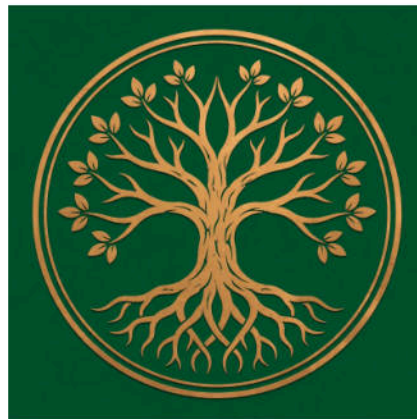




FREE ASSEMBLY



The Giving Product — Living Promise

The Order of Living Promise

A DIY transformation workbook for the Living Promise order of the Free Assembly — the Jewish tradition. Based on the five offerings of Leviticus 1-7, practiced as Torah study, prayer, repentance, and tzedakah. This is the home tradition of the offerings: what follows is presented in its original terms, carried forward the way the tradition itself carried it after the Temple.

FREE WORKBOOK — DIY TRANSFORMATION

How the Offerings Become Transformation

The Hebrew word for offering is *korban*, from a root meaning "to draw near." An offering was never about destroying something valuable. It was a technology of closeness — a structured way for a person to come near to God. Leviticus 1–7 lays out five such structures, each a different kind of nearness:

1. **Olah (burnt)** — total dedication; the whole offering ascends. 2. **Minchah (grain)** — the work of one's hands, offered in gratitude. 3. **Shelamim (peace)** — joy shared at a common table. 4. **Chatat (sin)** — cleansing from sin and the return to purity. 5. **Asham (guilt)** — repair of wrongs done to others, through restitution.

The Temple in Jerusalem was destroyed in the year 70, and no offering has been brought since. But Judaism never treated the offerings as finished business. The tradition itself carried them forward in three vessels that any person can hold today: prayer (*tefillah*), repentance (*teshuvah*), and righteous giving (*tzedakah* and *gemilut chasadim*, acts of lovingkindness).

The carrying-forward began in the ruins themselves. The teaching preserved in Avot de-Rabbi Natan, chapter 4, tells of Rabban Yochanan ben Zakkai walking with his student past the destroyed Temple. When the student grieved that the place of atonement was gone, the master answered that they had another atonement as great as the first: deeds of lovingkindness — drawing on the prophet Hosea's teaching that God desires lovingkindness rather than sacrifice. The Talmud (Menachot 110a) teaches that one who studies the laws of the offerings is accounted as if he had brought them. And the Talmud (Berakhot 26b) records that the daily prayers were instituted corresponding to the daily offerings — the morning and afternoon services stand where the continual burnt offering stood. The prophet Hosea gave the formula for the age without a Temple: we will offer the words of our lips in place of bulls.

The prophets also set the terms on which any offering counts. Isaiah rejects sacrifice divorced from justice and commands instead: learn to do good, seek justice, uphold the orphan, defend the widow. Micah distills the whole requirement: do justice, love kindness, and walk humbly with God. And Isaiah teaches that Zion is redeemed through justice, and her repentant ones through tzedakah.

So this workbook does what the tradition itself did: it takes the five offerings and practices them without an altar. Each week you will study the Torah passage for

one offering — and that study is itself part of the offering. You will pray, examine yourself, give tzedakah, and repair what is broken. Five offerings become five practices of drawing near, made with words, deeds, and giving instead of with animals. That is the DIY transformation: the ancient pattern, worked by your own hand, in the tradition's own terms.



1. Burnt (Olah): Complete Dedication — What Is

Wholly God's

The Meaning

Leviticus 1 describes the burnt offering: a male animal without blemish, laid on the altar and consumed entirely by fire. Nothing was eaten by the priest or the offerer. Its Hebrew name, *olah*, means "ascent" — the whole of it went up. The daily continual offering, brought every morning and every evening, was a burnt offering: dedication was not an occasional gesture but the daily rhythm. The classical commentator Ramban teaches, on Leviticus 1, that the burnt offering atones for the thoughts of the heart — the inner life, where no one sees but God. Today, without an altar, the olah becomes the practice of setting aside what is wholly God's: undivided time, undivided attention, undivided intention.

