

How Valid is Auditory Biofeedback as a Lucidity Induction Technique?

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In reference to the Price and Cohen (1983) article “Auditory Biofeedback As A Lucidity Induction Technique” which was in the Vol 2, No 14 Lucidity Letter as the lucid dream subject referred to in the article, I found no mention of the relevant past personal history, or an assessment of interview and written subjective comments. The significant personal findings are probably relevant for an accurate preliminary evaluation of the experimental results.

First, by way of background, in late 1979 I moved to England to study metaphysics with Dr. Douglas Baker at Claregate College of England. The primary responsibility of students there, including myself, was to record all subjective experiences in order to contemplate their meaning. An increased inner awareness was our goal. Any exercise which focused our attention to one thought, to a point or word for example, was encouraged (meditation). Dreams were recorded diligently and I still currently practice these exercises. The purpose of these exercises was to attain higher levels of consciousness. After two months at Claregate, I had my first astral or out—of-body experience, proposed by some as the metaphysical terminology for dream lucidity. During the next two years, I developed my exercises in meditation, recorded two, 300-page journals of my dreams, and experienced twelve inner lucidity experiences.

I met Robert Price, a psychology graduate student at the University of Texas at Austin, who was in need of a good dream recaller, in early 1982. I started sleeping in the lab for Price at that time. In his research project the experimenter administered a tone in two contingencies: one was designed to increase rapid eye movements, which would terminate the tone, while the other was designed to decrease rapid eye movements, which would also terminate the tone. There may have been a few base—line recordings where no tone was used, or where the tone did not correlate with eye movements. Bob Price would awaken me after each REM period and ask me a battery of standardized questions, lasting approximately 10 minutes, concerning the dream in general, it’s content, and scenes. On several occasions during dream recall sessions, I reported lucidity.

During the summer of 1982, Bob mentioned in passing that a Dr. LaBerge at Stanford had signaled with eye movements when lucid. I said something to the effect that I would try it, I did, and succeeded.

I told Price that I had been practicing astral projection as outlined in Dr. Baker’s book, [The Techniques of Astral Projection](#), and gave him a copy of the pertinent chapters. I had been practicing these techniques once a night while going to sleep, and sometimes during the day before a nap or in conjunction with meditation. I had been doing this almost

every day for 2 years.

Since Price and I both agreed, around the 15th night, that my astral projection was in REM sleep, we referred to it as lucidity and I agreed to become lucid during REM as an experimental protocol. It was around this time that I diligently began to practice Bakers' techniques while going back to sleep after each laboratory REM awakening and questioning session. I was practicing to become lucid in an inner world 5 times on these particular nights, when previous to this I had been practicing once per night at most. I even wrote affirmation on some of the protocol mood sheets and in my dream diary clearly stating my intentions and motivations to become lucid while sleeping in the lab. This information would correlate well with Price and Cohens' graph depicting an increase in percent of lucid scenes from the 15th to 26th nights.

It is my opinion that without a relevant past and present personal history, an accurate preliminary evaluation of the experimental results is impossible. An analogy fitting this situation would be Medical Doctors never asking their patients with lung cancer if they smoke. What kind of meaningful statistics could be generated if this were the case?

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