



GENSO BIBLE

Kalaus Version

Genso Bible

A Modern Interpretation of Christianity

Publisher	Ann Harbor Genso Founder State of New York United States of America www.gensoreligion.org
Copyright	©2025 Genso Religion No part of this book may be reproduced, copied, or transmitted without the written consent of the
Denominations	\$8.33-\$12.33 per month
Contents	First five chapters, Aswan, 19 pages

Kalaus



The kalaus is the official bible for the genso religion which is a branch of Christianity that taps into an improved system of thought that regenerates the human mind. The genso religion originated in United States in the 21st century and became more of a scientific endeavor into human culture. In the kalaus, you will discover a less institutionalized version of religion and a modern interpretation of Christianity that is not a complete diversion from society or traditional Christian values but rather a specialized segment of teachings and core beliefs that taps into a healthier sphere of human development while still allowing life to exist under its current institution. It is God's final order for mankind and should not be misinterpreted as a dark world as we are an occupation with the greatest healing power and wisdom for mankind.

The genso religion is also a light conservative community that values the beliefs of other cultures but still how strict ideals on human development. They are also polynomics which is a rare bloodline marked by great human quality i.e. fairness and of great kindness and their wisdom serves as a viable source to human life.

Genso is also a prescribed identity characterized by ascetic lifestyles, high morals, futurism (dynamic vision of the future), and light conservatism; and was engendered to humanize society through rational methods of change that worked in a way to improve the human condition and social processes. When you convert to genso, you start out in a life path identifying your goals and developing a better sense of human identity and its purpose. The stage that you are on inception is not a set stage and will fluctuate based on life circumstances and goals.

Genso is also a biblical reference to an educational foundation that promotes good mental habits and operates on the premise that God is the ultimate creator of sin that humans are programmed into to test their life path and moral understanding of their human identity and God's purpose for mankind. Therefore, genso people look at religion as a higher travel into God's heaven and a new course for mankind for better understanding of his will for mankind so that his seekers can become more familiar with their travel and the many benefits that come from its teachings.

Those who take the right path which are its proper stages of development (both rise and fall than a redemptive path) are lifted into the heavens where the Ulman (ul'mon) is revealed, and their blessings are granted.

The genso religion is practiced in eco-districts and municipals and U.S. provinces and has a fellowship statute of 43 million members.

The doctrinal are body of laws that governs the genso religion and forms a basis for union and a law-abiding citizen.

- Common law are laws that fall under a country's tradition when there is no law written into custom.
- The annex are laws that all citizens within a country must follow, and these types of laws are dictated by a government.
- Mano (ma'no) traditions are customs that are written by genso people and restricted to the home environment.
- Imperial orders are exercised by the Monseir to ensure genso doesn't develop into a harmful institution.

Fellowship offers many avenues for growth that assist with healthy esteem building and enhances one's sense of purpose.

- A primal is an ordained status that is entered into on inception. Primals participate in outreach support handing out sacks.
- A yausi is an ordained status which is a conversion after 18 months of service. Genils assist the tabanul with wellness services.
- A genil is an ordained status which is a conversion after 24 months of service. A baron assists genso people in religious preparation.
- A shakra an ordained status which is a conversion after 36 months of service. Shakras provide full support to the tabanul.

Kalaus



Education is not infused into the genso culture as a required life task beyond compulsory school years (9 years plus 5 years of remedial schooling) because of how education corrodes the modern world making education more of a corrupt means to development because of its technical environment that develops the human world psychiatrically making human societies more predatory, warred, and disconnected from natural processes of development where one's ability to reason does not fall into a window of opportunity or high criminal capacity to live under an institution that lacks in scope and learning evolutions which is often seen in traditional educational segments due to the high need and attachment to its foundation to maintain an image that affords one more opportunities for growth and union rather than a more developmental path to broaden one's view of life and circumstances beyond their own lens and restrictive path and environment often disrupting mental growth and human bonding..

However, more advanced schooling can be tapped into but it is not to be associated with image or high financial desire or attainment where the mind becomes infused with ego and obsessive thinking that hinders development and disorients thinking and one's ability to form healthy perceptions of life and people that contribute to mental growth outside of labels and one's own sense of identity and quality that often shifts the mind into a psychiatric hold on identity and union disrupting the natural thinking in humans..

