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THE SECOND GARDEN

WHEN Adam elected to leave the first garden to the Nodites unopposed, he and his followers could not go west, for the Edenites had no boats suitable for such a marine adventure. They could not go north; the northern Nodites were already on the march toward Eden. They feared to go south; the hills of that region were infested with hostile tribes. The only way open was to the east, and so they journeyed eastward toward the then pleasant regions between the Tigris and Euphrates rivers. And many of those who were left behind later journeyed eastward to join the Adamites in their new valley home.

Cain and Sansa were both born before the Adamic caravan had reached its destination between the rivers in Mesopotamia. Laotta, the mother of Sansa, perished at the birth of her daughter; Eve suffered much but survived, owing to superior strength. Eve took Sansa, the child of Laotta, to her bosom, and she was reared along with Cain. Sansa grew up to be a woman of great ability. She became the wife of Sargan, the chief of the northern blue races, and contributed to the advancement of the blue men of those times.

1. THE EDENITES ENTER MESOPOTAMIA

It required almost a full year for the caravan of Adam to reach the Euphrates River. Finding it in flood tide, they remained camped on the plains west of the stream almost six weeks before they made their way across to the land between the rivers which was to become the second garden.

When word had reached the dwellers in the land of the second garden that the king and high priest of the Garden of Eden was marching on them, they had fled in haste to the eastern mountains. Adam found all of the desired territory vacated when he arrived. And here in this new location Adam and his helpers set themselves to work to build new homes and establish a new center of culture and religion.

This site was known to Adam as one of the three original selections of the committee assigned to choose possible locations for the Garden proposed by Van and

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DRUGI VRT

KADA je Adam odlučio napustiti prvi vrt i ostaviti ga Noditima bez optora, on i njegovi sljedbenici nisu mogli ići na zapad, jer žitelji Edena nisu imali brodove prikladne za takvu pomorsku avanturu. Oni nisu mogli ići na sjever; sjeverni Noditi su već marširali prema Edenu. Bojali su se da idu na jug; brda tog područja su previrala neprijateljskim plemenima. Jedini put koji im je bio otvoren vodio je prema istoku, pa su se zaputili na istok prema tada ugodnim prostorima između rijeka Tigris i Eufrat. A mnogi od onih koji su ostali iza njih kasnije su putovali na istok i pridružili se Adamitima u njihovom novom dolinskom domu.

Kajin i Sansa su oboje rođeni prije nego je adamički karavan stigao na odredište između mezopotamijskih rijeka. Sansina majka Laota umrla je pri porodu; Eva je mnogo propatila, ali je preživjela zahvaljujući moćnijoj snazi. Eva je uzela Sansu, Laotino dijete, na svoje grudi i podigla je uz Kajina. Sansa je odrasla u ženu velikih sposobnosti. Ona je postala supruga Sargana, poglavara sjevernih plemena plave rase i bitno je pridonijela napretku plavih ljudi tog vremena.

1. ŽITELJI EDENA ULAZE U MEZOPOTAMIJU

Bila je potrebna gotovo puna godina da Adamov karavan stigne do Eufrata. Zatekli su rijeku nabujalu plimom, pa su se utaborili na zapadnim ravnicama gdje su ostali gotovo šest tjedana prije nego što su uspjeli preći na drugu obalu i doći u područje između dvaju rijeka koje će postati drugi vrt.

Kad je riječ stigla do žitelja koji su zauzimali teren drugog vrta da je kralj i veliki svećenik Edenskog vrta krenuo u pohode na njih, oni su pobjegli u žurbi u istočne planine. Adam je našao ove poželjne teritorije napuštenim kad je tu stigao. I ovdje, na ovom novom mjestu, Adam i njegovi pomoćnici su se bacili na posao izgradnje novih kuća i uspostave novog središta kulture i religije.

Ova lokacija je bila poznata Adamu kao jedna od tri izvorne lokacije koje su Van i Amadon bili odabrali za smještaj Vrta. Dvije rijeke su same po sebi bile dobra

Amadon. The two rivers themselves were a good natural defense in those days, and a short way north of the second garden the Euphrates and Tigris came close together so that a defense wall extending fifty-six miles could be built for the protection of the territory to the south and between the rivers.

After getting settled in the new Eden, it became necessary to adopt crude methods of living; it seemed entirely true that the ground had been cursed. Nature was once again taking its course. Now were the Adamites compelled to wrest a living from unprepared soil and to cope with the realities of life in the face of the natural hostilities and incompatibilities of mortal existence. They found the first garden partially prepared for them, but the second had to be created by the labor of their own hands and in the "sweat of their faces."

2. CAIN AND ABEL

Less than two years after Cain's birth, Abel was born, the first child of Adam and Eve to be born in the second garden. When Abel grew up to the age of twelve years, he elected to be a herder; Cain had chosen to follow agriculture.

Now, in those days it was customary to make offerings to the priesthood of the things at hand. Herders would bring of their flocks, farmers of the fruits of the fields; and in accordance with this custom, Cain and Abel likewise made periodic offerings to the priests. The two boys had many times argued about the relative merits of their vocations, and Abel was not slow to note that preference was shown for his animal sacrifices. In vain did Cain appeal to the traditions of the first Eden, to the former preference for the fruits of the fields. But this Abel would not allow, and he taunted his older brother in his discomfiture.