The DIY Practice

1. **Study the passage.** Read Leviticus 1 slowly, in whatever translation you trust. Read it as a practitioner, not a tourist: notice the completeness — all of it, on the fire, nothing held back. The study itself counts as part of the offering.
2. **Dedicate each morning.** This week, begin every day with a conscious dedication before you touch your phone or your work: the day is not yours first; it is given. A short morning prayer, the *modeh ani* on waking, or your own words of dedication — said every day, without exception, like the continual offering.
3. **Give one undivided hour.** Choose one hour each day this week as your whole offering: an hour given entirely to God with no divided attention — Torah study, prayer, or selfless service to another person from which you gain nothing. No multitasking. The olah was consumed whole; let the hour be whole.
4. **Name what you have been keeping back.** Write down one thing — a talent, a resource, an hour of the week — that you have reserved for yourself while claiming to give fully. Dedicate it wholly this week: use it for study, prayer, or another's good, with no remainder for yourself.
5. **Give once in secret.** The burnt offering was consumed where the offerer could not watch it burn. Give one act of tzedakah this week that no one will ever know about — anonymous, untraceable, unthanked. This tests whether the giving is for God or for the audience.
6. **Guard the thoughts.** Each evening, review the day's inner life — the Ramban mapping. Where did your thoughts go astray: resentment rehearsed, envy fed, cruelty imagined? Write one line per evening. Do not punish yourself; notice, name, and release.
7. **Close the week.** Write one paragraph: what would total dedication look like if it were your normal state

rather than a week's experiment? Keep the paragraph. Read it when the week is over.

Reflection Prompts

- What do you keep a share of for yourself — time, money, attention — while telling yourself you have given fully? What would it cost you to put all of it on the altar? - Whose approval do your good deeds secretly seek? What would your giving look like if only God ever saw it? - If your thoughts were visible for one day, which of them would you most want to offer up and be done with?

Action Step

Within 48 hours: read Leviticus 1, and fix the undivided hour — same time each day this week, defended like an appointment that cannot be moved.



2. Grain (Minchah): The Work of Your Hands — Gratitude for Daily Bread

The Meaning

Leviticus 2 describes the grain offering: fine flour mixed with oil, frankincense laid upon it. The priest burned a memorial handful on the altar, and the remainder belonged to the priests. Every grain offering required salt — the salt of the covenant — and forbade leaven and honey. This was the offering of

ordinary labor: flour, oil, and incense were the products of the field and the press, the stuff of daily bread. It was also the poor person's offering — one who could not afford an animal brought flour, and the tradition teaches that whether one brings much or little, what matters is that the heart is directed to heaven. Today the minchah becomes the practice of gratitude for provision and the dedication of one's work: blessing what you eat, honoring what you earn, and giving from the first of it rather than the last.

The DIY Practice

1. **Study the passage.** Read Leviticus 2. Notice the details: fine flour, not coarse — the offering was refined; oil and frankincense — the best of the household's store; salt — the covenant present in the everyday. 2. **Bless your food deliberately.** This week, eat nothing unthinkingly. Say a blessing before each meal and grace after it — the traditional *Birkat Hamazon* if that is your practice, or your own words of thanks if it is not. The point is the pause: bread does not arrive by accident. 3. **Set aside the first portion.** When the dough is kneaded, the Torah commands separating challah (Numbers 15). Whether or not you bake, practice the principle this week: before you spend anything of one week's earnings, set aside a fixed portion as tzedakah. The first goes to God; the rest is yours to use. 4. **Dedicate your work each morning.** Before work begins, speak a short intention: that your labor today serve others and not only yourself. Write it once and repeat it daily — the minchah accompanied the daily burnt offering, and dedication of work belongs to the daily rhythm. 5. **Offer one task with the care of fine flour.** Choose one piece of ordinary work this week and do it with exceptional care — refined, not rushed. Let the quality of the work be the offering. 6. **Give from your produce.** Share food from your own kitchen with someone who has less: a cooked meal delivered, groceries bought, or a donation to a food bank. Give what you would eat yourself, not what you would throw away. 7. **Take the week's inventory.** On the last evening, write down three things your hands produced this week and name whom each one served. If everything served only you, write that down too — honestly.

Reflection Prompts

- What does your daily bread cost others — the workers, the land, the systems that put it on your table? When did you last think about that before eating? - Where has your work served only yourself this month? What would change if your labor were an offering? - Do you give from the first of your earnings or the last? What does the order say about what you actually trust?

Action Step

Within 48 hours: read Leviticus 2, and set the blessing practice — the next meal you eat, blessed before and thanked after, without rushing past it.



3. Peace (Shelamim): The Shared Table — Communion in Joy

The Meaning

Leviticus 3 describes the peace offering, and Leviticus 7 gives its practice: the fat portions went up on the altar, the breast and thigh went to the priests, and the rest was eaten by the offerer — in a shared meal. Of all the offerings, this is the only one the giver ate. Its name comes from **shalom** — wholeness, peace. One form of it, the thanksgiving offering (**todah**), was brought with loaves of bread and eaten in a feast of gratitude. The midrash (Vayikra Rabbah 9:7) teaches that in the future all offerings will be set aside except the thanksgiving offering, and all prayers except the prayer of thanksgiving — gratitude is the one practice that never ends. Today the shelamim becomes the shared table: Shabbat hospitality, the meal eaten in joy with others, and the active making of peace.