Below are more key learning environments that are put in place in the genso culture:

- Homelessness is believed to be a higher travel that is placed upon mankind to seek out the learning stages of life.
- Passover is observed on November 18 and it is where genso people share their good blessings with a stranger.

Homelessness is a predefined path that allow people to rediscover themselves and take away what is necessary for growth. It is not meant for stagnation; it is a movable process controlled by conditions in one's life and thinking.

in genso culture, they give life to their poor but they are never to advance too far from their original state due to the psychological conditions built into the poverty state of mind that never truly dissolves itself but rather mutates often developing into more severe mental health problems (e.g., criminal psychosis and predatory behavior) even when there is an educational factor that improves the quality of life the chemical response system is at a higher risk (i.e. crime and abuse and psychological challenges)

Genso people are typically on an experimental path for greater of self and the world around them. However, this path is also a restrictive one to remove indiscretion that comes with misinterpretation of human ideals. And genso people examine life from a broader perspective through the right level of experience while taking away what is necessary for growth

Desertion is the abandonment of moral duty that revokes all access privileges from the community and includes crimes of knowingly criminal intent and not of mistake which shall not be mistaken for acts of moral consciousness such as stealing a box of cereal from a store (and not from a human being) because of hunger but morally conscious of quantity and behavior holding no threatening element or abuse.

Genso people also practice minimalism and see value in less but will experiment with more that will eventually lead to heavy reduction to balance their life. And genso people live under a scientific order. That is the sole reason why genso people do not interbreed because it is believed to be heavy tamper of human science ("genetics") that puts God on a destructive path to rid the human world of further catastrophe.

Genso people also believe that they are the true prophets that have been called upon to carry out the work of God and relieve humans of suffering and restore human order. They also believe that Jesus Christ was the son of God with eternal life that has become a part of a spiritual realm that is passed down to human generations placing humans on distinct paths with the ulman (ul'mon) being the highest human who have lived on Earth after Christ.

Kalaus



The tolsu provides greater understanding into the lifestyle of genso people, relationships, and bonding elements that assist with mental growth and healthy bonding. Therefore, in genso culture, they are generally heterosexuals and men will often dress up in female attire to experience womanhood and to soften masculinity and women would shave their heads (and wear female wigs) to mirror that of the male existence and female union ("nurturer").

Genso people are forbidden from oral and anal sex and indulging in heavy pornography as this is a sign of indecency and overindulgence. They do not have lots of sex because it is believed to be a grave institution fetish by one's own taste affecting how people relate to others. And genso men and genso women would often distant themselves from their partner to avoid high emotional bonding that weakens the mind making it more susceptible to pain and suffering or obsession.

However, this should not be mistaken as a window of opportunity to engage in sexual activity outside of union diminishing the health of one's proper union, if one exists. When there is an error in their existence, genso men and genso women live separate lives to escape the intense pressures and unhealthy bonds that tampers with one's sense of security. And public affection is also avoided and viewed as a grave institution and ill-bond brought on by sexual fantasy and overindulgence that develops the mind psychiatrically on union and their own identity making their union more prone to error and high emotional states and intense bonding that makes the mind more susceptible to emotional triggering and greater risks of harm.

Celibacy is encouraged in genso culture because of its wholesome elements that allow genso people to develop a sense of purity and redefine themselves. When sexual relationships are formed, the genso man will often seek out the inner beauty of a woman and they are never enthralled by the woman's outer beauty because of the ugliness of its deception that continue to translate the women identity into high fantasy that disrupts the natural conditioning in humans that is why not too many genso men wed or bear children or have lots of sex to remove one from the high emotional processing environment.

The genso man is also prudent in his selection of partners and tantra sex is often practiced by genso men (instead of penetrable sex) to romanticize the mind and can consist of dual partners, but traditional sex is never the focus nor is reaching a climax during tantra sex.

In fact, some genso men engage in light masturbation after tantra sex to remove intense emotional bonding and to balance the mind and become more self-aware of the comfort within their own union with self and the importance of lowering one's sexual tension to a lower chemical response. However, this should not be misconstrued when there is a presence of a partner as this can be considered a sign of perversion and a disruption of human relations that are imperative to healthy emotional bonds when there is a healthy union.

And a basal (light stimulant) is often used by genso women to remove high chemical bonding between male and female that often carries greater psychological risks such as high obsessive nature which is common in most women and a dangerous feature of the human mind. In fact, genso woman will generally have sex twice a month to balance the mind and anything in excess is considered improper.