In the days of the first Eden, Adam had indeed sought to discourage the offering of animal sacrifice so that Cain had a justifiable precedent for his contentions. It was, however, difficult to organize the religious life of the second Eden. Adam was burdened with a thousand and one details associated with the work of building, defense, and agriculture. Being much depressed spiritually, he intrusted the organization of worship and education to those of Nodite extraction who had served in these capacities in the first

prirodna obrana u te dane i nedaleko odatle, sjeverno od drugog vrta, Eufrat i Tigris su se spajali tako da su mogli izgraditi obrambeni zid duljine nekih devedeset kilometara za zaštitu ovih teritorija s juga i između rijeka.

Nakon što su se naselili u novom Edenu, postalo je neophodno usvojiti grube metode življenja; činilo se posve ispravnim zaključiti da je zemlja bila prokleta. Priroda je nastavila ići svojim tokom. Adamiti su ovom prilikom bili primorani boriti se za život obradom nepripravljena tla i nositi se sa stvarnošću života suočeni s prirodnim neprijateljima i proturječnostima smrtnog postojanja. Oni su došli u prvi vrt djelomično pripremljen za njih, ali drugi su morali izgraditi svojim vlastitim rukama i u "znoju svoga lica."

2. KAJIN I ABEL

Manje od dvije godine nakon Kajinova rođenja, rodio se Abel, prvo dijete Adama i Eve koje se rodilo u drugom vrtu. Kad je Abelu bilo dvanaest godina, on je izabrao da bude stočar; Kajin je izabrao da bude zemljoradnik.

U to vrijeme je vladao običaj da se prinesu žrtve svećeništvu od plodova koji su bili na raspolaganju. Stočari su prinosili svoju sitnu stoku, a zemljoradnici svoje plodove iz polja; u skladu s ovim običajem, Kajin i Abel su povremeno prinosili svoje plodove svećenicima. Dva dječaka su mnogo puta raspravljala relativne vrijednosti svojih zvanja, a Abelu nije bilo teško primijetiti da je prednost davana njegovim životinjskim žrtvama. Uzalud je Kajin govorio o tradicijama prvog Edena, bivšem prvenstvu plodova polja. Ali s tim se Abel nije htio složiti i on se u svojoj zbunjenosti rugao svojem starijem bratu.

U dane prvog Edena, Adam je doista nastojao ukinuti prinošenje životinjskih žrtava, tako da je Kajin imao opravdani presedan za svoje tvrdnje. Bilo je, međutim, teško organizirati vjerski život u drugom Eden. Adam je bio opterećen s tisuću i jednim detaljem vezanim uz rad na izgradnji, obrani i poljoprivredi. Bio je toliko duhovno depresivan da je povjerio organizaciju bogoslužja i obrazovanja onim osobama noditskog podrijetla koje su služile na tim pozicijama u prvom

garden; and in even so short a time the officiating Nodite priests were reverting to the standards and rulings of pre-Adamic times.

The two boys never got along well, and this matter of sacrifices further contributed to the growing hatred between them. Abel knew he was the son of both Adam and Eve and never failed to impress upon Cain that Adam was not his father. Cain was not pure violet as his father was of the Nodite race later admixed with the blue and the red man and with the aboriginal Andonic stock. And all of this, with Cain's natural bellicose inheritance, caused him to nourish an ever-increasing hatred for his younger brother.

The boys were respectively eighteen and twenty years of age when the tension between them was finally resolved, one day, when Abel's taunts so infuriated his bellicose brother that Cain turned upon him in wrath and slew him.

The observation of Abel's conduct establishes the value of environment and education as factors in character development. Abel had an ideal inheritance, and heredity lies at the bottom of all character; but the influence of an inferior environment virtually neutralized this magnificent inheritance. Abel, especially during his younger years, was greatly influenced by his unfavorable surroundings. He would have become an entirely different person had he lived to be twenty-five or thirty; his superb inheritance would then have shown itself. While a good environment cannot contribute much toward really overcoming the character handicaps of a base heredity, a bad environment can very effectively spoil an excellent inheritance, at least during the younger years of life. Good social environment and proper education are indispensable soil and atmosphere for getting the most out of a good inheritance.

The death of Abel became known to his parents when his dogs brought the flocks home without their master. To Adam and Eve, Cain was fast becoming the grim reminder of their folly, and they encouraged him in his decision to leave the garden.

Cain's life in Mesopotamia had not been exactly happy since he was in such a peculiar way symbolic of the default. It was not that his associates were unkind to him, but he had not been unaware of their subconscious resentment of

virtu; a čak i za tako kratko vrijeme službeni noditski svećenici su se vratili standardima i praksama pred-Adamičkog razdoblja.

Dva dječaka nikada se nisu dobro slagala, a to pitanje žrtava dodatno je pridonijelo rastućoj mržnji među njima. Abel je znao da je on bio sin Adama i Eve i nikada nije propuštao priliku da podsjeti Kajina da Adam nije bio njegov otac. Kajin nije bio čisto ljubičaste rase kako je njegov otac bio iz noditske rase kasnije miješane s plavom i crvenom rasom i sa starosjediocima andonitske rase. I sve to, uz dodatak Kajinove prirodne ratoborne baštine, navelo ga je da gaji sve veću mržnju prema svojem mlađem bratu.

Jednom mladiću je bilo osamnaest a drugom dvadeset godina kada je napetost između njih konačno riješena jednog dana kad je Abelovo ismijavanje toliko razbjesnilo njegovog ratobornog brata da je Kajin skočio na njega u gnjevu i ubio ga.

