

# **Disability, Yoga, and Transformation**

by Barbara Newborn, M.A., C.R.C.

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## **Abstract**

Life-threatening illness throws many survivors into chaos, dramatically altering and affecting their lives. They are physically and mentally forced out of their daily living routine to figure out other ways of doing things. Everything around them is falling apart. They feel cut off—physically and mentally isolated—without having any sense of belonging. The situation, however, does not have to remain tragic. Disability and illness can teach us about ourselves.

The methods of Yoga provide opportunities for this transformation. Yoga teaches survivors how to live through a physical and emotional crisis. It offers a practical method for working with their bodies and their minds. In this journey a new consciousness can develop and then tragedy can transform itself. This process will eventually lead survivors from a confusing state to a clear understanding of all elements of their lives. Persons of disability will then see themselves as whole and healthy human beings.

Here is how, as a stroke survivor, Yoga transformed me.

## **Tragedy**

Suddenly the tragedy happened. One second I was healthy, vibrant, and very alive. The next moment I was forced to be an outcast, physically and mentally disabled. At 21 years of age I had a devastating stroke that paralyzed me totally on my right side. I lost the ability to think and express myself in words. My world was turned upside down. Life was frightening, for I did not know who I was anymore, and I was having to adapt to new situations using a whole new set of rules. During these darker moments I lost my connection with everything and everyone.

For the first month after the stroke, my world was frozen in the moment. I could not remember what I did yesterday, nor could I envision what I would do tomorrow. My memories and goals were erased. Every morning my mom would remind me of what I did yesterday. She was the one to make my plans for today and tomorrow. But today and tomorrow were the same exact day, filled with 14 hours of rehabilitation. The therapists would set new goals for me, trying to help me regain my strength, my coordination, and the sound of my voice.

I spent endless hours doing leg and arm lifts, bicycling, doing jumping jacks, and hopping on one leg. I had to learn everything all over again, constantly adapting, adjusting, or doing without. Everything was a chore. Regardless of what I did, my body got in its own way. At first my motivation was to regain my old self—I neither wanted to

know or accept that I was disabled.

I tried to imagine myself performing as I used to, but I could not see all the necessary steps. All I had were partial memories of the way it used to be—just broken pieces of me, which faded in and out of focus. It was impossible for me to form an image of my body the way I used to be. I had the feeling I used to be supple, strong, and always freely moving. But now it seemed I could not even coordinate my arms and legs to walk. My mind was just as battered as my body.

Frustratingly, hour after hour, I had to repeat after the speech therapist sounds of vowels and consonants. Left on my own, I had no idea how to make these noises come from my mouth. Without words in my mind, the world and I had no meaning. I could not relate to the world any longer. I felt I did not belong to or fit into society anymore because I could not communicate. I could no longer express my feelings or ideas. I could no longer persuade or influence. I could not make polite small talk or ask simple questions. I could not count to 10 or tell a story. I could not laugh or delight in the sound of my voice. My thought process was so damaged that the higher functions like rationality and judgment were completely gone. I could no longer control the world and myself.

The real horror was I had lost all my talents and dreams, and my history of who I once was. My identity was stripped, having lost past memories, perceptions, and associations. I had nothing left to remind me of who I was. It was as if the “I” was taken out of everything, and society would replace it with whatever negative labels it saw fit to apply to me. I felt my whole personality was gone. No one but me would know Barbara Newborn. Then in time I too would forget, because I had no words and actions to remind me who I was.

There were so many facets to being disabled and I was only beginning to enter this world. Many times it took all my determination and faith to keep from giving up. After all, I was facing the challenge of my life—whether I was going to live or die this way.

## **Recovery**

It was deep into the fifth month that my fate started to change. One day stands out, different from all the rest. In therapy as usual, I tried to move my flaccid arm. Like all the other attempts, it would not budge. My body immediately filled with tension. This time I had to find a way to calm down. Taking one long breath, I shut my eyes and concentrated one more time. Totally unaware of anything else in the room, I found myself focused on the electric current running through my arm. I saw the movement before it happened. As time stopped, my mind connected with my arm’s energy. In slow motion my arm became aware of this signal and hesitantly moved an inch. I was amazed and thrilled at the impact of this magic.