And sex in genso culture is used to establish a connection between healthy union and one's own mental health that may require companionship when there is a proper union and that bond doesn't carry institutional risks (e.g. grave indiscretion) or a lack of moral competence where immorality is considerably high. In fact, genso people gravitate towards stabled minds that cannot be tampered with because it creates a security environment that fosters good mental health and reasoning.

The unstable mind is believed to bear institutional risks such as a lack of emotional intelligence and high emotional triggering that provokes frustration and insecurity in a relationship when there is heavy tamper of union forcing the union into dissolution and vast error in one's life path.



Genso people also gravitate towards people who are kind and at peace so that dysfunction does not settle into their lives. The broken man is also seen as a troubled feature of the family unit that should be shunned. That is why many genso women (nurturer) raise their children in single parent households and not through dual association. Genso women are also not bounded by traditional roles of a woman and can hold many roles to include head of household, financial controller, protector, and housekeeper.

Genso women are also advised against having children due to its many mental health concerns and genetic risks. However, women who willfully have children must not hold a deep emotional attachment but rather a high moral duty to provide for that child so that suffering is not brought onto the child or parent through heavy emotional bonding that disorients or disrupts development making parenting more of a psychiatric undertaking that results in higher levels of mental illness and mental psychosis that is often developed through intense parenting that tampers with perception and judgment.

In genso culture, children ages 0-11 stay on their youthful track uninterrupted. From ages 12-17 adulthood is passed on with greater responsibility but not of burden. Adulthood should also not lead to misinterpretations such as sexual interactions with a child which is forbidden until the mind has reached a more stable identity set either by legal age or the discretion of their parents. When the mind is of sexual age typically around 32, sexual education is carried out and prior to the seismic (level) age for sexual interactions parents can also use discretion when introducing sex education to create awareness.

Marriage is also a staple of their culture. However, when genso people marry, they cannot cojoin under lavish conditions or forced unions of impure intent or fantasy. There is no wedding or the exchange of rings to rid the mind of heavy institutionalization but rather a registration certificate that is issued by the duwah upon request. Males can have 1 communion marriage and 1 conventional marriage.

Genso men are also forbidden from engaging in communion with women they have instant sexual chemistry for as this is seen as a disruption of the natural conditioning in human bonding that develops into a fetish state. In genso culture, marriage is designed to be a basic human comfort, and the bearing of children is not considered a condition for marriage because of its forced nature that disrupts the mental atmosphere placing too much pressure on union, but marriage can be tapped into if there is pure intent (unconditional state and not of lust).

Relationships are formed in a way that does not intensify where the mind becomes cruel or obsessive nor shall relationships focus on obtaining the greatest comfort but rather a healthy balance so that the mind can adapt to changes in its structure.

It is also forbidden for genso women to marry outside of communion, and they can only have one communion marriage and no conventional marriages. That is considered legally bonding. A legal bonding marriage must bear certain features for it to be considered a civil union. In a conventional marriage, the bride and groom must have lived together for two consecutive years and have children in common.

A communion marriage is valid for 5-18 years because of how marriage tampers with mental health fragilizing the human psyche through heavy tamper of perception and union. The shaimi will determine the length of marriage based on profile data (i.e. initial meeting date, where the couple met, assets and income prior to marriage, number of children, income, educational level, and character traits and personality) and register the marriage data sheet with the duwah that will keep the marriage certificate on record for the time length that was authorized by the shaimi.

The duwah will almost always forbid fantasy marriages (i.e. fetish mindset or financial attachments) because of how these elements often develop into obsessive mental states and harmful intent when there is heavy tamper of union disrupting the natural thinking order. Therefore, fantasy is almost always never tapped into so that the mind does not become obsessive to the extent of developing into a harmful state of union or perceptual state.

There is no alimony or divorce process; however, if there are children in common, all children are afforded the same level of support and spousal support is only awarded when there is a proper union and a lack of stability. And adoption in our institution is managed by the duwah where adopted children of the genso culture are sent to shavets (two children placed together) to be cared for and all children must be of the same age group, gender, and racial ethnicity. At shavets, the genso religion plays a major role in the dynamics of their development.

Favelas

Favelas are small, gated housing communities where genso people live at cheaper costs in rent stabilized units (\$820/ month) with occupancy limits set at no more than 4 persons per unit.

