

*Iyengar Yoga Ottawa Gatineau Association  
Summer Newsletter 2012*



*The world's first temple to Sage Patanjali was inaugurated by  
Mr. Iyengar, in Bellur, India on October 31, 2004*

## Iyengar Yoga Ottawa Gatineau

Exists to:

- ॐ Study, teach, disseminate, and promote the art, science and philosophy of yoga according to the tradition of our teacher, Sri B.K.S. Iyengar;
- ॐ Educate the community and health care professionals about the benefits of Iyengar Yoga;
- ॐ Provide teacher training;
- ॐ Co-operate with local, national, and international organizations with similar goals;
- ॐ Establish and maintain suitable quarters and facilities for the corporation to further its objectives.

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#### Iyengar Yoga Ottawa Gatineau Association Board of Directors

Donna Fornelli – President	donnafornelli@sympatico.ca
Leonard Fornelli – Treasurer	leonard.fornelli@sympatico.ca
Karin Holtkamp – Secretary	daveandkarin@rogers.com
Marjory Bryce - Director	marjory.bryce@gmail.com
Roopal Thaker – Director	roopal.thaker@gmail.com

Anyone wishing to contact a member of the Board may do so by emailing them directly or by phoning the yoga centre at 613-761-7888 and leaving a message.

**IYOGA Class Cancellation Policy:** Classes may be cancelled due to insufficient registration. If a class is cancelled students may transfer to another class during the same session, have a course credit for the next session or receive a refund.

#### Contributing to the IYOGA Newsletter:

Anyone wishing to submit an article (500 - 750 words) for the newsletter may do so by emailing [iyoganews@gmail.com](mailto:iyoganews@gmail.com). Submissions may be edited for length and clarity. We cannot guarantee inclusion of your submission in the newsletter (but we'll try!) Please send your submission in text format only. Pictures are also welcome.

Articles and photos may not be reprinted without the expressed written permission from the author and/or photographer.

Anyone wishing to join the Newsletter Committee is most welcome. Please email us at [iyoganews@gmail.com](mailto:iyoganews@gmail.com).

Our centre is located at 784 Bronson Ave. just south of Carling Ave. and is conveniently located on bus route #4. Parking is available at the rear of the building. For more information please visit our website at [www.iyoga.ca](http://www.iyoga.ca) or call 613-761-7888.

Photo credits: Donna Fornelli

## **President's Message**

When we opened our doors nine years ago, there were three yoga studios in the city. Now there are more than twenty. This has diluted our student population, as those of you who have been steadfastly supporting us have noticed.

The Board of Directors has worked on new publicity with snazzy new brochure, upgraded website and increased advertising. We are determined to keep our doors open and are asking for your assistance. Please take our brochures and business cards, and on your travels around our beautiful city, leave them in coffee shops, libraries, health food stores wherever possible. If you have a good physiotherapist or chiropractor, please ask if they could consider a business card/brochure swap. We are happy to support fellow health practitioners, especially if they come highly recommended by you.

Please have a look at our Summer Schedule on Page 12 and encourage your friends and neighbours to try out a class. Our next Free Introductory Class is on Saturday, June 23 from 12:00pm until 1:00pm!

We have found word of mouth and our website to be our most effective advertising tools. So if you like what we do please tell everyone! If there are ways you think we can improve please tell us.

Thank you for your continued support and I wish you all a safe and restful summer.

Namaste,  
Donna

## **IYOGA Centre's 12-day SADHANA**

*Monday, June 25 through Saturday, July 6 or Monday, June 25 through Saturday, July 14*

**NEW! 12-DAY AND 20-DAY SUMMER SADHANAS - 6:30-7:45 AM DAILY**

It's summer and you're up early with the birds anyway! As you witness the awakening of the gardens that surround you, cultivate an awakening within.

Sadhana is a Sanskrit term meaning "practice" or "quest". Join us for 12 or 20 consecutive mornings, exploring āsana, Pranayama and yoga philosophy and experience what a difference daily practice can make!