The next several months a whole new world opened up for me. With the same damaged brain, I began to discover that I could connect with my innermost self, that core self which remained undamaged. I learned that I could close my eyes and just focus on my

breath. I would slow it down and begin to listen to the sound. In that peaceful stillness, I could hear what my intuition was telling me, that everything was all right and the way it should be. I held on to these words and they became my *mantra*. I was thrilled that my injured, disabled mind could arrive at this place of peaceful beauty. It was as though my mind was never injured, or that the injury brought me to this place—a place where I always belonged, in a state of total oneness with everything, where I no longer felt separated. In that silence, the terrible isolation I felt simply did not exist. That special time in the morning gave me strength and courage when I needed it most during the day.

Breath and meditation began my journey to freedom. They were promising lights, showing me that I no longer had to struggle to perform. It was only then that I began to not fear being alone. In fact I was not alone and never had been. I began to see I did not have to stay physically or mentally disabled. The stroke that destroyed everything I was created room for a completely new beginning. In that explosion where all my pieces came apart there was a new feeling that I never was the ego. I was whole even though one half of me was paralyzed. I still felt like me, I still had the same feelings and thoughts, but that blast cleared things up for the first time, making a path for the “infinite me” to exist. That “infinite me” could not be destroyed. This feeling gave me the courage to go back to my college life in Ithaca, New York. There I would rebuild myself through an adventurous journey.

During the next months in Ithaca, I began my search with a thirst for a new meaning for existence. For my own healing and survival I needed to find some truth other than what had been dictated to me by Western medicine. I needed to keep my hope alive at any cost. It was in Ithaca that I began to realize that I had never left the spiritual side of me.

## **Discovery**

On my new journey into the unknown, I had to depend on the Yoga principles of living in the present, using my intuition, and having faith. I had no other choice but to leave behind all external experiences and attachments from the past. I would go inside myself to find meaning. This Yoga connection became my guide for transformation and the framework for my new life.

The next few years brought constant discovery. I found myself exposed to my first Yoga lessons. Yoga offered me a social environment where I could belong again and be with people. It gave me a safe place to be myself. The problem was that most of the *âsanas* were difficult. It was hard to get my rigid, paralyzed side to move with grace. Gradually I discovered if I slowed down with my breath, it was easier and more comfortable to move. Breathing deeply into my own creative poses I learned to flow and to adjust each posture to meet the comfort and challenge needs of my body. I was learning to create and move my body in ways I had never dreamed of.

I now began to look at myself not through losses and disability, but through discovering new ways of movement and direction. Although this took time, I found it was possible to alter my way of perceiving myself. Slowly I started taking charge of my own recovery.

After all, it was the quality of my life that was at stake. The conscious effort I put into healing my spirit, mind, and body resulted in outcomes I thought were impossible. I made a decision to go deeper into this healing process.

The opportunity opened up for me to go to Kerala, India, to be trained further in Yoga. Southern India was such a strange but beautiful place. Strange, because it was very different from my life and customs in New York City, but hauntingly beautiful with the Indian people living naturally in the tropics. They seemed so content and joyful—not in the material sense but in living their simple everyday life. I felt completely at home in this environment.

The only time I felt different was when I spent about four hours a day in the *ashrama* doing *âsanas*. It was again very difficult fitting into this Yoga program, where everyone was expected to do a perfect pose. I constantly had to adjust my disabled body into the standard Yoga poses. It was very hard to feel comfortable and to stay for a long period of time in each position. I also still had a lot of difficulty with my speech, making it difficult to memorize and pronounce long Sanskrit *mantras* or chants.

I went to India understanding that everything would be more challenging but also more rewarding for me, deepening my wisdom. I had learned from my experience of the stroke to always trust my heart and be guided by my intuition. I went there knowing that I would be on an adventurous mission with my whole being. It was not only the right decision but a necessary step for me to make.

### **The Yoga of Healing**

When I finally arrived back in the United States I started teaching Yoga classes in New York City. I experienced the same discomfort I had felt in India. I was very insecure about my ability to teach “perfect” poses when I could not personally do them. I also slurred and mispronounced the Indian chants that were done at the beginning of each class. Far from being peaceful and calm, I was nervous before each lesson.

