

Non Dual Awareness and Emotional Regulation: A Correlational Study

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ABSTRACT

Nondual awareness is seen in the waking state as a single setting in which various phenomena take place. It also causes several layers of the self-creation process to become tranquil. Although these reductions are sometimes negligible in comparison to those found with a focus on suppressing all self-related contents, they are nonetheless linked to a decrease in the typically excessive and self-evaluative manifestations of resilience and emotional control. Rather than reducing or repressing feelings, emotion regulation includes modifying the experience of emotions. This involves the capacity to modify an emotion's duration or intensity rather than its whole transformation. Emotional regulation abilities include the capacity to recognise, comprehend, and accept emotional experiences; to restrain impulsive actions when upset; and to flexibly regulate emotional experiences as necessary. This study aims to investigate the relationship of non-dual awareness in developing emotional control and resilience. The relationship between non-dual awareness and affective states was investigated using the Nondual Awareness Dimensional Assessment (NADA) and Positive and Negative Affect Schedule (PANAS). According to the findings, non-dual consciousness and positive affect have a positive but moderate correlation, $r=0.4$ and p value= 0.0007 and $r=0.5$ and p value= 0 for NADA trait and state respectively. While non-dual awareness and negative affect, although a weak relationship, have a negative correlation. $r=-0.10$ and p value= 0.2 and $r=-0.05$ and p value= 0.003 for NADA state and trait respectively. Overall, there is only a certain percentage that demonstrate the direct relationship between the two and further research is to be conducted to look at the potential outcomes to improve emotional regulation, resilience and well-being that can be used in mindfulness-based therapies. Moreover, it helps assert that non-dual perspectives could have broader social and political repercussions because they promote empathy, compassion, and a sense of connectedness, which could lead to more cooperative and collaborative social structures.

Keywords: *Non Dual Awareness, Emotional Regulation*

Recent meditation research is working towards broadening the understanding of the study of meditation ahead of its medical applications and biological underpinnings, in order to investigate how these practices result in remarkable and psychological and spiritual experiences, including nonduality. Mindfulness techniques can encourage

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nondual and self-transcendence realms, and how they are capable of improving the efficacy of conventional therapies of the west; influencing emotional states and learning how to regulate them. Many of the elements that make us resilient in the face of hardship are influenced by emotional regulation. Our capacity to recover from or prosper in the face of adversities in life can be significantly impacted by emotions, or more precisely, by developing appropriate emotional regulation abilities. Awareness plays an essential role in understanding, acting upon our emotions and building resilience. One of the few resilience aspects that are influenced by ineffective emotional control is awareness. Most of the obstructions caused in our lives is our inability to realize our true selves without self-awareness, both inwardly and with the others in our life. Therefore, it is crucial to understand resilience through emotional regulation. The use of mindfulness techniques to encourage emotional control and resilience in people has been growing interest in recent years. The ability to pay attention to the present moment without passing judgement or with an attitude of inquiry with a sense of openness is referred to as mindfulness. A mindfulness practise known as non-dual awareness (NDA) places special emphasis on the sense of unity and interdependence that exists between a person and the rest of the world. While there is a growing corpus of research on the advantages of mindfulness techniques for resilience and emotional control, further research is required to fully grasp the potential advantages of these techniques.

Abraham Maslow focused on what he dubbed "self-transcendence" in the latter stages of his life, which refers to a person reaching the "highest comprehensive levels of human consciousness," as opposed to his earlier understanding of self-actualization, that refers to a person reaching their own potential. Maslow and others made such attempts to recognize an individual's capacity to live a life beyond identification with the egoic self and its accompanying social duties, in recognition of our capacity to transcend such constraints and identify with a more universal non personal consciousness. Many Asian and esoteric Western contemplative traditions aim to enhance this consciousness, and Western sciences like Transpersonal Psychology have worked to best combine the transcendent facets of the human experience to encourage holistic personal development. Maslow's idea of self-transcendence is similar to the popular Asian tradition of self-realization. The basic sensation of oneness is one of the many hallmarks of having attained such transcendence and realization. The "part" of consciousness that experiences oneness or nonduality is known as nondual awareness. (Venter, et.al. 2017) Once perceived from the lens of division and difference is discovered to be absent when a person achieves nondual awareness. Even though there does not exist a sense of detachment, one is aware of their bodily and psychological limitations. Nondual consciousness is sometimes described as "an open, awake cognizance that precedes conceptualization and intention and contextualizes and unites both extrinsic task-positive and intrinsic self-referential mental processes without dividing the experience into diametrically opposed dualities." (Josipovic, 2019) The world we live in requires us to constantly analyze and regulate our emotions on a daily basis. Understanding how to do so, with the help of channeling our emotions through this state of nonduality, we learn how to understand and feel our emotions from a different light, making it easier for us to manage and regulate our emotions.

The purpose of this study is to examine the connections between NDA experiences, practices, emotional control, and resilience as well as the potential of NDA as a tool for enhancing personal and social well-being. This study aims to contribute to the expanding body of research on mindfulness practices through a study that aims to connect NDA and emotional

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regulation. It also aims to shed light on the possible advantages of NDA practices for fostering emotional well-being and resilience.

Statement of the problem

Can individuals regulate emotions and achieve resilience better with the help of Non dual awareness?

Purpose of the study

The purpose of this study is to investigate if non-dual awareness and its practices can help individuals be more resilient, control and regulate their emotions. The goal of the study is to determine the relationship of including non-dual awareness and emotions in therapeutic and self-care routines that might help enhance mental health outcomes. The study is also intended to advance knowledge of the mechanisms via which non-dual awareness affects emotional control and resilience, opening up new discussions and directions for investigation and design of interventions.

Objective of study

The study aims to look into how practicing non-dual awareness could improve people's capacity for resilience and emotional control. With a focus on understanding the possible benefits of these practices for improving well-being and quality of life, the study intends to investigate the relationship between non-dual awareness, experiences or activities and the emotional states of individuals that fosters resilience. The study also looks for potential constraints or obstacles to non-dual awareness, technique adoption and execution, as well as prospective directions for further investigation in this field.

Significance of the study

In the twenty-first century, mindfulness practices have attracted a lot of interest and appeal, notably in the domains of psychology, medicine, and self-improvement—the roots of which lie in traditional Buddhist doctrines and methods. Many advantages of training for people have been identified, including improved emotional control, enhanced cognitive function, less stress, and improved general wellbeing. Moreover, it has been used to enhance results for people and organizations in a number of contexts, including education, healthcare, and the workplace. The importance of researching concepts of non duality and mindfulness in the twenty-first century rests in its potential to improve societal and personal wellbeing. To help create more potent therapies and techniques for increasing wellbeing and lowering stress and negative emotions by better understanding the mechanisms by which resilience and emotional regulation is encouraged. Furthermore, the use of non dual awareness and its techniques, and its impact on emotional regulation in diverse contexts can enhance results and productivity, making it a crucial field of study for both individuals and companies. It has been clearly demonstrated that non-dual consciousness improves emotional control, stress management, and general wellbeing. It is increasingly being used in contemplative practises, mindfulness-based therapies, and many types of psychotherapy. Non-dual perspectives, according to some academics, may have wider social and political directions and ramifications which may result in societal systems that are more cooperative and collaborative.