The DIY Practice

1. **Study the passages.** Read Leviticus 3 and Leviticus 7:11–15. Notice who

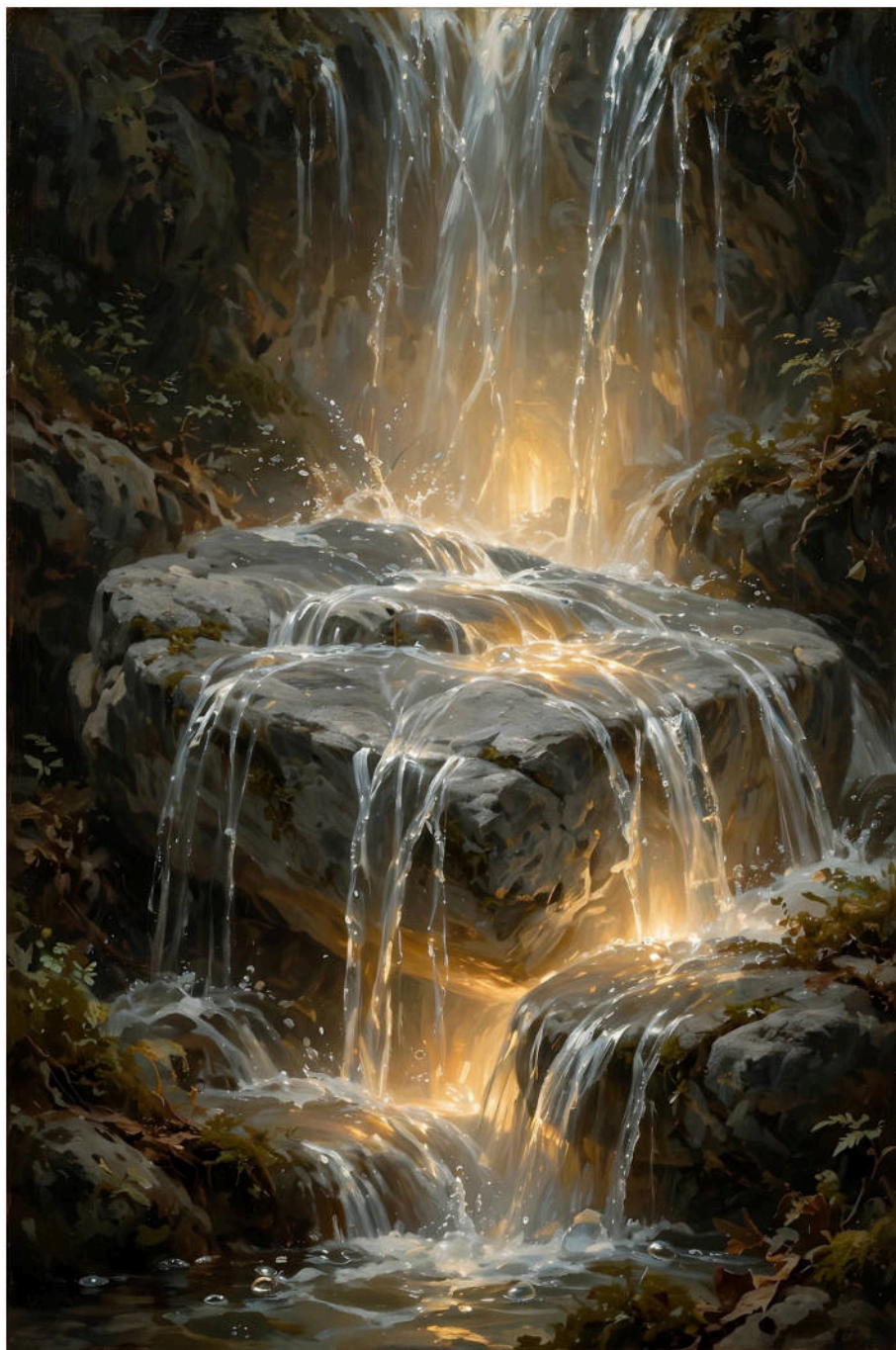
eats: God (the portions on the altar), the priests, and the offerer with his household. Communion was the point — no one ate alone. 2. **Prepare one meal as an offering.** This week, prepare one Friday evening or Shabbat meal as a shelamim: set the table with intention, light candles, make *kiddush* if that is your practice. Let the meal itself be deliberate — cooked and served as an act of devotion, not a refueling stop. 3. **Invite the one who would eat alone.** Welcoming guests (*hachnasat orchim*) is counted among the greatest of practices. Invite one person who would otherwise eat alone — a neighbor, an elder, a newcomer, someone on the margins of your circle. A specific invitation to a specific meal; vague someday-invitations do not count. 4. **Speak gratitude aloud at the table.** In the spirit of the todah that never ends, let each person at the meal name one thing they are thankful for. Say your own first, and mean it. 5. **Send food beyond your table.** If the meal produces extra, carry a plate to someone who was not there. If it does not, give the cost of a meal as tzedakah. The peace offering fed more than the offerer's household. 6. **Make one peace.** *Shalom* is not only a feeling but a task. If you are estranged from anyone — family, friend, colleague — take one concrete step toward repair this week: a message, a call, an apology offered without conditions or scorekeeping. 7. **Write your own todah.** At week's end, write a short thanksgiving in your own words — what you were given, what you shared, what you are still grateful for. Keep it with the paragraph from Week 1.