Razmatranje Abelovog ponašanja upućuje na vrijednost okoliša i obrazovanja kao čimbenika u razvoju karaktera. Abel je imao idealnu baštinu, a naslijeđe leži u podlozi karaktera; ali utjecaj inferiornog okruženja praktički je neutralizirao tu veličanstvenu baštinu. Abel, posebno u vrijeme njegove mladosti, uveliko je bio pod utjecajem svoje nepovoljne okoline. On bi postao posve drugačija osoba da je poživio do dvadeset i pete ili tridesete godine; njegovo divno nasljedstvo bi se do tada uspio pokazati. Iako dobro okruženje ne može mnogo pridonijeti istinskom prevladavanju karakternih nedostataka niskog nasljeđa, loše okruženje može vrlo učinkovito pokvariti odličnu baštinu, barem u mlađim godinama života. Dobro društveno okruženje i odgovarajuće obrazovanje nužno su tlo i atmosfera za izvlačenje najviših rezultata iz dobre baštine.

Abelovi roditelji su saznali za njegovu smrt kada su njegovi psi dotjerali njegova stada kući bez njihova gospodara. Za Adama i Evu, Kajin je brzo postao strašan podsjetnik njihove ludosti i oni su ga podržali u njegovoj odluci da napusti vrt.

Kajinov život u Mezopotamiji nije bio posve sretan jer je on bio na takav osebujan način simbol edenskog neuspjeha. Nije da su njegovi suradnici bili neljubazni prema njemu, no on je bio svjestan njihove podsvjesne

his presence. But Cain knew that, since he bore no tribal mark, he would be killed by the first neighboring tribesmen who might chance to meet him. Fear, and some remorse, led him to repent. Cain had never been indwelt by an Adjuster, had always been defiant of the family discipline and disdainful of his father's religion. But he now went to Eve, his mother, and asked for spiritual help and guidance, and when he honestly sought divine assistance, an Adjuster indwelt him. And this Adjuster, dwelling within and looking out, gave Cain a distinct advantage of superiority which classed him with the greatly feared tribe of Adam.

And so Cain departed for the land of Nod, east of the second Eden. He became a great leader among one group of his father's people and did, to a certain degree, fulfill the predictions of Serapatatia, for he did promote peace between this division of the Nodites and the Adamites throughout his lifetime. Cain married Remona, his distant cousin, and their first son, Enoch, became the head of the Elamite Nodites. And for hundreds of years the Elamites and the Adamites continued to be at peace.

3. LIFE IN MESOPOTAMIA

As time passed in the second garden, the consequences of default became increasingly apparent. Adam and Eve greatly missed their former home of beauty and tranquillity as well as their children who had been deported to Edentia. It was indeed pathetic to observe this magnificent couple reduced to the status of the common flesh of the realm; but they bore their diminished estate with grace and fortitude.

Adam wisely spent most of the time training his children and their associates in civil administration, educational methods, and religious devotions. Had it not been for this foresight, pandemonium would have broken loose upon his death. As it was, the death of Adam made little difference in the conduct of the affairs of his people. But long before Adam and Eve passed away, they recognized that their children and followers had gradually learned to forget the days of their glory in Eden. And it was better for the majority of their followers that they did forget the grandeur of Eden; they were not so likely to experience undue dissatisfaction with their less fortunate environment.

netrpeljivosti. Kajin je znao da je, budući da nije nosio nikakav plemenski znak, mogao biti ubijen od strane prvog susjednog plemena koje mu dođe u susret. Strah, pomiješan s nešto kajanja, naveo ga je da se pokaje. Kajin do tada nije imao Ispravljača i uvijek je bio prkosan obiteljskoj disciplini i prezriv prema religiji svoga oca. No, on je sada otišao svojoj majci Evi, tražeći duhovnu pomoć i vodstvo i kada je iskreno zatražio božansku pomoć, u njega je došao Ispravljač. I taj je Ispravljač, živeći u njemu i gledajući kroz njegove oči, dao Kajinu izrazitu prednost superiornosti kojom se uvrstio među Adamovo pleme koje je uživalo opće strahopoštovanje.

I tako je Kajin otišao u zemlju Nod, istočno od drugog Edena. Postao je veliki vođa u jednoj skupini ljudi svoga oca i uspio je u određenoj mjeri ispuniti predviđanja Serapatatije, jer je promovirao mir između ove grane Nodita i Adamita tijekom svog života. Kajin je oženio svoju rođaku Remonu, i njihov prvi sin Henok postao je poglavar elamitskih Nodita. I stotinama godina Elamljani i Adamiti su živjeli u miru.

3. ŽIVOT U MEZOPOTAMIJI

Kako je vrijeme prolazilo, posljedice pada prvog Vrta postajale su sve očitije u drugom vrtu. Adamu i Evi je uveliko nedostajao njihov bivši dom ljepote i mira, kao i njihova djeca koja su bila deportirana na Edentiju. Bilo je doista žalosno vidjeti ovaj prekrasni par sveden na status običnih ljudi ovoga svijeta; ali oni su primili gubitak statusa u milosti i čvrstini.

Adam je mudro provodio najveći dio vremena u obuci svoje djece i njihovih suradnika u državničkoj upravi, obrazovnim metodama i vjerskoj pobožnosti. Da nije bilo te dalekovidosti, nastao bi opći kaos nakon njegove smrti. Kako je to bio slučaj, Adamova smrt nije izazvala veliku promjenu u vođenju poslova njegovog naroda. No, dugo prije smrti Adama i Eve, mogli su vidjeti da su njihova djeca i sljedbenici postupno gubili sjećanje na dane slave koju su uživali u Edenu. I bilo je bolje da većina njihovih sljedbenika zaborave raskoš Edena; na taj način bilo je manje vjerojatno da dožive pretjerano nezadovoljstvo živeći u ovom daleko težem okruženju.