While I was teaching Yoga, however, I was also working as a rehabilitation counselor for young adults with head injury and stroke. I started to see that many of my clients were psychologically lost and in need of hope. They did not know what to do with their lives. Their tragic accidents forced them out of their daily routine into chaos. They no longer knew what they were capable of. In their disordered state, they were very insecure and lonely, often isolated physically, mentally, and spiritually. They were further cut off from society by prejudice; they had lost their sense of belonging. I knew what they were feeling because I had been there not too long ago. They needed to be integrated within themselves and within society. They needed to be brought back to a state of balance and harmony. Most of all they needed to believe in themselves. I realized they needed Yoga in their lives.

I started developing individualized Yoga programs based on their physical disabilities and circumstances. I taught them in their own home, where I could see how they lived.

Even at home they were uncomfortable about their bodies. They also were very dependent on family members; their parents did the simplest things for them. Prior to their accident, these young adults were all independent, leading fulfilling lives, whereas now their lives were in such upheaval they needed to find positive perceptions in order to obtain a sense of peace and belonging again. The challenge was to make them more independent and comfortable with themselves. This required personal and social reintegration, which would in turn come through Yoga.

From the beginning I started working with each of them in a compassionate way. I listened to their individual stories and tried to observe them without judgment. All of them were in a *psychological* crisis, but I began with *physical*, structural challenges for each client. I used gentle and slow movements in tandem with their breath. Just moving the thumb was sometimes challenging enough. They were all learning about their bodies for the first time since the accident. I used this knowledge as an important tool for personal integration of their whole being. I taught them how to relax and adapt each pose to the comfort and challenge needs of their particular bodies. Some of the clients even learned meditation. As they moved into more relaxed states of consciousness, they started feeling better about themselves.

Within a year, many of these clients were not only physically better but mentally and emotionally improved as well. Through altering and adapting their movements and perceptions of themselves, they began enjoying life again. This change did not surprise me but rather excited me, because it mirrored my own personal transformation through Yoga.

I now needed guidance and expertise more than ever. I was into something bigger than myself, but I did not know where to search for knowledge. As far as I knew, there were no such programs in the United States. No one had heard of teaching Yoga to severely disabled people—so I decided to make a second trip to India. As fortune would have it, I met two great Yoga teachers: T. K.V. Desikachar and A. G. Mohan. Both were working in Chennai, India. Desikachar was Krishnamacharya's son and Mohan was a distinguished student of Krishnamacharya for the last 18 years of his life. I spent about two weeks involved in Desikachar's Yoga conference. I was amazed at the severely disabled people with whom his staff worked. Each client had a Yoga program designed just for him or her, and each seemed to progress in a year's time, no matter what his or her disability. I was especially interested in the survivor who had had a stroke. He was severely disabled when he entered the program, but a year later he was able to stand and walk alertly. This showed me again that anyone could progress with the right combination of adaptive *âsanas* and *prânâyâma*. I realized that this is what I had been searching for—a way to teach Yoga to the severely disabled. I felt elated, but the conference had come to an end.

I needed more guidance and knew that A. G. Mohan had worked with disabled individuals for years. I learned about Mohan's system by reading his book *Yoga for Body, Breath and Mind*. He employed a scientific method with the disabled that was similar to what I had developed intuitively. Desikachar showed me the way and Mohan walked me

through the system step by step.

Mohan and his wife Indra taught me how to integrate asymmetrical *âsanas* and breath in my own practice as a stroke survivor. Their teaching altered my self-perceptions and my understanding of Yoga in such a great way that within six months I could move my body more gracefully. My perceptions of myself as being uncoordinated gradually diminished over the course of a year. My breathing became fuller and deeper, allowing me to flow through the postures and do more difficult *âsanas* than ever before. I was surprised that this recovery was possible, because 28 years had passed since my stroke.

When I returned to the United States, I began to combine Mohan's system with my own method of teaching. The following are basic points I have found invaluable in teaching Yoga to the severely disabled.

### **Purpose of the Practice**

In my system of teaching, the purpose varies from student to student and from session to session. At times there may be a functional goal, such as strengthening the lower back. At other times, the purpose may be psychological, such as relieving stress. Mohan says that the practice must reflect the constant change of students' moods, body, and environment. The practice may require some reflection, and it also must realistically account for the way students feel. My role as a teacher is to find out what the purpose is by listening to students—only after interviewing them can the teacher learn their needs. The purpose may also change as students' lives transform.

### **Letting Go of Stress**

Each movement and pose of the students should be done with ease and with little muscular effort. Mohan says that *âsana* practice should be steady and comfortable, making the body strong and flexible. Students of disability should therefore relax whenever they feel tension, as stress often makes the disabled body become more rigid.

