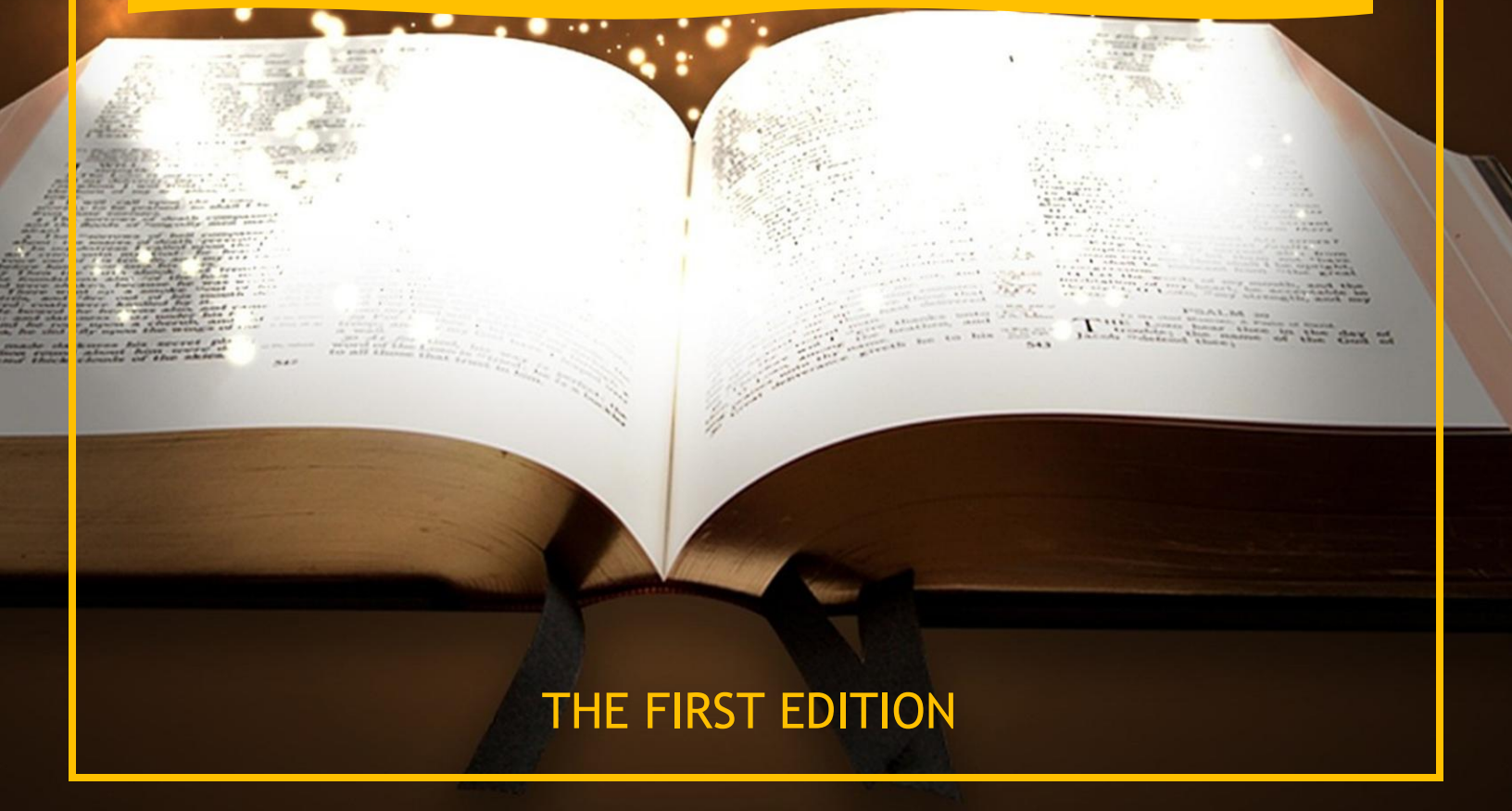
THE KALAUS

A BRANCH OF CHIRISTIANITY

THE FIRST 12 CHAPTERS OF THE GENSO BIBLE



THE FIRST EDITION

THIS BOOK BELONGS TO:

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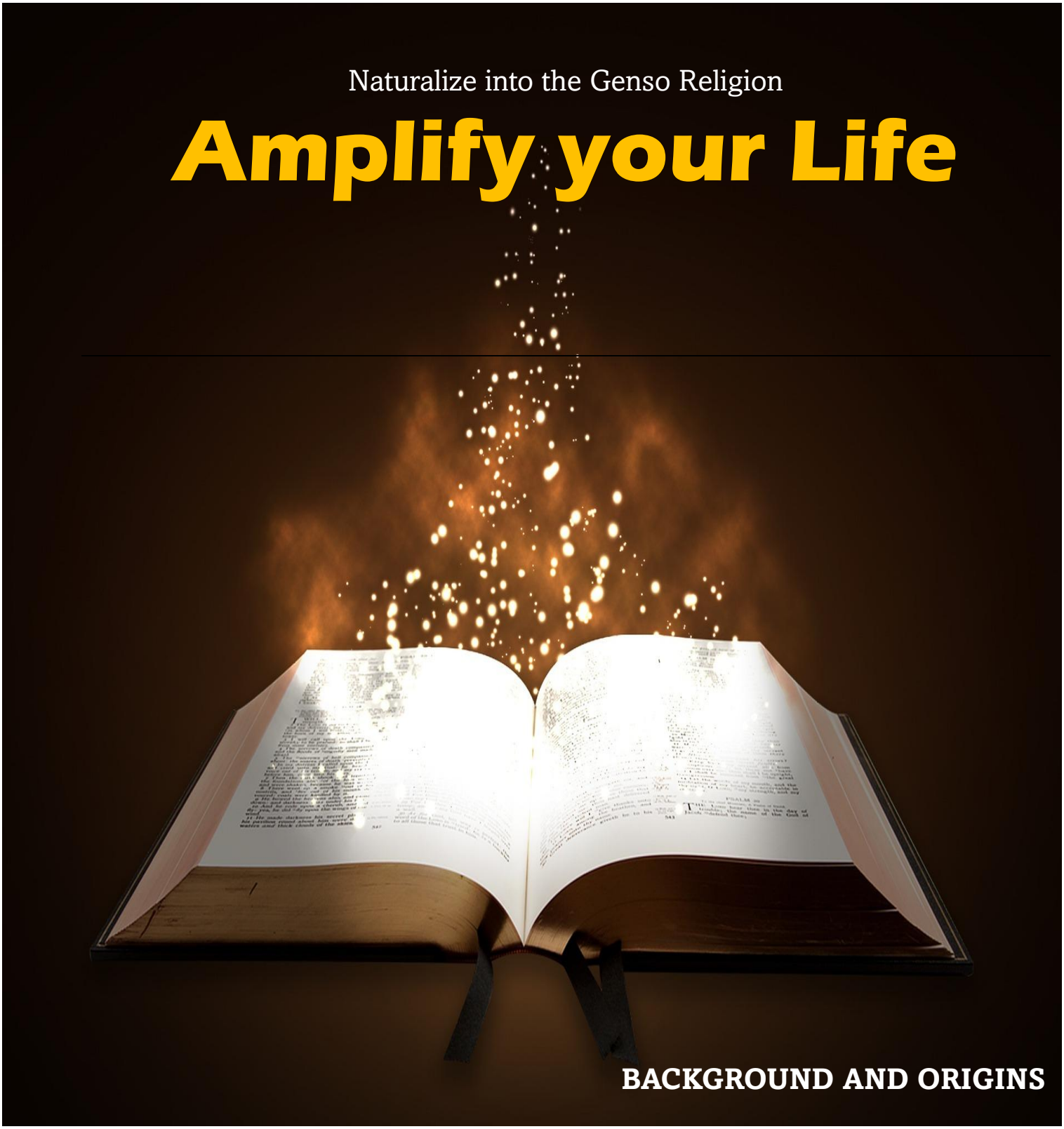
Naturalize into the Genso Religion

Amplify your Life



BACKGROUND AND ORIGINS

INTRODUCTION

The genso religion originated in United States in the 21st century and became more of a scientific endeavor into human culture. It is a prescribed identity characterized by ascetic lifestyles, high morals, and light conservatism. Genso is God's final order for mankind that promotes good mental habits and serves as an occupation with the greatest healing power and wisdom for mankind. Genso is also a biblical reference to an educational foundation

The kalaus is the genso bible which is a branch of Christianity that taps into an improved system of thought that regenerates the human mind. 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 values but rather a specialized segment of teachings and core beliefs that taps into an improved system of thought.

