ANTHROPOLOGY

Section 5. Second and Third Ages of Planetary Mortals

Point I. Judicial Period of the Planetary Prince

Point A. Man in the Age After the Arrival of the Planetary Prince

Point 1. Description of the progress made in the judgment period of the Planetary Prince.

(52:2.1) With the arrival of the Planetary Prince, a new period of judgment begins. A government appears on earth, and the world enters the age of the development of tribal existence. For several millennia, man has come a long way in his social development. Under normal conditions, during this age, mortals reach a high level of civilization. The period of barbarism did not last so long as with the Urantia races. But the rebellion brings about such changes in the life of the inhabited world that you are practically unable to imagine such a regime on a normal planet.

(52:2.2) This period of judgment lasts an average of about 500,000 years-sometimes more, sometimes less. In the course of this era the planet is brought into the circles of the system, and a full quota of seraphic and other celestial helpers is assigned to its administration. The Consciousness Adjusters are emerging in ever greater numbers and the Seraphic Feeders are intensifying their surveillance regime over mortals.

(52:2.3) When the Planetary Prince arrived in the primeval world, a formative religion based on fear and ignorance prevailed. The prince and his staff for the first time reveal the higher truth and order of the universe. These first expositions of revealed religion are very simple and usually refer to the local system. Until the arrival of the Planetary Prince, religion is entirely an evolutionary process. Subsequently, religion was perfected both through gradual revelations and evolutionary development. Every dispensation, every epoch of existence, mortals receive an enlarged view of spiritual truth and religious ethics. The evolution of religious receptivity in the inhabitants of the world largely determines the pace of their spiritual development and the scale of religious revelation.

Point 2. Wars continue, but the national organization of life gradually replaces the tribal one and family life arises.

(52:2.5) But the Planetary Prince is not the "Prince of Peace." Race battles and tribal wars continued during this judgmental period, though less frequently and with less ferocity. A great era of racial diffusion ensued, reaching its apogee in the period of strongly expressed nationalism. Color became central to unification into tribes and peoples, and different races often created their own languages. Every growing group of mortals strives for isolation. Such division is facilitated by the existence of many languages. Before the union of the several races takes place, merciless wars sometimes lead to the extinction of entire nations; especially exposed to such destruction are the orange and green races.

(52:2.6) On the common worlds in the latter period of the Prince's reign, the national organization of life gradually supersedes the tribal, or rather begins to supersede the existing tribal associations. But the most significant achievement of the Prince's era was the birth of the family. Until then, human relations had been primarily tribal; now a home outbreak appears.

(52:2.7) In this judgment period the equality of the sexes is achieved. On some planets, men rule women, and on others - vice versa. In the course of this age, full equality of the sexes takes place on the normal worlds, which precedes the fuller realization of the ideals of the family. The golden age of the family begins. The idea of tribal government is gradually giving way to the dual vision of the life of the nation and the life of the family.

(52:2.8) During this age, agriculture appeared. The development of the family is incompatible with the nomadic and unsettled life of the hunter. A habit of sedentary life and cultivation of the land is gradually developed. Accustoming the animals to domestic life and the development of applied experiences is proceeding at a rapid pace. At the apogee of biological evolution, a high level of civilization is reached, but almost no technical development is observed; invention is characteristic of the next age.

Point 3. Beginning of racial cleansing - one of the greatest achievements of the Prince era.

(52:2.10) One of the greatest achievements of the age of the Prince was the restriction of the reproduction of the mentally retarded and socially maladjusted. Until the arrival of the second Sons, the Adamites, most worlds were seriously concerned with the problem of racial cleansing, to which the peoples of Urantia had hitherto not given serious attention.

Point 4. When man reaches the limit of natural evolutionary development, the biological perfectors - Adam and Eve - arrive.

(51:0.1) During the judgment period of the Planetary Prince, primitive man reaches the limit of natural evolutionary development, and this biological achievement is the criterion enabling the System Lord to send to such a world representatives of the second category of sonship: the biological perfectors. These Sons, who are usually two - a Material Son and a Material Daughter, are usually known on the planet as Adam and Eve. The first created

Material Son of Satania is Adam, and those who are sent into the system as biological improvers always bear the name of this first, original Son of their category.

Point B. The Personnel of the Planetary Prince of Urantia
Point 1. The hundred corporeal members of the Prince's staff.
(66:2.3) The planetary staff included a large number of associates, angels and other celestial beings, appointed to advance the interests and promote the welfare of the human races. But from your point of view, the most interesting group were the physical members of the Prince's staff, sometimes called the Caligastia Hundred.
(66:2.4) These one hundred re-materialized members of the Prince's staff were selected by Caligastia from among the 785,000 ascended inhabitants of Jerusem who wished to take part in the Urantia adventure. All the members of the chosen hundred were from different planets, and there was not one from Urantia among them.
(66:2.5) The Jerusemite volunteers were delivered to Urantia by seraphic transport directly from the system capital and upon arrival remained in the seraphic state until provided with personality forms. These forms corresponded to the dual character of the particular planetary office, and were true bodies of flesh and blood, but attuned to the vital contours of the system.

Point 2. Implantation of vital plasm of 100 Urantia people into new bodies - members of the Prince's staff.
(66:2.6) Shortly before the arrival of these 100 Jerusemians, the two supervising Life Carriers, the permanent inhabitants of Urantia, having successfully completed their task, sent a petition to Jerusem and Edenia asking that 100 selected Andon descendants be permitted to be implanted with life plasm and Fonta in material bodies intended for the Prince's corporeal staff. This request was granted in Jerusalem and approved in Eden.
(66:2.7) According to this plan the Life Bearers selected 50 male and 50 female descendants of Andon and Fonta, representing the remnants of the best lineages of this unique race. With one or two exceptions, these Andonites who contributed to the development of the race were strangers to each other. Living far apart, they were brought together at the border of the Prince's planetary residence by the coordinated leadership of the Consciousness Adjusters and the assistance of the seraphic host. Here the hundred human subjects were placed in the hands of a skilled committee of Avalon volunteers, directing the extraction of some of the life-plasm of these descendants of Andon. This living material was then transferred into the material bodies prepared for the hundred Jerusemites - members of the Prince's staff. At this time the newly arrived inhabitants of the capital of the system were still in the state of sleep into which they had plunged for the seraphic transference.

Point 3. The whole process of restoring the personality took ten days and gave rise to many legends and myths.
(66:2.8) These events, together with the very process of creating special bodies for the Caligastia Hundred, gave rise to numerous legends, many of which were subsequently mixed with the later legends relating to the appearance of the planet of Adam and Eve.
(66:2.9) The entire process of personality restoration, from the arrival of the seraphic transport with the hundred Jerusem volunteers to the restoration of consciousness in these ternary beings of the sphere, took exactly ten days.