**12-DAY SADHANA:** Monday, June 25 through Friday July 6  
\$150 for members, \$160 for non-members (HST included)  
Open to students of all levels with six months of Iyengar yoga experience or more.\*

**20-DAY SADHANA:** Monday June 25 through Saturday, July 14  
\$250 for members, \$265 for non-members (HST included)  
Continues for General Level students or those who have previously participated in Sadhana.

Questions or to register: call 613-761-7888, e-mail us at [iyogaottawa@gmail.com](mailto:iyogaottawa@gmail.com) or speak with your teacher before or after your weekly class.

\*Subject to minimum pre-registration: Pre-registration by Tuesday, June 19th, is required.

## **Salabhāsana** by Leigh Stevenson

Our last two newsletters have featured backbends: *Ustrāsana* (Winter, 2011) and *Dwi Pada Viparita Dandāsana* (Spring, 2012). In case you might have found those intimidating, begin with this mild backbend to build your strength, flexibility and endurance. If you enjoy backbends and have been building your repertoire, use this one as a warm-up!

Generally speaking, backbends provide the practitioner with “physical and mental sharpness and alertness” (Geeta Iyengar, *Yoga: A Gem for Women*, p. 96). Backbends are a good counterbalance to the ways in which we generally use our bodies on a daily basis: standing, sitting, bending forward, lifting.... It’s rare that we lengthen our spines in the opposite direction. Doing so is important, because it extends the muscles on the front (anterior) portion of our spines, instead of the ones on the back (posterior) of the spine, which we use all the time. Furthermore, because of the concave movement of the spine, the chest opens and the lungs can fill to greater capacity, allowing more oxygenated blood to circulate throughout the body, promoting greater health (p. 241).

Begin by lying face-down on your mat, placing your forehead on the floor. Extend the arms back by your sides, palms facing up. Extend your feet out behind you.

Lift each leg, one at a time, turning the upper, inner thigh inward. As you place each leg back on the mat, you should feel that you are lying on the front of the thighs. Turning the thighs toward one another has the reciprocal action of opening the space at the base of the spine, allowing freedom in the sacrum. Press the sides of the navel toward the spine to move the tailbone in the direction of the heels.

With the tops of the feet on the floor, firm both the fronts and the backs of the thighs, straighten the legs and tighten the kneecaps. Press the thighs, knees and big toe mounds together. Firm the arms and straighten the elbows. Move the sacrum in (toward the floor).

Inhale and simultaneously lift the head, chest, arms and legs, as high as possible; only the abdomen remains on the floor. The toes point back; the fingertips point toward the feet. Move the shoulder blades into the back and down toward the buttocks. Elongate the collar bones and extend the chest forward and up. The eyes look gently forward. The face remains passive. Hold the pose for 20 to 30 seconds, breathing normally.

Exhale and slowly release the arms and legs, rolling the chest back to the floor. Rest the forehead back on the mat.

Without counterbalancing the repetitive extension of the posterior spinal muscles, we will face rigidity in the spine as we age (B.K.S. Iyengar, *Light on Yoga*, p. 102). *Salabhāsana* increases elasticity in the spine and relieves sacral and lumbar pain. It can even benefit those with slipped discs. Additional benefits include improved digestive health, as well as that of the bladder and prostate gland (p. 100). Add backbends to your home practice and reap their rewards!



## **The Art of Relaxation** by BKS Iyengar

The pace of modern life is such that its maintenance makes taking sedatives imperative for most people. As the giddy pace increases, tension builds up on our systems; our nerves get grayed and haggard remnants of humanity are left to seek solace in some form of drugged sleep. This is strange for man, who now has all the leisure time at their disposal. Machines have taken the drudgery out of life and the forty hour week gives man enough time to relax. The art of relaxation, however, eludes him and it seems to be something of the past, beyond recall. Relaxation is necessary for it is recuperative. The drain of energy has to be counteracted in some way.