The civil rulers of the Adamites were derived hereditarily from the sons of the first garden. Adam's first son, Adamson (Adam ben Adam), founded a secondary center of the violet race to the north of the second Eden. Adam's second son, Eveson, became a masterly leader and administrator; he was the great helper of his father. Eveson lived not quite so long as Adam, and his eldest son, Jansad, became the successor of Adam as the head of the Adamite tribes.

The religious rulers, or priesthood, originated with Seth, the eldest surviving son of Adam and Eve born in the second garden. He was born one hundred and twenty-nine years after Adam's arrival on Urantia. Seth became absorbed in the work of improving the spiritual status of his father's people, becoming the head of the new priesthood of the second garden. His son, Enos, founded the new order of worship, and his grandson, Kenan, instituted the foreign missionary service to the surrounding tribes, near and far.

The Sethite priesthood was a threefold undertaking, embracing religion, health, and education. The priests of this order were trained to officiate at religious ceremonies, to serve as physicians and sanitary inspectors, and to act as teachers in the schools of the garden.

Adam's caravan had carried the seeds and bulbs of hundreds of plants and cereals of the first garden with them to the land between the rivers; they also had brought along extensive herds and some of all the domesticated animals. Because of this they possessed great advantages over the surrounding tribes. They enjoyed many of the benefits of the previous culture of the original Garden.

Up to the time of leaving the first garden, Adam and his family had always subsisted on fruits, cereals, and nuts. On the way to Mesopotamia they had, for the first time, partaken of herbs and vegetables. The eating of meat was early introduced into the second garden, but Adam and Eve never partook of flesh as a part of their regular diet. Neither did Adamson nor Eveson nor the other children of the first generation of the first garden become flesh eaters.

The Adamites greatly excelled the surrounding peoples in cultural achievement and intellectual development. They produced the third alphabet and otherwise laid the foundations for much that was the forerunner of modern art, science, and literature. Here in the lands between the Tigris

Državnički vladari Adamita su vodili porijeklo od genetskih predaka iz prvog vrta. Adamov prvi sin, Adamson (Adam ben Adam), osnovao je sekundarni centar ljubičaste rase sjeverno od drugog Edena. Adamov drugi sin, Evason, postao je vješti vođa i administrativni upravitelj; on je bio desna ruka svoga oca. Evason nije uživao toliko dugo kao Adam a njegov najstariji sin Džansad, postao je nasljednik Adama kao i poglavar adamičkih plemena.

Vjerski vladari ili svećenstvo, vukli su porijeklo od Setha, najstarijeg preživjelog sina Adama i Eve koji je rođen u drugom vrtu. On je rođen 129 godina nakon Adamovog dolaska na Urantiju. Seth je postao zaokupljen radom na poboljšanju duhovnog stanja naroda njegovog oca i postao je poglavar novog reda svećenstva u drugom vrtu. Njegov sin Enos, osnovao je novi red obožavanja, a njegov unuk Kenan, ustanovio je misionarsku službu koja je nastojala proširiti ova učenja među okolnim plemenima, obližnjim kao i udaljenim.

Sethitsko svećenstvo je igralo trostruku ulogu koja je obuhvaćala religiju, zdravstvo i obrazovanje. Svećenici iz ovog reda bili su osposobljeni da vode vjerske obrede, da služe kao liječnici i sanitarni inspektori i da djeluju kao učitelji u školama vrta.

Adamov karavan je sa sobom donio sjemenke i lukovice stotine biljaka i žitarica iz prvog vrta u zemlju između dvaju rijeka; oni su također sa sobom doveli velika stada i po neku od svih vrsta domaćih životinja. Zbog toga su posjedovali velike prednosti u odnosu na okolna plemena. Uživali su mnoge prednosti kulture koja je nekoć postojala u izvornom Vrtu.

Sve do dana izlaska iz prvog vrta, Adam i njegova obitelj uvijek su se hranili voćem, žitaricama i orašastim plodovima. Na putu do Mezopotamije po prvi put su jeli bilje i povrće. Jedenje mesa rano je uvedeno u drugom vrtu, ali Adam i Eva nikad nisu jeli meso kao dio svoje redovite prehrane. Ni Adamson ni Evason, niti njihova druga djeca iz prve generacije prvog vrta, nisu jeli meso.

Adamiti su uveliko nadmašili okolne narode u kulturnom postignuću i intelektualnom razvoju. Proizveli su treću abecedu i inače su postavili temelje za mnogo toga što je preteča moderne umjetnosti, znanosti i književnosti. Ovdje u zemljama između Tigrisa i Eufrata njegovana su mnoga

and Euphrates they maintained the arts of writing, metalworking, pottery making, and weaving and produced a type of architecture that was not excelled in thousands of years.

The home life of the violet peoples was, for their day and age, ideal. Children were subjected to courses of training in agriculture, craftsmanship, and animal husbandry or else were educated to perform the threefold duty of a Sethite: to be priest, physician, and teacher.

And when thinking of the Sethite priesthood, do not confuse those high-minded and noble teachers of health and religion, those true educators, with the debased and commercial priesthoods of the later tribes and surrounding nations. Their religious concepts of Deity and the universe were advanced and more or less accurate, their health provisions were, for their time, excellent, and their methods of education have never since been surpassed.

4. THE VIOLET RACE

Adam and Eve were the founders of the violet race of men, the ninth human race to appear on Urantia. Adam and his offspring had blue eyes, and the violet peoples were characterized by fair complexions and light hair color — yellow, red, and brown.

Eve did not suffer pain in childbirth; neither did the early evolutionary races. Only the mixed races produced by the union of evolutionary man with the Nodites and later with the Adamites suffered the severe pangs of childbirth.