- Most housing developments consists of 25-50 single family homes and a service community with a food and transportation source and recreational sites.
- The duwah is the bureau of internal affairs for the genso religion that governs all favela properties and service communities. And also, the directorate for subsidies.
- Each favela measures at 1,030 square feet and comes partially furnished with beds in each room and household essentials, and relief payments set a 3 per year with low interest.
- To qualify for a favela unit, you must have been a practiced member of the genso religion for at least 18 months with a non-expired/revoked cap card. This is an expansion segment.

Kalaus



Taluto is a language style adopted by genso people to open the mind to a more advanced segment of social computing. Taluto is a form of the English language that is reduced to an informal style of clarity and relaxation without placing too much emphasis on sound or heavy computing that tends to overwork the human mind creating more instances of crime and criminal intent which is most seen in human collaborations and how they deal with their own cultural environment and language styles that form unions and build credibility and trust often denouncing other forms of language processing that create an unfamiliar space in the mind that triggers discomfort when there are high differences or a higher institutional mindset that tampers with judgment and perception of quality and union..

Taluto is language style with no set method of instruction but rather a self-taught system that is easy to adopt. Taluto enhances one's thinking capacity making the mind more developmental and aware and not so much delusional unless there is a disconnect between logic and reasoning that disrupts the natural thinking order in humans that restricts learning. And Taluto it is a spoken language that conditions the mind to accept differences without a poor chemical response that shifts the mind into a state of discomfort that is often seen in human societies because of the intense aural environment that tampers with judgment and perception where the human mind starts to disconnect from the developmental process making the mind too restrictive and non-receptive and more prone to error.

Taluto speakers also understand the chemical response in humans due to high differences because of how society is conditioned to accept a set standard that lacks in scope due to the broader scope of learning that may cause major shifts in judgment such as a chemical response that is derived from high discomfort or nervous energy that may result in a light shift in pronunciation (e.g. stress related speech) that

holds some form of clarity even if there is a different in sound, taluto speakers are able to dissect different language styles through experience. Rejections are often a result of neurological problems that are developed in humans who are aural learners and trained into a set pattern of thinking that tampers with perception and degenerates the human mind faster because of the constricted thought patterns that isolates thinking and even development to an impaired state of growth.

When dealing with people taluto speakers may not show the same level of deliverance such as saying hello or goodbye. They will often express warmth through their eyes or generally use the reverse tongue such as asking for something but not incorporating "please" but it ends in Thank you (Baki). Baki can also mean to stop due to discomfort. High structure is believed to be associated with neurological problems in humans and therefore Taluto speakers are not bonded by obsessive mental practice where the mind becomes troubled when expectations are not met often developing into high emotional triggering.

Taluto speakers are also not heavy users of profanity and some taluto speakers use the expression bakmi (anger), and it is always followed by the phrase Asiquorem (friendly ties). The slight bowing of the head is a sign of high respect that is also used in place of saying hello and thank you and sometimes have a good day. To welcome one into their circle, they simply say Quoi Dior (I welcome you) or raise the index finger which should not be misinterpreted as a proper union or a state of passage.

Tradition continues to tamper with perception and development where now high tradition has settled in, and the mind has become accustomed to its comforts and familiar space while not fully understanding the psychological effects derived from heavy mental practice. That is why it is important that one relax their routine so that they do not become enslaved by routine, habit or high emotion condition.

Conflict Management

In genso culture, they are peaceful people with high tolerance that are not easily drawn into conflict or war condition or compromise of character. Genso people are of high rational nature even if they commit a crime, it is often seen as an immediate response to human error (high abuse) and almost always forgiven if the crime holds an element of moral consciousness that is seen as a balancing act.

In genso culture, conflict is also avoided to prevent harmful intrusion of the thinking order. When conflict emerge genso people must always align its reality with rational methods i.e. remain silent or exit the conversation calmly without heavy computing.

Quarrelling is forbidden because of its disruptive elements that tampers with perception and angers the spirit. Quarrelling is also a ground for discharge when there is vast error in judgment.

That is why we do not integrate certain aspects of human societies such as addiction communities (i.e. histories of prostitution, excessive gambling, excessive criminal activity, sexual obsession, and substance abuse) because of the high mental conditioning that disrupts development and the natural thinking. However, when there is vast error such as addiction in one's life path that have led to forced institutionalization, the duwah can conduct a seismic screen to assess the chemical apparatus of human mind to detect areas of abnormalities in reasoning and moral logics.