The yogic art of relaxation known as *Savāsana* precisely describes how relaxation and recuperation take place. *Sava* means a corpse or dead body. *Asana* means posture. *Savāsana* is thus the posture of emulating the dead and out of death comes life. *Savāsana* is not simply lying on one's back with a vacant gaze or flopping on a rubber foam mattress. *Savāsana* should not end in snoring. It is by far the most difficult of Yogic āsanās but it is also by far the most rewarding and refreshing one. It is a very precise method of disciplining both the body and the mind.

### **Art of Lying Down for Savāsana**

*Savāsana* begins with placing the body accurately on the floor. The place for this should be even, clean and free of insects, loud noises and noxious smells. Spread a blanket or a rug on the floor so that the body can lie full length on it. These precautions are necessary because a cold or unclean floor can disturb the depth of relaxation.

Then, lie on the blanket with the knees drawn up and feet together so that a line can be drawn from the place where the big toes meet, the inner knees meet, through the anus, the navel, the sternum (breast bone), the throat, the chin, the bridge of the nose and the centre of the forehead. Gradually stretch one leg forward and then the other so that both the legs lie in a straight line in the median plane. Both the buttocks should rest on the floor evenly on either side of the anus. If one buttock feels broader, place the hands on the floor on either side of the hips and lift the buttock off the floor and adjust them. Slide backwards to rest on the elbows with the palms on either side of the hips. In this position, adjust the buttocks again so that they lie evenly on either side of the coccyx and the anus. Then, make the spine convex and lower the body, vertebra by vertebra, to the floor so that the entire spine rests on the floor equally and does not tilt to one side or the other. The bottom points of the shoulder blades like the buttocks and the hips should rest evenly on the floor on either side of the spine.

Once the spine is placed on the floor, bend the arms and touch the shoulders with the fingers. In this position gently extend the back of the upper arm toward the elbow so that it is evenly elongated on the floor. The lower the hands to the floor with the palms facing upward, with the median plane of the wrists resting on the floor. The arms and hands should form angles of not more than 15 degrees with the sides of the body.

Unlike the rest of the body which is adjusted from the back, the head should be adjusted from the front. Babies usually sleep with the head tilted towards one side. The back of the head in most people is misshaped and it's centered is out of alignment because of the sleeping habits formed when they were babies. Hence the head should be adjusted from the face. The chin should be perpendicular to the ceiling and the floor with the bridge of the nose should be parallel to the floor. The eyes should be kept shut and equidistant from the bridge of the nose. They should be directed away from the centre of the forehead. A squint and a puckered forehead are always a sign of mental tension.

Consider each pore of the skin as a 'conscious' eye. Delicately adjust and balance the body from within with the help of these conscious eyes as it is difficult for the normal eyes to observe and rectify the body position.

## **Art of Controlling the Senses in Savāsana**

The next step in *Savāsana* is the control of the senses, stilling their outward movement towards the objects of desire. *Savāsana* is the descent of the body and the mind as a unit within itself toward the source of energy within oneself. *Savāsana* is not a rigid state of stillness. *Savāsana* when properly performed brings on a silent state of stillness which is divine. It is the surrender of one's ego and the receptive awareness of the divinity locked within oneself. For the achievement of this state, the brain cells have to descend passively. The brain cells will not experience this descending movement if the senses are not controlled and have not learned to withdraw within themselves. Most of our organs of senses are located in the head. This entire struggle for control takes place on the face from the throat upward where the impressions gathered by the senses are experienced. *Savāsana* is said to be complete if the breath, the eyes, the eardrums and the root of the tongue are all under control and relaxed. The beginner will observe that the eyelids will flicker and the eye balls will move upwards. These are the sure signs that the eyes are tense and that the brain is being disturbed by thought waves. The appearance of the saliva in the mouth and the constant desire to swallow is an indication of tension in the tongue. Tension in the eardrums can also be experienced as tension around the ears. The beginner should consciously search out these tensions, for knowing where they exist makes it possible to relax them.