CAPSTONE

"The genso religion is practiced in the United States and parts of Europe with a census of 12 million practiced members in fellowship The genso religion was engendered to humanize society through rational methods of change that worked in a way to improve the human condition. They are also polynomics which is a rare bloodline marked by great human quality both in action and fairness.

GEME

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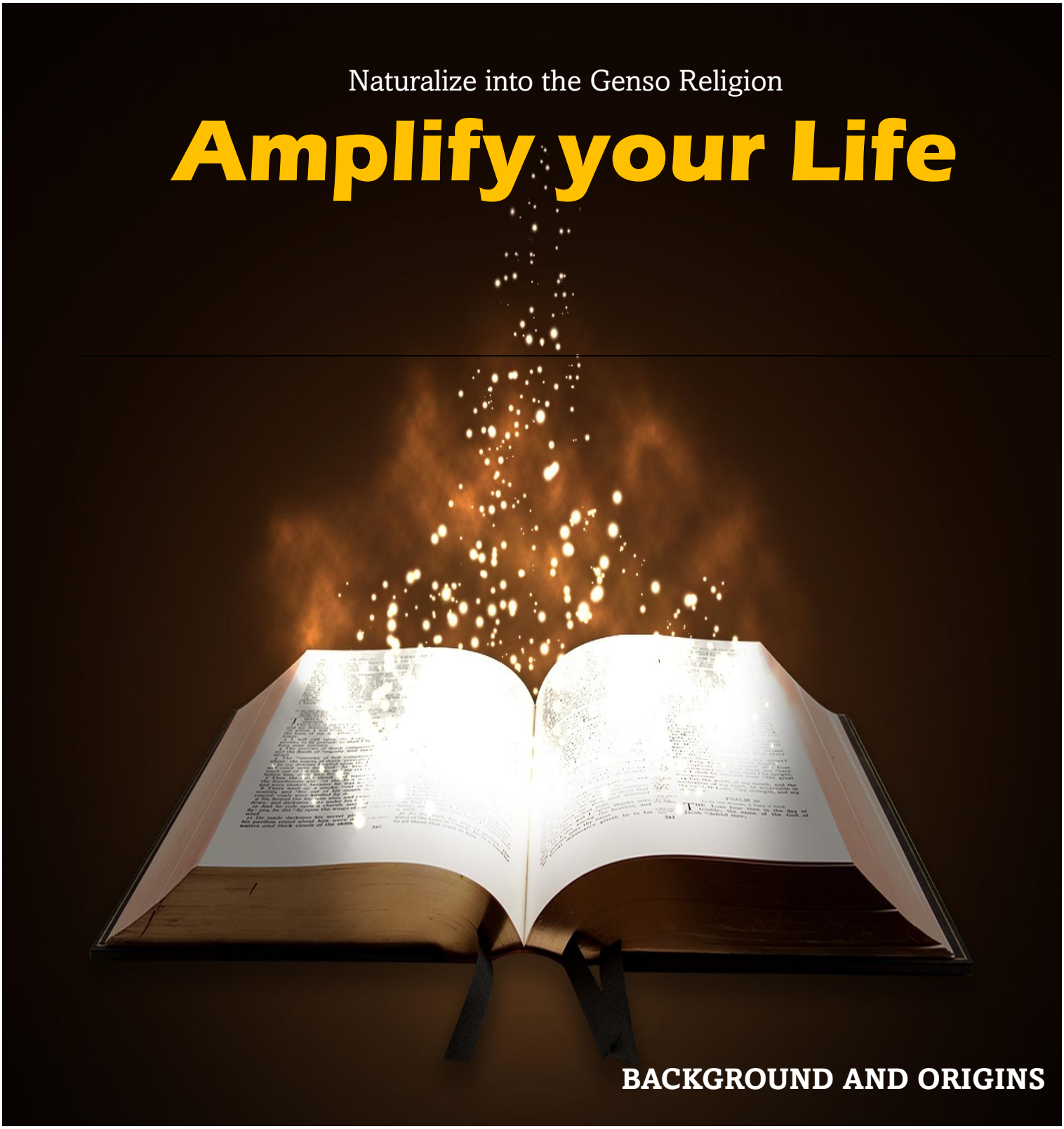

BACKGROUND AND ORIGINS

DOCTRINAL

The doctrinal is a segment of law that governs the genso religion and forms the basis for code of conduct. Common law are laws that fall under a country's tradition when there is no religious rite written into custom. Mano (ma'no) traditions are customs that are written by practiced members and restricted to the home environment and must not be of harmful nature or misinterpreted as a rite of passage for abuse of its common foundation of law.

The genso people view religion as a higher realm of thought with a greater understanding of God's will for mankind and the many benefits that come from its teachings. Those who take his path which are the proper stages of development (both rise and fall and redemptive) are lifted into the heavens where their blessings are granted. When you convert to genso, you start out on an experimental life path taking away what is necessary for growth.

CAPSTONE

"The experimental life path is designed to to expand one's view of the world with greater awareness of 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 Therefore, genso people examine the world from a broader perspective with the right level of experience and growth process.

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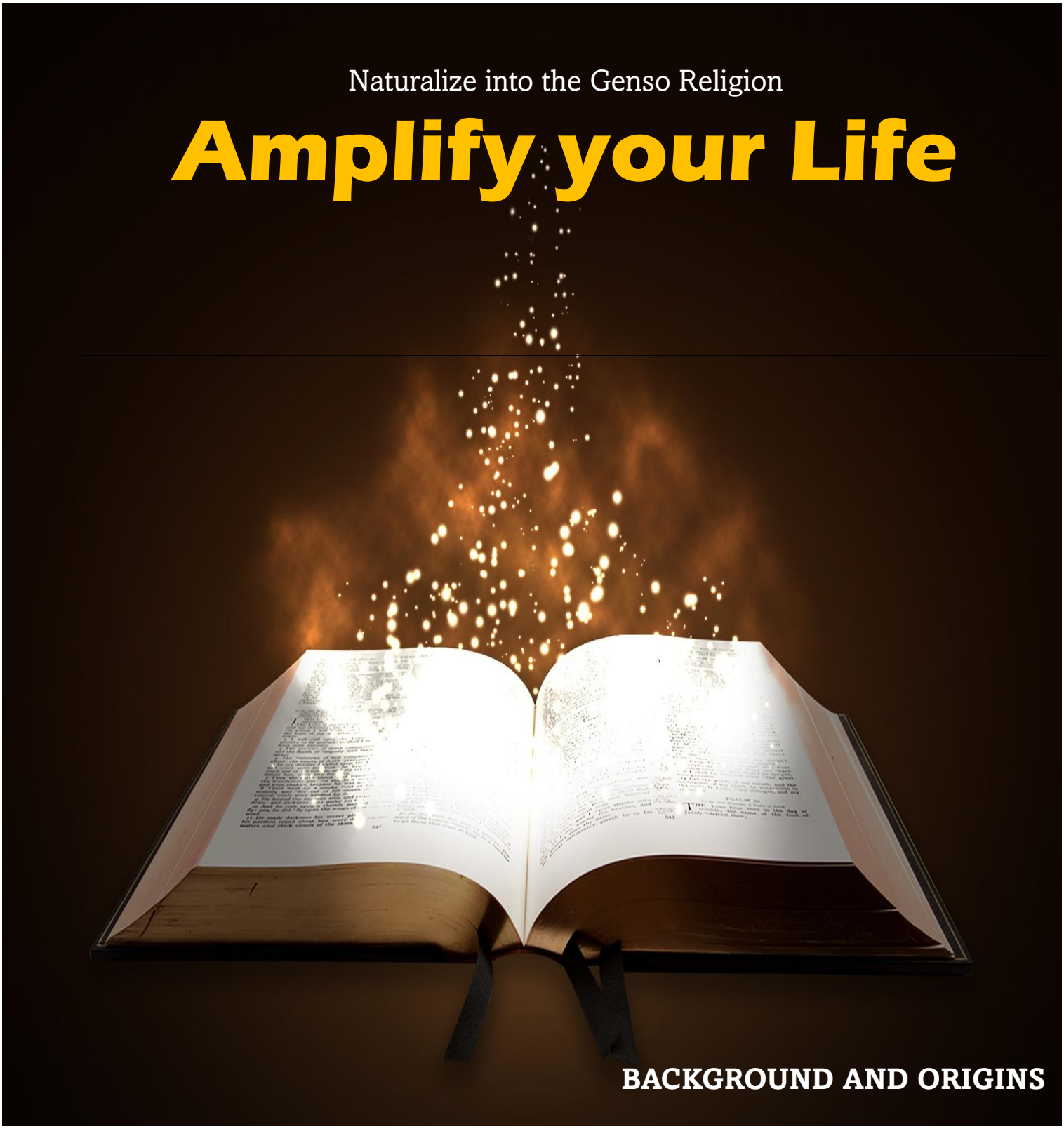

BACKGROUND AND ORIGINS

DESERTION

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 food from a store (and not from a human being) because of grave hunger but morally conscious of quantity, price, and behavior holding no threatening element or abuse. This type of moral act remains in God's will to restore.

in genso culture, they give life to their poor but they are never to advance too far from their poverty 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 psychological problems to include 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 and psychological challenge.

