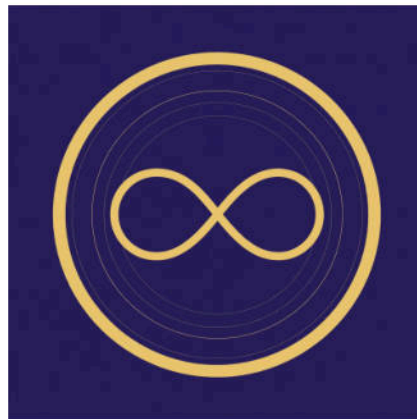




FREE ASSEMBLY



The Giving Product — Eternal Reality Order (Hindu / Vedantic)

The Order of Eternal Reality

A DIY transformation workbook built on the five-offering pattern of Leviticus 1-7, adapted for the Vedantic path.

FREE WORKBOOK — DIY TRANSFORMATION

How the Offerings Become Transformation

In the Vedic worldview, *yajna* — offering, sacrifice — is not a transaction with a distant deity. It is the very rhythm of existence. The Bhagavad Gita teaches that the cosmos itself runs on an offering-cycle: from food come beings, from rain comes food, from yajna comes rain, and yajna is born of action. To live is to offer. The ancient temple sacrifices of Israel and the Vedic fire-offerings were both born from the same human intuition: **giving something up transforms the giver.**

This workbook takes the five-offering pattern — total surrender, the offering of work and bread, the shared meal, purification, and restitution — and translates each one into a **self-guided Vedantic practice**. No temple, no priest, no animal sacrifice is required. In Vedanta, the true fire-altar is the heart, the true offering is the self, and the true fire is knowledge. The Gita teaches that Brahman is the offering, Brahman is the oblation poured, Brahman is the fire into which it is poured — and the one who pours is Brahman too. That is the ground on which these five practices stand.

Each of the five practices below has four parts: what it means, what you do, what you reflect on, and one thing to do within 48 hours. Work through them in order, one at a time, and return to them again and again. Transformation is not a single event; it is a wheel, like the Gita's wheel of yajna — it keeps turning, and you keep rising.

A note on method: where traditional ritual elements (mantras, fire offerings, temple puja) have been simplified for solo DIY practice, this is noted. Nothing here replaces the guidance of a qualified teacher (guru) or the discipline of an authentic tradition.



1. The Burnt Offering — *Purna-Samarpana* (Total Self-Surrender)

The Meaning

The burnt offering was consumed entirely by fire — nothing was kept back. In Vedanta, its counterpart is *purna-samarpana*: complete surrender of the self, all actions, and all their fruits to the Divine. The Gita's closing teaching instructs

the seeker to abandon every lesser support and take refuge in the Divine alone, and its fourth chapter describes the highest knower as one who sees Brahman as the offering, the fire, and the offerer alike — nothing of the separate self remains to be offered because the separate self has been given entirely.

The DIY Practice

This is a surrender practice done alone, in the morning, before the day's work begins. (Simplified: this is a meditation on surrender, not a homa fire-ritual.)

1. Sit in a quiet place, spine straight, hands resting open on your knees — the open hands symbolize that you are holding nothing back. 2. Close your eyes and take seven slow breaths. With each exhale, silently release one thing you are trying to control today: a result, a person, a plan. 3. Recite inwardly, in your own words, an act of surrender: for example, *"I offer this day — my work, my words, my results — to That which is greater than me. Let it go where it will."* 4. One by one, place the three great burdens on the inner altar: your **ambitions** (what you want to happen), your **fears** (what you dread happening), and your **grievances** (what you feel was done to you). Name each one silently and imagine it dissolving like smoke rising from a fire. 5. Sit in the emptiness that remains for five minutes. If thoughts of control return, return to the open hands. 6. Now contemplate the Gita's teaching that the offering, the fire, and the offerer are all Brahman. Ask: *"What in me is separate from this moment?"* Watch the boundary soften. 7. Conclude by dedicating the day: *"Let whatever I do today be done as an offering, not as my possession."* Carry this intention through the day; when you catch yourself grasping for results, silently repeat it.