This study has important implications for both individuals and mental health practitioners seeking effective strategies for promoting mental health and wellbeing. Furthermore, the significance of the study is to offer fresh perspectives and comprehension on the potential advantages of non-dual awareness techniques for emotional control and resilience. For

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individuals struggling to enhance their emotional wellbeing and mental health practitioners looking to include non-dual awareness practices into their therapeutic sessions—the results of this study may have real-world applications. The study may also add to the increasing body of knowledge about mindfulness techniques and how they affect mental health outcomes. Overall, the research has potential to contribute to bridging the gap between Western psychology and Eastern contemplative practices, which could have significant repercussions for the field of psychology and mental health.

Definitions of key terms and concepts

- 1) Non dual awareness- A state of consciousness where no distinctions between the self and the outside world are established. It is characterised by a feeling of calmness, unity, and inner quiet. In this state, the mind is believed to be free from the conventional dualistic thought processes that separate things into opposites, such as good/bad, self/other, or subject/object. (operational definition)
- 2) Emotional regulation- Emotional regulation refers to the ability to manage and control one's emotions, thoughts, and behaviors in response to different situations and stimuli. It involves recognizing and understanding one's own emotions, identifying the triggers and the ability to modulate the intensity and duration of emotional responses. (operational definition by Gross, 2015)

REVIEW OF LITERATURE

One of the first papers *Non-dual Awareness and the Whole Person* (Paul Mills, et al. 2020) explores the later life of Abraham Maslow, in addition to his effort on exploring self-actualization, indicating a person reaching their full potential. As discussed earlier, one can understand non duality in terms of self-transcendence which he also defines as reaching the highest holistic levels of human consciousness. Maslow and his colleagues made such attempts to realize a life beyond identity or in association with social duties and the ego. To recognize the capacity to overcome and transcend the limitations through a universal and non-personal consciousness. Several esoteric Western and Asian traditions aim to cultivate this consciousness, along with transpersonal psychology in Western fields that integrate the transcendent fronts in order to encourage the development of individuals. Similarly, LOY, D. R. discusses the endless totality and members in his paper '*Loving the world as our own body*', which are interdependent and sustain one another. Every 'individual' at once, is the result of the whole and the cause of the entire. In a nutshell, the universe is an organism that creates, maintains, and defines itself. One important implication for Taoism and ecology states that there is no creator, no beginning time and without doubt, no purpose of anything. Humans cannot be seen as the crow's creation in such a universe since it lacks hierarchy: "There may not be a centre, or if there is, it may be everywhere."

The Taoist view perceives events and processes as an alternative to discrete things, along with Buddhism, which also emphasizes impermanence. Buddhism gave rise to a type of meditation known as mindfulness (Van Gordon et al. 2016). According to this definition, it is the "process of engaging a complete, direct, and active awareness of encountered phenomena that is: i) psycho-spiritual in aspect, and (ii) maintained from one moment to the next. (Van Gordon et al., 2015). Everything is always changing and moving, and this constant mobility creates a massive flux in harmonizing everything. It is essential to promote mindfulness interventions in building resilience and therapeutic contexts, as well as as part of extensive health promotion programmes. Additionally, due to the maturity of the brain and body during adolescence, including sexual maturation, and an increasing significance of social contacts and peer approval, emotions are experienced more frequently and intensely, especially in

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young adults. (Agarwal and Dixit 2017). Das, S. 2021 discusses essential areas of emotional intelligence and regulation in relation to extending concepts of mental processes and awareness. He believes that these are important considerations for managing any connections for the human mind. He explains adolescents who are empathic are better able to understand others' emotions and communicate effectively and emotional self-regulation enhances mood as well as professional performance, personal relationships and well-being of individuals. These factors ultimately foster greater empathy and compassion, rooting from awareness. However, these studies also show that certain characteristics must be taken into consideration, for instance an individual's mental, physical, social, and intellectual growth and development that obstructs their emotional intelligence.

The effectiveness in treating a variety of psychological illnesses marked by emotion dysregulation has been proven through research. Several regions of the brain involved in attention and regulation of emotions, show shortcoming and alterations. On reviewing the relation between psychological and neurobiological mindfulness in connection to emotion regulation, mechanisms of emotion regulation throws light on new discoveries in the neuroscience of emotions and regulation. Additionally, as a multidimensional strategy for comprehending the psychobiological adjustments brought about by mindfulness meditation with relation to its impact on emotion regulation, an embodied emotion regulation framework is suggested. A paper by Guendelman, S., Medeiros, S., & Rampes, H in 2017 titled '*Mindfulness and Emotion Regulation*' focuses on the *therapeutic* benefits of mindfulness meditation and its applications in a clinical setting generating growing interest. Various studies have indicated that promoting emotional and mental health in clinical and healthy populations has positive effects (Bohlmeijer et al., 2010; Fjorback et al., 2011; Gotink et al., 2015). According to neurobiological research, this kind of mental training may have an impact on the brain's plasticity in terms of both structure and function (Tomasino et al., 2013; Fox et al., 2014). The key neurocognitive processes associated with mindfulness meditation include self-awareness, mood regulation, and attention control (Tang et al., 2015). From a neurobiological perspective, this paper helps understand the processes in relation awareness, attention and emotional regulation. Furthermore, Resilience plays an essential role in this research as when one understands and examines the idea of resilience, including how it has been defined and assessed by emotional states, it delineates how it ties to the different ideas of awareness and emotional regulation that foster resilience. Numerous fields have had an impact on resilience theories. The most well-known resilience theories emerged from studies on psychopathology and child development that attempted to explain the reason why some young victims of trauma went on to develop mental health issues while others did not. (Meadows, et al. 2015) Later theories have been developed in fields like sociology, biology, nursing, and medicine as well as in subfields of psychology like clinical and positive psychology. The ability to "bounce back" after suffering stress is a basic definition of resilience that applies to all disciplines (Wald et al., 2006). However, there is no one translation of resilience. Widely, people associate coping as the term for individuals who adapt to resilience resources. The paper supports the discourse through which emotional regulation is discussed pinned by non dual awareness. Though, some overlooked connections are explained in the paper *Emotion Regulation and Resilience: Overlooked Connections* (Kay, S, 2016). It appears clear that all definitions of resilience entail an experience of considerable adversity, regardless of whether it is analysed as a trait or a result, according to the focus article by Britt, Shen, Sinclair, Grossman, and Klieger (2016). Adversity is inherently an emotional experience. Recognizing the emotional experience and taking into account possible coping mechanisms are important when evaluating the potential of coping from an incident. Despite this, there is a definite link between emotion control and resilience.