Point 4. The Prince's staff members had no progeny because they were cut off from the lifelines of the system. They matched the Andonites in skin color and language.
(66:4.6) Therefore, these peculiar beings had only a vague idea of what type of material being might result from their union. They never knew it: even before planetary labor could lead to such a step, the entire regime was engulfed in rebellion, and those who subsequently became parents were cut off from the vital contours of the system.
(66:4.7) In skin color and language these materialized members of the Caligastia staff corresponded to the Andonites. They consumed food just like the mortals of their respective world, but with one exception - the restored bodies of this group were entirely satisfied with a vegetarian diet. This was one of the considerations that determined their experience in the warm region with an abundance of fruits and nuts. The practice of subsisting on such a diet dates back to the time of the Hundred of Caligastia, as this custom spread widely and influenced the dietary culture of many surrounding tribes - groups descended from the once exclusively carnivorous evolutionary races.

Point 5. Changes in the bodies of the hundred Andonites.
(66:4.15) In this connection it is necessary to clarify that when the hundred Andonites sacrificed their human germplasm for the members of the Prince's staff, the Life Carriers implanted in their mortal bodies the complement of system circuits. So they got the opportunity to live simultaneously with the staff - century after century, not subject to physical death.
(66:4.16) The hundred Andonites subsequently told of their involvement in creating new forms for their leaders, and these hundred Andonites remained in the capital as personal companions to the Prince's body staff.

Point 6. Nature and activities of members of the Prince's personal staff.
(66:4.8) The Hundred consisted of material but superhuman beings restored to Urantia as unique men and women of a high and peculiar type.
(66:4.9) The members of this group, possessing the temporary status of inhabitants of Jerusem, had not yet merged with their Consciousness Adjusters; and when they were accepted as volunteers for planetary service along with the descending grades of sonship, their Adjusters separated themselves from them. But these Jerusemites were superhuman beings: in their souls the fruits of ascension ripened. During mortal life in the flesh, the soul is in an embryonic state; it is born [regenerated] in morontia life and undergoes growth in successive morontia worlds. Therefore, the souls of the Hundred of Caligastia had already been expanded with the gradual experience gained in the seven abode worlds and allowing them to acquire the status of inhabitants of Jerusem.
(50:3.3) The Life Carriers, the shapers, provide such volunteers with new physical bodies which they use during their sojourn on the planet. Although these personality forms are not subject to the usual ills of the sphere, certain accidents of a mechanical nature may occur to them, as to the early morontia bodies.

Point 7. Two classes of beings of conjugal relations of the prince's staff.
(50:3.5) Conjugal relations rarely arise among the aides of the Planetary Prince with representatives of the world races, but they always enter into matrimonial relations with each other. From such a union arise two classes of beings: a primary type of intermediate creatures and certain higher types of material creatures who remain attached to the staff of the prince after their parents leave the planet after the arrival of Adam and Eve. These children enter into sexual relations with the mortal races except in exceptional situations, but even in such cases it is at the direction of the Planetary Prince; their children, the grandchildren of the body staff, by their status relate to the highly developed races of their time and generation. In all the descendants of these semi-material helpers of the Planetary Prince appear Adjusters.
(66:4.10) In accordance with the instructions received, the members of the staff abstained from sexual reproduction, but they carefully studied their personal constitution and carefully explored all possible aspects of the intellectual [or mind] and morontia [or soul] connection. And in the thirty-third year of their sojourn in Dalmatia - long before the completion of the construction of the wall, the second and seventh members of the Danite group chanced to discover the phenomenon arising from the union of their morontia essence [presumably non-sex and non-material]; as a result of this experiment, the first of the primordial intermediate creatures appeared. The new being was fully visible to the planetary staff and its celestial partners, but invisible to the men and women of the various human tribes. With the approval of the Planetary Prince, the entire corporeal staff proceeded to create similar beings, and all succeeded, following the instructions of the first pair of the Danite group. Accordingly, Caligastia's staff spawned the initial primordial intermediate corps of 50,000 creatures.

Point 8. The members of the Caligastia Hundred possessed personal immortality, had access to the tree of life.
(66:4.12) The members of the Caligastia Hundred possessed personal immortality-they did not die. In their material forms circulated the antitoxic components of the life currents of the system; and if their contact with the life-loops had not been broken by the rebellion, they would have lived infinitely long, until the arrival of the succeeding Son of God, or until their release from planetary service and the resumption of their interrupted ascent to Havona and Paradise.
(66:4.13) These anti-toxic supplements to Satania's life currents were derived from the fruit of the tree of life, the bush of Eden, sent to Urantia by the Exalted Ones of Norlatiadek at the same time as the arrival of Caligastia. In the age of Dalmatia this tree grew in the central courtyard of the temple of the invisible Father, and while material beings on the Prince's staff had access to the tree of life, it was its fruit that gave them eternal life - otherwise they would have remained mortal.

Point C. The Rule of the Prince
Point 1. Each of the ten planetary commissions proceeded to gradually develop the primitive races.
(66:6.3) The Caligastia Hundred-the graduates of Satania's homeworlds-were well versed in the art and culture of Jerusem, but such knowledge is practically meaningless on a barbarous planet inhabited by primitive people. These wise beings knew what a sudden transformation or mass ascension of the primitive races of that time could lead to. They well understood the gradualness of the evolution of the human species and wisely refrained from any radical attempts to modify man's way of life on earth.
(66:6.4) Each of the ten planetary commissions proceeded to a gradual and natural development of the areas entrusted to them. Their plan was to attract the best minds from the surrounding tribes and, after appropriate training, to send them back to their tribesmen as ambassadors of social progress.

Point 2. They used men descended from this tribe or race to develop morals.
(66:6.5) Foreign ambassadors were sent to a nation only at its request. Those who labored for the development and progress of a given tribe or race always came from that tribe or race. The members of the Caligastia Hundred did

not try to impose the customs of even a highly developed race on another tribe. They labored with unfailing patience over the development and progress of time-tested morals. The simple-minded Urantians came to Dalmatia with their social customs, not to exchange them for others more perfect, but to raise them to a new height by contact with a higher culture and association with more developed minds. The process was slow but extremely effective.