Reflection Prompts

- What am I still holding back — what outcome, if lost, would make me feel the surrender was a failure? - Is there a person whose approval or a possession whose loss secretly functions as my real god? - What would this week look like if every action were truly offered, with no claim on the fruit?

Action Step

Within 48 hours, write down the one outcome you are most anxious about on a slip of paper. Read it aloud, say *"I release this,"* and then burn the paper safely in a fireproof dish — or tear it into tiny pieces and let them scatter in running water. Let the body's action teach the mind what surrender feels like.



2. The Grain Offering — *Anna-Dana and Karma-Yajna* (The Offering of Work and Bread)

The Meaning

The grain offering was fine flour, oil, and frankincense — the fruit of daily labor, given in thanksgiving. In the Vedantic worldview, food itself is sacred: the Taittiriya Upanishad teaches that the seer realized food to be Brahman, the very ground of beings. The Gita classifies *dana* (giving) by quality: the highest giving is done without expectation of return, at the right time and place, to a worthy recipient. Your daily work, offered without grasping, becomes *karma-yajna* — work itself as sacrifice — and your bread, shared, becomes *anna-dana*, the giving of food, counted among the noblest gifts.

The DIY Practice

1. Choose one ordinary task of your daily labor — cooking, cleaning, coding, filing, driving, studying — and designate it this week's *karma-yajna*.
2. Before beginning the task, pause and state the offering silently: "This work is my grain offering. I do it well, and I release the credit."
3. Perform the task with full attention and excellence, as though it were laid on an altar. No shortcuts, no resentment, no performing for praise.
4. At the Taittiriya Upanishad's graduation teaching on giving, meditate briefly on its instruction: give with faith, not without faith; give generously, give with modesty, give with reverence. Ask which of these your giving most lacks.
5. Now practice *anna-dana* in its

simplest DIY form: prepare a meal (or buy a simple meal, or pack food) and give it to someone in need — a hungry person, a neighbor, a coworker who is struggling. Give it without announcement, without your name attached if possible, and without expecting thanks. 6. Eat your own meal afterward slowly, remembering the Upanishadic teaching that food is Brahman. Before eating, acknowledge silently the chain of hands that brought it: sun, rain, soil, farmer, driver, cook. 7. In a notebook, record three things: what you offered, how it felt to expect nothing, and where resistance appeared.

Reflection Prompts

- How much of my work is done for the result and how much for the act itself? Which one exhausts me? - When I give, what do I secretly expect back — gratitude, reputation, influence, a future favor? - Whose labor do I consume daily without ever acknowledging?

Action Step

Within 48 hours, do one act of **anna-dana**: feed one hungry person or contribute food to a food bank or shelter, anonymously if you can. Give with the Upanishadic attitude — with faith and modesty, not for show.



3. The Peace Offering — **Prasadam** (The Shared Sanctified Meal)

The Meaning

The peace offering was a shared meal — offerer, priests, and God eating together in fellowship and gratitude. Vedanta has its living counterpart in *prasadam*: food first offered to the Divine and then eaten as grace, and in the ancient ethic of hospitality — the Upanishads enjoin treating mother, father, teacher, and *guest* as divine. The Gita teaches that those who eat what remains after the sacrifice are freed from all taint, while those who cook only for themselves consume their own selfishness. The meal shared as an offering dissolves the boundary between eater and eaten — the Taittiriya Upanishad's realized seer sings of knowing himself as both the food and the eater of food.

The DIY Practice

(Simplified: a home-based prasadam practice, not a temple ritual. If you have a home altar or a simple image/lamp, use it; if not, a clean table suffices.)

