

# DEVI SCHOOL

## 16-Step Pūjā





Pūjā is one of the most beautiful ways to bring out the devotee within oneself and establish a relationship with Devī, the cause of the whole Universe and that also manifests as the whole universe, as one conscious being, an infinite intelligent order, to which we all belong.

Pūjā is called kayikam karma, an action involving one's limbs. It also includes speech and mental action in the form of chanting and thinking of Devī.

In a physical form of worship, such as a Pūjā, there is a greater field of expression of one's devotion than is possible in purely oral or mental forms of worship. The body, mind and speech are all involved in a Pūjā. The forms, colours, fragrances and sounds of the various items of worship arrest one's mind and aid in evoking devotion in oneself.

Pūjā can help us to uncover trust and settle accounts with the way our life is; with people, situations and the past, so that our hearts can relax, free from hurt, guilt, worry, fear and any other suffering.

Pūjā is performed in order to express one's gratitude to Devī for all one has been given in one's life. The very creation in which one is born is considered to be a gift of Devī. When we focus on what we have, it goes on to the infinite.





## The Need For An Altar

The altar represents the infallible abode. The place of all places. The place of absolute validation, where I am welcomed as I am. Where everything is welcomed and looked upon as sacred as it is. It is the place where we can blame and express our anger. If we express our frustrations to a person, it backfires on us, unless the person is very mature and can hold space for us. But anger is an expression of helplessness and pain. We are not helpless anymore because we can pray and ask for help. There are infinite options in every situation, yet often we are tunnel-visioned and cannot see beyond that which is in front of us. We have to have the whole picture. But we only have limited knowledge. The altar becomes our place of refuge, our sanctuary. This is where we place our Deities; Durgā, Laksmī & Sarasvatī or any other deity that to you, represents the all-knowing, all-powerful, all-pervasive, non-manipulating agenda-less Goddess.

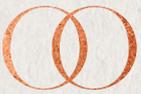
We need the altar until we know that Goddess is non-separate from us, that all that is here, is Goddess and until we can accept everything as lovable and adorable and in perfect order.

As I grow, I discover all that is here, is given. It is grace. You see the word gratitude, grace given is contained in that word. We know that we are not the creatrix or author of anything that we possess or know. It is all given, we acknowledge the infinite giver through expressing our gratitude at the altar with our words, offerings, stories, prayers, songs, dances, flowers, water, food. It doesn't matter what we offer. What matters is the gesture, the step that we make to show our gratitude and to create cosmic harmony. We don't wait anymore for anyone, we have been given a free will, we have a choice and we choose to take action.

Actions of compassion, actions of reaching out, actions of support, actions that convey my care and love. Actions that are prayerful that turn into an offering.

*My life becomes an offering. And the ultimate offering is you.*





## Items Used To Perform an Pūjā

These items are suggested symbols to be used in the Pūjā. If they are not available, you can choose other items or akṣatas (unbroken rice grains to which turmeric powder is added) as a substitute. May unavailable items never keep you from performing your Pūjā!

For example if you're on a beach you can make an altar out of sand and offer sand, superimposing each item on the sand. You can also perform the Pūjā purely mentally, although this is more difficult and not recommended at the beginning.

The altar should be clean and decorated as one wishes. The utensils for the Pūjā should only be used for this purpose. They should not be mixed with other, non-Pūjā utensils.





- \* **An altar with a vigrah:** idol/statue of the deity to be worshiped. Place a plate underneath so that the liquid that is poured over is contained.
- \* **Pictures of the deities,** or any other chosen symbol will be fine if idols are unavailable.
- \* **An oil lamp** with oil and a wick, or a candle. You will light the lamp at the beginning of the Pūjā and it will stay lit until the completion of the Pūjā.
- \* **Pañcapātra:** 2 vessels and a spoon for offering the water. The water may be poured into another cup during the offering.
- \* **Mirror.**
- \* **Candana:** sandalwood paste / oil / turmeric & Kuṅkuma: vermilion
- \* **Dhūpa:** incense sticks.
- \* **Dīpa:** a small oil lamp.
- \* **Vastra:** cloth.
- \* **Māla & Ābharanam:** japa mala, jewelry.
- \* **Naivedya:** food offering (bowl of fruits/ vegetables, or cooked food) & betel leave or any other leave for digestion (fennel seeds)
- \* **Madhu:** sweets.
- \* **Puṣpa:** flowers, petals kept on a plate/bowl.
- \* **Ghaṇṭā:** bell
- \* **Garpūra:** camphor and a camphor spoon (or any metal bowl or plate to hold the burning camphor).
- \* **Lighter or matches.**
- \* **Akṣatas** (rice with turmeric to use instead of any missing items)