CAPSTONE

"Education is not infused into the genso culture as a required life task beyond compulsory school years because of how education corrodes the modern world making education more of a corrupt means to development that develops the human world psychiatrically om identity and union making human societies more predatory, warred, and disconnected from natural processes of human development and the bonding elements.

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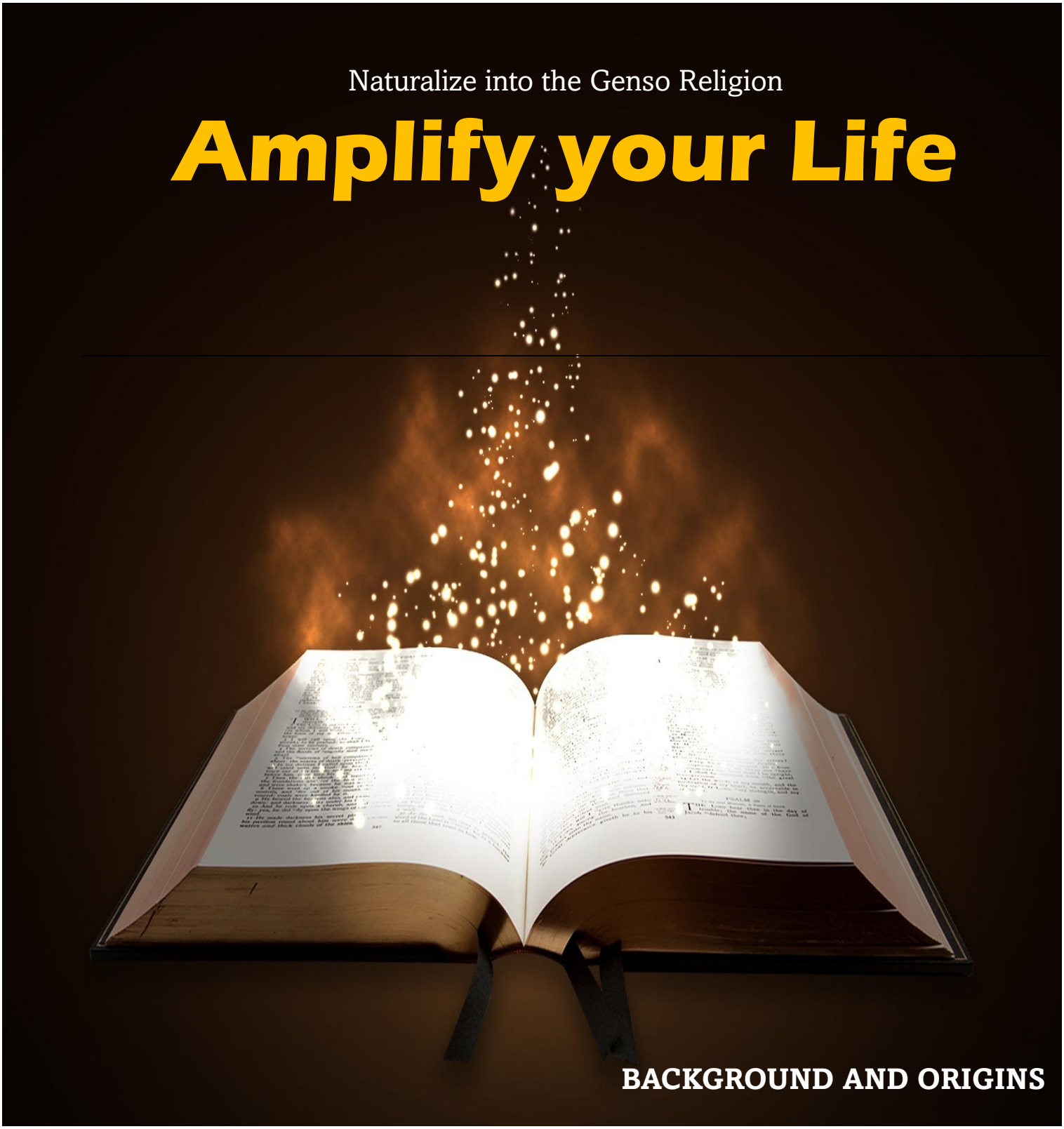

BACKGROUND AND ORIGINS

PASSOVER

Quatorian is passover season (July 1- July 8) where genso people must participate in survival training in the event there is a change in lifestyle or living conditions, they have the skills to survive and meet basic human needs. Survival training can include securing forts sharing rations, learning a technical skill (e.g. (fishing and horticulture), improvising with minimal resources, or living alternatively (e.g. pitching a tent in a permitted zone with, survival gear, backpacking, or. rough living.

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. Genso people also 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 that continue to dissolve the human world of its purity and proper reality.

CAPSTONE

"Genso people believe that they are the true prophets that have been called upon to carry out the work of God relieving humans of suffering and restoring 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.

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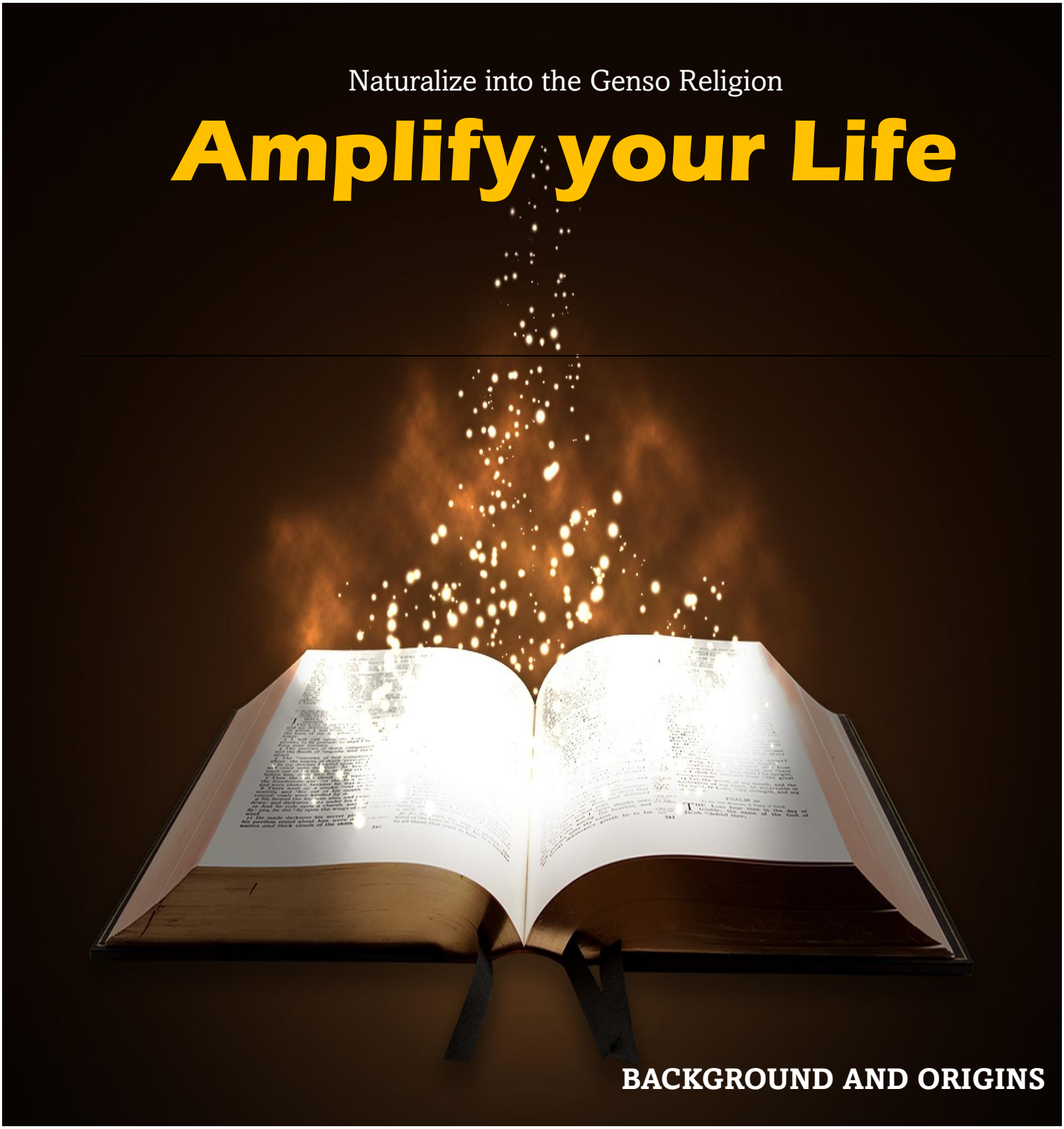