Point 3. They sought to accelerate a normal and natural evolution.
(66:6.6) The teachers in Dalmatia sought to bring together the conscious social selection and the completely natural selection inherent in biological evolution. It was given to them, without causing confusion in human society, to significantly accelerate its normal and natural evolution. Progress by evolution, not revolution by revelation-that was the pathos of their efforts. It would take centuries for the human race to acquire the rudiments of religion and morality, and these superhumans were wise enough not to deprive mankind of the meager advances of progress due to the confusion and fear which invariably arise when enlightened and more advanced beings attempt to perfect the backward races by excessive training and enlightenment.

Point 4. Civilization developed successfully for almost 300,000 years.
(66:8.3) From the time of Prince Caligastia's arrival, planetary civilization had been developing extremely successfully for nearly 300,000 years. Apart from the fact that Urantia is a planet of altered life and is therefore subject to numerous deviations from the norm and unusual evolutionary fluctuations, its planetary history proceeded quite satisfactorily until the rebellion of Lucifer and the betrayal of Caligastia. All subsequent history is deeply imprinted by this catastrophic error, just as it is by the subsequent failure of Adam and Eve to fulfill their planetary mission.

Point 5. Caligastia supported Lucifer's rebellion.
(66:8.4) The Prince of Urantia yielded to the power of darkness during Lucifer's rebellion and thereby plunged the planet into a period of prolonged chaos. He was subsequently stripped of full power by the concerted action of the constellation governors and other universal authorities. Like the rest of the inhabitants of Urantia, he experienced the inevitable vicissitudes of isolation until the appearance of Adam, and in a certain degree contributed to the failure of the plan for the improvement of the human races, which had to be done at the expense of the introduction of the blood of the new violet race, the descendants of Adam and Eve.

Point D. The Failure of the Rebellion
Point 1. A spirit of great confusion reigned in Dalmatia, and society reverted to its former biological status.
(67:5.1) For nearly fifty days after the beginning of the rebellion, a spirit of great confusion prevailed in Dalmatia and its suburbs. A complete and radical reorganization of the whole world was attempted; revolution came to replace evolution as the method of cultural development and racial improvement. Among the superior and partially prepared inhabitants of Dalmatia there was a sudden rise in the cultural level, but when the new and radical methods were carried over to the neighboring peoples, it immediately led to indescribable confusion and racial hell. In the minds of the semi-developed primitive people of that time, freedom quickly turned into permissiveness.
(67:5.2) Soon after the mutiny, all riot personnel were forced to actively defend themselves against the half-savage hordes attacking the city walls in consequence of the premature inculcation of the doctrine of liberty. And many years before the splendid capital disappeared into the southern waters, the deluded and deluded half-barbarian tribes of the territories remote from Dalmatia fell upon the magnificent city, driving the riotous staff and their auxiliaries to the north.
(67:5.3) Caligastia's plan for the immediate reorganization of human society in the spirit of his ideas of personal freedom and group privilege quickly led to more or less complete failure. Society soon reverted to its former biological status, and the evolutionary struggle began again, for it had been rejected in its development almost to the level it had been at the establishment of the regime of Caligastia-so appalling was the chaos into which the world had been plunged. as a result of this coup.

Point 2. The fall of Caligastia did not affect biological evolution, and the evolutionary process of Urantia began to approach its apogee.
(73:0.1) The cultural decay and spiritual destitution resulting from the fall of Caligastia and the subsequent confusion had little effect on the physical or biological status of the Urantia peoples. Organic evolution proceeded apace quite independently of the retardation in the development of culture and morality to which the enmity of Caligastia and Daligastia so quickly led. And, behold, almost 40,000 years ago in the history of the planet there came a time when the Life Carriers on duty noted that, in a purely biological aspect, the evolutionary process of Urantia was beginning to approach its apogee. The Melchizedek Trustees came to such a conclusion and willingly supported the Life Bearers in a joint petition addressed to the Edenic Highnesses proposing to conduct an inspection of Urantia in order to approve the sending of biological enhancers - Material Son and Material Daughter.

Point E. Nodites and Amadonites
Point 1. When the members of the planetary personnel who joined the rebellion realized that they had been reduced to the status of mortal beings, they resorted to sexual reproduction.
(67:4.2) The sixty who joined the rebellion chose the planetary staff member Nod as their leader. They served the rebellious Prince in faith and truth, but soon found themselves unsupported by the systemic contours of life. They realized that they had been reduced to the status of mortal beings. While still superhuman creatures, they were at once material and mortal. In an effort to increase their numbers, Daligastia ordered an immediate resort to sexual reproduction knowing full well that sooner or later the sixty members of the original hundred and their forty-four modified Andonite helpers had to die. After the fall of Dalmatia, unfaithful staff members migrated north and east. Their descendants were known for a long time as Nodites, and the area of their habitation as "the land of Nod".

Point 2. Origin of the Nodites and Amadonites.
(73:1.3) The Nodites were the descendants of the rebellious members of the princely staff, and their name was derived from the name of their first leader, Nod, who was then chairman of the committee on trades and crafts. The Amadonites were the descendants of these Andonites who retained the devotion of Van and Amadon.
(73:1.4) The name "Amadonites" is a cultural and religious designation rather than a racial term. Racially, the Amadonites were basically Andonites. "Nodites" is both a cultural and a racial designation, for the Nodites themselves represented the eighth race of Urantia.

Point 3. The Nods were a superior race due to life plasm modification.
(77:2.4) Since the one hundred members of the Prince's bodily staff carried within themselves the germplasm of the Andonites, it was natural to suppose that, in the case of sexual reproduction, their progeny would perfectly correspond to the progeny of other Andonites. But when the sixty riotous members of the staff - the followers of Nod - proceeded to sexual reproduction, it turned out that their children were in almost every way vastly superior to both the Andonite and Sangik races. This unexpected superiority was expressed not only in physical and intellectual qualities, but also in spiritual abilities.
(77:2.5) These mutant traits that appeared in the first generation of nodites resulted from some changes in the configuration and chemical components of the genes contained in the germplasm of the andonites. The changes in question were brought about by the presence in the bodies of the princely staff members of the powerful contours of Satania's life support systems. The impact of these life circuits caused a reorganization of the chromosomes of the typical Urantian structure, bringing them into greater conformity with the standard satanic forms of the Nebadonian manifestation of life. The method of transforming the germplasm under the action and life contours of the system is similar to the processes by which Urantian scientists modify the germplasm of plants and animals using X-rays.
(77:2.6) Thus the origin of the nodites is connected with some peculiar and unexpected modifications of the life-plasm transferred by the surgeons of Avalon from these sacrificed Andonites into the bodies of the members of the body staff.
(77:2.7) It is necessary to remember that the hundred Andonites who sacrificed their life-plasm became in turn possessors of the organic component of the tree of life, as a result of which the life-currents of Satania also appeared in their bodies. The forty-four modified Andonites who joined the insurgent staff also intermarried with each other and greatly strengthened the best Nodite genotypes.
(77:2.8) These two groups, comprising 104 individuals carrying the modified germplasm of the Andonites, became the progenitors of the Nodites, the eighth race of Urantia. This new feature of human life on Urantia represents another phase in the transformation of the original plan to use the planet as a modified life world, unless such a development of events is considered to be among the unforeseen.