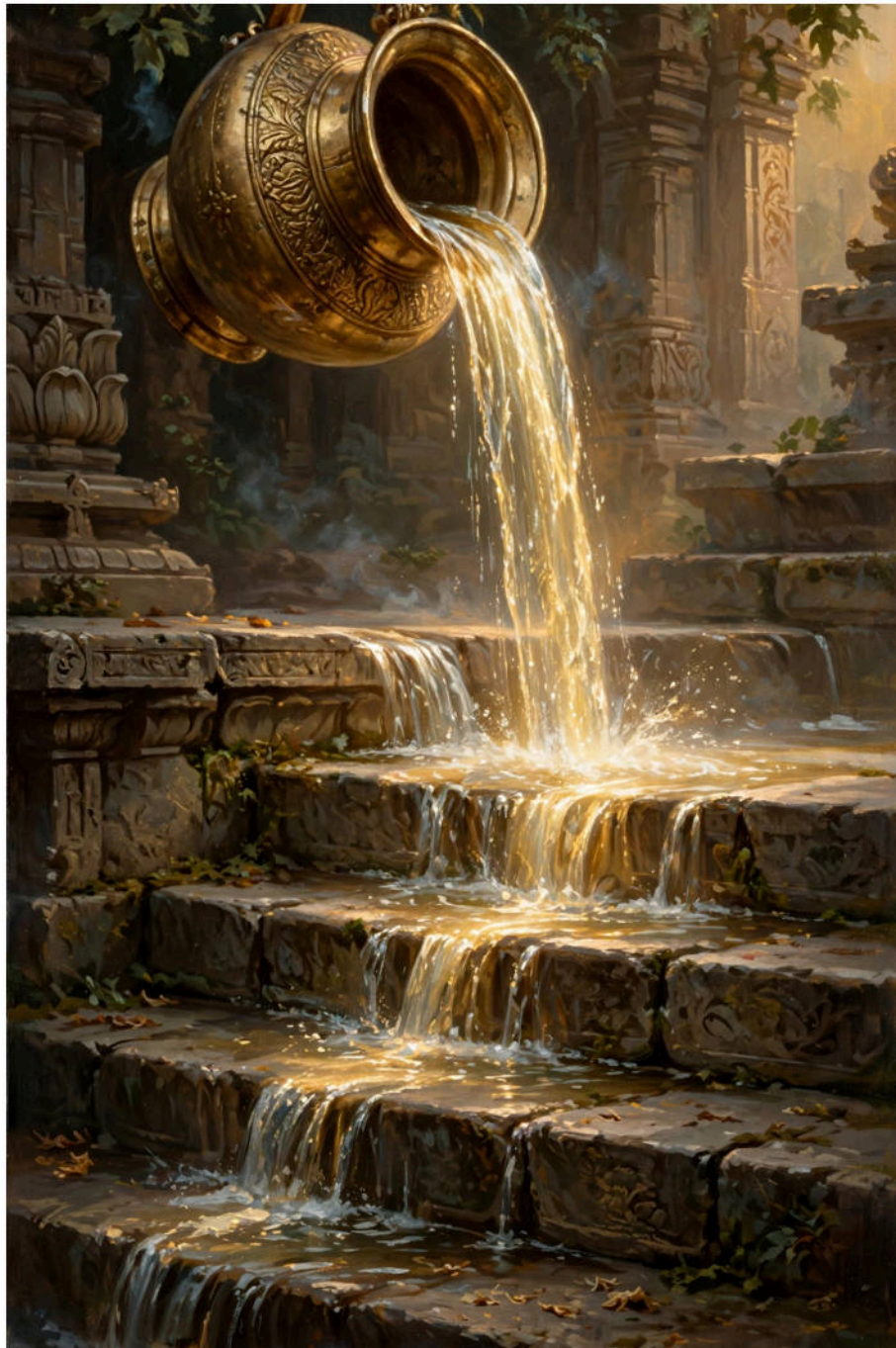
1. Set aside one meal this week to be your peace-offering meal. Cook it (or select it) with care — simple, wholesome food is best.
2. Before anyone eats, set a small portion aside on a clean plate as the offering. Place it before your altar, image, or simply in a clean quiet spot. If you like, light a lamp or a candle beside it.
3. Offer it in your own words: *"Before I eat, I offer. May this food be sanctified by gratitude. May all beings be fed."* Sit in silence for two minutes.
4. Now eat — but not alone if you can help it. Invite someone: family, a friend, a neighbor, a stranger who looks hungry. The tradition's five great daily offerings include feeding guests, creatures, and the needy — hospitality is not optional ornament; it is the offering itself.
5. During the meal, practice the peace-offering consciousness: no phone, no hurry. Between bites, notice that you are being sustained by a world you did not make.
6. If your guest is in need, send them home with food. Let the meal overflow its borders.
7. Afterward, sit quietly for three minutes and reflect on the Upanishadic image: you are both the food and the eater — everything you consume sustains you, and everything you give sustains another. Where do you sit in the circle?