BACKGROUND AND ORIGINS

MARRIAGE

Marriage is a staple of their culture. However, they cannot cojoin under lavish conditions or forced unions of impure intent. There is no wedding just the exchange of rings and wedding vows. Males can have one communion marriage and one conventional marriage. However, the conventional marriage is considered the material world and non-integrative. It is also forbidden for genso women to marry outside of communion, and they can only have a communion marriage

The shaimi will determine the length of marriage based on profile data (i.e. meeting date, assets and income prior to marriage, number of non-marital children, educational level, and character traits and personality) and register the marriage with the duwah. The duwah will almost always forbid the registration of fantasy marriages (e.g. immature mindset or financial seeking) because of how these elements often develop into obsessive idealism and harmful naturing.

CAPSTONE

“ In genso culture, marriage is designed to be a basic human comfort, However, they are forbidden from engaging in communion with men and women they have instant sexual chemistry for as this is seen as a disruption of the natural conditioning in human bonding that often develops into a fetish state and fantasy cycles. Genso people also gravitate towards people who are kind and at peace so that dysfunction does not settle into their lives.

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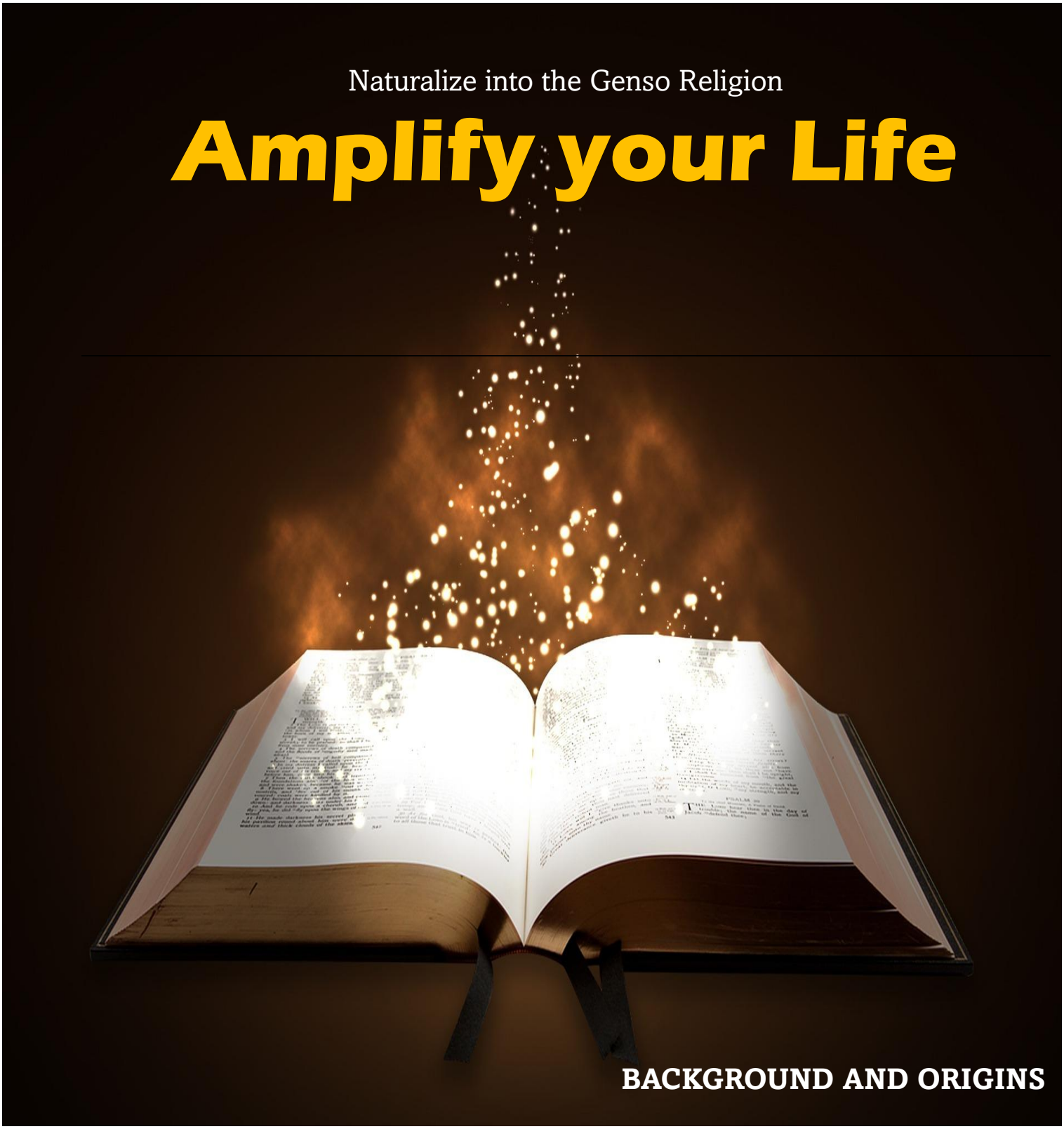

BACKGROUND AND ORIGINS

PARENTING

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 which is forbidden until the mind has reached a more stabled identity. When the mind is of stable identity typically around 32 in genso culture, sex can be experimented with. However, if sex is pursued early in life, it must be practiced in moderation.

In genso culture, many genso women raise their children in single parent households and not through dual association to lift vast error from the parenting cycle factoring in the duties of the prime bearer and the risks associated with dual parenting. Relationships are also 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.

CAPSTONE

“ Genso women are advised against having children due to its many mental health risks However, women who willfully have children must not bear more than three children or hold a deep emotional attachment but rather a high moral duty to provide for that child and to avoid making parenting more of a psychiatric undertaking that results in higher levels of impaired growth linked to intense parenting that tampers the growth process.