Adam and Eve, like their brethren on Jerusem, were energized by dual nutrition, subsisting on both food and light, supplemented by certain superphysical energies unrevealed on Urantia. Their Urantia offspring did not inherit the parental endowment of energy intake and light circulation. They had a single circulation, the human type of blood sustenance. They were designedly mortal though long-lived, albeit longevity gravitated toward the human norm with each succeeding generation.

Adam and Eve and their first generation of children did not use the flesh of animals for food. They subsisted wholly upon "the fruits of the trees." After the first generation all of the descendants of Adam began to partake of dairy

umijeća kao što su pisanje, obrada metala, izrada keramike i tkanje i proizveden je oblik arhitekture koji nije nadmašen kroz više tisuća godina.

Obiteljski život ljubičaste rase je, za njihov dan i dob, bio idealan. Djeca su primala tečajeve obuke u poljoprivredi, obrtništvu i stočarstvu ili pak su educirani za obavljanje trostruke dužnost Setha: svećenika, liječnika i učitelja.

A kad govorite o Sethitskom svećeništvu, nemojte brkati ove uzvišene i plemenite učitelje zdravlja i religije, ove vrhunske odgajatelje, s niskim i komercijalnim svećenstvom kasnijih plemena i okolnih zemalja. Njihove vjerske koncepcije Božanstva i svemira su bile napredne i više ili manje točne, njihove zdravstvene odredbe za to vrijeme odlične, a njihove metode obrazovanja još uvijek nisu nadmašene.

4. LJUBIČASTA RASA

Adam i Eva su bili osnivači ljubičaste rase ljudi, devete ljudske rase koja se pojavila na Urantiji. Adam i njegovo potomstvo su imali plave oči, a ljubičasti narodi su imali svjetlu put i svjetlu boju kose – plavu, crvenu i smeđu.

Eva nije imala porođajne bolove; niti su ih imale rane evolucijske rase. Samo su mješovite rase koje su nastale miješanjem evolucijskih rasa sa Noditima i kasnije s Adamitima, imale teške porođajne bolove.

Adam i Eva, kao i njihova braća na Jeruzemu, su primali energiju od dualne prehrane, dijelom od hrane i dijelom od svjetla, uz dodatak određenih superfizičkih energija koje nisu obznanjene na Urantiji. Njihovi potomci na Urantiji nisu naslijedili njihove gene za unos energije i cirkuliranje svjetla. Imali su samo jedan cirkulativni sustav, ljudski krvotok. Oni su bili građeni kao smrtnici i dok su bili dugovječni, iz generacije u generaciju se njihova životna dob sve više primicala ljudskoj normi.

Adam i Eva i njihova djeca iz prve generacije nisu jeli meso životinja. Oni su živjeli u cijelosti o "plodovima drveća." Nakon prve generacije svi Adamovi potomci su počeli jesti mliječne proizvode, ali mnogi od njih

products, but many of them continued to follow a nonflesh diet. Many of the southern tribes with whom they later united were also nonflesh eaters. Later on, most of these vegetarian tribes migrated to the east and survived as now admixed in the peoples of India.

Both the physical and spiritual visions of Adam and Eve were far superior to those of the present-day peoples. Their special senses were much more acute, and they were able to see the midwayers and the angelic hosts, the Melchizedeks, and the fallen Prince Caligastia, who several times came to confer with his noble successor. They retained the ability to see these celestial beings for over one hundred years after the default. These special senses were not so acutely present in their children and tended to diminish with each succeeding generation.

The Adamic children were usually Adjuster indwelt since they all possessed undoubted survival capacity. These superior offspring were not so subject to fear as the children of evolution. So much of fear persists in the present-day races of Urantia because your ancestors received so little of Adam's life plasm, owing to the early miscarriage of the plans for racial physical uplift.

The body cells of the Material Sons and their progeny are far more resistant to disease than are those of the evolutionary beings indigenous to the planet. The body cells of the native races are akin to the living disease-producing microscopic and ultramicroscopic organisms of the realm. These facts explain why the Urantia peoples must do so much by way of scientific effort to withstand so many physical disorders. You would be far more disease resistant if your races carried more of the Adamic life.

After becoming established in the second garden on the Euphrates, Adam elected to leave behind as much of his life plasm as possible to benefit the world after his death. Accordingly, Eve was made the head of a commission of twelve on race improvement, and before Adam died this commission had selected 1,682 of the highest type of women on Urantia, and these women were impregnated with the Adamic life plasm. Their children all grew up to maturity except 112, so that the world, in this way, was benefited by the addition of 1,570 superior men and women. Though these candidate mothers were selected from all the surrounding

su nastavili slijediti bezmesnu prehranu. Mnogi od južnih plemena s kojima su se kasnije ujedinili su također imali bezmesnu ishranu. Kasnije, većina tih vegetarijanskih plemena doselila se na istok gdje su se izmiješali s narodima Indije.

Fizička i duhovna vizija Adama i Eve je bila daleko bolja od vizije današnjih naroda. Njihova posebna osjetila bila su mnogo oštija i imali su sposobnost da vide srednja bića i anđele, Melkizedeke i palog kneza Kaligastiju koji je nekoliko puta došao razgovarati s njegovim plemenitim nasljednikom. Oni su zadržali sposobnost vizije ovih nebeskih bića kroz više od stotinu godina nakon pada. Ova posebna osjetila nisu bila tako izrazito prisutna u njihovoj djeci i opadala su iz generacije u generaciju.

Adamička djeca su obično imala unutarnje Ispravljače, jer su svi posjedovali nedvojbeno sposobnost preživljavanja. Ovi superiorni potomci nisu bili toliko podložni strahu kao djeca evolucije. Toliko straha i dalje postoji u današnjim rasama Urantije zato što su vaši preci primili tako malo Adamove životne plazme usljed ranog pobačaja planova za rasno fizičko unaprijeđenje.