Kalaus



Traditional therapy is not a method of care in genso culture due to its many risk factors associated with its foundation that question the ethical state of the mental health practice and the ability to broaden one's perspective making it much easier for diverse information to channel through the mind without it following under a psychiatric window due to differences in experience that often misdirects human thought and perception making traditional therapy more error prone.

That is the main reason why the genso religion denounced all segments of care rendered by traditional therapists. They also factored in a long-standing history of abusive care to forced institutionalization tampering with the ethical foundation derailing mental progress in historical view casting traditional therapy off as a psychiatric endeavor of high criminal intent that tampers with human life.

Therefore, in genso culture, they practice basmic (bauz'mic) which is a form of therapy that restores mental health naturally through therapeutic activities i.e., journaling, pottery, gardening, wine tasting, meditation, and medicinal care). Shaimies are holistic doctors that administer oversees basmic therapy and also administers). Plush is a form of marijuana used as a sedative and consumed dietarily.

Shaimies also assist genso men and genso women in developing a life path. Orbit is an experimental life path filled with adventure that offers a wide array of experience that comes with greater understanding of self and the world around them whereas unise is a less experimental path driven by conventional practice that stabilizes one's experience and creates a less intrusive life path and high restrictive institution.

Seismic graphing is also used by Shamies used to assess the life path of genso men and women. And it is a general assessment into one's character, personality, and the ability to form healthy perceptions of identity and one's own life conditions using the most basic form of logic so that there is minimal error in their life path and one's development can be self-directed

rather than negatively influenced. This method of care ensures that the genso community is functioning at an optimal level.

Another area of basmic therapy is Japla a self-reflection guide (see sample templates) and a biblical reference that consists of moral references called games that you write to yourself and when put into practice it is said to bring good spirits and prolong existence.

Games also bring greater awareness and clarity to one's life path and it is also a writing exercise the help develop the human mind making it more aware and less delusive by offering a space to process one's thoughts. It can also be used to assist with moral development when the mind is lacking awareness and infused with high immoral thinking that disrupts the natural thinking order leading to high criminal instinct.

Criminal psychosis is a term used in genso culture to define a more troubling area of crime and perception that is prevalent in human culture where a person develops an obsessive nature for crime that is often removed from mental processing leaving the mind absent of a criminal identity because of how the human psyche functions denying all aspects of criminal identification through heavy tamper of thought and perception and sometimes union (indemnity blanket).

The tabanul is also another therapeutic foundation and religious space where genso people go for religious service and fellowship. Genso people pray before their ulman (ulmon). The ulman (ul'mon) is said to be highest human (female) who have lived on Earth after Jesus Christ and inhabited the spirit of Jesus himself.

The palerian diet is a nutritional plan that is practiced by genso people, and it consists of eating small portions of food with a light diversion into comfort foods. Hikmah is a hygienic ritual that is practiced by genso people. They bathe once a day or as needed. Shuma are colors that hold a scientific meaning in genso culture: White is high emotion, red is temptation, grey is neutrality, black is grief, orange is civility, and yellow is calmness.

Religious Wear

A bagopa is a white outer garment that can be worn with a neck wrap (of any color of choice) and flat sandals. for special travel or ordered into practice when travelling to certain countries.

- Tattoos are worn as a sign of holy markings, and they are often covered up to draw attention away from false processing or to respect the customs of other countries.
- Ties are worn intermittently, suit jackets are worn with jeans, sneakers are universal, and clothes must not be too forming, haggard, or provocative in nature.
- Genso women are forbidden from wearing clothing of less refinement and more forming clothing (e.g. stretched or tightly fitted clothing) can be worn in elegance.
- Genso women cannot wear hair below the shoulder unless it exudes refinement and carries a low beauty element that draws attention away from the physical and sexual realm.
- Genso women are forbidden from wearing makeup that creates an unnatural beauty such as radical colors (e.g. green and blue) or non-complementing makeup.
- Genso men and women cannot wear fashionable jewelry or wear that falls under high material possession that creates a more subservient nature to crime and intense desire.

And...

- In genso culture, wealth is defined by the richness of one's mind (balance and careful habits) and not by the abundance of one's life or what he owns or desire to have in abundance.

Aswan

The tabanul is where genso people go for religious services and fellowship and it is a single property development that offers a more dynamic placement in human society.