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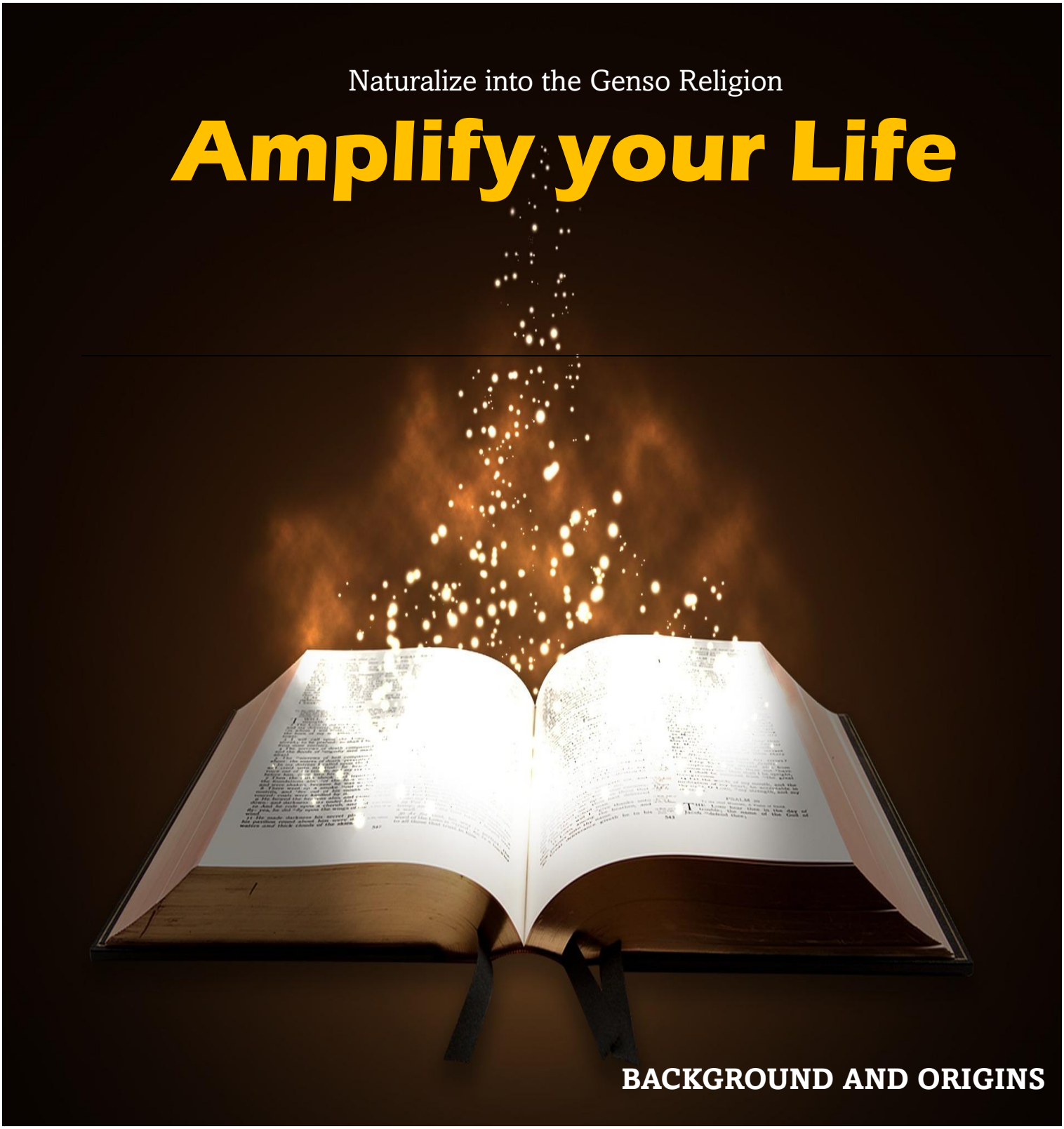

BACKGROUND AND ORIGINS

COPULATION

Genso people are forbidden from oral and anal sex and indulging in heavy pornographic viewing 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.

Celibacy is encouraged in genso culture because of its wholesome elements that allow genso people to develop a sense of purity and redefine themselves. Males will often seek out the inner beauty of a woman due the ugliness of its deception that continue to translate the women identity into high fantasy that disrupts the natural conditioning in human bonding. That is why not too many genso men engage in high sexual activity to remove themself from the high emotional processing environment.

CAPSTONE

"In genso culture, sex is a basic human comfort that is executed in stages with the first stage entering an incubation stage to assess self-care rather than the overprocessing of image followed by the observation stage to assess mental health and relatability where sexual chemistry lies dormant and is not used as a factor to determine a natural connection that doesn't carry institutional risk where harmful intent is considerably high.

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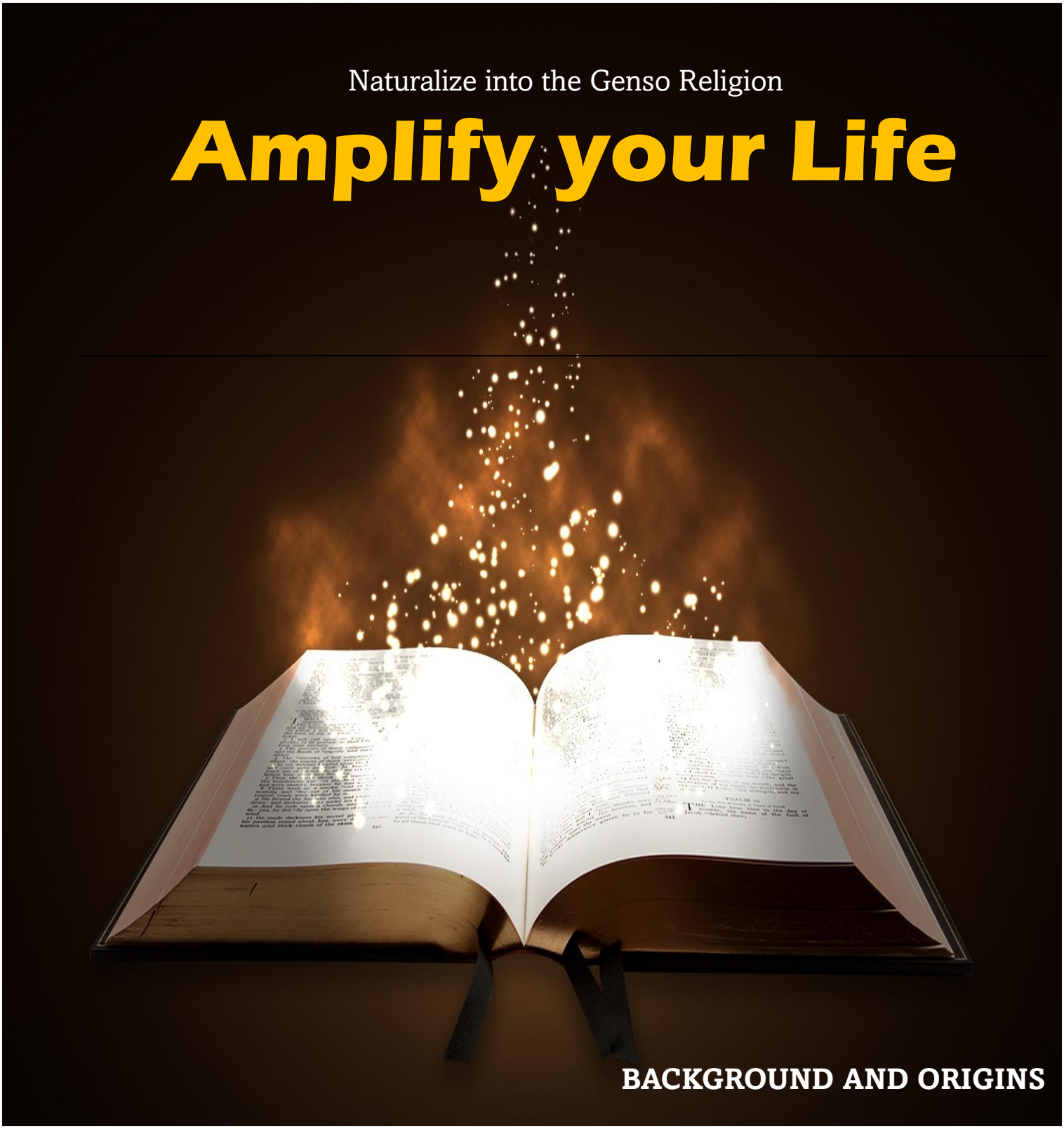

BACKGROUND AND ORIGINS

COMMUNICATION

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 a more intense social environment and unfamiliar space that triggers discomfort when there are high differences that tampers with the perceptual realm.

Taluto speakers understand the chemical response in humans that causes stress-related speech and a light shift in pronunciation that still holds some form of clarity even if there is a difference in sound. 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 degenerates the human mind faster because of the constricted thought patterns that isolates thinking and even development.

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CAPSTONE

“ 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 restricts learning. That is why genso people relax their routine so that they do not become enslaved by habit or high emotional attachment.