Tjelesne stanice Materijalnih Sinova i njihovih potomaka su daleko otpornije na bolest od stanica domaćih evolucijskih bića planeta. Tjelesne stanice domaćih rasa su srodne u građi sićušnim živim organizmima iz mikroskopskih domena koji uzrokuju bolesti. Te činjenice objašnjavaju zašto narodi Urantije moraju ulagati tako velike znanstvene napore da se obrane od toliko tjelesnih poremećaja. Ljudi bi bili daleko otporniji na bolesti da vaše rase imaju više adamičke plazme.

Nakon uspostave drugog vrta u dolini Eufrata, Adam je odlučio za sobom ostaviti što je moguće više životne plazme u korist svjetske dobrobiti nakon njegove smrti. U skladu s tim, Eva je postavljena na čelo dvanaestočlanog povjerenstva za rasno unaprijeđenje i prije nego što je Adam umro ova komisija je izabrala 1.682 žene najvišeg tipa na Urantiji i te žene su impregnirane Adamovom životnom plazmom. Njihova djeca su sva dostigla dob zrelosti osim njih 112, tako da je svijet na taj način izvukao korist dodavanjem 1.570 vrhunska muškarca i žene. Iako su ove kandidatkinje izabrane iz svih okolnih plemena i predstavljaju

tribes and represented most of the races on earth, the majority were chosen from the highest strains of the Nodites, and they constituted the early beginnings of the mighty Andite race. These children were born and reared in the tribal surroundings of their respective mothers.

5. DEATH OF ADAM AND EVE

Not long after the establishment of the second Eden, Adam and Eve were duly informed that their repentance was acceptable, and that, while they were doomed to suffer the fate of the mortals of their world, they should certainly become eligible for admission to the ranks of the sleeping survivors of Urantia. They fully believed this gospel of resurrection and rehabilitation which the Melchizedeks so touchingly proclaimed to them. Their transgression had been an error of judgment and not the sin of conscious and deliberate rebellion.

Adam and Eve did not, as citizens of Jerusem, have Thought Adjusters, nor were they Adjuster indwelt when they functioned on Urantia in the first garden. But shortly after their reduction to mortal status they became conscious of a new presence within them and awakened to the realization that human status coupled with sincere repentance had made it possible for Adjusters to indwell them. It was this knowledge of being Adjuster indwelt that greatly heartened Adam and Eve throughout the remainder of their lives; they knew that they had failed as Material Sons of Satania, but they also knew that the Paradise career was still open to them as ascending sons of the universe.

Adam knew about the dispensational resurrection which occurred simultaneously with his arrival on the planet, and he believed that he and his companion would probably be repersonalized in connection with the advent of the next order of sonship. He did not know that Michael, the sovereign of this universe, was so soon to appear on Urantia; he expected that the next Son to arrive would be of the Avonal order. Even so, it was always a comfort to Adam and Eve, as well as something difficult for them to understand, to ponder the only personal message they ever received from Michael. This message, among other expressions of friendship and comfort, said: "I have given consideration to the circumstances of your default, I have remembered the desire of your hearts ever to be

većinu rasa na zemlji, najveći broj je izabran od najviših loza Nodita i oni čine početke moćne anditske rase. Ta djeca su rođena i podignuta u plemenskom okruženju njihovih majki.

5. SMRT ADAMA I EVE

Nedugo nakon osnivanja drugog Edena, Adam i Eva su bili uredno obaviješteni da je njihovo pokajanje bilo prihvatljivo i da su unatoč osudi na status smrtnika ovog svijeta definitivno bili podobni za primanje u redove uspavanih preživjelih smrtnika Urantije. Oni su u potpunosti vjerovali u ovo evanđelje uskrsnuća i rehabilitacije koje su im Melkizedeci tako dirljivo proglasili. Njihova greška je bila stvar pogrešne prosudbe, a ne grijeh prouzrokovan svjesnom i namjernom pobunom.

Adam i Eva nisu, kao građani Jeruzema, imali Misaone Ispravljače, niti su imali ove unutarnje Ispravljače kada su živjeli na Urantiji u prvom vrtu. No, ubrzo nakon što su svedeni na status smrtnika, oni su postali svjesni nove prisutnosti u svojim umovima i spoznaje da je njihov ljudski status povezan s iskrenim pokajanjem omogućio primanje Ispravljača. To što su znali da u njima žive unutarnji Ispravljači uveliko je ohrabrilu Adama i Evu tijekom ostatka njihovog života; znali su da nisu uspjeli kao Materijalni Sinovi Satanije, ali su također znali da im je Rajska karijera bila otvorena kao što je otvorena svim uzlaznim sinovima svemira.

Adam je znao da se razdiobeno uskrsnuće dogodilo istodobno s njegovim dolaskom na planet i on je vjerovao da će on i njegova družica biti nanovo utjelovljeni prilikom dolaska sljedećeg reda sinova. On nije znao da se Michael, suveren ovog svemira, tako skoro trebao pojaviti na Urantiji; očekivao je da bi sljedeći Sin koji je trebao stići bio iz reda Avonala. Čak i tako, uvijek je bilo na utjehu Adamu i Evi kao i nešto što nisu mogli potpuno razumjeti, pomisliti o jedinoj osobnoj poruci koju su primili od Mihaela. Ova poruka, između ostalih izraza prijateljstva i utjehe, kaže: "Razmotrio sam okolnosti vašeg neuspjeha i svjestan sam želje vaših srca uvijek da budete vjerni Očevoj volji, tako da ću

loyal to my Father's will, and you will be called from the embrace of mortal slumber when I come to Urantia if the subordinate Sons of my realm do not send for you before that time."