Point 4. Separation of nodites.
(73:1.5) Between the Nodites and the Amadonites there existed a traditional enmity, manifested whenever the descendants of these two groups attempted to undertake any joint work. Even later, in the days of Eden, they were at odds with each other.
(73:1.6) Soon after the destruction of Dalmatia, the descendants of Nod divided into three great bands. The central one remained close to the site of its original habitation, not far from the main basin of the Persian Gulf. The eastern group migrated into the highland regions of Elam, immediately east of the Euphrates valley. The western group settled along the northeastern shores of the Syrian Mediterranean and in their adjacent territories.

Point 5. The Nodites and Amadonites were the most advanced races on earth.
(73:1.7) These Noditas intermingled freely with the Sangik races and left behind viable offspring. Some descendants of the rebellious Dalmatians subsequently joined Van and his faithful followers in the lands lying north of Mesopotamia. Here, near Lake Van, in the region south of the Caspian Sea, the Nodites joined and mingled with

the Amadonites, and were numbered among the "giants of ancient times." Until the arrival of Adam and Eve, these groups - Nodites and Amadonites - were the most developed and cultured races on Earth.

Point 6. Degradation of nodes.
(77:2.9) The pure-blooded Nodites were a magnificent race, but they gradually mingled with the evolutionary peoples of Earth, and the degradation was not long delayed. 10,000 years after the Rebellion they had regressed to the point that their average lifespan was not much longer than that of the evolutionary races.

Point 7. After the disappearance of Dalmatia, the Nodites moved north and east and soon founded a new city - Dilmun. Vavlot proposed to erect a pretentious temple for the glorification of their races.
(77:3.1) After the disappearance of Dalmatia, the Nodites moved north and east and soon founded a new city, Dilmun, which became their national and cultural center. And after about 5,000 years since the death of Nod - when the numerous offspring of the prince's staff could no longer feed themselves from the lands adjacent to their new city of Dilmun, and after the appearance of intermarriage with the Andonite and Sangik tribes living along the borders of their dominions - their leaders decided that some measures should be taken to preserve racial unity. For this purpose a council of the tribes was called, and after long discussions the plan of Bavlot, a descendant of Nod, was adopted.
(77:3.2) In the center of the territory then occupied, Bavlot proposed to erect a pretentious temple for the glorification of their races. Above the temple was to rise a tower such as the world had never seen. It was to become a monumental monument to their fading greatness. Many wanted this monument to be erected in Dilmun, but others suggested that such a gigantic structure should be located at a safe distance from the sea, as they remembered the legends about the sinking of their first capital - Dalmatia.

Point 8. Different views about the purposes of the tower led to discord.
(77:3.4) But the Nodites never came to a single opinion as to the plans and purpose of their enterprise. No complete agreement was ever reached between these leaders as to plans for construction or the use of the buildings after the works were completed. When four and a half years had passed since the beginning of construction, a dispute arose about the purposes and motives for the erection of the tower. Disagreements took such a violent form that the works were completely stopped. Food vendors spread word of the strife, and numerous tribes began flocking to the construction site. Three different views of the tower's purpose have been proposed:
(77:3.5) 1. The first group - almost half of those assembled wanted the tower to become a monument to the history and racial superiority of the Nodites. They suggested that the tower should be a huge and impressive structure that would inspire admiration among all future generations.
(77:3.6) 2. The next largest group wanted the tower to be built in memory of the culture of Dilmun. They predicted that Vavlot would become a great center of trade, arts and crafts.
(77:3.7) 3. The smallest group thought that the raising of the tower afforded an opportunity to atone for the recklessness of their forefathers who took part in the Caligastia rebellion. They insisted that the tower be dedicated to the worship of the Universal Father. They demanded that the city should have a single goal: to become the successor of Dalmatia as a cultural and religious center for the surrounding barbarians.
(77:3.8) In the vote, the religious group was quickly defeated. The majority of those assembled rejected the doctrine that their ancestors were guilty of the rebellion; the idea of national disgrace excited them indignation. Getting rid of one point of view and not reaching a choice between the two others in the debate, they began to fight. The religious Nodites, opponents of the power struggle, fled to their homes in the south, and their comrades continued to fight until they were almost completely destroyed.

Point F. The Nodite Center of Civilization
Point 1. The displacement of the Nodites gave rise to four centers of Nodite culture.
(77:4.1) The displacement of the Nodites was a direct consequence of the strife over the Tower of Babel. This internecine warfare severely reduced the number of pure-blooded Nodites; it was largely for this reason that they could not create a great pre-Adamic civilization. From that time on, for 120,000 years, the Nodite culture declined until it was improved by the introduction of Adamic blood. But even in the time of Adam, the Nodites remained a talented people. Many of their mixed descendants were among the builders of the Garden, and several of Van's group commanders were Nodites. Adam's staff included some of the most talented members of that race.
(77:4.2) Three of the four great Nodite centers were founded immediately after the Babylonian conflict:
(77:4.3) **1.** The Western, or Syrian, Nodites. The remnants of the nationalists, followers of the monument to their race, went north, where they subsequently joined the Andonites and later founded Nodite centers in the northwest of Mesopotamia. This largest group of the Nodite migration contributed greatly to the later tribes of the Assyrians.
(77:4.4) **2.** The Eastern, or Elamite, Nodites. A large number of followers of the culture and crafts migrated eastward to Elam, where they united with the mixed Sangik tribes. 340,000 years ago the Elamites became chiefly carriers of Sangic blood, though they retained a civilization superior to that of the surrounding barbarians.