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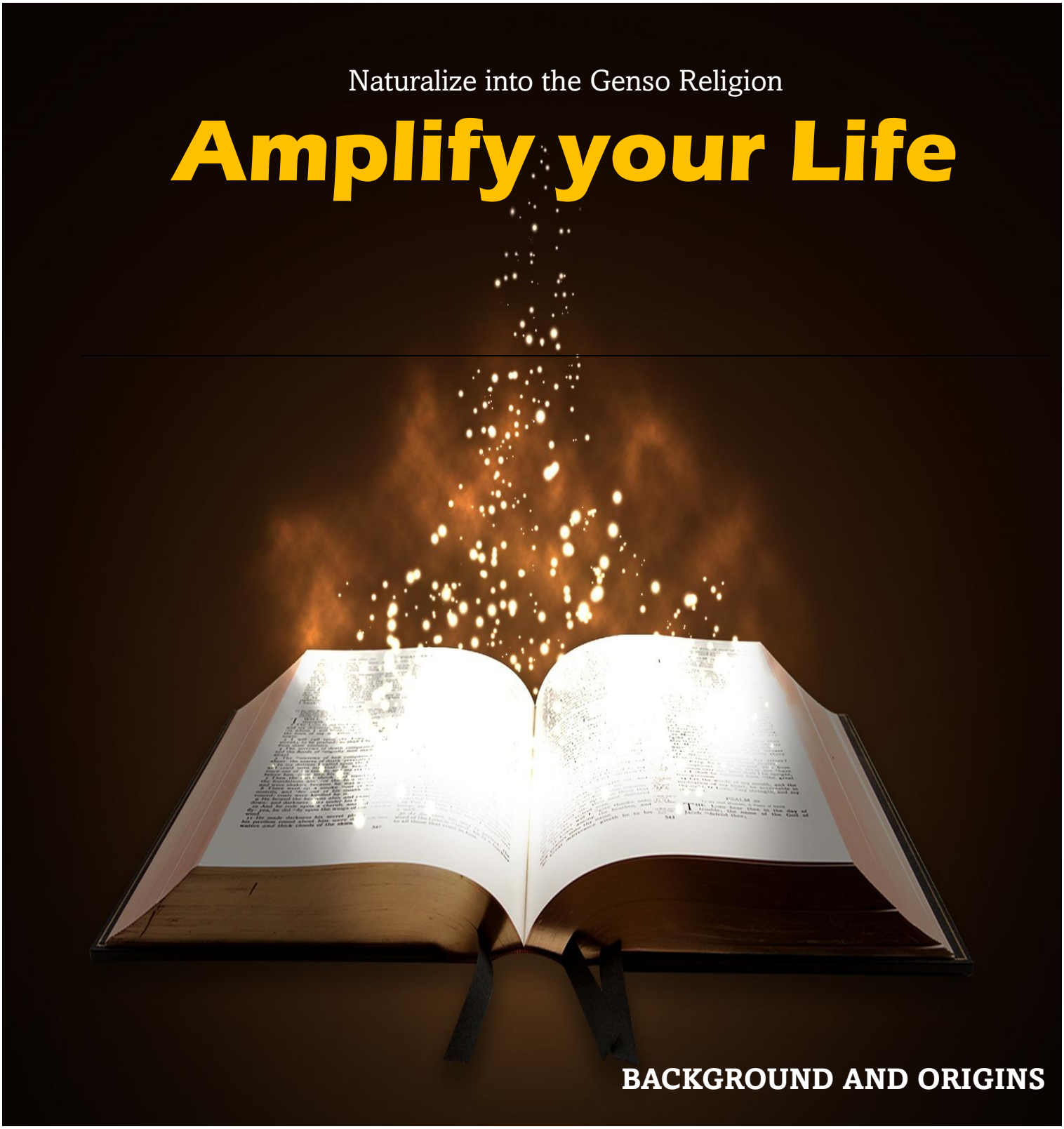

BACKGROUND AND ORIGINS

ETIQUETTE

In genso culture, they are peaceful people with high tolerance and 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 (i.e. high abuse) and almost always forgiven if the crime holds an element of moral consciousness that is seen as a balancing act and conflict is almost always avoided to prevent harmful intrusion of the thinking order.

Quarrelling is forbidden because of its disruptive elements that tampers with perception. That is why we do not integrate certain aspects of human societies such as addiction communities because of the high mental conditioning built into their institution that make them less developmental and aware. When conflict emerge genso people must always align its reality with rational methods such as remaining silent or exit the conversation without heavy computing.

CAPSTONE

“ When dealing with genso people they may not show the same level of deliverance such as saying hello or goodbye. They will often express warmness through their eyes or use the reverse tongue such as asking for something but not incorporating “ please” but it ends in Thank you (Baki). Genso people are also not heavy users of profanity and some use the expression bakmi (anger), and it is always followed by the phrase Asiquorem (peace).

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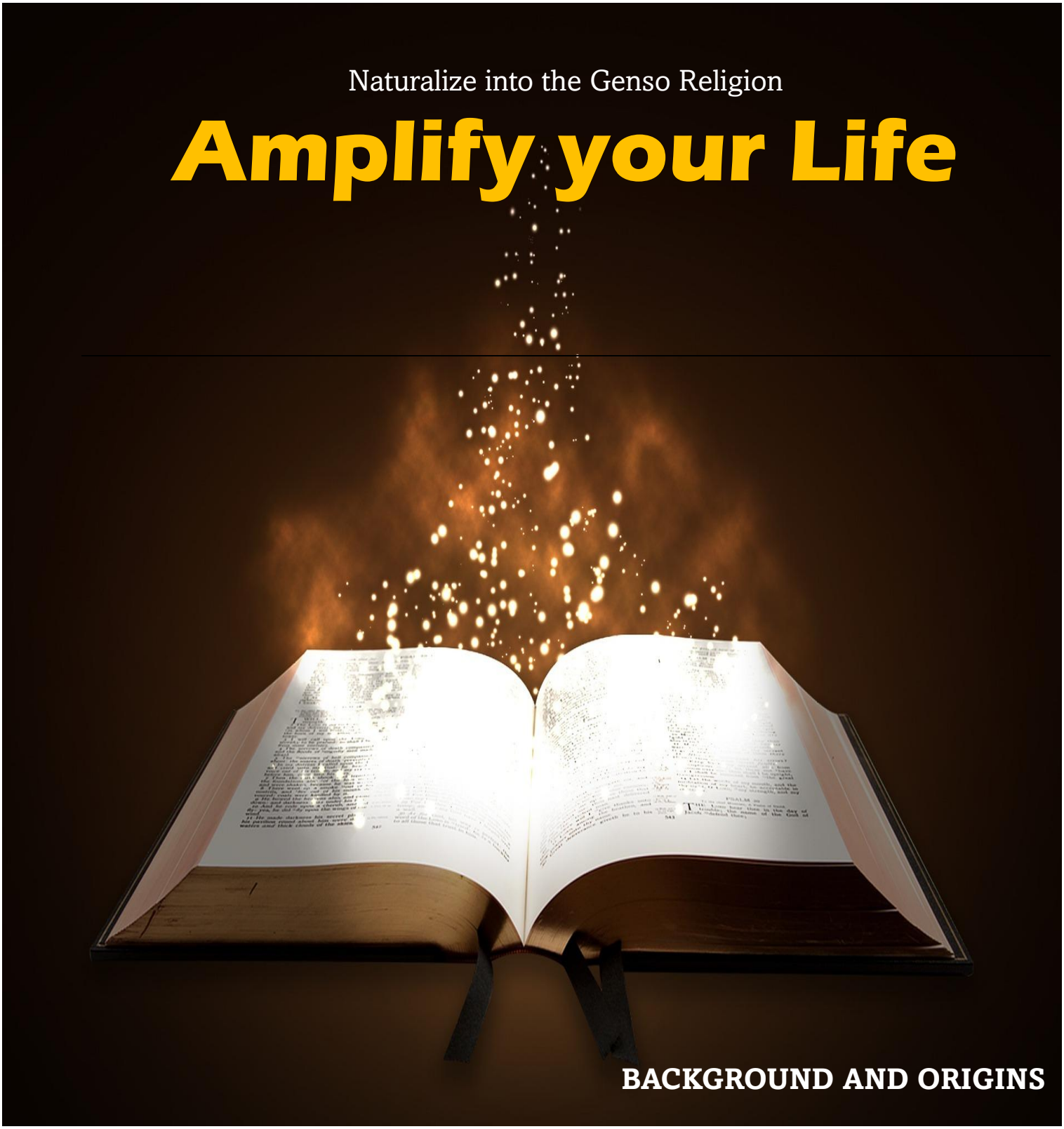

BACKGROUND AND ORIGINS

REGIMEN

Genso people follow a strict regimen in nutritional balance and conservative wear. A bagopa is a white outer garment that can be worn with a neck wrap and flat sandals. for special travel or ordered into practice when travelling to certain countries. Ties are worn intermittently, suit jackets are worn with jeans, sneakers are universal. And tattoos are a sign of holy markings, but they are often covered up to draw attention away from false processing or to respect the customs of other cultures.