Reflection Prompts

- Who has never been invited to your table, and what does their absence say about the boundaries of your welcome? - What joy have you eaten alone that was meant to be shared? What would it mean for thanksgiving to be the one practice in your life that never ends? - With whom are you not at peace — and what step are you avoiding because pride is more comfortable than repair?

Action Step

Within 48 hours: read Leviticus 3 and 7:11–15, and extend the invitation — one guest, one specific meal, spoken or written directly to them.



4. Sin (Chatat): Teshuvah — The Clean Heart

The Meaning

Leviticus 4 describes the sin offering, brought for unintentional sin — wrongs committed in error, not rebellion. The offering was graded by status: the anointed priest, the whole congregation, a leader, an ordinary person — and the poor, who could not afford an animal, brought birds or even fine flour. No one

was priced out of return. The remains were burned outside the camp: sin is carried out, not kept. After the Temple, this offering became **teshuvah** — repentance and return. Maimonides, in the Laws of Repentance, sets out its elements: abandoning the sin, remorse, confession, and firm resolve for the future. The tradition built a whole season around it: the month of Elul as preparation, the daily **cheshbon hanefesh** — accounting of the soul — taught by the Musar tradition, and the spoken **vidui**, confession, in which wrongs are named specifically, not vaguely. The Psalmist's teaching stands behind it all: what God desires is a broken and contrite heart.

The DIY Practice

1. **Study the passage.** Read Leviticus 4. Notice the range: from the high priest's bull to the poor person's handful of flour. The offering met each person where they were — and so does *teshuvah*. 2. **Begin the evening accounting.** Each night this week, open a **cheshbon hanefesh** journal with three columns: what I did well today, where I fell short, what I will change tomorrow. Ten minutes, written by hand if possible. This is the core practice; do not skip a night. 3. **Speak a vidui aloud.** Confession in this tradition is specific, not general. Alone, speak aloud the actual wrongs — named, dated, owned. Not "I have been imperfect" but the thing itself. Speech makes it real; vagueness keeps it buried. 4. **Isolate one pattern.** Behind the incidents there is usually one repeated pattern. Name it in writing, then write the resolve: what you will concretely do differently the next time the situation arises. A resolve without a plan is a wish. 5. **Mark the work physically.** Fast from one comfort for a day — or skip one meal — with prayer, not as punishment but as focus. The body keeps the score that the mind tries to forget; let the hunger remind you what the week is for. 6. **Let tzedakah carry part of the weight.** The tradition teaches that righteous giving has atoning power. Give tzedakah this week as part of the *teshuvah* — proportional, deliberate, tied in your mind to the self-examination you are doing. 7. **Sort the wrongs.** Wrongs against God alone are closed in prayer. Wrongs against another person cannot be closed here — they belong to next week's offering. Write each such name down and carry the list into Week 5. 8. **Read the week back.** On the last evening, read your journal from the first night. Note what changed across the seven days, and what did not. Both are information.

Reflection Prompts

- What wrong have you renamed as a mistake, a habit, or someone else's

fault — and what would you have to admit if you spoke the vidui aloud? - Which pattern in your life will still be there next year if you do not resolve it now? What has it already cost you? - When you examine yourself, do you grade on effort or on results? Which one does the tradition ask of you?

Action Step

Within 48 hours: read Leviticus 4, and start the journal tonight — three columns, ten minutes, before sleep.