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Although energy and affect are mentioned as personal resources in the article's descriptive model of resilience, the relationship between resilience and emotion control is not acknowledged. While these two study fields are connected, the existing literature has largely ignored them. The paper forms arguments considering (a) the model processing of regulating emotions, (b) the ways of resilience being related, and (c) the empirical data that supports the significance of positive emotion. Some studies have further demonstrated how Negative affect in the general population and emotional regulation strategies are related to Emotional awareness. In a study by, Subic-Wrana, et.al in 2014 aims to find out the Levels of Emotional Awareness Scale (LEAS) separating implicit or subconscious levels of emotional awareness from explicit or conscious levels as a performance task. Negative emotion self-reports and emotion management methods may be impacted by diminished awareness of one's own feeling states. Self-report measures and Levels of Emotional Awareness Scale are used for methods of regulation that later helps in understanding the role of these strategies in non-dual awareness. Thus, for this study two self-report tests are conducted to gauge the levels of self awareness and self-reported emotional levels of individuals in order to analyze their associated relationships.

Another essential aspect to consider in the current study is its impact on the social world, one that is outside or external to consciousness, awareness and “self”. Kaufman, P in his study ‘*A Sociology of No-Self*’ explores the self as a major phenomena within the field of sociology, despite being a complex field of study. It introduces concepts of Buddhism like interdependence or non-self, as analytical frameworks in order to reevaluate and deconstruct the concept of the self in the social world. This paper contributes to this dialogue. It is contended that the sociological self stems from dualism, which is best expressed through symbolic interactionism. Due to this dualism, the self is conceptualized as being always in danger and apprehensive. Furthermore, value becomes arbitrary if the subject and object are separate. When deep ecology rejects such an anthropocene definition of value, we are forced to reevaluate the concept of subject and object dualism. It is seen how Taoism and Buddhism reject this understanding of dualism previously.

It is crucial to comprehend the present study in the social environment because it sheds light on the possibility that non-dual awareness training can enhance emotional control and resilience. To manage stress, hardships, and problems in daily life, individuals must learn emotional control and resilience. Knowing the possible advantages of non-dual awareness training that aid in the creation of therapies and programmes that support resilience and emotional well-being, this research also adds to the expanding body of knowledge about mindfulness-based therapies, which have proved to be successful in enhancing a broad range of mental health outcomes. This is demonstrated in a study *Social and Emotional Learning* by Jones and colleagues in 2017, reevaluating reliance on student achievement across districts by gathering information obtained from high-stakes standardized testing. The nation's schools and districts look into Social and Emotional learning (SEL) and how it affects student achievement. SEL programming has been shown to be beneficial in several studies, yet administrators and teachers still have trouble putting the concepts into effect in their classrooms and on their campuses. This study aims to determine how public school teachers see SEL at present. It was also understood– the perceptions of potential obstacles and authorities ultimately in charge of directly addressing SEL skills. Overall, it was demonstrated that educators largely concur on the SEL competencies that make an individual successful; nevertheless, stated implementation challenges and identification of the person in charge of directly imparting SEL were found to be problematic. This paper helps support how awareness of SEL is understood and explored in terms of social and emotional learning.

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Hence, it can be implied that an individual and social well-being is crucial for regulation of our emotions. The study goes a step further by aiming to understand the relationship Between Flow States and Well-Being and the role of Non duality. In 2021, Lynch, J. M Troy examined the idea that nondual experiences serve as a mediator in the connection between flow states and wellbeing. Earlier empirical and theoretical research suggests that flow states and nondual experiences are related. By studying the connections between flow, nondual experiences, emotion, and well-being, the current study built on earlier research. The results of the study imply that flow states, which are similar to meditative states, may assist some aspects of nonduality. Also, the similarity between flow and meditative states may help to explain the relationship between flow and well-being, and engaging in creative activities may help to promote well-being. Another paper, by Grant and colleagues in 2010 explains how Meditation experience predicts less negative appraisal of pain. This study examines how mindfulness meditation affects how people perceive pain and finds that practicing meditation leads to fewer negative assessments of pain. The evidence supports the idea that practicing meditation lowers one's risk of anticipating pain and their negative evaluation of it, but the benefits of activity elicited by pain are less obvious and may result from earlier anticipatory activity. Though this research was limited as for a direct evaluation of the link between meditation, pain expectation, and actual pain experience, more research is required. (Brown, et al. 2010) Further, a study by Van Gordon and his colleagues emphasized on the importance of mindfulness based interventions to manage stress with the help of non-dual awareness and resilience as its source. The effectiveness of school-based MBIs as a strategy for promoting the health of adolescents and offers suggestions for the planning, implementation, and assessment of interventions was analyzed. The research suggests that school-integrated MBIs can be a cost-effective way to satisfy government goals for adolescent mental health while also enhancing teacher and parent welfare. Additionally, mounting research shows that mindfulness can enhance both behaviour and learning performance. Nonetheless, despite these advantageous characteristics, there is still a need to carry out extensive empirical studies that aim to assess the efficiency of MBIs in school environments at a regional and national level. Making sure mindfulness instructors can provide teenagers an experienced grasp of this age-old contemplative method is another difficulty. (Van Gordon, et al. 2019)

Additionally, non duality can also be understood through its relationship with psychological disorders. A study on Breath awareness training and coherence training in major disorders like depression determine if Sudarshan Kriya yoga (SKY) aids as an effective additional intervention for individuals with major depressive disorder (MDD) who have not responded well to antidepressant therapy. The intent to treat samples and Kriya Yoga represented a greater increase and improvement in the Depression rating scale. The total score for SKY was significantly greater from Beck's Anxiety Inventory, resulting in a possibility of SKY aiding as an effective and adjunctive intervention for people with Major depressive disorders. It is generally acknowledged that, in the context of psychopathology, both specialized emotion control mechanisms and general impairments in emotion regulation are important. In a research, through meta-analysis, Kraiss and his colleagues examined the relationship between well-being and emotion regulation in patients with mental disorders. They explained that enhancing mental wellbeing in addition to reducing psychological symptoms is increasingly valued in the treatment of patients with mental disorders. Though, the connection between emotion control and wellbeing in individuals with mental disorders has not yet been the subject of a thorough meta-analysis. The results revealed significant minor to moderately positive associations with well-being for the strategies of reappraisal ($r = 0.19$) and acceptance ($r = 0.42$) and negative relationships with avoidance ($r = -0.31$) and rumination (r

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= -0.19). Putting potential adaptive and maladaptive techniques together revealed connections between well-being in the predicted direction that were equal in size. Overall, there was a moderately unfavourable connection between emotional regulation deficiencies and happiness ($r = -0.47$). When studies were grouped according to hedonic and eudaimonic well-being, there was little discernible variation in the associations. According to their research, emotional regulation is not merely linked to psychopathology. It also associates with hedonic and eudaimonic well-being as well as general well-being alongside. Consequently, if the goal is to enhance the wellbeing of people with mental problems, it may also be crucial to improve emotion regulation. (Kraiss, et al. 2020)

The psychological concept of mindfulness has gotten a lot of attention recently. Clinical studies have been focusing on the bulk of studies looking at the effectiveness of mindfulness-based therapies. Promising findings from this line of study indicate that mindfulness-based therapies, extending to non-dual awareness, are successful in treating both psychological and physical symptoms. Nonetheless, examining issues related to the mechanisms of action underpinning these therapies is a crucial area for future research (Shapiro, et al. 2006). In an effort to clarify potential mechanisms to explain how mindfulness produces beneficial transformation, a paper by Shapiro and colleagues suggest a model of mindfulness through theoretical work. The empirical investigation of the mechanisms underlying mindfulness, potential ramifications and future directions are discussed and are yet to be explored.

