, for all mankind. Because we're not going to just be on planet Earth. Mankind is going to develop in nearby space and beyond. And that's the solution to what we have to do. That's exactly what we're shooting for.

I would say that the Einstein position, as Einstein defined himself in the last period of his life—that that's the closest thing you get to what we want to get to. Because you want to get into the Universe. And mankind in the Universe; living in the Universe; developing the Universe. And seeing beyond what we call now the Universe. Because that is what actually defines, fully, the meaning of human life. The usual, “I like this; I like that,”—that's all nonsense. What's important, as Einstein did this very well, in approximation—mankind is there. Mankind is living in the Universe. Mankind acts on the Universe, within the Universe. And therefore mankind avoids particularism. Avoids it. Because your mind has to be developed in full. You've got to think about the Universe. You've got to think of human life, living at a great distance, in some location. That's what you're looking for. You want to see what the role is of mankind in the Universe, as Einstein did, in his own way.

For many people, the “soul” means something at the bottom of a shoe. But mankind, with its development,

reaches out into space to see mankind in a broader light,—the way Einstein did in some of his work. That's it! You're going to develop and extend the power of mankind in the Universe, and for the Universe. The time has come to get human beings to think in those terms, now. Because if you don't do that, you will fail. So therefore, you have to have the sense that you are a Universal personality, reaching into space, reaching into areas of development of mankind, beyond what mankind has ever done before. That's the point.

What's your purpose in life? Your purpose in life is to reach beyond what mankind has reached before.

We've made a big mistake by being practical.

Krafft Ehrlicke, the late, great space scientist, is ac-

tually a very useful memory for us, to see exactly what humanity means. And you operate on the basis of fulfilling what that means. And the time has come to do just that.

For me, it's commonplace. Most people tend to be more parochial, and by being more parochial, they become a little bit unpleasant. But the point is, mankind has to live for all mankind. You will understand this by beginning to do it. It's not so hard to understand,—you just have to give up a few favorite hobby-horses.

You can work to that objective; you're going to have to have a determination that you're going to develop yourself in terms of the objective. And bring people to a view of a broader objective for themselves.