I often use various relaxation techniques at the beginning of, during, and at the end of each session. Progressive relaxation usually takes about 10 minutes. The student is positioned comfortably on the floor or in a chair. I first start with the student's awareness of his breath. Then I relax his body starting with the feet. I try not to use the word "relaxing." Words like "melting," "softening," and "sinking" convey letting go of tension. I use this technique at the beginning of a nightly session, in which the student seeks more relaxation. This releases the tension of the whole body and relaxes the mind.

The various relaxation techniques, which I employ in between postures, are equally important as the postures. They enhance physical and emotional balance and quiet the mind. They are good in dealing with physical and emotional stress. For example, I have one student who had a stroke 15 years ago. Whenever she is anxious and stressed her paralyzed arm and hand stiffen and become rigid. While she is sitting in a chair, I have her just close her eyes and slow down and follow her breath. After 5 minutes of using this technique she relaxes her arm and hand enough to move them without difficulty.

I also use *yoga-nidrâ* for people who are very anxious and not aware of their bodies. The concept of *yoga-nidrâ* lies in creating awareness through direct perceptions of the body. It is a technique that works through feelings and not just by using the mind. This starts with the most sensitive parts of the head: the mouth, tongue, jaw, ears, nose, and face. I encourage the student to feel the deep sensations of each part.

### **Emphasizing the Spine**

In my system, proper alignment does not refer to anatomically correct poses. It rather refers to a feeling of ease and equilibrium. The correct spinal alignment of students of disability comes as a result of long-term practice, evaluation, and observation. Both the teacher and the student need to focus on how each pose feels on the student's spine.

The session always addresses the spine in each individual pose and in the overall practice. I give students a simple pose to enable them to feel the upward stretching of the spine. For instance, while sitting in a chair the student lifts her arms. Another possibility is to use two chairs. The student sits on one chair and on inhale she lifts up her arms. On exhale she folds forward toward the chair in front of her. She then rests her forearms on the seat of the chair for a few breaths. She can further stretch her arms forward on inhale to extend the spine even more.

In *cakravakâsana* (cat pose) the student on inhale lifts up her chest, away from the belly. On exhale she gently contracts the abdomen, rounding her lower back. The student is aware of the spine moving up and down. She can easily move into child pose as she rounds her lower back, collapsing the chest over her thighs. The student's arms can be extended on the ground to facilitate the stretching of the spine.

The sitting twist can be used with the beginning student. One arm gently rests on his lower back and the other on the opposite thigh. The student is advised to straighten his spine on inhale and to twist slightly on exhale. He holds the pose comfortably for one full breath, turning back to center on inhale. Another *âsana* to use is the corpse pose. This could be done in bed if the student cannot lie down on the floor. The chin is slightly held toward the chest. I introduce arm lifts over the head. These are combined with the student's breath and the awareness of the spine.

Mohan says that the spine is connected to everything in the body. It is like a trunk in a healthy tree: strong and subtle. When the functions of the spine improve, this creates a stable foundation for the entire body. The spine is extremely important for freedom of movement, comfort, flexibility, and health. In general, to maximize spinal movement one can relax and soften the legs, arms, and neck. As posture improves, persons of severe disability also begin to feel younger.

### **Foundation and Grounding**

Many times, students of disability lose their balance and coordination after injury or illness. Balance that comes from a strong foundation helps to correct posture and make

movement more comfortable and free. Standing poses using the wall for support will allow these students to experience balance. For example, in *samasthiti* I usually have the student face the wall resting both hands on it. It is important that he become aware of the grounding of his feet. This effect can be reinforced by firmly pressing one of the heels to the wall as in *pârshvottânâsana* (asymmetrical, standing forward bend). In this pose it is advisable to curve the back and bend the knee of the forward leg to feel the ground. It is also recommended that the student only go half way down, resting the hands on the back of a chair or a table. If it is physically impossible to do this pose and he can stand up, then he can rest his back against the wall bending his knees. The student can also stand in front of a table with his hands resting on the surface. On inhale he straightens his back and legs and on exhale he bends his legs. He can experience the pressure of his heels and toes on the ground.

The student may also sit on a chair and have both feet on the floor. While in this pose he closes his eyes and focuses on his breath. He then becomes aware of the direct experience of his feet supported by the earth. Another pose for feeling the ground is for the student to sit down against the wall with his legs straight and feet flexed. He can close his eyes and feel the pressure points of the heels, calves, back of the knees, thighs, and buttocks touching the ground.