With the help of the following premises,

1. **Premise 1:** Non-dual awareness is the state of consciousness in which the boundaries between the self and the external universe vanish, resulting in a sense of oneness with all things.
2. **Premise 2:** The capacity for managing one's emotions and controlling them effectively known as emotional regulation.

It can be argued that non dual awareness has the potential to facilitate emotions and emotional regulation as it allows individuals to look at themselves and their emotions from a detached or objective perspective, resulting in a higher level of self awareness and control over their emotional reactions and responses. It also helps further explain that those who practice non-dual awareness are able to transcend their ego-centered ideas and feelings, which results in a deeper sense of inner harmony and tranquility. Individuals who experience emotions from a place of non-dual awareness are better able to stand back from their emotional reactions and evaluate them objectively. Better emotional regulation results from increased self-awareness and emotional control that can be attained through this separation. Individuals can then better manage and control their emotional responses by viewing their emotions as transient experiences rather than as an integral part of their personality. As a result of enabling people to examine their emotions objectively and gain a higher sense of self-awareness and control over their emotional reactions, non-dual awareness can help people regulate their emotions.

Therefore, a correlational study used in this study helps examine the connection between non-dual consciousness and emotional control that sheds light on the possible discussions on developing non-dual awareness for emotional health.

METHODOLOGY

The aim of the methodology is to examine and establish a relationship between non-dual awareness and affective states. Universally and within research, it is largely believed that non

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dual is non representational and consciousness can be perceived as a non-conceptual nondual awareness. Very few studies have focused on how non dualism influences our emotional states, regulates and makes us more resilient. The paper not only aims to establish and fill the gaps between understanding the above ideas, but also provides a foundation for future research in non duality, and its relationship with psychological states, well being and related emotions.

Research design

The research is quantitative, as participants are required to complete two questionnaires. While the Non-Dual Awareness Dimensional Assessment (NADA) determines and measures the degree of non dual awareness in terms of individual experiences of with non duality, the other test—The Positive and Negative Affect Schedule; measures an individual's positive and negative affect or their experiences of emotions and mood states. Non-dual awareness has been linked in studies to a number of beneficial psychological effects, including increased wellbeing, decreased anxiety and sadness, and improved emotional control. Positive and negative affect, which are significant components of emotional well-being, can be evaluated using the PANAS. The study is correlational because it aims to investigate the connection between two variables, NADA and PANAS, in order to ascertain whether there is a correlation between them. When it is neither practical nor moral to control the variables, as is the case with experimental studies, the relationship between two or more variables is studied through correlational studies. Although not modifying these variables, the researcher in this study is interested in examining the connection between NADA and PANAS. They only gauge their relationship and look at how closely they are related. The paper also hypothesizes that individuals who have experienced non dual awareness are likely to have positive psychological outcomes, including enhanced emotional control, increased well-being, decreased anxiety and sadness.

The Non-dual Awareness Dimensional Assessment (NADA) and Positive and Negative Affect Schedule (PANAS) are both established measures used in psychology research. The psychometric properties of the NADA have been studied in multiple research studies. The statistical measures Cronbach's alpha and interclass reliability are both used to evaluate the consistency or reliability of a set of data or measurements. Internal consistency reliability, or Cronbach's alpha, measures how well items inside a single test or survey instrument are connected with one another. Higher numbers denote stronger levels of consistency between items, and the scale runs from 0 to 1. The agreement or consistency between two or more independent raters or judges who are evaluating the same set of data or measurements is measured by interclass reliability. It evaluates how closely the ratings of various raters or judges agree with one another. Both metrics are crucial instruments for assessing the accuracy and dependability of data and measurements, and they are frequently applied in academic and research settings to guarantee that findings are reliable and repeatable. A study by Wahbeh et al. (2014) found that the NADA has good internal consistency and test-retest reliability, indicating that it consistently measures non-dual awareness. Another study by Matko et al. (2016) also found that the NADA has good construct validity, meaning that it measures what it claims to measure. Similarly, the PANAS has also been widely used and studied in psychology research. The PANAS has been found to have good internal consistency and test-retest reliability across multiple populations and cultures (Watson et al., 1988). Additionally, the PANAS has demonstrated good construct validity, as it has been found to accurately measure positive and negative affect (Watson et al., 1988). Overall, both the NADA and PANAS are considered to be reliable and valid measures in the field of psychology.

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To understand the link between non dual awareness and emotions or affective states, 2 self-report tests were conducted, namely

- The Non-Dual Awareness Dimensional Assessment (NADA) and
- The Positive and Negative Affect Schedule (PANAS)

It is examined whether non-dual awareness is connected to particular patterns of positive and negative affect by comparing the results of the NADA and the PANAS. For instance, they might discover that those who have higher non-dual awareness levels express more positive affect and less negative affect.

The results from the NADA test and the results from the PANAS test for each participant in the study would be the variables in the correlation of the two tests. The relationship between non-dual awareness and positive/negative emotions would be revealed by the correlation between these scores. The *independent variable* in a correlation study between the NADA and PANAS tests would be the two tests. There is *no control variable* in the study as it is a non-experimental design wherein, the relationship between two variables is examined without modifying any other variable.

The first test, NADA, consists of 16 questions that evaluate many facets of non-dual awareness, including the sense of transcendence, oneness, and timelessness. The degree to which each participant has experienced each feature of non-dual consciousness is indicated by the participant's rating of each item on a typical 5-point Likert scale, from 0 (never or very rarely) to 5 (very often or always). The NADA test has two components, NADA Trait (NADA-T) with 13 questions and NADA State (NADA-S) with 3 questions. All included items were presented on a single survey instrument in a random order. The NADA components were introduced with a common set of instructions: "Looking back over your life, please rate the degree to which you experienced the following phenomena. Answer each question according to your feelings, thoughts, and experiences." The scale for NADA-S employed the 3 NADA-T items modified to capture nondual states from a conventional Buddhist viewpoint, out of which, two of the evaluated items assessed self-transcendence, with questions such as "I experienced the boundaries of my self-dissolving" and "I experienced my mind expanding into space", and the third measured bliss with questions like "I felt surrounded and filled with a blissful warmth or energy"

The I-PANAS-SF test consisted of two 10-item scales, where one measures good affect, the other negative affect. Each question uses a 5-point Likert scale ranging from "very slightly or not at all" to "Extremely," asking the respondent to rate the degree to which they have experienced a specific emotion or mood state recently.

Participants and Sampling procedures

The total participants for this study are 64 in number, out of which, 35 were female and 29 were male. The participants are essentially young adults and college students who are between the ages of 18-25. This was a criteria as students and teenagers concentrated in educational institutions are frequently easier to reach than other age groups. This particular age group is also interesting to study because it enables researchers to examine how a lot of adolescent and significant physical, social, and emotional changes affect various outcomes, such as cognition, behaviour, and mental health.