Additional:

- \* Have **paper/tissues/towels** ready to dry clean the deity





## 16-Step Pūjā - Pūjā Vidhānam

### Preparations

**To remove any obstacles to the pūjā**, chant:

**om gaṃ gaṇapataye namaḥ x3**

*Salutations to Ganesha – the remover of obstacles*

**Light a lamp.** Offer flowers to the lamp, chanting:

**dīpajyotiḥ paraṃ brahma / dīpajyotir janārdanaḥ  
dīpo me haratu pāpāni / dīpajyotir namo'stu te**

*The light of the lamp stands for Brahman (the intelligence unmanifested behind the creation), and for Lord Viṣnu (the manifested creation). Let the light of the lamp remove the burdens from my past. I bow down before the light of wisdom.*

**Take a sip of water from your right hand**  
after chanting each of the following mantras:

**om acyutāya namaḥ  
om anantāya namaḥ  
om govindāya namaḥ**

*Salutation unto the Lord who is indestructible.  
Salutation unto the Lord who is limitless.  
Salutation unto Lord Govinda.*

Put your hands in a prayer pose and  
**give your gratitude to all your teachers.**

**gururbrahmā gururviṣnuḥ / gururdevo maheśvaraḥ gurussākṣāt  
paraṃ brahma / tasmai śrīgurave namaḥ**

*The guru is Brahma; the guru is Viṣnu; the guru is Maheśvara. The guru is the ultimate truth. Unto that guru my prostration.*





**To wake up from the darkness of ignorance**, lightly tap the temples with the knuckles, chanting the mantra:

**om śuklāambaradharam viṣṇum / śaśivarṇam caturbhujam  
prasannavadanam dhyāyet / sarvavighnopaśāntaye**

*May one meditate upon Lord Viṣṇu, who wears the white garment, who is all pervasive, who has a bright complexion (like the full moon), who has four hands (representing all power), who has an ever-smiling face (or an elephant face), for the removal of all obstacles.*

### **Prāṇāyāmaḥ (Breath Management)**

\* To gain focus and relaxation. Close the right nostril with the right thumb and inhale through left nostril, chanting mentally:

**om bhūḥ om bhuvah om suvah om mahaḥ  
om janaḥ om tapaḥ om (gum) satyam**

\* Hold the breath by closing the right nostril with the right thumb and the left nostril with the ring finger, chanting mentally:

**om tatsaviturvareṇyam / bhargo devasya dhīmahī /  
dhīyo yo naḥ pracodayāt**

\* Close the left nostril with the ring finger and exhale through the right nostril, chanting mentally:

**om āpo jyotīraso'mṛtaṁ brahma / bhūrbhuvassuvarom**

*The seven worlds are pervaded by the Goddess, the creatrix. Om is the basis of everything. That Goddess is the one who is most worshipful. We meditate on that all-knowing Goddess. May she set our intellects in the right direction.*

*The Goddess is the waters in the rivers and oceans, the light in the luminaries, the tastes in food, the essence of everything, the body of the Vedas, the threefold worlds, and Om.*





**Perform Saṅkalpaḥ** (stating the Purpose of the Pūjā) as follows. Clasp your right palm over your left palm, holding a flower; place them on your right thigh. Offer the flower at the altar, after chanting:

***mamopāṭṭa-samasta-duritaḥṣayadvārā / śrīparameśvara-prītyartham  
jñāna vairāgya mokṣa sidhyartam / devī\*pūjam kariṣye***

*I do the pūjā to the Goddess\* to obtain the grace of the Goddess through the removal of all afflictions resulting from my omissions and commissions. May I gain wisdom, may I gain the capacity to see the difference between the changing and the non-changing, may I be free from suffering in life.*

\* You may substitute Devī with any deity that you prefer (e.g. Śrī Durgā, Śrī Lakṣmī, Śrī Sarasvatī...)