(77:4.5) After the establishment of the second Garden, the habit arose of calling the nearby Nodite settlements "the lands of Nod." And in the course of a long and comparatively peaceful period the relations of the Nodites with the Adamites of these two races were to a considerable extent mingled, for the Sons of God [or Adamites] still took the daughters of men [or Nodites] as wives.
(77:4.6) **3.** Central, or Pre-Sumerian, Nodites. A small group in the region at the mouths of the Tigris and Euphrates rivers maintained great racial purity. It continued to exist for decades, and accordingly became the source of those Nodites who mingled with the Adamites and formed the Sumerian peoples of the historical age.
(77:4.7) All this explains the sudden and mysterious appearance of the Sumerians on the historical scene in Mesopotamia. Researchers will never be able to trace the origin of these tribes from the first Sumerians who appeared 200,000 years ago, after the submergence of Dalmatia. Leaving no trace of their origins elsewhere in the world, these ancient tribes suddenly appeared on the horizon of civilization with a highly developed culture forming, including temples, metalworking, agriculture, animal husbandry, pottery, weaving, trade laws, civil codes, religious rites and ancient writing. By the beginning of the historical era, the Dalmatian alphabet was already long forgotten, and the Sumerians used an unusual script invented in Dilmun. The Sumerian language - practically completely extinct, was not Semitic; it had much in common with the so-called Indo-European languages.
(77:4.8) The detailed records left by the Sumerians describe an extraordinary settlement located on the Persian Gulf not far from where Dilmun was formerly located. The Egyptians called this majestic ancient city Dilmat, while the Adamite-mixed Sumerians confused both the first and second Nodite cities with Dalmatia and called all three Dilmun. Archaeologists have already found the ancient clay tablets telling us about this earthly paradise "where the Gods first blessed mankind with an example of civilized and cultured life." Today, these tablets with the descriptions of Dilmun lie silently on the dusty shelves of many museums.
(77:4.9) The Sumerians were well aware of the existence of the first and second Edens, but notwithstanding the prevalence of intermarriage with the Adamites, they continued to regard the inhabitants of the Garden, their northern neighbors, as a foreign race. Scornful of their more ancient Nodite culture, the Sumerians neglected the glorious prospects before them, preferring the grandeur and paradisiacal traditions of the city of Dilmun.
(77:4.10) **4.** The Northern Nodites and Amadonites - the Vanites. This group appeared even before the conflict around Bavlot. The northernmost of the Nodites, they were the descendants of those who rejected the leadership of Nod and his successors and crossed over to Van and Amadon.
(77:4.11) Some of Van's early companions subsequently settled on the shores of the lake which still bears his name; this is where their traditions grew. Their sacred mountain became Ararat, having much the same significance for the late Vanites as Sinai had for the Jews. Ten thousand years ago the Vanite ancestors of the Assyrians taught that their moral law of seven commandments was received by Van from the Gods above Ararat. They firmly believed that Van and his companion Amadon were taken alive from the planet while they were on it offering their prayers.
(77:4.12) Ararat was the sacred mountain of northern Mesopotamia, and as the origin of many of your legends of these ancient times is connected with the Babylonian flood legend, it is no wonder that Ararat and the surrounding region entered into the later Jewish legend of Noah and the Flood.
(77:4.13) In about 35,000 years , Adamson arrived at one of the ancient Vanite settlements on the eastern borders of their territory and established a center of civilization there.

Point II. Adamic period

Point A. Man in the age after Adam's arrival on a normal planet
Point 1. When man reaches the peak of evolutionary life, biological enhancers are sent.
(52:3.1) When the driving force of evolutionary life has exhausted the biological possibilities of man and the peaks of animal development have been reached, the second category of sonship arrives and the second judgment period of mercy and guardianship begins. This is true of all evolutionary worlds. After reaching the highest possible level of evolutionary life, when primitive man ascends to the highest rung of the biological ladder available to him, the Material Son and Material Daughter sent by the System Lord always appear on the planet.

Point 2. Task of the Planetary Adam and Eve.
(52:3.3) The main task of the Adamic regime is to help developing man pass from the hunter and herdsman stage to the agriculturist and gardener stage with the subsequent emergence of the inherent urban and industrial civilizations. 10,000 years of this judgment period of the biological enhancers is enough to achieve amazing changes. After 25,000 years of the rule of the unifying wisdom of the Planetary Prince and the Material Sons, the sphere is, as a rule, ready for the arrival of the Son-Arbiter.
(52:3.4) In this age the removal of maladjusted individuals is usually completed and a further purification of racial characteristics is effected; in the normal worlds there is an almost complete cessation of the reproduction of the defective animal propensities.

(52:3.5) The descendants of Adam never intermingle with the less developed members of the evolutionary races. The divine plan does not presuppose personal marital relations of the Planetary Adam and Eve with the evolutionary peoples. The racial improvement program is the work of their descendants. But the growth of the progeny of the Material Son and the Material Daughter continues for many generations before assistance in the form of race-mixing begins.
(52:3.6) The gift of adamic plasma immediately results in the improvement of the intellectual faculties and the acceleration of the spiritual development of the mortal races. As a rule, some improvement in physical data is also observed. In the ordinary world, the post-Adamic judgment period is an age of great invention, energy management, and technical progress. In this era various industries appeared and the elements were subdued; the golden age of exploration and final conquest of the planet begins. This is the time when, with the development of natural science, much material progress is made; it is this age that Urantia is now experiencing. Your world is more than one full judgment period behind the usual planetary schedule.
(52:3.10) The post-Adamic era is a period of internationalism. Under conditions of almost complete accomplishment of the task of racial mixing, nationalism declines and the brotherhood of man actually begins to translate into life. Representative power gradually came to replace the monarchical or paternalistic form of government. The education system becomes universal and the planetary languages are gradually replaced by the language of the violet race. Universal peace and cooperation usually occurs once the races become sufficiently mixed and begin to use a common language.
(52:3.11) In the course of the last centuries of the post-Adamic age there arose a new interest in the arts, in music, in literature, and such a worldwide awakening served as a sign of the coming of the Son-Arbiter. The most important achievement of this era is the universal interest in intellectual realities, true philosophy. The nationalistic features of the religion are gradually disappearing, it is taking on an increasingly planetary character. These ages are characterized by the development of new truths, and the Most High of the constellations begin to govern the affairs of men. Revealing the truth reaches the level of ruling the constellations.
(52:3.12) This era is characterized by tremendous ethical progress; the brotherhood of men is the goal of the society existing in this age. Universal peace - the cessation of racial conflicts and national enmities - testifies that the planet is ready for the coming of the representative of the third category of sonship - the Son-Arbiter.

Point B. Adam and Eve on Urantia
Point 1. Van planted the tree of life in the center of Eden.
(73:6.1) In the center of the garden temple, Van planted the long-guarded tree of life, the leaves of which were intended for the "healing of nations" and the fruits of which had so long sustained himself on Earth. Van well knew that Adam and Eve would also depend on this gift of Eden to sustain their lives after their appearance on Urantia in material form.