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It was also essential to exclude participants with a recent mental condition or diagnosis as it can have an impact on cognitive or emotional processing in ways that could alter the study's findings. Additional precautions would also be required to ensure the well-being and safety of the participants with a diagnosis. Hence, this was an exclusivity criteria.

Test items and codes

The 16 self-measure questionnaire of NADA consisted of 13 items of traits including self-transcendence and bliss and 3 modified items of State.

Some items are codes are as follows:

1. I experience a sense of oneness with all things - Code: ONENESS
2. My sense of time disappears when I am fully present - Code: TIMELESSNESS
3. I feel a deep sense of peace and well-being-Code: PEACE
4. I experience a sense of transcending my own individual existence - Code: TRANSCENDENCE
5. My experience of the world is free from judgment or evaluation - Code: NON-JUDGMENT

Some PANAS test items are as follows:

- Positive emotions like Interested,excited, strong and negative emotions like guilty, distressed, angry, etc.

Procedure

As the study is a quantitative one, a survey with both the tests was circulated to individuals largely falling under the sampling criteria. The participants were asked for consent and voluntary participation with an option to withdraw at any given point within the duration of the test. The forms contain general information of participants like age, education level, gender, geographic location, etc. after which they complete the two tests, NADA and I-PANAS-SF. The responses are assigned numerical values that can be statistically examined by using a Likert scale to rate each item.

After a certain number of responses are collected, it is taken into consideration, the number of people who fall in the exclusion category. Individuals who were diagnosed with a mental condition in the last one year and ones below the age of 18 and/or above the age of 25, were eliminated. The scores of the test were calculated using the respective scoring followed by the two tests. NADA was scored by finding the average of all items whereas PANAS was calculated by the sum of all items.

Data analysis methods

With the help of the above data, it was possible to pay close attention to the relationship between the two results and correlate the two tests with the help of The Pearson Correlation Coefficient. Correlation aided providing information on the connection between affect, emotional control, and self-awareness. It also helped in the identification of potential mediating factors and also the direction of future research on the underlying processes of non-dual awareness therapies. Descriptive statistics like mean and standard deviation are used in the study to examine the data on the NADA test. The relationship between non-dual awareness and other factors, such as emotional control and wellbeing, was examined using a correlational analysis. Descriptive statistics are also computed to assess the PANAS data, and correlation analysis helps to examine the connections between positive and negative affect along with other factors like non-dual awareness and emotional control. Regression analysis

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is also used by finding out the coefficient (r) and coefficient of determination (r^2) to examine how effectively non-dual awareness predicts emotional control or wellbeing while accounting for other pertinent factors.

Ethical considerations and issues

- Consent: Participants have given their voluntary and informed consent to participate in the study after being fully aware of its goals, methods, potential risks, and advantages.
- Anonymity and confidentiality: It was ensured that participants completed the tests and personal information were kept private i.e., not shared with unauthorized parties in order to maintain participant confidentiality.
- Deception and debriefing: Misleading study participants or utilizing any dishonest methods were refrained from practicing in the study. Participants were debriefed after the study, to explain the purpose of the study and answer any queries they may have had.
- Impartiality: Participants received treatment that is impartial and devoid of prejudice or discrimination based on their gender, race, ethnicity, religion, sexual orientation, or other personal qualities that are unique to them, besides the exclusivity criteria based on age and mental health diagnosis.

Limitations

- Self-report bias: As both tests rely on self-reported data, these biases could affect the results. Examples of these biases include response bias, social desirability, and demand characteristics. These biases may cause participants to underreport their feelings or experiences.
- Scope: Both tests have a narrow focus because they only gauge particular facets of emotional experience and control. The PANAS test only evaluates positive and negative affect, whereas the NADA test only concentrates on non-dual consciousness. These exams do not assess other emotional processes like emotional intelligence or emotion control techniques.
- Low cross-cultural applicability: The tests were created and validated primarily in Western cultures, and they might not be appropriate or valid in other cultural settings.
- Inability to establish causation: Correlational studies using these tests can only show a link between variables, not necessarily establish causation.
- Low or limited generalizability: Research study participants might not represent the general population, and outcomes might not apply to other populations or situations.

DATA AND RESULTS

The survey has 64 respondents, out of which 60 were considered for this study as they fall in the sampling criteria. Out of the 60 respondents, 32 identify as female and 28 as male. All participants were between the ages of 18-25. Almost all of the respondents were from urban regions and had completed their undergraduate degree. The respondents are also Indian nationals who reside in the country. The test items of NADA reflect and identify the connections between non-dual awareness and other concepts like positive and negative affect, emotional control and wellbeing through the PANAS-SF test. The two tests quantitatively measured individual experiences and attitudes of participants to analyze and explain the relationship variations in non dual awareness and positive or negative affect over time among various people.

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The total average or mean of 60 participants in the NADA Trait (NADA-T) test is 2.71 and the total average for the NADA State (NADA-S) is 4.88. The average sum of individual scores in the PANAS test for positive emotions is 32.58 and the average sum of individual scores for negative emotions is 26.53.

Table 1.1 below consists of average scores of both the tests.

Test	Total average
NADA -T	2.719
NADA-S	4.888
PANAS-SF	Positive Affect= 32.58333333
PANAS-SF	Negative Affect= 26.53333333

Correlation

The correlation between the two tests or variables implies the degree to which the scores of both the tests are related to each other. The level or degree of the relationship between the scores of the tests is referred to as their correlation. Particularly, it is the statistical correlation between the affective states (both positive and negative emotions) assessed by the PANAS test and the non-dual awareness dimension assessed by the NADA test. A positive connection would mean that higher NADA test scores are linked to higher PANAS test scores that measure positive emotions, while a negative correlation would mean that higher NADA test scores are linked to higher PANAS test scores that measure negative emotions. Therefore, in order to ascertain whether there is a relationship between two or more variables, correlation of tests was affected. Correlation also helped in making predictions, spotting patterns, and interpreting study results – all of which depended on knowing the degree and direction of the link between the variables. It also aided in assisting and determining whether non-dual consciousness and emotional control are related and influenced by each other; thereby shedding light on how people can use non-dual awareness techniques to develop emotional resilience and regulation.

Three correlations were made using the two tests as variables. They are as follows:

- Correlation 1: NADA Trait (NADA-T) and NADA State (NADA-S)
- Correlation 2: NADA Trait (NADA-T) and Positive and negative affect
- Correlation 3: NADA State (NADA-S) and Positive and negative affect

In correlation, the coefficient of correlation, abbreviated as r , is a statistical indicator that shows how closely two variables are related to one another. The degree and direction of the linear relationship between two variables are measured. If the null hypothesis is correct, the p -value represents the likelihood of obtaining a result that is equally extreme to or more extreme than the observed result. It is used to determine whether a difference between two variables or their relationship to one is statistically significant. Statistical significance is commonly defined as a p -value less than 0.05.