**Perform Āsana Pūjā** (Worship of the Earth to Purify the Seat) as follows. Sprinkle water on the seat while chanting:

***pṛthvī tvayā dhṛtā lokāḥ / devī tvam viṣṇunā dhṛtā  
tvam ca dhāraya mām devī / pavitraṁ kuru cāsanam***

*O Mother Earth, all the worlds are held by you. You are held by Viṣṇu. May you hold me, O Goddess, and purify my seat.*

**Perform Ghaṅṭā Pūjā** (Worship of the Bell to Purify the Atmosphere) as follows. Ring the bell while chanting:

***āgamārthaṁ tu devānāṁ / gamanārthaṁ tu rakṣasām kurve  
ghaṅṭāravaṁ tatra / devatāhvānalāñchanam***

*For the arrival of the deities and for the departure of the destructive forces, I ring the bell, marking the invocation of the deity.*

**Perform Kalaśa Pūjā** (Worship of the Pot of Water to Purify all Pūjā Materials). Offer a flower in the water pot. Cover the pot with the right palm and purify the water with the chant. Then sprinkle water on all the instruments and material used for the pūjā, including yourself.

***gaṅge ca yamune caiva / godāvari sarasvati  
narmade sindhu kāveri / jale'smin sannidhiṁ kuru***

*O Rivers Ganga, Yamuna, Godavari, Sarasvatī, Narmada, Sindhu, Kaveri, may you all be present in this water!*





**Perform Ātma Pūjā** (Worship of the Self ) as follows.  
Fold hands and chant:

**deho devālayaḥ proktaḥ / jīvo devassanātanaḥ  
tyajeda jñānanirmālyam / so'ham bhāvena pūjayet**

*The body is the temple. The jīva is the deity of this temple since beginningless time. May one remove wilted flowers that are looked upon as ignorance and worship the Goddess with an understanding that She is non-separate from oneself.*

## Offering

### 1. Āvāhanam (Invocation)

Visualize the form of the deity and chant a śloka addressed to the deity.  
Take flowers in hand. After chanting, offer at the feet of the Lord.

**asmin bimbe śrī devī\* dhyāyāmi  
asmin bimbe śrī devī āvāhayāmi**

*I visualize devī\*. I invoke her form in this image/statue*

\* Here you use the same deity as you chose in the saṅkalpaḥ  
(e.g. Śrī Durgā, Śrī Lakṣmī, Śrī Sarasvatī...)

### 2. Offer flowers at the feet of the Goddess, chanting:

**āsanam samarpayāmi**

*O Goddess! I offer you a seat.*

### 3. Wash the Goddess's feet, chanting:

**pādyam samarpayāmi**

*O Goddess! I offer you water to wash your feet.*

### 4. Wash the Goddess's hands, chanting:

**arghyam samarpayāmi**

*O Goddess! I offer you water to wash your hands.*





**5. Offer water to drink**, chanting:

***ācamanīyaṁ samarpayāmi***

*O Goddess! I offer you water for inner purification.*

**6. Offer sweets in a cup**, chanting:

***madhuparkaṁ samarpayāmi***

*O Goddess! I offer you sweets.*

**7. Give the Goddess a bath**, chanting:

***snānaṁ samarpayāmi***

*O Goddess! I offer you a bath.*

**8. Offer water to drink**, chanting:

***snānānantaram ācamanīyaṁ samarpayāmi***

*After the bath, I offer you water for inner purification.*

**9. Offer new clothes**, chanting:

***vastraṁ samarpayāmi***

*O Goddess! I offer you clothes.*

**10. Offer the sacred mālā**, chanting:

***malāṁ samarpayāmi***

*O Goddess! I offer you the sacred thread.*

**11. Offer ornaments**, chanting:

***ābharaṇaṁ samarpayāmi***

*O Goddess! I offer you ornaments.*





**12. Put the tilakam mark on the Goddess's third eye point**, chanting:

***gandhān dhārayāmi***

*O Goddess! I offer you sandal paste.*

***ghandasyopari haridrākuṅkumaṁ samarpayāmi***

*O Goddess! I offer you vermilion over the sandal paste.*

**13. Offer flowers.** You may chant the 108 names of your chosen deity. With each name, offer a flower. Or repeat one mantra, offering a flower every time.