5. Guilt (Asham): Restitution — Repaying and Repairing

The Meaning

Leviticus 5 describes the guilt offering: for misusing sacred things, and for wronging a neighbor — robbery, deceit, a false oath. The pattern is exacting and non-negotiable: repay the principal, add a fifth on top, give it to the wronged party — and then bring the ram. The sacrifice meant nothing without the repayment first. This is the offering the tradition refused to spiritualize away. Maimonides rules, in the Laws of Repentance, that wrongs between a person and another are never forgiven until he returns what he owes and appeases the one he wronged — even after the money is repaid, he must still seek forgiveness. The Mishnah teaches the same of Yom Kippur itself: the Day of

Atonement atones for wrongs against God, but for wrongs against a fellow person it does not atone until he has appeased him. Repentance without restitution is incomplete. Today the asham becomes the practice of direct amends: repaying debts, compensating harm, and asking forgiveness face to face.

The DIY Practice

1. **Study the passage.** Read Leviticus 5:14 through 6:7. Follow the order with care: the principal restored, the fifth added, the wronged party paid — then, and only then, the offering. The sequence is the teaching. 2. **Write the financial ledger.** List everyone you have wronged financially or materially: debts unpaid, money borrowed and never returned, wages or promises unkept, things taken, damage never repaired. Put amounts where you can; estimate honestly where you cannot. 3. **Write the human ledger.** Separate from money: the non-financial wrongs — words that wounded, trust betrayed, confidences broken, slander spoken. Name the person for each. Be specific; this is a vidui with addresses on it. 4. **Repay the principal.** Contact the first person on the financial ledger — the one most harmed, not the one easiest to face. Return what is owed, or lay out a concrete repayment plan with dates. The message contains plain acknowledgment and no excuses. 5. **Add the fifth.** Where you have the means, pay more than you owe — interest, an extra sum, a gift alongside the repayment. Late repair costs the other person something; the fifth acknowledges that the debt was not only money but time, trust, and peace of mind. 6. **Appease, in person.** For the human ledger, go to the person — directly, plainly — and ask forgiveness. If they refuse, the tradition allows repeated sincere attempts; make up to three genuine approaches, spaced and respectful, and then leave the door open without pressure. 7. **Convert the unpayable.** For anyone you cannot repay or cannot find, give tzedakah in an amount that stings slightly, earmarked in your mind for that debt. Let the unpayable wrong become someone else's relief.

Reflection Prompts

- Whose money or trust are you still holding — not legally, but morally? What story have you told yourself to keep it? - What have you classified as "too long ago to matter"? Would the person you wronged agree with that classification? - What would it cost you — in pride and in dollars — to contact the first person on your ledger today? What has it already cost them that you have not?

Action Step

Within 48 hours: read Leviticus 5:14–6:7, and write both ledgers in full — every financial and human debt you can identify, with names. The list comes before the repair.

The Five-Week Cycle

Work one offering per week, in order, for five weeks. Then begin again. The cycle is repeatable by design — transformation is not a single pass but a rhythm, the way the offerings were not a single event but the regular discipline of the people.

- **Week 1 — Olah: Complete Dedication.** Dedicate the mornings, give the undivided hour, give once in secret, guard the thoughts. - **Week 2 — Minchah: The Work of Your Hands.** Bless every meal, set aside the first portion, dedicate your labor, give from your produce. - **Week 3 — Shelamim: The Shared Table.** Prepare the meal as an offering, invite the solitary guest, speak gratitude aloud, make one peace. - **Week 4 — Chatat: Teshuvah.** Keep the evening accounting, speak the vidui, isolate the pattern, sort the wrongs for next week. - **Week 5 — Asham: Restitution.** Write both ledgers, repay the principal, add the fifth, appease in person.

The 5-day alternative. If five weeks feels too long, compress each offering into a single day: study the Meaning in the morning, work through the DIY Practice during the day, sit with the Reflection Prompts in the evening, and complete the Action Step before bed. Five consecutive days, one offering each — then repeat monthly.

The Torah rhythm. The opening chapters of Leviticus are read in the synagogue each spring as the Torah portions *Vayikra* and *Tzav*. Running this five-week cycle during those weeks ties your private practice to the public reading — you study on the same days the community reads. Many also run the Chatat and Asham weeks in the month before the High Holidays, when the tradition itself turns to repentance and repair.

The ongoing thread. After your first full cycle, keep the practices running at maintenance level: a daily dedication, blessings over food, a regular open table, a nightly accounting, an always-current ledger, and tzedakah woven through all of it. The tradition's answer to the destroyed Temple was that prayer, repentance, and righteous giving carry the offerings forward — not as

memorials to what was lost, but as living practices. Let this workbook become the same: five offerings, worked by your own hand, drawing you near.