Correlation between NADA Trait (NADA-T) and NADA State (NADA-S)

The degree and direction of a linear link between two variables is measured by a correlational value, such as a correlation coefficient. It reveals how closely associated and how they fluctuate together the two variables are. In this case, the correlation coefficient is 0.607 and

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the p value is 0. The p-value indicates how likely it is that the results are the result of pure chance rather than a real effect. A p-value of less than 0.05 (or 0.01, depending on the level of significance selected) is typically employed as a threshold for assessing statistical significance in statistical hypothesis testing. This means that we reject the null hypothesis and arrive at a conclusion that there is evidence of a real effect in the population if the p-value is less than 0.05. Therefore, the Correlation between NADA Trait (NADA-T) and NADA State (NADA-S) is positive.

Coefficient(r):	0.6073006904
N:	60
T statistic:	5.821556773
DF:	58
P value:	0.0000002678418307
Coefficient of determination:	0.3688141285

Table 2.1 (Correlation between NADA-T AND NADA-S)

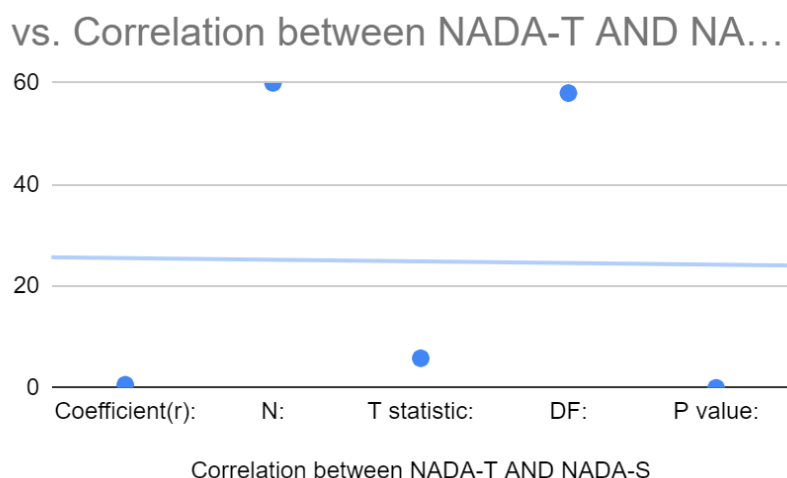


Figure 1.1 (Correlation between NADA-T AND NADA-S)

The above data represents a positive correlation between the two variables.

Correlation between NADA Trait (NADA-T) and Positive and negative affect

Although the correlation coefficient for NADA-T and Positive emotions is 0.401 that indicates a positive relationship, it signifies only a moderate strength of correlation between the two variables. The null hypothesis indicates strong evidence against the hypothesis which implies that there is no significant relationship between the two groups. In other words, a p-value of 0.0007 indicates that there is extremely little possibility (less than 0.1%) of discovering such a difference or link between the two groups by chance alone.

Correlation between NADA Trait (NADA-T) and negative affect is indicative of a negative one as the coefficient correlation is -0.05 and the p value is 0.34. A negative or contradictory association between two variables is indicated by a negative correlation coefficient. In particular, the value of one variable falls as the value of the other rises like in this particular case. At this level of significance, the null hypothesis that there is no association would not be rejected because this P-value is greater than 0.05 (assuming a significance level of 0.05).

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This indicates that we lack sufficient data to draw the conclusion that the two variables significantly correlate.

Coefficient(r):	0.4016341711
N:	60
T statistic:	3.339980428
DF:	58
P value:	0.001469291394
Coefficient of determination:	0.1613100074

Table 2.2 (Correlation between NADA-T AND Positive affect)

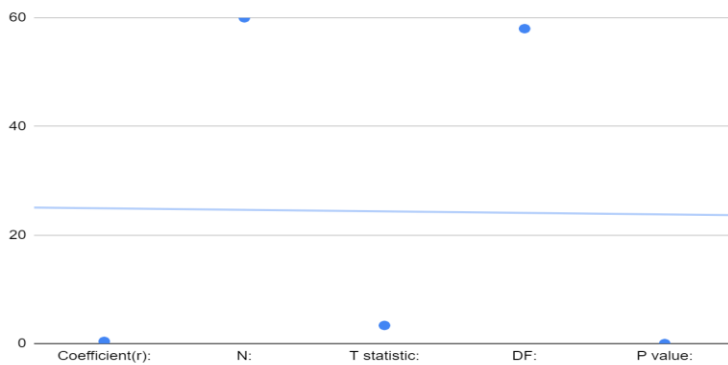


Figure 1.2 (Correlation between NADA-T AND Positive affect)

The above represents a moderate positive correlation between the two variables.

Coefficient(r):	-0.05298951261
N:	60
T statistic:	-0.4041238712
DF:	58
P value:	0.3438039747
Coefficient of determination:	0.003

Table 2.3 (Correlation between NADA-T AND Negative affect)

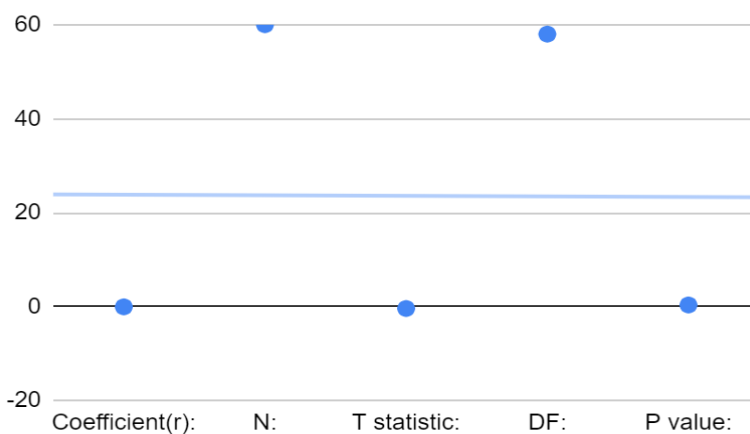


Figure 1.3 (Correlation between NADA-T AND Negative affect)

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The above data represents a negative correlation.

Correlation between NADA State (NADA-S) and Positive and negative affect

Similar to the results of correlation above, the NADA-S had a positive correlation with positive affect. The two variables under study have a moderately positive correlation as indicated by the correlation coefficient (r) of 0.51. Despite a weaker association, the positive sign implies that as one variable rises, the other variable tends to rise as well. The p -value in this instance is quite low, indicating that the observed association is statistically significant. The dependent variable's variance is explained by the independent variable(s) in the linear regression model by a coefficient of determination of 0.269, which equals 26.9%. Although there might be other factors or variables that contribute to the variance in the dependent variable that are not accounted for in the model, this shows that the linear regression model provides a decent fit for the data.

Additionally, NADA-S had a negative correlation with negative affect as the correlation coefficient -0.10 and p value as 0.34 . The study's two variables have a slight negative association. Although the association is small, the negative sign shows that if one measure rises, the other variable has a tendency to fall slightly. Because of the high p -value in this instance, it is likely that the observed association is not statistically significant. The dependent variable's variance is only 1.2% demonstrated by the independent variable in the linear regression model, according to the coefficient of determination of 0.012 .