Point 2. The "tree of the knowledge of good and evil" is a figurative expression, but the "tree of life" was real.
(73:6.3) The "tree of the knowledge of good and evil" may be a figure of speech and a symbol covering the vast wealth of human experience, but the "tree of life" was no myth: it was a reality, and had long existed on Urantia. When the High Ones of Eden approved the appointment of Caligastia as the Planetary Prince of Urantia and 100 Jerusemians as members of his administrative staff, with the help of Melchizedek they sent to the planet a bush of Eden, and in time this plant became on Urantia the tree of life. This form of extra-intelligent life is inherent in the capital spheres of the constellations, and is found in the capital worlds of the local and superuniverses, just as in the spheres of Havona - but not in the capitals of the systems.

Point 3. Melchizedek's Counsels to Adam and Eve.
(73:7.3) Melchizedek advised Adam not to proceed with the program of refinement and race-mixing until his own family numbered 500,000. The garden was never intended as a place for the Adamites to live permanently. They were to become ambassadors of the new life to the whole world; their vocation was to become the selfless service of all the distressed races of the Earth.
(73:7.4) According to the instructions Adam received from Melchizedek, he was to establish racial, continental, and regional centers which were in the possession of his immediate sons and daughters, while he and Eve were to periodically visit these various world capitals as advisers and coordinators of the world service, which consisted of biological improvement, intellectual development and moral regeneration.

Point 4. No Material Son and Daughter of Nebadon faced such a difficult task as that of Urantia, but with patience they could succeed.
(75:1.6) Probably no other Material Son and Daughter of Nebadon faced such a difficult and seemingly hopeless task as that which faced Adam and Eve because of the deplorable condition of Urantia. But in time they would have succeeded if they had been more far-sighted and patient. Both, however, especially Eva, were too impatient;

they were not ready for a long, long test of patience. They wanted to see immediate results and they got them, but the results obtained in such a way led to disastrous consequences - both for the two of them and for their world.

Point 5. The transgression of Adam and Eve
(75:8.1) Adam and Eve actually fell from their high position as Material Sons to the lower status of mortal men. But it was not the fall of man. The human race was perfected regardless of the immediate results of Adam and Eve's transgression. Although the Divine plan to give the peoples of Urantia the violet race failed, the mortal races benefited enormously from this limited contribution which Adam and Eve and their descendants made to the development of the Urantia races.
(75:8.2) There was no "Fall." The history of the human race is a history of gradual evolution, and the Adamic initiation left the peoples of the world vastly more developed than their previous biological state. At present the most advanced ethnic groups possess hereditary factors acquired from as many as four separate sources: the Andonite, the Sangic, the Nodite, and the Adamic.
(75:8.3) Adam is not to be regarded as the cause of the curse brought upon the human race. Although he had actually failed in the realization of the Divine Plan, although he had actually broken his contract with the Deity, although he and his consort had been unconditionally lowered in status, nevertheless their contribution to the evolution of the human race had greatly contributed to the development of the Urantia civilization.

Point 6. The great importance of patience. The failure of the Adamic mission on Urantia is a consequence of impatience.
(75:8.4) In evaluating the results of the Adamic mission on your world, justice demands that we take planetary conditions into account. Adam faced an almost hopeless task when he and his lovely companion were delivered from Jerusem to this ignorant and confused planet. But if they had followed the advice of Melchizedek and their associates, and if they had been more patient, they would have succeeded. But Eve succumbed to the insidious propaganda of personal freedom and independence of the planetary actions. She was tricked into experimenting with the life plasma of the "sonship" material category by allowing the entrusted and plasma to prematurely mix with the plasma of the then existing mixed category arising from the original design of the Life Carriers, which merged with the plasma of the breeding creatures once attached to the staff of the Planetary Prince.
(75:8.5) Never, in the course of your ascent to Heaven, will you be able to obtain any results if you eagerly try to circumvent the existing Divine plan by looking for shortcuts, your own inventions, or other means, aimed at improving on the way to perfection, in perfection and for the sake of eternal perfection.

Point 7. Perfection is our eternal goal, not a source. Our universe is not mechanical.
(75:8.6) On the whole it may be said that in all Nebadon wisdom never met with a more disheartening failure. But it is not surprising that such mistakes occur in the affairs of evolutionary universes. We are part of a gigantic creation, and that not everything works perfectly is not strange; our universe was not created perfect. Perfection is our eternal goal, not our source.
(75:8.7) If our universe were mechanical, if the First Great Source and Center were only a force and not a person, if all creation were a vast aggregate of physical matter and that matter obeyed precise laws, then it could be achieved perfection even regardless of the incompleteness of the status of the universe. Disagreements would disappear; friction would cease. But in our formative universe of relative perfection and imperfection, we welcome the possibility of disagreements and misunderstandings because they testify that there is and is a person at work in the universe. And if our creation is subordinate to personality-reality, then you can be confident in the preservation of personality, in its development and achievements; we can be confident in personal growth, experience and deeds. What a wonderful universe - personal and evolving, not merely mechanical or passively perfect!

Point 8. Regardless of the setbacks, Adam and Eve made a huge contribution to the rapid development of civilization.
(76:6.4) Such is the story of the Planetary Adam and Eve of Urantia - a story of trials, tragedy and triumph, in any case the personal triumph of the well-intentioned but deluded Material Son and Daughter. Undoubtedly, it is ultimately also a story of the final triumph of their world and its inhabitants, tormented by rebellion and tormented by evil. In general, Adam and Eve made a huge contribution to the rapid development of civilization and the acceleration of the biological progress of mankind. They left a great culture on Earth, but this progressive civilization could not survive in view of the premature weakening and gradual disappearance of Adamic heredity. It is the people who create civilization; civilization does not create a nation.

Point C. Violet Race
Point 1. Plan of mixing the children of Adam with the good evolutionary races.
(51:5.2) Ordinarily the violet peoples mingle with the local planetary inhabitants only when their numbers begin to exceed one million beings. During this time the staff of the Planetary Prince proclaimed the arrival on earth of the

children of God, who were to live together with the human races; and men eagerly await the day when it will be announced to them that the possessors of superior racial characters may enter the Garden of Eden, where the sons and daughters of Adam will choose them as the evolutionary fathers and mothers of the new mixed races.

Point 2. On the normal worlds the Prince's personnel patronize marriages of Adamites with the evolutionary peoples.
(51:5.3) On the normal worlds the Planetary Adam and Eve never enter into matrimonial relations with the evolutionary races. The work of biological improvement is the prerogative of the Adamic progeny. But these Adamites did not migrate among the nations; the Prince's staff delivers to the Garden of Eden highly developed men and women for voluntary marriage union with the descendants of Adam. And on most worlds it is considered a high honor to be chosen as a candidate for marriage with the sons and daughters of the Garden.