Mantra for Durgā: ***om̐ duṁ durgāyai namaḥ***

Mantra for Lakṣmī: ***om̐ hrīm̐ śrīm̐ paramalakṣmyai namaḥ*** Mantra

Sarasvatī: ***aiṁ hrīm̐ om̐ sarasvatyai namaḥ***

Then chant:

***puṣpāṇi samarpayāmi***

*O Goddess! I offer you flowers.*

**14. Hold the incense (dhupam) in the right hand** and present it to the Goddess in a circular, clockwise motion three times. Simultaneously ring the bell with the left hand and chant:

***dhūpamāghrāpayāmi***

*O Goddess! I offer you incense.*

**15. Hold the lamp (dipam) in the right hand** and present to the Goddess in a circular, clockwise motion three times. Simultaneously ring the bell with the left hand and chant:

***dīpaṁ sandarśayāmi***

*O Goddess! I offer you this light.*

**Offer a spoonful of water to drink**, chanting:

***dhūpadīpānantaram ācamanīyaṁ samarpayāmi***

*O Goddess! After dhupa and dipa, I offer you water.*





**16. Sprinkle water on the food** while chanting:

***om bhūrbhuvassuvaḥ / om tatsaviturvareṇyam  
bhargo devasya dhīmahi / dhiyoyonaḥ pracodayāt***

*The three worlds are pervaded by the Goddess, the creatrix. Om is the basis of everything. That Goddess is the one who is most worshipful. We meditate on that all-knowing Goddess. May She set our intellects in the right direction.*

**Six times offer the food.** With a flower in the right hand, make a sweeping motion from the food to the altar. Simultaneously ring the bell with the other hand and recite:

***om prāṇāya svāhā / om apānāya svāhā /  
om vyānāya svāhā / om udānāya svāhā /  
om samānāya svāhā / om brahmaṇe svāhā***

*I offer this to prana. I offer this to apana.  
I offer this to vyana. I offer this to udana.  
I offer this to samana. I offer this to Devī.*

**Offer food at the feet of the Goddess,** chanting:

***naivedyam nivedayāmi***

*O Goddess! I offer you food.*

**Offer water,** chanting:

***naivedyānantaram ācamanīyam samarpayāmi***

*O Goddess! I offer you water after the food.*

**Offer betel leaves and nuts (for good digestion)\*,** chanting:

***tāmbūlam samarpayāmi***

*O Goddess! I offer you betel leaves and nuts.*

*\*If you don't have betel leaves and nuts,  
you may offer fennel seeds or a flower instead.*





### Closing

Standing up, light the camphor and wave it with a circular clockwise motion three times. Simultaneously ring the bell with the left hand and chant:

***na tatra sūryo bhāti / na candratāraḥ  
nemā vidyuto bhānti / kuto'yamagniḥ tamevabhāntamanubhāti  
sarvaṁ  
tasya bhāsā sarvamidaṁ vibhāti***

*There the sun does not shine, nor do the moon or stars.  
There this lightning does not shine, what to talk of this fire? That  
(awareness) shining, everything shines after it;  
by the light of that awareness, all this shines in various forms.*

***om̐ hara hara namaḥ pārvatī pataye /  
hara hara mahā deva***

*Salutations to Pārvatī, the husband of Śiva, please remove my ignorance  
and suffering and bless me with the freedom of Mokṣa through self-  
knowledge.*

**Offer lighted camphor**, chanting:

***karpūranīrājanaṁ sandarśayāmi***

*O Goddess! I show you lighted camphor.*

**Offer a spoonful of water to drink**, chanting:

***ācamanīyaṁ samarpayāmi***

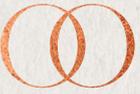
*O Goddess! I offer you water for inner purification.*

**Continue to stand**, offer mantras, songs or poems of your choice. Then offer flowers, chanting:

***mantrapuṣpaṁ samarpayāmi***

*O Goddess! I offer you flowers with sacred chants.*





**Turn clockwise three times**, chanting the following mantras:

***yāni kāni ca pāpāni / janmāntarakṛtāni ca  
tāni tāni vinaśyanti / pradakṣiṇapade pade***

*May those omissions and commissions done in this life  
and also in the previous births, and resulting afflictions,  
perish with every pradakṣiṇa (circumambulation).*

***tava tattvaṃ na jānāmi / kīdṛśo'si maheśvara  
yādṛśo'si mahādeva / tādṛśāya namo namaḥ***

*O Goddess! What is your nature? I do not know your nature. Whatever be  
your nature, I offer salutations to you  
who are of that nature.*

**Kneel down and put your forehead to the ground**, chanting:

***pradakṣiṇanamaskārān samarpayāmi***

*O Goddess! I offer you circumambulation and prostration.*

**To seek forgiveness** and ask that the pūjā is received in full measure even if  
some mistakes were made, one may chant:

***mantrahīnaṃ kriyāhīnaṃ / bhaktihīnaṃ maheśvara yatpūjitaṃ mayā  
deva / paripūrṇaṃ tadastu te***

*O Goddess! May the pūjā done by me, even if I did wrong with the mantras,  
with the performance of the steps and with lack of devotion, be received by  
you as complete.*

**Release the deity** by offering flowers at the altar, chanting:

***asmād bimbād āvāhitaṃ śrīdevī\*  
yathāsthānaṃ pratiṣṭhāpayāmi***

*The Goddess (or the chosen deity) invoked at this altar  
is placed again in her own glory.*

\* Here you use the same deity as you chose in the saṅkalpaḥ  
(e.g. Śrī Durgā, Śrī Lakṣmī, Śrī Sarasvatī...)