And this was a great mystery to Adam and Eve. They could comprehend the veiled promise of a possible special resurrection in this message, and such a possibility greatly cheered them, but they could not grasp the meaning of the intimation that they might rest until the time of a resurrection associated with Michael's personal appearance on Urantia. And so the Edenic pair always proclaimed that a Son of God would sometime come, and they communicated to their loved ones the belief, at least the longing hope, that the world of their blunders and sorrows might possibly be the realm whereon the ruler of this universe would elect to function as the Paradise bestowal Son. It seemed too good to be true, but Adam did entertain the thought that strife-torn Urantia might, after all, turn out to be the most fortunate world in the system of Satania, the envied planet of all Nebadon.

Adam lived for 530 years; he died of what might be termed old age. His physical mechanism simply wore out; the process of disintegration gradually gained on the process of repair, and the inevitable end came. Eve had died nineteen years previously of a weakened heart. They were both buried in the center of the temple of divine service which had been built in accordance with their plans soon after the wall of the colony had been completed. And this was the origin of the practice of burying noted and pious men and women under the floors of the places of worship.

The supermaterial government of Urantia, under the direction of the Melchizedeks, continued, but direct physical contact with the evolutionary races had been severed. From the distant days of the arrival of the corporeal staff of the Planetary Prince, down through the times of Van and Amadon to the arrival of Adam and Eve, physical representatives of the universe government had been stationed on the planet. But with the Adamic default this regime, extending over a period of more than four hundred and fifty thousand years, came to an end. In the spiritual spheres, angelic helpers continued to struggle in conjunction with the Thought Adjusters, both working heroically for the salvage of the individual; but no comprehensive plan for far-reaching world welfare was

vas pozvati iz zagrljaja smrtnog počinka kad budem došao na Urantiju, ako vas moji podređeni Sinovi ne podognu prije toga."

I to je ostala velika tajna za Adama i Evu. Oni su mogli shvatiti prikriveno obećanje mogućeg posebnog uskrsnuća u ovoj poruci i takva mogućnost ih je jako veselila, ali oni nisu mogli shvatiti smisao nagovještaja da bi mogli počivati do uskrsnuća povezanog s Mihaelovim osobnim dolaskom na Urantiju. I tako je Edenski par uvijek navješćivao budući dolazak Sina Božjeg i prenijeli su na svoje najmilije ovo uvjerenje, nadu punu čežnje, da je svijet njihovih zabluda i patnji eventualno mogao biti domena na kojoj će vladar ovog svemira izabrati da djeluje kao Rajski darovani Sin. Ovo se činilo predobrim da bi bilo istina, ali Adam se uistinu pozabavio mišlju da je zaraćena Urantija eventualno, nakon svega, mogla biti najsretniji svijet u sustavu Satanije, planet kojem će zavidjeti cijeli Nebadon.

Adam je živio 530 godina; umro je od onoga što se može nazvati starost. Njegov tjelesni mehanizam se jednostavno iscrpio; proces raspada postupno je pretekao proces popravke i neizbježno doveo do kraja. Eva je umrla devetnaest godina prije Adama od oslabljenog srca. Oni su oboje pokopani u središtu hrama božanske službe koji je bio podignut u skladu sa njihovim planovima ubrzo nakon što je dovršen zid koji je ograđivao koloniju. I to je bio početak običaja da se sahrane znameniti i pobožni muškarci i žene u temeljima bogomoljama.

Nadmaterijalna vlada Urantije nastavila je djelovati pod vodstvom Melkizedeka, ali izravan fizički kontakt s evolucijskim rasama bilo je prekinut. Sve od davnih vremena dolaska utjelovljenog osoblja Planetarnog Kneza, kroz doba Vana i Amadona i dolaska Adama i Eve, fizički predstavnici svemirskih vlasti su bili stacionirani na planeti. No, s adamičkim porazom okončan je ovaj režim koji je trajao u razdoblju od više od 450 tisuća godina. U duhovnim sferama, andeoski pomoćnici i dalje su nastavili da se bore zajedno sa Misaonim Ispravljačima u junačkom zalaganju za spašavanje svakog pojedinca; a sveobuhvatni plan za sprovedbu dalekosežnog svjetskog blagostanja

promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Son of God, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia.

Misfortune has not, however, been the sole lot of Urantia; this planet has also been the most fortunate in the local universe of Nebadon. Urantians should count it all gain if the blunders of their ancestors and the mistakes of their early world rulers so plunged the planet into such a hopeless state of confusion, all the more confounded by evil and sin, that this very background of darkness should so appeal to Michael of Nebadon that he selected this world as the arena wherein to reveal the loving personality of the Father in heaven. It is not that Urantia needed a Creator Son to set its tangled affairs in order; it is rather that the evil and sin on Urantia afforded the Creator Son a more striking background against which to reveal the matchless love, mercy, and patience of the Paradise Father.

6. SURVIVAL OF ADAM AND EVE

Adam and Eve went to their mortal rest with strong faith in the promises made to them by the Melchizedeks that they would sometime awake from the sleep of death to resume life on the mansion worlds, worlds all so familiar to them in the days preceding their mission in the material flesh of the violet race on Urantia.