Coefficient(r):	0.5190882892
N:	60
T statistic:	4.62520561
DF:	58
P value:	0.00001071632134
Coefficient of determination:	0.269

Table 2.4 (Correlation between NADA-S AND Positive affect)

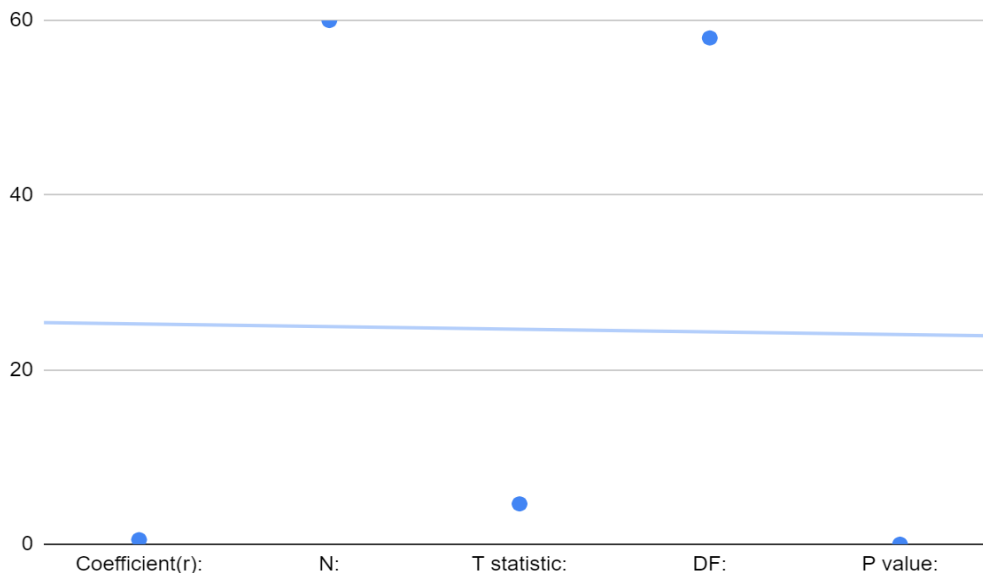


Figure 1.4 (Correlation between NADA-S AND Positive affect)

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The above data depicts a strong positive correlation.

Coefficient(r):	-0.1090542221
N:	60
T statistic:	-0.8355153905
DF:	58
P value:	0.2034281627
Coefficient of determination:	0.012

Table 2.5 (Correlation between NADA-S AND Negative affect)

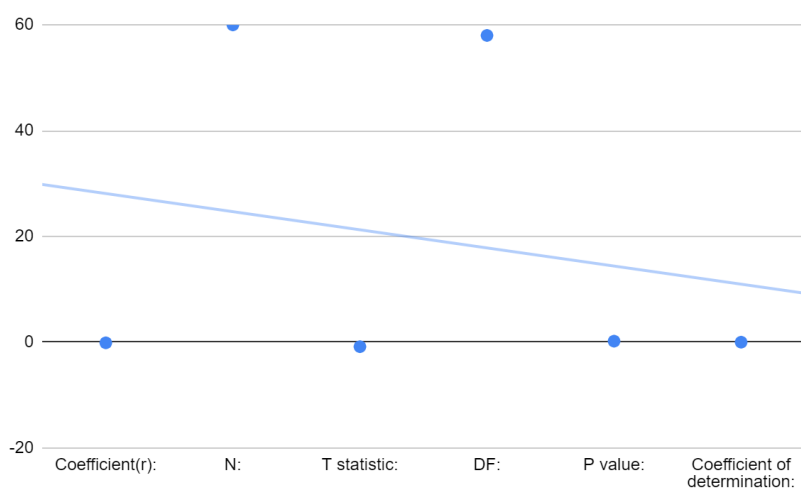


Figure 1.5 (Correlation between NADA-S AND Negative affect) depicts a strong negative correlation.

Correlation Matrix

Variable	NADA-T	NADA-S	Positive Emotions	Negative Emotions
NADA-T	1	0.607	0.401	-0.052
NADA-S	0.607	1	0.519	-0.109
Positive Emotions	0.401	0.519	1	-
Negative Emotions	-0.052	-0.109	-	1

Table 2.6 (Correlation matrix)

The matrix (table 7) displays the pairwise correlations between the NADA-T, NADA-S, positive feelings, and negative emotions for each of the four variables. Due to the perfect correlation between each variable and with itself, the diagonal components of the matrix are all 1. The off-diagonal elements, with values ranging from -1 to +1, reflect the correlation coefficients between the pairwise variables. NADA-T and NADA-S have a moderately positive association, with a correlation coefficient of 0.607. Corresponding to this, there is a

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lower positive association between NADA-T and positive feelings and a moderately strong link between NADA-S and positive emotions (correlation value of 0.519). (correlation coefficient of 0.401). Negative emotions had a weak negative link with NADA-T (correlation coefficient of -0.052) and a somewhat higher negative correlation with NADA-S. (correlation coefficient of -0.109).

Coefficient of determination

The coefficient of determination, often known as R-squared, is a statistical indicator that shows the level of the variance on the dependent variable in a regression model, that can be accounted for by the independent variable or variables. It has a range of 0 to 1, with 0 suggesting that no variation in the dependent variable is explained and 1 indicating that every variation in the dependent variable is explained by the independent variable or variables.

Variables	Correlation coefficient	p value	Coefficient of determination
NADA-T and NADA-S	0.607	0	0.36
NADA-T and positive emotions	0.401	0	0.16
NADA-T and negative emotions	-0.052	0.34	0
NADA-S and positive emotions	0.519	0	0.26
NADA-S and negative emotions	-0.109	0.203	0.01

Table 3.1 (Coefficient of determination for both tests)

This table shows the coefficients of determination for different pairs of variables. The first column lists the two variables being analysed: Positive and negative emotions are two different subscales of the PANAS exam, whereas NADA-T and NADA-S are two different scales or subscales of the NADA test. The second column shows the value for the correlation between each pair of variables. For example, the R-squared value of 0.36 for NADA-T and NADA-S indicates that 36% of the variability in NADA-T scores can be explained by the variability in NADA-S scores.

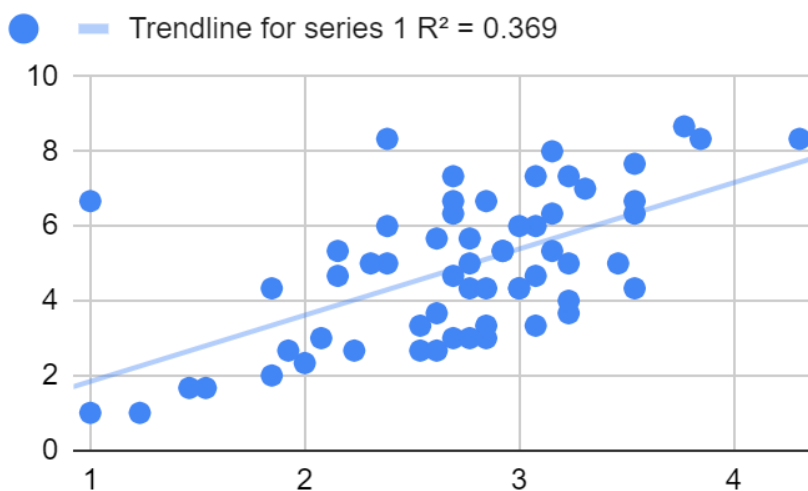


Figure 2.1 (Coefficient of determination - NADA-T and NADA-S): Moderate effect

The third through fifth columns show the R-squared values for the correlations between NADA-T and positive emotions, NADA-T and negative emotions, and NADA-S and positive

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emotions, and NADA-S and negative emotions, respectively. For example, the R-squared value of 0.16 for NADA-T and positive emotions indicates that 16% of the variability in positive emotions scores can be explained by the variability in NADA-T scores.