### **Adaptation**

Coming to terms with physical limitations is not easy. Learning to like that part of the body that does not work well is close to impossible for some students. Yet there is a way of slowly changing their perceptions. This is accomplished through alternative, creative ways of adapting the postures to meet each student's needs.

In order to do this, the teacher must carefully observe students and adapt the poses to the comfort and challenge needs of their bodies. I first simply talk to students and find out who they are and what their needs and interests are. Later, in the same session, I teach them simple postures that are relatively easy for them to do. These poses allow me to observe their physical challenges and adapt the practice for each student. I never put students in difficult *âsanas* they would find too challenging. In many cases, using props is also appropriate.

If the student is in a wheelchair or cannot stand up on her own, a chair may be used. There are many Yoga postures that can be done while sitting. For example, the student sits in a chair with her back straight and hands in prayer in front of the heart. I usually use a pillow behind her to support her back. On inhale, she raises her arms out to the sides, opening her chest and slightly arching the back. On exhale, she brings the palms back to the heart. I usually chant *Om* with her on every exhale breath. Another sitting posture is *uttânâsana*. On inhale, the student raises her arms in front of her. If possible she extends them next to the ears. It is important for the student to be comfortable while lifting her arms and not straining. Then she bends forward on exhale, bringing her hands toward the feet. It is imperative that the student curves her lower back while bending at first. When she becomes stronger she can fully extend her back.

To prevent further injuries and allow healing of the disability, all *âsanas* must be modified for each student. Mohan agrees by saying that *âsana* practice should be adapted to achieve the goal. Adaptation emphasizes the function of each pose (how it works and feels) rather than the form of each pose (how it looks). I teach students to let go of the thought that the posture must be perfect, which brings great relief for students of disability.

Asymmetrical postures can be adapted when one side is weaker than the other. For example, I use warrior pose with the back heel supported by the wall and the student's hands resting on a chair. It is also important to modify the movements leading into the pose, and the number of repetitions on each side is also important. The teacher needs to strengthen the weaker side by doing twice as many repetitions for it. The main focus, however, is a student's comfort and effortlessness in a pose.

### **Repetitive, Slow Movements**

I use repetitive, simple movements to prepare students to stay in the final position of an *âsana*. These movements are slow and gentle, enabling the mind to trace them. This is a step-by-step approach, gradually leading to the desired *âsana*, in keeping with Mohan's dictum that *âsana* practice should proceed in intelligent orderly steps. In order to learn how to stay in a pose, students of disability must learn how to move in simple increments. Otherwise, holding an *âsana* can become a forceful, uncomfortable contortion.

Slow, deliberate movements promote optimal healing. When the muscles are moved in this way, they send signals through the brain. Both Mohan's and my method improve one's physical condition by enhancing the connection between the brain and the body, i.e., via sensory-motor learning.

With slow and deliberate movements student also become quickly aware of any discomfort. Whenever they feel pain or strain they learn to stop the harmful actions immediately, readjusting their body in a comfortable way. This awareness is important, as the disabling illness or injury may have severed the mind-body connection.

### **The Breath**

Conscious breath is the gateway to the nervous system, which leads students to more personal control and physical recovery. By learning how to control their breath they learn the process of healing both their bodies and their minds.

Mohan says that *âsana* practice uses the breath in three ways: to integrate the body with the mind, to adapt postures, and as feedback. In order to maintain a fully integrated connection between body and mind, *âsana* practice incorporates breathing and comfort into the poses. By proper use of slow and even breath, teacher and student identify the points of resistance in each movement and adapt the postures. The breath is the major tool for transforming a forceful practice into a nurturing and integrating one. It is important to observe students' breath during movement and the final position of an

*âsana*. Any pattern of shallow, accelerated, or uneven breathing suggests excessive effort and potential injury.

In my practice I see students of disability who have experienced years of restricted breathing, causing an adverse effect on their vitality and well-being. The major benefits that can be obtained from slow and smooth, conscious breathing are improvement of concentration (or steadiness of mind), physical and mental rejuvenation, and increased range of flexibility and movement. I teach conscious breathing by having students lie down on their backs in a comfortable position and then lift their arms up on inhalation and lower them back down on exhalation. In this way, they can learn their own rhythm of breathing through very simple movements.