Then descend and relax the senses. First, elongate the back of the neck towards the crown of the head so that there is an upward movement of energy almost invisible to the naked eye. This flow of energy is then directed downward from the tops of the nose, so that the bridge is parallel to the ceiling and the floor. In elongating the back of the neck and descending the bridge of the nose, care should be taken that a tense chin lock does not result. To offset a tense chin lock where the chin would dig into the top of the breast bone, the beginner must learn to lift the chin gently upward, so that the chin makes a right angle to the floor and ceiling. This ascending movement of the chin must balance the descending movement of the bridge of the nose. Then a sense of lightness is felt on the forehead (the *Lalata Chakra*). The head and brain will feel light and the throat will be relaxed when the bridge of the nose and the chin are held in equilibrium.

In *Savāsana*, the energy flows in a circular motion over the back of the head, down the nose toward the toes, and then back to the crown of the head. In this way the flow of energy is kept within the body and the dissipation of energy and subsequent exhaustion are avoided. This leads to faster recuperation and refreshment of body and spirit. The pupils of the eyes must be made to descend passively toward the bottom of the breast bone (the *Manas Chakra*, which is the centre of emotions) and above the solar plexus once the flow of energy is correctly directed. The eyeballs should shrink pleasantly inside the sockets. A shrunken eye balls is a relaxed eye ball while a bulging eye reveals tension. The optical nerve must be drawn toward the centre of emotions, the *Manas Chakra*, so that the single 'eye of awareness' of the soul, the physical eyes lose their identity.

The eardrum should be kept relaxed and the throbbing of the nerves at the temples must also cease. The auditory nerves and the skin of the temples must be drawn towards the centre of emotions. This joint movement of the eyes and the ears is felt as a quiet and cool movement downward, which is definitely relaxing but at the same time the loosely hanging folds of the facial skin seems to separate itself from the flesh below it. The two sides of the palate at the uvula should also passively come together. Relaxation is experienced when there is shrinkage and dryness in the mouth especially at the uvula and tongue.

## **Art of breathing in Savāsana**

Control of the breath is necessary for good relaxation. Rhythmic breathing at the beginning helps one to relax. Inhalation should not be deep but should be of normal duration. Exhalation, however, should be longer in duration than inhalation. During inhalation as well as exhalation, the brain cells should be made to descend towards the centre of the emotions. This downward movement is more difficult than in exhalation.

For about three fourths of the duration of inhalation, one can experience the descent of the brain cells, but for the last one fourth of the period of inhalation there is a slight upward movement of the brain cells. This upward movement should be avoided. Inhalation reflects the dominance of the ego; exhalation denotes the surrender to the divinity surrounding us. Exhalation empties the brain of ego. The surrender of the ego in exhalation is accelerated when after a period of slow and smooth exhalation; there occurs what might be described as 'echo exhalation'. This is a fine and subtle exhalation which may be likened to the exquisitely pure and delicate notes of a string instrument in the hands of the master musician which seem to echo gently from nowhere. This 'echo exhalation' empties the brain completely of the ego and results in withdrawal of the nerves and senses within oneself.

Conscious and deliberate surrender of the ego is hard to achieve. This is why Yoga texts recommend thinking upon the name of the Lord while practicing *Pranayama*. The practitioner then feels that the source of all energy is entering within him with each breath, while he is surrendering to the Lord his very life breath, his very ego when he is exhaling. The self is pure consciousness, free from thoughts, feelings and desires. The mind is the vehicle of the consciousness. When the brain – the intellectual centre – is active, the mind reveals itself as intelligence. The mind appears as the Self in the centre of the emotions when the brain is perfectly quiet and the intellectual centre is stilled. Here, one is gathered up and yet suspended, empty yet perfectly satisfied, serenely balanced, neither free nor bound. There is stillness in pure awareness. The awareness of the "I" is transmuted into awareness of the Creator. There is emotional stability and mental humility.