Point 3. The violet race is monogamous.
(51:5.5) The people of the violet race live in monogamy, and every evolutionary man or woman who unites with a son or daughter of Adam takes an oath to have no other partners and to raise their children in monogamy. The children of each of these unions are educated and brought up in the schools of the Planetary Prince, after which they are allowed to rejoin their original races for intermarriage with select groups of highly evolved mortals.

Point 4. Main characteristics of the violet race founded by Adam and Eve.
(76:4.1) Adam and Eve were the founders of the violet race, the ninth human race to appear on Urantia. Adam and his children had blue eyes and the violet peoples were distinguished by light skin and hair - blond, red or brown.
(76:4.2) Eve experienced no labor pains, nor did the women of the early evolutionary races. Only the representatives of the mixed races, formed by the union of evolutionary man with the Nodites and later with the Adamites, experienced excruciating labor pains.

Point 5. Adam and Eve received energy at the expense of the double meal. Their children were mortal.
(76:4.3) Adam and Eve, as well as their Jerusem brethren, were energized by double feeding, consuming both food and light, with the addition of some seraphic types of energy not revealed on Urantia. Their Urantian offspring did not inherit their parents' gift of energy consumption and light circulation. They had the same circulatory system inherent in their parents: their food came through the blood. By nature they were mortal, though long-lived. Indeed, with each succeeding generation, their life expectancy approached the human norm.

Point 6. The feeding of Adam and his children.
(76:4.4) Neither Adam nor Eve nor their first generation ate the flesh of animals. They used exclusively "fruits of trees" for food. Beginning in the second generation, all of Adam's descendants began to eat dairy products, but many of them continued to adhere to vegetarianism. Many southern tribes with whom they subsequently united did not eat meat either. Later, most of these vegetarian tribes migrated to the east and currently exist in the composition of the peoples of India.

Point 7. Adam and Eve had special organs of sense.
(76:4.5) Both the physical and spiritual sight of Adam and Eve was vastly superior to that of their modern peoples. Their special organs of sense were peculiarly acute: they were able to see the intermediate creatures and angels, Melchizedek, as well as the fallen Prince Caligastia, who appeared several times to confer with his noble successor. They retained the ability to see the celestial beings for more than a hundred years after their transgression. These peculiar organs of sense were not so vividly expressed in their children, and with each succeeding generation they became more and more dulled.

Point 8. Beginning of the Andite race.
(76:4.8) Establishing himself in the second Garden in the Euphrates valley, Adam decided to leave to Urantia as much of his life-plasm as he could, which would benefit the world after his death. Accordingly, Eve became the head of the commission of twelve members dealing with matters of racial refinement. By the time of Adam's death, this commission had selected 1,682 women of the best Urantian type, and these women were impregnated with Adam's life plasm. With the exception of 112 people, all their children lived to adulthood, so the world thus benefited from the introduction of 1,570 highly developed men and women. Although mothers-to-be were drawn from all the surrounding tribes and represented almost every race of the world, most were chosen from among the best Nodite bloodlines; they gave rise to the mighty race of the Andites. These children were born and brought up in the tribes to which their mothers belonged.

Point D. The story of Adamson and Ratta - origin of secondary intermediate creatures

Point 1. Adamson decided to stay on Urantia. After the creation of the second Garden, he decided to seek the land of Van and Amadon.
(77:5.2) Adamson belonged to that group of children of Adam and Eve who decided to remain on Earth with their parents. From Van to Amadon this eldest son of Adam had often heard the story of their highland northern homeland, and some time after the creation of the second Garden he resolved to set out in search of the land he had dreamed of since his youth.
(77:5.3) At this time Adamson was 120 years old, and he was the father of thirty-two purebred children of the first Garden. He wanted to stay with his parents and help them build the second Garden, but he was greatly depressed by the loss of his wife and children, who decided to go to Eden together with those children of Adam who wished to become wards of the Most High.
(77:5.4) Adamson would not leave his parents, and it was not in his nature to run from difficulties, but he was not at all satisfied with the population of the second Garden. He did a lot for the development of defense and construction, but still decided that he would go north at the first opportunity. And though the farewell passed in a good atmosphere, Adam and Eve were deeply grieved at the loss of their great son, at his departure into the unknown and hostile world, whence, as they feared, he was not destined to return.

Point 2. Adamson married Ratta, the last pure blood descendant of the Prince's staff.
(77:5.5) A party of 27 men followed Adamson north in search of the people he had dreamed of finding since childhood. After a little more than three years, this group actually reached their goals, and among the people they found, Adamson met a beautiful twenty-year-old woman, believed to be the last pure-blooded descendant of the prince's staff. This woman was called Ratta, and she said that all of her ancestors were descended from two members of the fallen prince's staff. She was the last of her kind, as all her brothers and sisters had died. Ratta was already ready never to marry and die childless, but seeing the majestic Adamson, she loved him with all her heart. And when she learned the story of Eden-learned how the predictions of Van and Amadon had actually come true, hearing the account of the transgression committed in the Garden-she was seized with a single desire to become the wife of this heir of Adam. Adamson was quickly carried away by the same thought. After a little more than three months, they became man and wife.

Point 3. Origin of Secondary Intermediate Creatures.
(77:5.6) To Adamson and Ratta were born 67 children. They started a great line of world rulers, but they did more. It should not be forgotten that they were both true supermen. Every fourth child born to them belonged to the unique type and often became invisible. Such a thing had never happened in the history of the world. Ratta was too disturbed, to the point of superstitious fear, but Adamson was well aware of the existence of the primordial intermediate creatures, and he realized that something similar was happening before his eyes. When the second unusual offspring appeared, Adamson decided to marry them, since one of them was male and the other female. Thus came the secondary intermediate creatures. Over the course of 100 years, until this phenomenon ceased, almost 2,000 such creatures appeared.
(77:5.7) Adamson lived 396 years. Many times he returned to his homeland to visit his parents. Every seven years he and Ratta would travel south to the second Garden, and during such journeys the intermediate creatures would report to him the state of affairs among his people. During Adamson's lifetime, they were of great help in establishing a new and independent world center of truth and righteousness.
(77:5.8) Thus Adamson and Ratta had at their disposal a corps of magnificent assistants, laboring with them throughout their long lives and helping to spread the new truths and higher standards of spiritual, intellectual, and material life. And not all the results of these efforts to improve the world were erased by the subsequent regression.