Reflection Prompts

- Who do I habitually eat with, and who never gets invited? What does my table say about my heart? - Am I eating as a consumer — taking — or as a participant in a sacred exchange? - When did I last share a meal purely in gratitude, expecting nothing from the guest?

Action Step

Within 48 hours, invite someone to a meal — at your table, at a café, or a shared lunch — whom you would not normally invite. Offer the food first in gratitude (silently, in your own way), then share it. Let communion, not convenience, set the guest list.



4. The Sin Offering — *Prayashchitta* (Purification and Repentance)

The Meaning

The sin offering made the offerer clean — purification from wrongdoing. In the Hindu tradition this is *prayashchitta*: expiation, the deliberate practices by which one confronts, repents, and is cleansed of wrongdoing. The smriti traditions prescribe graded disciplines — fasting, restraint, prayer, study, selfless service — proportioned to the fault. Vedanta adds its deepest instrument of purification: *jnana*, knowledge. The Gita teaches that as a blazing fire turns firewood to ashes, the fire of knowledge burns all binding actions to ashes — and that even the worst of wrongdoers can cross the ocean of wrong by the boat of knowledge.

The DIY Practice

(Simplified and safe: this practice uses the traditional triple discipline of *tapas* (austerity), *svadhyaya* (self-study), and *ishvara-pranidhana* (surrender to the Divine) — the classic threefold path of purification, adapted for solo practice. It involves no extreme fasting or self-harm; keep all austerity moderate.)

1. In solitude, write an honest inventory: every wrong you are carrying — lies told, harms done, duties neglected, promises broken. Write plainly, without excuses and without self-torture. Fold the paper and set it aside; you are not punishing yourself, you are facing yourself.
2. Read the inventory once, slowly. For each item, say aloud: "I did this. I see it. I repent of it." Let the acknowledgment be complete — this is the heart of prayashchitta: no evasion.
3. Choose one *tapas* (austerity) proportionate to the weight you feel: skip one meal and give its cost to charity; rise an hour early for a week of quiet reflection; give up one indulgence (sweets, drink, gossip, a digital habit) for seven days. Make it real but moderate.
4. Practice *svadhyaya* (self-study): spend twenty minutes daily reading a text of wisdom — the Gita, an Upanishad, or any scripture of your tradition — specifically seeking passages on purification, forgiveness, and renewal. Copy one sentence into your notebook and sit with it.
5. Practice *ishvara-pranidhana*: each evening during your week of discipline, sit for ten minutes and mentally place every item from your inventory before the Divine, asking — in your own words — for the inner cleansing the tradition promises: that the fire of clear seeing may burn the residue to ash.
6. Meditate on the Gita's image: a blazing fire reducing firewood to ash. Visualize each

wrong as wood, the steady flame of honest awareness consuming it — not denied, not hidden, but transformed. 7. When the week ends, destroy the inventory paper (burn it safely or shred it) as a sign that what has been faced, repented, and disciplined is released. Do not keep re-reading your sins; the tradition's point is cleansing, not endless self-accusation.

Reflection Prompts

- Which wrong on my inventory have I been minimizing or blaming on others — and what would full ownership feel like? - Am I repenting in order to change, or in order to feel better while changing nothing? - What would the fire of honest self-knowledge burn away in me if I truly let it?

Action Step

Within 48 hours, begin your **tapas**: choose the one moderate austerity from step 3 and start it today. Also schedule your seven days of twenty-minute **svadhyaya** — put them in your calendar like appointments, because they are.