### **Signs of a Good Savāsana**

There are several signs of a well performed *Savāsana*. A few indications might help the beginner to test the depth of his relaxation. Yoga is not an intellectual game. It is a sharing of real experience. In a good *Savāsana* there is a feeling of shrinkage of the skin and muscles, for *Savāsana* is, after all, movement of inward withdrawal. There is at the same time a feeling of elongation of the limbs and body. Sometimes this elongation is experienced through the whole body but especially in the upper arms just above the elbows and in the calves just below the knees. At these four places, one can experience the pulse beats and balance of the body can be tested by watching the evenness of the pulse beat at these places. Dryness is felt in the bones and the joints. A feel of being suspended on a thin line of awareness is also present. The best sign of good *Savāsana* is a feeling of deep mental peace and pure bliss. *Savāsana* is alert surrender of the ego. Once discovers oneself in forgetting oneself!

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*"The still waters of a lake reflect the beauty around it. When the mind is still, the beauty of the Self is seen reflected in it."*

*BKS Iyengar*

## **A Day of Yoga with Shirley Daventry French** by Len Fornelli

We were truly fortunate to have Shirley conduct a workshop in our yoga centre. Shirley is one of Canada's most senior Iyengar Yoga Teachers. She has been practicing and teaching Iyengar yoga for more than forty years and has made many visits to the Ramamani Iyengar Memorial Yoga Institute (RIMYI) in Pune, India, to study with Mr. Iyengar and his family. Shirley seldom travels now to give workshops and it was only because she was coming to Ottawa for a visit that we were able to convince her to share a day with us. Shirley is a family friend and was my first yoga teacher many, many years ago. I was looking forward to the workshop, although with some apprehension as this was my first workshop ever.

We arrived at the yoga centre shortly after 9 am and the yoga centre was already beginning to fill. Space was at a premium. In all, 35 students came to spend the day with Shirley. Most were Iyengar students and included contingents from Montreal and Kingston, and students from other yoga disciplines. Many of the Iyengar students had practiced with Shirley before and this was also an opportunity to renew old acquaintances.

The yoga centre was filled with energy, excitement and anticipation of the day ahead.

Shirley started us off with *Supta Tadāsana* with feet at the wall, *Supta Urdhva Hastāsana* and *Supta Pādangusthāsana* I & II. This was to get us aware of our body alignment, from our feet to our head and setting the baseline for the morning ahead. She then guided us through a series of poses, progressed from basic to more challenging ones such as *Virabhadrāsana* III and *Adho Mukha Vrksāsana*. In many cases, as we went into a pose, she related certain aspects of the pose back to those basic poses that we started with. As always, she encouraged us to do the best we could but to work within our own capacity. As the morning passed, Shirley addressed everyone's concerns and questions. She capitalized on teaching opportunities, gathering everyone around to have a student demonstrate a pose correctly or, in my case, to make an adjustment to my *Virabhadrāsana* II for everyone's benefit. Of course, she then made everyone do the pose again incorporating the points that she has just made. As the poses became more complex she solicited the assistance of our own Iyengar teachers to help students get the maximum benefit of the pose. The morning passed very quickly but it was not all work as Shirley treated us to her quick wit or regaled us with humorous stories, often involving her or Mr. Iyengar.

After lunch Shirley lead us in a discussion of various aspects of yoga, individual approaches to yoga and the benefits of yoga and the importance of being able to align the body to the mind and breath.

The final session of the day was a *Pranayama* practice. Shirley guided us through some poses to help us focus our mind towards our breathing, controlling inhalations and exhalations, to block out our surroundings and to allow our bodies to completely relax. She used different props in the poses to help us achieve this harmony of mind, breath and body. As she talked us through the controlling of the breath the mind and body relaxed and we reached a state of peace oblivious to the outside environment. It was a shame to have to end it.