**Take water in the right hand** and pour the water in front of the deity or in  
the second vessel while chanting:





*kāyena vācā manasendriyairvā / buddhyātmanā vā  
prakṛtessvabhāvāt karomi yadyat sakalarṁ parasmai / nārāyaṇāyeti  
samarpayāmi*

*Unto Lord Nārāyaṇa, I dedicate all the acts that I perform with my body,  
speech, mind, senses, and intellect, which are born of deliberation or  
natural tendencies.*

**Complete the pūjā with a salutation.**

Take the water, flowers, and food as prasāda from the Goddess.





# Svasti Mantraḥ

## A Universal Prayer for Peace

*Om svasti prajābhyaḥ paripālayantām  
nyāyena mārgeṇa mahīm mahīśāḥ  
gobrāhmaṇebhyaśsubhamastu nityam  
lokāssamastāssukhino bhavantu <sup>1</sup>*

*kāle varṣatu parjanyaḥ  
pṛthvī sasyaśālinī  
deśo'yaṁ kṣobharahitaḥ  
brāhmaṇāssantu nirbhayaḥ <sup>2</sup>*

*om sarveṣāṁ svastirbhavatu  
sarveṣāṁ śāntirbhavatu  
sarveṣāṁ pūrṇambhavatu  
sarveṣāṁ maṅgalambhavatu <sup>3</sup>*

*sarve bhavantu sukhinaḥ  
sarve santu nirāmayāḥ  
sarve bhadraṇi paśyantu  
mā kaścid duḥkhabhāg bhavet <sup>4</sup>*

*asato mā sadgamaya  
tamaso mā jyotirgamaya  
mṛtyormā'amṛtaṁ gamaya <sup>5</sup>*

*om pūrṇamadaḥ pūrṇamidam  
pūrṇāt pūrṇamudacyate  
pūrṇasya pūrṇamādāya  
pūrṇamevāvaśiṣyate <sup>6</sup>*

*Om śāntiḥ śāntiḥ śāntiḥ <sup>7</sup>*





- <sup>1</sup> May there be abundance for all.  
May leaders wisely protect the earth.  
May there always be wellbeing for animals and the wise.  
May the entire world be joyful
- <sup>2</sup> May the clouds bring rain at the proper time.  
May the earth produce abundant food.  
May the land be free from famine.  
May the wise be fearless.
- <sup>3</sup> May all have good fortune.  
May all know peace.  
May all know fullness.  
May all be free from suffering.
- <sup>4</sup> May all be happy.  
May all be healthy.  
May all be prosperous.  
May none suffer.
- <sup>5</sup> Lead me from the unreal to the real;  
from ignorance to illumination;  
from mortality to death-less-ness.
- <sup>6</sup> All is Fullness. This is 'full'.  
From Fullness, this 'full' is made manifest.  
Removing this 'full' from Fullness, Fullness alone remains.
- <sup>7</sup> Om̐ peace peace peace





DEVI  
SCHOOL



  
BE WOMAN Project  
*a sacred movement*

A Sacred Union of the ancient Knowledge of the Self and Trauma informed Embodiment to reclaim your absolute Fullness, Power & Radiance.

Devī School & the Be Woman Project are here to inspire as many beings as possible to reclaim their absolute fullness & dignity through powerful teachings & tools; the magical world of rituals & mantras with the teachings of Vedānta (the knowledge of the limitless self) integrated with trauma informed Sacred Sexuality, Earth Wisdom, Inner Child Dynamics, & true community with the key ingredients of devotion, trust & universal values that we call Dharma.

## About Shāradā & Devī School



Shāradā Devi,  
*The Heart & Founder of The Be Woman Project & Devi School*

This is how Devī is: unpredictable, uncontrollable, inexplicable and an unsustainable wonder. Love & embrace her in all her forms and she will reveal herself to you. "All you need is to know!"