They did not long rest in the oblivion of the unconscious sleep of the mortals of the realm. On the third day after Adam's death, the second following his reverent burial, the orders of Lanaforge, sustained by the acting Most High of Edentia and concurred in by the Union of Days on Salvington, acting for Michael, were placed in Gabriel's hands, directing the special roll call of the distinguished survivors of the Adamic default on Urantia. And in accordance with this mandate of special resurrection, number twenty-six of the Urantia series, Adam and Eve were repersonalized and reassembled in the resurrection halls of the mansion worlds of Satania together with 1,316 of their associates in the experience of the first garden. Many other loyal souls had already been translated at the time of Adam's arrival, which

bio je promoviran u korist zemaljskih smrtnika do dolaska Makivente Melkizedeka, u vrijeme Abrahama, koji je u snazi, strpljenju i ovlasti Sina Božjega, postavio temelje za daljnji napredak i duhovnu obnovu nesretne Urantije.

Nesreća, međutim, nije bila jedino što je trebalo zadesiti Urantiju; ovaj planet je također bio najsretniji planet lokalnog svemira Nebadona. Žitelji Urantije trebaju sve ove događaje ubrojati u dobitak, uključujući i zablude njihovih predaka i pogreške njihovih ranih svjetskih vladara koje su gurnule planet u takvo bezizlazno stanje konfuzije, dalje produbljeno zbrkom zla i grijeha, da je ta vrlo tamna pozadina navela Mihaela iz Nebadonu da odabere ovaj svijet kao arenu za otkrivanje ljubavi i ličnosti Oca na nebu. To ne znači da je Urantiji bio potreban Sin Stvoritelj kako bi uredila svoje zamršene poslove; to prije znači da su zlo i grijeh na Urantiji dali Sinu Stvoritelju upečatljiviju pozadinu za otkrivanje neusporedive ljubavi, milosti i strpljenja Rajskog Oca.

6. OPSTANAK ADAMA I EVE

Adam i Eva su otišli na svojoj smrtni počinak s dubokom vjerom u obećanja koja su primili od Melkizedeka da se nekom prilikom trebaju probuditi iz smrtnog počinka i nastaviti život na prebivališnim svjetovima, svjetovima koji su im već bili poznati iz dobi prethodno njihovoj misiji u materijalnom tijelu ljubičaste rase na Urantiji.

Nisu proveli dugo vremena u nesvjesnom počinku zemaljskih smrtnika. Treći dan nakon Adamove smrti, drugi dan nakon njegovog svečanog pokopa, nalozi Lanafora koji su podržani odlukom Svevišnjega Edentije i uz odobrenje Ujedinjenih Dana na Salvingtonu koji je djelovao za Mihaela, stavljeni su u ruke Gabriela, tražeći posebnu prozivku istaknutih preživjelih osoba koje su bile vezane za adamičku misiju na Urantiji. I u skladu s ovim mandatom posebnog uskrsnuća, broj dvadeset i šest Urantija serije, Adam i Eva su ponovo utjelovljeni i sklopljeni u dvoranama uskrsnuća na prebivališnim svjetovima Satanije zajedno s 1.316 svoja suradnika iz prvog vrta. Mnoge druge vjerne duše već su prevedene u vrijeme Adamovog dolaska koji je

was attended by a dispensational adjudication of both the sleeping survivors and of the living qualified ascenders.

Adam and Eve quickly passed through the worlds of progressive ascension until they attained citizenship on Jerusem, once again to be residents of the planet of their origin but this time as members of a different order of universe personalities. They left Jerusem as permanent citizens — Sons of God; they returned as ascendant citizens — sons of man. They were immediately attached to the Urantia service on the system capital, later being assigned membership among the four and twenty counselors who constitute the present advisory-control body of Urantia.

And thus ends the story of the Planetary Adam and Eve of Urantia, a story of trial, tragedy, and triumph, at least personal triumph for your well-meaning but deluded Material Son and Daughter and undoubtedly, in the end, a story of ultimate triumph for their world and its rebellion-tossed and evil-harassed inhabitants. When all is summed up, Adam and Eve made a mighty contribution to the speedy civilization and accelerated biologic progress of the human race. They left a great culture on earth, but it was not possible for such an advanced civilization to survive in the face of the early dilution and the eventual submergence of the Adamic inheritance. It is the people who make a civilization; civilization does not make the people.

[Presented by Solonia, the seraphic “voice in the Garden.”]

praćen razdiobenom presudom usnulih preživjelih osoba i živih kvalificiranih uzlaznika.

Adam i Eva su brzo prošli kroz svjetove progresivnog uspona dok nisu dobili državljanstvo na Jeruzemu, ponovo primili državljanstvo na planetu njihovog porijekla, ali ovaj put kao članovi drugačijeg reda kozmičkih ličnosti. Napustili su Jeruzem kao stalni građani – Sinovi Boga; vratili su se kao uzlazni građani – sinovi čovjeka. Oni su odmah pripojeni službi Urantije na glavnom sustavu, a kasnije se ušli među dvadeset i četiri savjetnika koji čine ovo savjetodavno-kontrolno tijelo Urantije.

I tako se završava priča o Planetarnom Adama i Evi Urantije, priča o suđenju, tragediji i trijumfu, barem osobnom trijumfu vašeg dobronamjernog ali zavedenog Materijalnog Sin i Kćeri i bez sumnje, na kraju, priča o trijumfu njihovog svijeta i njegovih pobunom pogođenih i zlom izmaltretiranih stanovnika. Sve u svemu, Adam i Eva su napravili moćan doprinos brzom napretku civilizacije i ubrzanom biološkom napretku ljudske rase. Za sobom su ostavili veliku kulturu na zemlji, ali ova napredna civilizacija nije mogla opstati kako je bila suočena s ranim razrjeđivanjem krvi i eventualnim potapanjem adamičke baštine. Ljudi su ti koji čine civilizaciju; civilizacija ne čini ljude.

[Predstavio Solonija, serafski "glas vrta."]