I would be remiss if I did not include the real reason for Shirley's visit to Ottawa. As most Iyengar students know, Iyengar teachers go through a very long and in-depth training program and their teaching ability and certification level is recognized through an assessment process. Last year Donna went through such a process and was awarded the Intermediate Junior III Certificate. Shirley, who was Donna's recommending teacher, wanted to mark the occasion by presenting Donna with her certificate and flowers and congratulate her publicly for her dedication to Mr. Iyengar's teachings.

I hope that all of you who shared your day with Shirley enjoyed it as much as I did and will cherish it for a long time.



## Guruji's Letters by Donna Fornelli

In December 2004 more than 400 international students gathered in Pune to celebrate Geetaji's 60<sup>th</sup> Birthday. In the group was Sherry Guild, a senior paper conservator with the Canadian Conservation Institute here in Ottawa. As a paper conservator, Sherry was granted access to Guruji's VIP letters to assess what could be done to preserve these historically significant documents. Thus began a preservation project that includes paper documents, photographs, negatives and film.

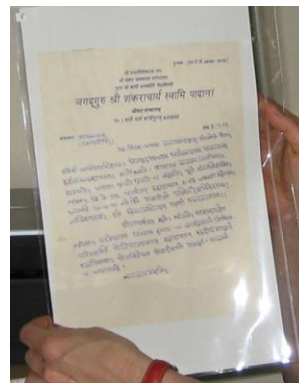
Sherry began with Guruji's oldest letters, dating back to 1939, which were in the very worst condition. They had previously rested in boxes or envelopes on the shelves in the library of Ramamani Iyengar Memorial Yoga Institute (RIMYI) in Pune, India and were exposed to the famous high humidity of India. The letters were stored back to back, transferring ink and other stains to each other. Some had been taped, the tape itself deteriorated but the glue as remained and transferred to other letters that rested against one another. Rusted paper clip outlines and staple marks mar the surface of a few letters and some had mould damage. Guruji approved of Sherry's recommendations to prevent further deterioration that involves transferring the documents from PVC plastic sleeves that were becoming brittle to archival quality sleeves lined with acid free paper.

What began in 2004 continues today and has become known as the "Canadian Project" and began right here in Ottawa as it was initially funded by the Iyengar Yoga Centre of Ottawa Gatineau (IYOGA). More recently, the Iyengar Yoga Association of Canada has contributed funds for materials that include legal size heritage albums, archive quality page protectors, buffer sheets and archival quality boxes for items that will not fit in the albums. This project has truly become "Canadian" as it has benefited from the assistance of Leslie Hogle, Ann Kilbertus (Victoria) and Nicole Fornelli (Vancouver) who worked on the project when we gathered in India for Guruji's 90<sup>th</sup> Birthday in 2008 and more recently Val Speidel (Vancouver) who assisted with the cataloguing in February. To date seven albums have been assembled, each housing up to 55 letters. Fortunately, recent documents are being properly stored sooner before the elements of India can compromise them.

Going through Guruji's letters is a rare privilege as well as a history lesson as they represent a snapshot in time from some of the world's most prominent and influential people of the 20<sup>th</sup> and 21<sup>st</sup> centuries and include letters from Queen Elisabeth of Belgium, Yehudi Menuhin, Indira Gandhi, Pope Paul VI and Nelson Mandela. Other documents that are being preserved include national and international achievements including being named one of a hundred most influential people by Time Magazine in 2004, receiving the Padmabhushan Award, the third highest civilian award in the Republic of India, and other programs and invitations accumulated over the years.

An unbelievable amount of material that has yet to be preserved and currently every inch of storage space at the Institute is being used. Ideally a separate, climate controlled building is built to house a library for all of Guruji's work. As someone who has worked on the project from the beginning, and continues to see its progression, it is easy to fathom that "we will be working on this for the rest of our lives".

These documents speak to the development and the popularity of yoga over the decades. They also provide insight into the struggle, both financially and logistically to make the benefits of yoga known by our teacher Yogacharya Sri B.K.S. Iyengar.