5. The Guilt Offering — **Dharma-Restitution** (Making Amends)

The Meaning

The guilt offering was distinct from the sin offering in one crucial way: it

required **restitution** — returning what was taken, plus a penalty, to the wronged party. Inner purification was not enough; the outer wrong had to be set right. In Vedantic ethics this is the restoration of **dharma**: the moral order is not repaired by feeling sorry but by right action. The smriti tradition treats theft and injury as debts that must be repaid — what was taken must be returned, and the return should exceed the taking, as a sign of genuine remorse. **Dana** given to the one wronged, service rendered, the loss made good with interest: this is how the scales are balanced.

The DIY Practice

1. Review your inventory from the sin-offering practice (or make a new list) with one question: **Whom did I actually harm or deprive?** Name names. Vague guilt is not enough — restitution needs an address. 2. For each person, determine what is owed: money taken or unpaid, property damaged, time stolen, reputation harmed, a promise broken, trust betrayed. Be specific and honest about the amount or the act. 3. Plan the restitution for each case, following the ancient pattern — **return plus a measure more**: - If money or property: repay it in full, plus something extra (a gift, a service, interest in spirit if not in law). - If reputation or relationship: a direct, unqualified apology — no excuses, no "but you also..." — plus a concrete act of service to that person. - If the person cannot be found, is dead, or contact would cause more harm: give the equivalent value as **dana** to a worthy cause in their name, and perform a service for someone in similar need. 4. Where direct amends are possible and safe, make them **in person or by direct message** — not through intermediaries, not as a vague social-media post. Look the person in the eye (or let your voice be heard) and say what you did, what you are returning, and that you ask nothing in return. 5. If a debt is large, make a written repayment plan with dates — dharma honors the sincere plan, not only the instant payment. 6. After each act of restitution, note in your notebook: what was owed, what was returned, how it felt. Watch for the temptation to feel superior about making amends — the ego loves to colonize even repentance. 7. Close the practice with a vow for the future, spoken aloud: **"Where I once took, I will now give. Where I once harmed, I will now protect. This is my dharma."**

Reflection Prompts

- Whose name did I avoid writing on the list — and what am I afraid will happen if I face them? - Have I been substituting private guilt-feelings for actual repayment? What has that cost the other person? - What pattern in me creates

these debts — carelessness, greed, pride, avoidance? What must change so I stop creating new ones?

Action Step

Within 48 hours, make the first and hardest amend: contact the person you most owe (or, if contact is impossible or harmful, make the equivalent anonymous gift of *dana*). Do not rehearse it for a week — the tradition demands the act, and delay is the ego's favorite shelter.

The Five-Week Cycle

Work through the five offerings as a repeating cycle — a personal *yajna-chakra*, the wheel of offering that the Gita describes as the engine of the cosmos.

The five-week rhythm (recommended):

- **Week 1 — Surrender (Burnt):** Begin every cycle by laying everything down. Each morning, renew the act of *purna-samarpana*. End the week with the paper-burning (or tearing) release. - **Week 2 — Work and Bread (Grain):** Dedicate your daily labor as *karma-yajna*; practice *anna-dana* at least twice. Give with faith, modesty, and no expectation of return. - **Week 3 — The Shared Meal (Peace):** Eat at least one full *prasadam* meal with a guest — offered first, shared in gratitude, with food sent home for the needy. - **Week 4 — Purification (Sin):** Write the inventory, take up your moderate *tapas*, and practice daily *svadhyaya* and evening surrender. End the week by destroying the inventory. - **Week 5 — Restitution (Guilt):** Make the amends. Repay, apologize, serve — return plus a measure more. Close the cycle with your spoken vow of dharma.

Then begin again at Week 1. Each cycle, the surrender goes deeper, the giving grows freer, the inventory gets shorter, and the amends get swifter — that is transformation, and you will feel it.

The five-day rhythm (alternative for the time-pressed):

If five weeks is too slow to start, compress the cycle into five consecutive days — one offering per day, in the same order: Day 1 surrender, Day 2 work-as-offering plus one act of food-giving, Day 3 a shared offered meal, Day 4 the inventory with a one-day *tapas*, Day 5 the first and hardest amend. Use the five-day cycle as an intensive to begin, then settle into the five-week rhythm

for the long road.

Neither rhythm replaces the living tradition. These are DIY doorways into yajna, dana, and dharma as the rishis taught them — walk through, and let a teacher carry you further.