Genso men and women cannot wear fashionable jewelry or wear that falls under high material possession that creates a more subservient nature to intense desire. Genso women are also forbidden from wearing cosmetics that create an unnatural beauty such as radical colors and hairstyles. Genso women are also forbidden from wearing hair below the shoulder unless it exudes an elegance and carries a low beauty element that draws attention away from the physical.

CAPSTONE

“ 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. Genso people also bathe once a day or as needed and. colors hold a scientific meaning in genso culture: White is high emotion, red is temptation, purple is nobility, grey is neutrality, black is grief, orange is civility, pink is nurturing, yellow is calmness, and blue is courage.

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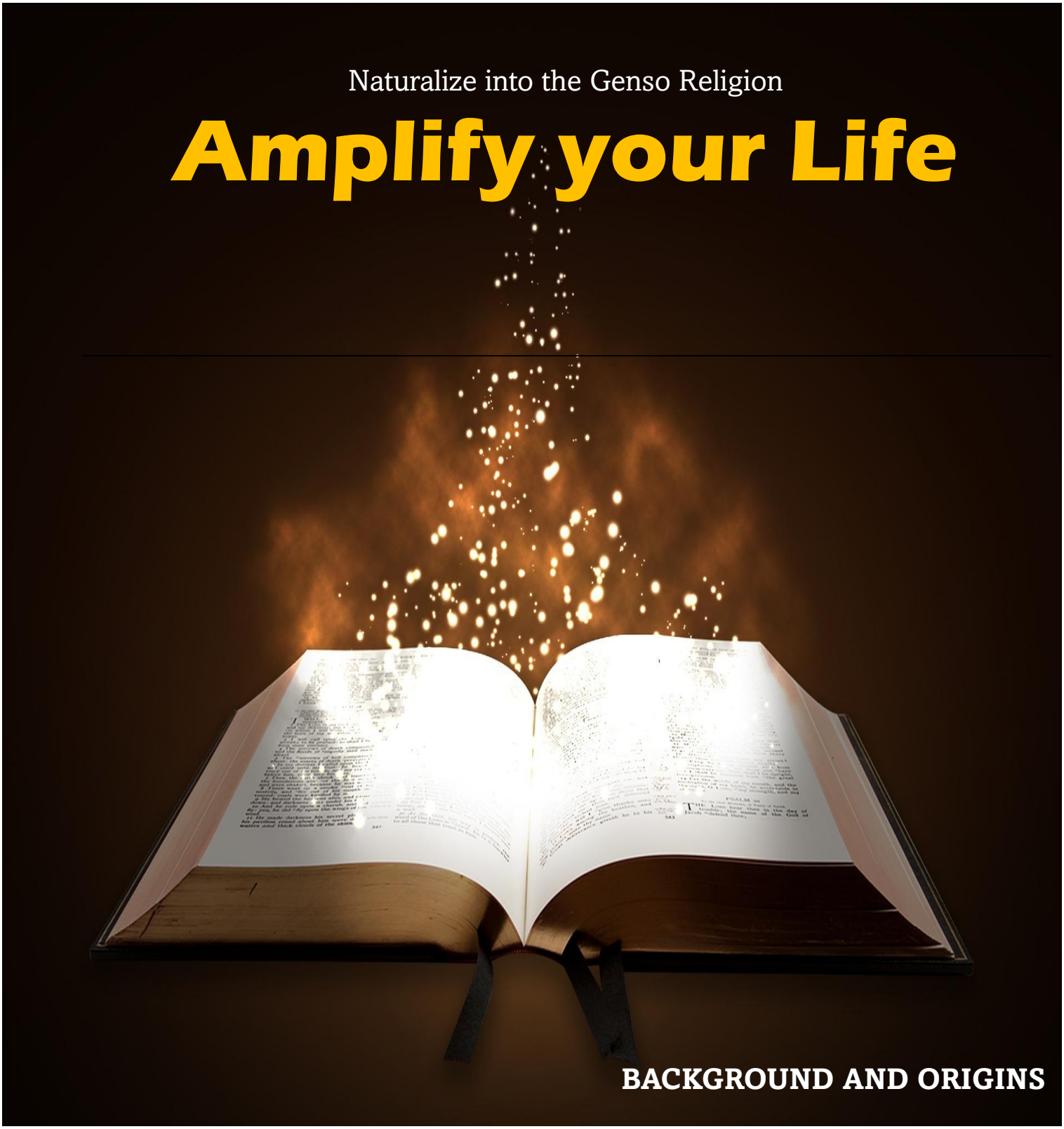

BACKGROUND AND ORIGINS

GRAPHING

Graphing is also used by Shamies 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 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.

Genso people also consult shaimies which are holistic doctors that assist genso people in developing a life path. Orbit is an experimental life path that offers a wide array of experience that comes with greater understanding of self and the world around you whereas unise is a less experimental life path driven by conventional practice that stabilizes one's experience. And Japla is a self-reflection guide and a remedial task that consists of a writing exercise called gemes (bible term: light of God).

CAPSTONE

"Gemes bring greater awareness and clarity to one's life path and it is also a writing exercise to help develop the mind making it more developmental and aware by offering a space to process and organize one's thoughts. When put into practice, it is said to prolong existence putting it on a higher trajectory. Traditional therapy is not a method of care in genso culture due to its many risk factors associated with its foundation

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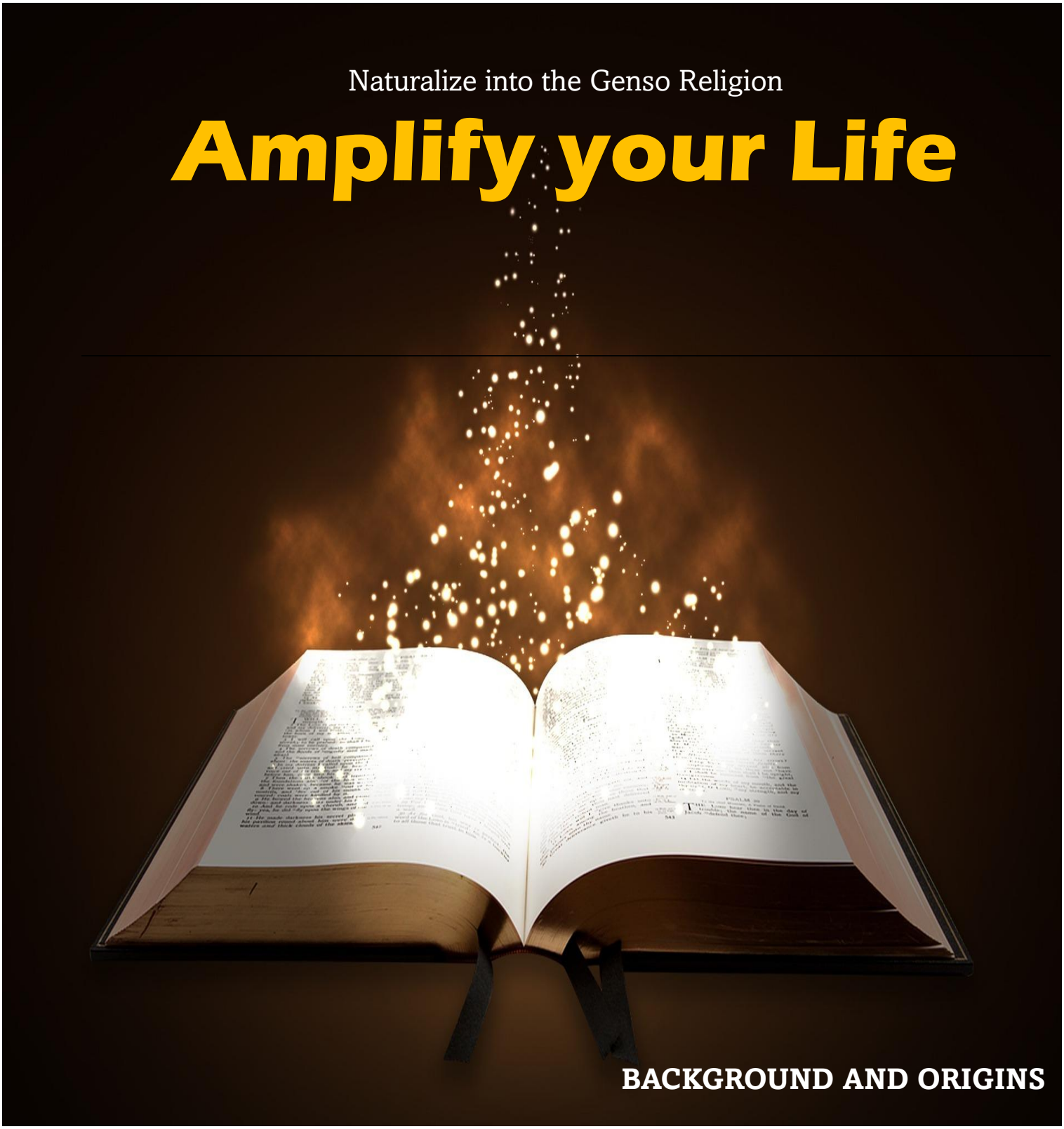