**Recipe Corner**  
**Avial (Vegetable stew from South India)**

By Bharathi Sriraman

**Ingredients**

200 gms of the following vegetables:

Yam, white pumpkin (winter melon);

1-2 cups red pumpkin;

A handful of French beans and cluster beans;

1 snake gourd (cut in halves and de-seeded);

1-2 medium carrots;

2 drumsticks<sup>1</sup>;

1 plantain (raw banana);

1 cup Suran (Elephant foot yam: frozen cubes);

1 cup yoghurt;

1 tsp. chilli powder (as needed);

Tumeric (as needed);

Sea salt to taste;

Serves 6-8 people

**For grinding**

1-2 cups of fresh grated coconut<sup>1</sup> (frozen coconut shreds available at your local South Asian grocer); 5-6 green chillies; 1 tsp. cumin seeds

**Garish or tadka**

1 tbsp. coconut oil; A sprig of curry leaves (4-5 leaves)

Cut all vegetables lengthwise into 1 inch to ¼-inch thick pieces or cubes. Cook the veggies in water with a pinch (1/8- teaspoon) tumeric, salt and chilli powder. Keep aside. The extra vegetable broth can be used for soups.

Defrost 1-2 cups of shredded coconut in the microwave for grinding. Add green chillies and cumin to the shredded coconut and grind into a paste. Whip the yoghurt and keep ready.

Once the veggies are well cooked, add the coconut paste and cook for 5 minutes; then add the whipped yoghurt and cook for another 5-7 minutes.

Heat 1 tbsp of coconut oil in a small pan and gently fry the curry leaves. Put the garnish over the veggies, stir and cover. This dish may be served with rice. Traditionally eaten with wild rice or parboiled rice.

Wondering where to find the ingredients? - All ingredients can be found at the following stores in Ottawa:

Thana: located at the corner of Bank and Lewis

Vaishali Super store, Carling Avenue

The Kowloon market (for winter melon/ pumpkin)

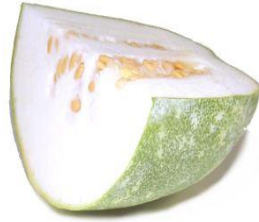
<sup>1</sup> <http://mmzh786.hubpages.com/hub/Drum-stick>

<sup>1</sup> <http://www.coconutresearchcenter.org/>

Pumpkin



Winter melon



Elephant foot yam



Plantain



Snake gourd



Drumsticks



French beans



Cluster beans



Shredded fresh coconut



**Avial**



## SUMMER SCHEDULE

JUNE 26 – AUGUST 16, 2011

<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>
9:30-11:00 am - General	1:00-2:30 pm - Level I	9:30-11:00 am - General
6:00-7:30 pm - General	6:00-7:30 pm - General	6:00-7:30 pm - Level I

Teachers may vary during the summer. Please note that classes and schedule subject to change. Changes will be posted on our website (iyoga.ca) and an outgoing message will be left on the IYOGA voice mail.

**Rates per 8-week session (HST included) 1.5hour class: \$110**

**Four Class Pass: \$55 (HST included) (Discounts do not apply)**

**Try a Level 1 class for \$17 Drop-in rates: \$17/class**

**Discounts:** Receive **\$10 off** your primary registration if you are:

- First time student;
- Senior (65+); or
- Student with valid ID:

Multiple Classes:

- Sign up for two classes and receive **\$45 off** your second class.
- Sign up for 3 classes and **save \$100.**

**Registration:**

We are open for registration 15 minutes before and after classes.

***Free Introductory Classes on  
Saturday, June 23 and September 8  
12:00pm until 1:00pm  
Family and Friends welcome***

**Save the date for a workshop with Marie-Andree Morin!**

October 26-28, 2012

Friday 6:30pm - 8:30pm

Saturday 9:30am - 12:30pm and 2:00pm - 4:00pm

Sunday 9:30am -12:00pm

IYOGA members \$237.30 Non-members \$254.25 Please check iyoga.ca for more information.