Point 4. Adamsonite culture.
(77:5.9) For nearly seven decades since the time of Adamson and Ratta, the Adamsonites maintained a high culture. Later they mixed with the neighboring nodites and andonites and were also counted among the "ancient giants". Some achievements of this era passed after a century and became a hidden part of this cultural potential, the flowering of which later manifested itself in European civilization.
(77:5.10) This center of civilization was located in the region east of the southern fringes of the Caspian Sea, not far from Kopet Dag. A little to the north, on the heights of Turkestan, are the remains of what was once the Adamsonite center of the violet race. In this mountainous area of a narrow and ancient fertile belt passing through the low foothills of the Koppet Ridge, at different times four different cultures succeeded each other, created respectively by four different groups of Adamson's descendants. The second of these groups migrated to the west - to Greece and the islands in the Mediterranean. The remnants of Adamson's descendants migrated north and west and later reached Europe with the mixed offspring of the last wave of Andonites who passed through Mesopotamia; they also numbered among the Ando-Aryan conquerors of India.

Point III. Contemporary issues of rebellion and delinquency

Item A. Consequences of Lucifer's Rebellion
Point 1. Problems of true and false freedom arising from Lucifer's rebellion.
(54:1.1) Of all the perplexing problems arising from Lucifer's rebellion, none has been the cause of greater difficulty than the inability of evolutionary mortals to distinguish between true and false freedom.
(54:1.2) True freedom is the eternal goal and reward of evolutionary progress. False freedom is an insidious deception inherent in the delusion of time and the evil of space. Unadulterated freedom is based on the reality of law and order - reason, maturity, brotherhood and justice.
(54:1.3) Freedom becomes the means of self-destruction of cosmic existence when the impulses based on freedom are insane, unconditioned, and uncontrolled. True freedom increasingly relates to reality and always takes into account social justice, cosmic impartiality, universal brotherhood and divine duty.
(54:1.4) Freedom becomes suicidal when it is deprived of material legality, intellectual justice, social restraint, moral duty, and spiritual values. Freedom does not exist apart from cosmic realities, and the existence of any personal reality is directly proportional to its connections with divinity.
(54:1.5) Unbridled self-will and uncontrolled self-expression correspond to overt self-love, the limit of impiety. Freedom without a concomitant and ever-increasing victory over selfishness is a figment of the selfish mortal imagination. Freedom motivated by self-interest is a conceptual illusion, a cruel deception. All-satisfaction under the guise of freedom is the forerunner of contemptible slavery.

Point 2. 350,000 years of evolutionary development were lost.
(67:7.3) For 50,000 years after the fall of the planetary administration the affairs of the earth lay in a state of neglect and abandonment; the human race added almost nothing to the general evolutionary level existing until the arrival of Caligastia, which occurred 350,000 years before. In some respects, progress was made; in other areas much was lost.

Point 3. The Rebellion deprived the mortal races of a large part of the Adamic heritage.
(67:7.6) On Urantia, sin had little effect on biological evolution, but its influence was manifested in the failure of the mortal races to derive all the benefits of the Adamic inheritance. Sin greatly retards intellectual development, moral growth, social progress, and mass spiritual gains. But it does not prevent the highest spiritual achievements of any individual who decides to know God and sincerely fulfill his divine will.

Point B. Eugenics - Race Problems
Point 1. Showing useless sympathy for degenerate human beings has nothing to do with either goodness or altruism.
(52:2.12) Showing useless sympathy for degenerate human beings, for unsalvageable, abnormal, and deficient mortals, has nothing to do with either goodness or altruism. Even on the most normal evolutionary worlds, sufficient differences exist between individuals and the numerous social groups for mortals to fully benefit from all the nobility of altruistic feeling and selfless help without perpetuating the socially maladjusted and morally degenerate hereditary factors of evolving humanity. There are limitless possibilities for showing tolerance and altruism towards those needy individuals who have not permanently lost their moral image and have not irretrievably destroyed their spiritual heritage.

Point 2. The descendants of Adam mingled only with selected men.
(52:3.4) In this age the removal of maladjusted individuals is usually completed and a further purification of racial characteristics is effected; in the normal worlds there is an almost complete cessation of the reproduction of the defective animal propensities.
(52:3.5) The descendants of Adam never intermingle with the less developed members of the evolutionary races. The divine plan does not presuppose personal marital relations of the Planetary Adam and Eve with the evolutionary peoples. The racial improvement program is the work of their descendants. But the growth of the progeny of the Material Son and the Material Daughter continues for many generations before assistance in the form of race-mixing begins.

Point 3. At the present time, large-scale inter-racial mixing is reckless.
(51:5.7) But while the pure-blooded children of the planetary Garden of Eden are capable of intermarrying with highly developed members of the evolutionary races and thus raising the biological level of humanity, intermingling with the lower races would be unfavorable to the superior genotypes of Urantian mortals; such an unwise practice would threaten the entire civilization of your world. Having not succeeded in racial harmonization by the Adamic method, you must now solve your planetary problems of race improvement by means of other, primarily human, modes of adaptation and control.

Point 4. Race mixing promotes the appearance of new qualities.
(82:6.6) Race mixtures are extremely conducive to the sudden appearance of new qualities, and if such hybridization is a union of the best genotypes, then these new qualities will also be superior qualities.

Point 5. For and Against Intermingling of Modern Human Races.
(82:6.7) Until then, while the modern races remain so overloaded with inferior and degenerate genotypes, large-scale intermixing would be extremely disastrous. But most objections to such experiments are explained by social and cultural prejudices rather than biological considerations. Even the environments of the lower genera hybrids often represent a step forward compared to their predecessors. Hybridization leads to the improvement of the species due to the role of dominant genes. Cross-breeding increases the likelihood of increasing the number of desirable dominants in the hybrid.

Point 6. There will be no new races on Urantia.
(65:3.6) Urantia humanity must solve the problems of mortal development with this ethnic material at its disposal, for for all future time new races evolving from pre-human sources will not appear. But this fact does not preclude the possibility of achieving incomparably higher levels of human development at the expense of judicious encouragement of the evolutionary potentials still present in the mortal races. What we Life Bearers do to encourage and preserve life forms until the emergence of human will, man must do for himself after our withdrawal from active participation in evolution. In a general sense, man's evolutionary destiny is in his hands, and scientific thought must sooner or later replace the disorderly action of uncontrolled natural selection and random survival.

Point C. Health problems
Point 1. Urantia scientists have to put a lot of effort into combating many physical ailments.
(76:4.7) The body cells of the Material Sons and their descendants possess a much greater resistance to disease than the cells of the evolutionary beings, the original inhabitants of the planet. The cells of the root races are similar to the living agents of disease - the microscopic and ultra-microscopic organisms of the given world. This is precisely why Urantia scientists have to put so much effort into combating the many physical ailments. You would have a much greater resistance to disease if you had Adamic blood flowing through your bodies.