Movement with awareness means that students' breath begins and ends with the movement. They are made conscious of the movement via their breath. A person with a severe disability gradually learns to fuse movement and breath into a harmonious and liberating experience.

### **Meditation**

When disability occurs it provides a perfect motivation to seek one's true inner self. Students of disability are challenged as never before to take that inward journey, and meditation is important and necessary for this profound process. In my practice I observe how difficult it is for students to sit quietly and meditate. Their minds are usually too scattered because so much has drastically changed in their lives. The outer world may seem cruel and may no longer make any sense to them.

I therefore use the practice of guided meditation. I guide students' attention to feeling and relaxing their bodies while sitting comfortably in a chair or lying down on their backs. By feeling their bodies, they quiet their minds. Coming into contact with themselves in this way, they begin to think with clarity and gain peace of mind.

Sometimes changing the environment will transform the student and give her new perceptions. Meditation does not have to be sitting in lotus for half an hour. Just looking at a flower in an outdoor garden can relax the student and give her a peaceful outlook.

### **Inner and Outer Joy**

People who are severely disabled may often be depressed because they cannot move or think the way they used to. Often when their hospitalization or rehabilitation comes to an end, they may become frustrated and lonely. The support of their therapists is taken away and the long-term prognosis from the doctor is not good.

The Yoga teacher often takes the place of the therapist and therefore must be compassionate and must offer a nurturing environment in which Yoga can take place. Students of disability need to feel completely safe and comfortable, and only when the experience is one of sharing and caring can the teaching start.

Having fun and enjoying this process is one of the most important aspects of my Yoga teaching. Having a sense of humor is one of the most valuable gifts, and both the teacher and the student must proceed with joy in their heart and laughter in their interaction. This is a unique and wonderful journey they both will share.

### **Assessment**

The following are the questions I either ask of, or use to observe, students of disability. I use these questions to evaluate their condition and to measure their progress.

1. Are you able to dress yourself?
2. Are you able to eat with utensils?
3. Are you able to walk without assistance?
4. Do you walk with a cane?
5. Are you in a wheelchair?
6. Is your right or left leg or arm paralyzed?
7. Is your right or left leg or arm weak?
8. Can you sit comfortably?
9. Can you stand comfortably?
10. Can you bend your right and left arm? If not, which arm can't you bend?
11. Can you bend your left and right leg while seated?
12. Can you bend your left and right leg while standing?
13. Do you have trouble with balance? Do you fall more than once a day? If so, how many times do you fall a day? Do you bump into objects?
14. Do you have any trouble seeing? If so, what is the problem?
15. Can you twist your torso sideways? While seated? While standing?
16. Can you clasp your hands together? Can you grasp an object and hold it for five seconds?
17. While seated, can you lift your right leg and left leg? While standing? If not, then which leg can't you lift and in what position?

18. Can you lift your arms over your head? While seated? While standing?
19. Can you slowly turn your neck from right to left? From left to right?
20. Can you move your right shoulder and left shoulder up and down? Is it hard to move one shoulder?
21. Do you have any pain anywhere in your body? Include details.
22. Are you stiff anywhere in your body? Include details.
23. Do you have any back problems? If so, what are they?
24. Can you think of any physical problems that you have that would interfere with gentle exercise? If so, describe what they are.

**About the author:** At the age of 21, two weeks after graduating from college as a speech English teacher, Barbara Newborn, M.A., C.R.C., suffered a devastating stroke that paralyzed her right side and caused her to experience a global loss of language. Now, nearly 30 years later, she works as a lecturer and a certified private rehabilitation therapist for families and individuals with disabilities, specializing in therapeutic Yoga practices. She is presently chief of staff for the National Stroke Medical Educational Institute. Her latest achievement is publishing her book *Return to Ithaca*, which explores the psychological triumphs and physical struggles following a severe stroke.

For more information Barbara Newborn can be reached at:  
Yoga for the Severely Disabled  
2906 W. Price Ave.  
Tampa, Florida 33611  
Tel.: 813-831-1598  
Email: [barbnewborn@yahoo.com](mailto:barbnewborn@yahoo.com)

The following books are out of print and can be ordered at the above address:  
*Return to Ithaca* by Barbara Newborn  
*Yoga for Body, Breath, and Mind* by A. G. Mohan  
*Yoga-Yajnavalkya* by A. G. Mohan