That is what my teacher told me almost 2 decades ago. It struck me like lightning. Finally, I knew what the timeless teachings were saying, what these sacred sentences meant because there was someone that unfolded them for me. In order to learn there has to be trust. And trust is earned. And when trust is there, the knowledge flows like a waterfall. And how refreshing does it feel to stand under a powerful waterfall?

You feel rebirthed, you feel transformed, you feel new strength & new power. I pray that all of us women that are members of Devi School can enjoy the liberation of standing under this ancient waterfall.





Wherever there is light there can be no darkness. Wherever there is knowledge there can be no ignorance. And I am adding to these ancient statements; wherever there is dignity there can be no shame.

I am here to help you reclaim your absolute fullness & dignity through the most powerful teachings & tools that I know, Vedānta integrated with Sacred Sexuality, Womb Wisdom, Earth Wisdom, Trauma integration, dynamic inner child work & true sisterhood with the key ingredients of devotion & trust with the underlying universal values that we call Dharma.

DEVI's Teaching methodology is my offering to you that is yearning to embody the woman that you are meant to be, giving yourself the unapologetic permission to be you, all of you. I have put together this system after being a devoted and committed student and teacher of the Wisdom of the Sacred Feminine (Temple Dance, Devi's Mantras, Trauma Informed, Sacred Sexuality, Body Literacy, Fertility Awareness, Tantric & Taoist practices, Womb Yoga & Āyurveda), Vedānta (nondual teachings), Sanskrit Language, the Vedic Tradition, as well as being a Master of Ceremonies & Vedic Chanting.

Be Woman Project is a sacred movement that is a labor of love from women for women. My original roots in this life are Swiss Filipina, yet my quest for healing, growth, and truth has brought me to live abroad for 18 years in a spiritual community as well as in my teacher's Gurukulams. (South America, India & Bali)

Having said all of this. I am just me. A being like any other one that wants to be loved & appreciated. I want to know that I matter, that I belong. I have had that sacred mirror in my life when I needed it the most. Because of that love, validation and support that I got when I thought that I was not lovable, I am here today!

Without the help of my teachers, sisters, family & friends I could not do any of this. I am forever grateful for all the blessings in my life and my greatest joy is to offer you the same gift. The gift of truth, of devotion, of love & true friendship & sisterhood.

Here to mirror & remind you that you are lovable, that you are perfect as you are, that you are the source of love here & now.

*“Know Woman, Be Woman, All Women. Nature, Nurture, Me.  
Free Woman, Strong Woman, Brave Women. Find your Voice and Shine.  
Know Woman, Be Woman, All Women. Nature, Nurture, Me.  
Reflection, Connection, Protection. Standing side by side.  
Know Woman, Be Woman, All Women. Nature, Nurture, Me”*



# What is the Empress



## The Muse

*The Golden Womb*

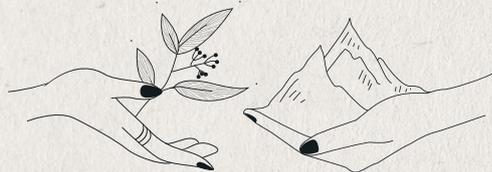
1 Year of Vedic Wisdom Studies, Group Coaching & Feminine Embodiment

**Available self-paced or live IN-PERSON March 12th to 28th 2023**  
2 week container to transition through major Rites of Passage and awaken your Inner Priestess



## Priestess Initiation

*In Service To the Sacred*



## Rising Witch

*Embodied Healer*

**Available self-paced or live April 28th - June 18th 2023**

5 weeks container to reclaim and restore your Sacred Sexuality and tap into your Inner Medicine Woman

**Available self-paced or live August 9th - August 17th 2023**  
A 2 weeks container to dwell in the Teachings of Wholeness to become an Informed Seeker and Teacher



## Living Wisdom Teacher

*Leave Your Legacy*

## Reign Your Queendom

*She Who Leads Herself*



**Live September 4th - November 20th 2023**

2 week Intensive of Heart Womb aligned Teachings to help you bring your dream offerings into Reality in a feminine, sustainable, effective and holistic way.

**November 24th 2023 - February 25th 2024**  
3 month container of Circle Facilitation Trainings, Ayurveda for Women & Sacred Sisterhood



## Heroine's Journey

*Live By Your Own Myth*

Check the Upcoming Events Here:  
[www.devischool.info/events](http://www.devischool.info/events)