BACKGROUND AND ORIGINS

FELLOWSHIP

Fellowship offers many avenues for growth. A primal is an ordained status on inception. Primals participate in outreach support. A genil is an ordained status after 18 months of service. A genil assists with religious preparation. A yausi is an ordained status after36 months of service. Yausies assist the tabanul with wellness services. A shakra is an ordained status after 48 months of service. Shakras live onsite and care for the tabanul. A monseir provides full support to the tabanul.

The tabanul is a religious space where genso people go for religious service and fellowship. Genso people pray in the majah. The majah is a religious space inside the tabanul where genso people pray before the 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. To pray before the Ulman, you must ask for permission in which the genil will provide a baron to sit on, and a cup of red wine.

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CAPSTONE

"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 or to grant blessings. The tauja is a contract between the tabanul and guests and signed on every entry and serves as a log for the tabanul.

ASWAN

www.gensofaith.org

PASSAGE 1:1

A Shakra will meet all guests at the main entrance and 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 also contains five apostles which are written laws that outline conduct and behavior.

When you enter the tabanul, you must remove your shoes and place it inside the banglo in sequence then go before the habulah which is a (sacred mural with Jesus Christ removed from the Cross denoting the end of suffering for mankind. Before kneeling before the habulah, the guest must sign the tauja.

The nine apostles are (1) Anger must be diverted to a peaceful state (2) The spirit shall remain free of harmful intent (3) The body shall be cloth in proper dress and manner (4) Always show a system of kindness., and (5). Speak low to respect the weary at rest.

PASSAGE 1:2

The majah is a religious space where genso people pray before the ulman (ulmon). To pray before the Ulman, you must ask for permission in which the genil will provide a baron to sit on, a cup of red wine and unleavened bread. The genil 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 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 genil which lets the genil know that you are at peace, and you are cleansed of all sins. 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. The holy bible is said to have its own mystical state that does not require man to tamper to prove his faith or to grant blessings.

PASSAGE 2:1

Jongh is the prayer schedule for the majah. The majah is open daily from 7am-4pm and every Sunday where genils go out in the field handing out cheulettas Cheulettas are giftboxes with white ribbons that denote good fortune. Inside each cheulettas, is a cash gift of $25-$50 and serve as a source of aid for the weary.

PASSAGE 2:2

Dahma is the meal schedule. At 12pm, Sasuke is served which is stripped peppered steak with roasted apparatus, white rice, mineral water, and cream of mushroom soup with bread chips. At 7pm, a meal snack is served (fulashe,tauki bread, or Jalupo). Fulashe is a fruit and vegetable blend mixed with mineral water. Jalupo is a soft taco with turkey meat and vegetables. Tauki bread is a soft dough wrapped in spinach and beef. And, mineral water is also served for meal snacks.

PASSAGE 2:3

Lamah is the schedule for mentorship in the manza. This is a wellness session aimed at improving one's life path with light instruction and transitional support whether that is lifting the weary into safe quarters or providing an outlet to seek out a mentor. In genso culture, material wealth is non-existent because of its nature and poisoned effect on the human mind and money that is earned in excess is always reinvested into society in the form of charity.

Genso people are not permitted to side hustle because of the psychological elements and poor exchange that promotes crime and high immorality Penny pinching is also a huge part of their culture because it refocuses the mind on self-discipline. Genso people are also careful calculators even if they cannot afford to pay their bills, they will still make appropriate decisions that is still responsible in nature. However, when there are large amounts of debt that affects one's ability to meet basic human needs, this kind of debt must be registered with the duwah who will proceed with an individual resource plan or counseling.

PASSAGE 2:4

Duwah is an office in the tabanul that officiates marriages and manages relief funds. Genso people who live astray, can call the duwah for living assistance in which the duwah will provide a voucher for up to 9 days at a lodging facility or 3-6 months of rental assistance. This accommodation is available to the first 50 callers each month as this is a relief fund. After their stay, they are required to register with the duwah for housing resources Housing resources are based on funding availability.

PASSAGE 3:1

Shavets are religious spaces inside private homes that practice man (ma'no) traditions. Mano (ma'no) traditions are customs that are written by genso people and restricted to the home. However, in shavets that are sponsored by the tabanul are required to receive approval for all mano traditions to ensure proper use of custom and fair treatment.

When resources are scarce genso people rely on shavets for food and shelter and shavets cannot charge a fee. All shavets are registered with the duwah and shavets can only be occupied for 14 days in a one-year period and no more than 3 days each month. And sponsored shavets receive a monthly stipend of $500 to care for dwellers.

PASSAGE 3:2

Ann Harbor is the observance of our national holiday and grand feast observed January 24 in commemoration of the genso founder. On Ann Harbor Day, genso people gather at a shavet which is a home of a practiced member to celebrate the resurrection of mankind which is the internal being that exists within the redeeming human spirit. To sanctify the home, each shavet must have a cross with Jesus Christ removed from the cross which denotes the end of suffering for man and the resurrection of mankind.

Before entering a shavet, every attendee must hand a gift to the head of the shavet who will greet them at the door. The gift must be for the home and not a personal item. The gift is said to be a token of appreciation for being welcomed into the shavet. During the grand feast, attendees will also calm the spirit with a 2x 4 oz glasses of red wine which is a symbol of God's sacrifice for mankind.

PASSAGE 3:3

The genso religion is practiced based on remedial status or self-application which means you are given the freedom to make decisions that are conducive to your life and mental health but also to be mindful that trying something new may prove to be a benefit. when there is a dynamic path for growth that may require a receptive mind and a critical eye to examine its risks and benefits onto your life path and growth process.

All humans are gifted with the light of God and live under a scientific order with one another and any interruption in that order can lead to catastrophe for all. That is why it is important to not tamper with human science (God's order) because the chemistry of humans is interconnected and a slight variation can change the energy source putting God on a path of destruction to rid the human Earth of further catastrophe and condemnation.

Processing fees

If you are approved for naturalization into the genso religion, the following registration fees will apply:

- US$12.00 This is a registration fee for naturalization into the genso religion for a single member with no supporting participants in fellowship.

- US$18.00 This is a registration fee for naturalization into the genso religion for a member with up to 2 supporting participants in fellowship.

- US$25.00 This is a registration fee for naturalization into the genso religion for a member with 3-5 supporting participants in fellowship.

Annualized fees

If you are a practiced member of the genso religion, the following annualized fees will apply:

- US$18.00 This fee covers up to 1 family occupant in a favela community which are gated communities reserved for practiced members of the genso religion and family members.

- US$29.00 This fee covers up to up to 2 family occupants in a favela community which are gated communities reserved for practiced members of the genso religion and family members.

- US$39.00 This fee covers 3-5 occupants in a favela community which are gated communities reserved for practiced members of the genso religion and family members.

Denominations

The following are monthly denominations that assist with community projects and resources:

- US$7.33 This is a monthly contribution fee for a single member with no supporting participants in fellowship. The first contribution is due 60 days from the member's registration date.

- US$8.33 This monthly contribution fee is for a practiced member with uo 2 1u supporting participants in fellowship. The first contribution is due 60 days from the member's registration date.

- US$9.33 This monthly contribution fee is for a practiced member with up to 3-5 supporting participants in fellowship. The first contribution is due 60 days from the member's registration date.