General Admission

When you enter the tabanul, you must remove your shoes and place it inside the banglo and go before the habulah (sacred mural with Jesus Christ removed from the Cross denoting the end of suffering for mankind) to sign the tauja and request for admission into the tabanul by kneeling before the habulah. This shows that you will respect the rules of God's house.

1. WHAT IS IN THE TAUJA?

The tauja is a contract between the tabanul and guests and signed on every entry and serves as a log for the tabanul. If a guest's hands are amputated or hearing or vision are impaired, the tauja is signed by a Shakra who awaits all visitors at the main entrance to deliver the bill of passage which is a general admission into the tabanul and a screening to ensure guests meet standards (i.e. proper dress and manner). The tauja contains nine apostles which are written laws that outline conduct and behavior.

2. WHAT ARE THE APOSTLES?

Apostle 1. Anger must be diverted to a peaceful state. Apostle 2. The spirit shall remain free of harmful intent. Apostle 3. The body shall be cloth in proper dress. Apostle 4. Prayer shall be used to care for the weary. Apostle 5. The weary shall come before us for rest. Apostle 6. Keep sociability to a minimal to avoid misinterpretation. Apostle 7. Always show a system of kindness. Apostle 8. Speak low to respect the weary at rest. Apostle 9. Be mindful of others space and boundaries.

3. WHAT IS SAFEKEEPING?

The Christian bible is a sacred element of the tabanul that is held in safekeeping, but it is never read or prayed over to wash away sin as this is believed to be a curse placed upon mankind. The holy bible is said to have its own mystical features that does not require man to tamper to prove his faith.

4. WHAT IS THE MAJAH?

The majah is a religious space inside the tabanul where genso people pray before the ulman (ulmon). To pray before the Ulman (ulmon), you must ask for permission in which the Shakra will provide a baron to sit on, a cup of red wine and unleavened bread. The Shakra will also set the daihli (clock) as the majah can only be occupied by 1 person for 5-minutes. When you receive your baron, you must place it in the center of the majah facing the Ulman portrait (aged to 120 years). The ulman is said to be the highest human who have ever lived on Earth after Jesus Christ.

5. WHAT ARE CHEULETTAS?

Cheulettas are white boxes with red ribbons that denote good fortune. Inside each cheulettas, is a cash gift that ranges from \$25-\$50 and available at the tabanul inside the banglo and during Passover.

The candles represent light, the dim room represents darkness, and the majah represents a gateway to heaven.

Proper prayer is performed by sitting in a cross-legged position that is most comfortable for you and clamping the palms of your hands together in a prayer position reciting the prayer of the day followed by a silent prayer of choice. After prayer, you must return the baron to the Shakra which let's the shakra know that you are at peace, and you are cleansed of all sins.

JONGH

5pm-12am – Prayer Schedule

DAHMA

6am, 11am, 5pm - Meal Schedule

SHAMA

8am-9am – Motivational Speech

LAMAH

1pm-2pm- Wellness Classes

MANZA

24 hours – Resting Schedule

JAPLA

The Self-Reflection Guide for the Genso Religion

WHAT'S INSIDE?

Japla is a self-reflection guide (see sample templates) and a biblical reference that consists of moral references called games that you write to yourself and when put into practice it is said to bring good spirits and prolong existence.

The seismic numbers are:

18, 33, 50, 91, 100

and every time you reach a seismic level, you can reward or task yourself.

Tasks and rewards put you on the right path in understanding self and your place in God's kingdom either as a primal, yausi, genil, or shakra which are roles to advance one's knowledge of God's roles for mankind and as a follower of God, you surrender your old self for a greater existence as a prophet.

PROPHET

SEISMIC LEVEL

Incubation

You are a redeemer connected to a higher
existence in God's Kingdom.

TASK

18

GEM

SEISMIC LEVEL

Transition

You are a moral seeker connected to a higher
existence in God's Kingdom.

TASK

33

GEM

SEISMIC LEVEL

Methodology

You are reached methodology and entered a growth stage.

reward

50

GEMÉ

SEISMIC LEVEL

Wellness

You have now reached wellness. Do you agree?
If so, reward yourself.

reward

91

GEMÉ

SEISMIC LEVEL

Pinnacle

Congratulations! You have reached the highest
point of human existence.

reward or task

100

GEMÉ