Positive emotions (PANAS) vs. NAD...

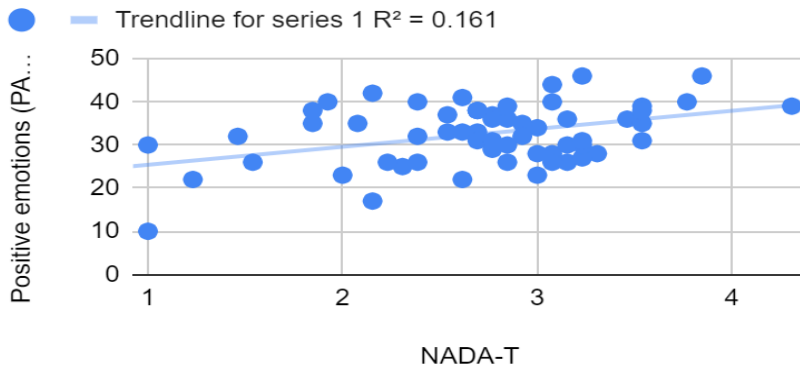


Figure 2.2 (Coefficient of determination - NADA-T and Positive Affect): Weak effect

Negative emotions (PANAS) vs. NA...

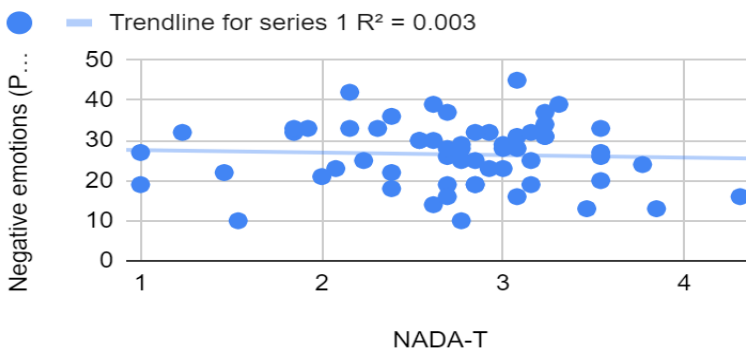


Figure 2.3 (Coefficient of determination - NADA-T and Negative Affect): Weak Effect

The table also demonstrates that NADA-T and negative emotions have no significant correlation (coefficient of determination value of 0) as depicted in the graph above, and NADA-S and negative emotions have a weak correlation (R-squared value of 0.01) as depicted below.

Negative emotions (PANAS) vs. NADA-S

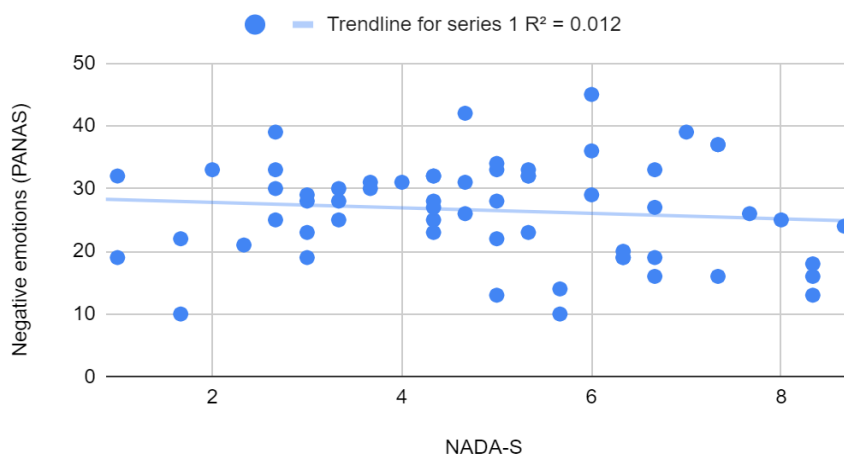


Figure 2.4 (Coefficient of determination - NADA-S and Negative Affect): Weak effect

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Positive emotions (PANAS) vs. NADA-S

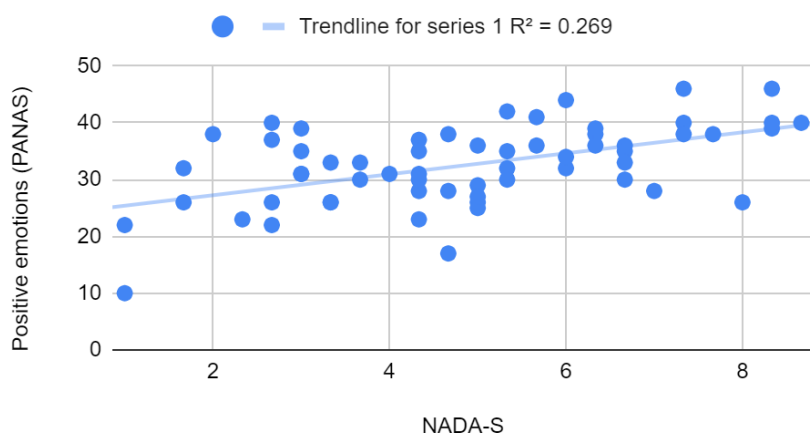


Figure 2.5 (Coefficient of determination - NADA-S and Positive Affect): Weak effect

The correlation between non dual awareness dimensions and positive emotions is a positive one. However, it is very crucial to note that there exists a weak correlation between the two, almost making the positive correlation insignificant. The correlation between non dual dimensions and negative affect was clearly a negative one. Additionally, a positive correlation was found between NADA-S and NADA-T. However, this correlation is not significant enough; hence the null hypothesis is to be retained. As mentioned earlier, a low p-value (i.e., less than the designated alpha level, often 0.05) and a significant correlation coefficient (i.e., a number considerably different from zero) imply that the correlation is statistically significant. In correlation 2 and 3, where Positive and Negative affects are correlated with NADA-T and NADA-S respectively, we find that both T (Trait) and S (State) of non dual awareness have a negative and weak correlation with the affective components.

Looking at the above data, it can be implied that

- a) There is a clear relationship between emotional states or affect and non dual awareness and experiences, however
- b) The relationship is that of a weak or insignificant relationship for almost all values examined above.

The above statements help us conclude and hypothesize that a Positive correlation between NADA and PANAS is not sufficient to substantiate that the two variables are directly dependent on each other. The weak, negative or no correlation between the variables allow us to identify the gaps and other factors that exist between the two. In other words, the greater an individual's level of non-dual awareness does not always result in a strong level of positive affect in an individual. Lower levels of non-dual awareness clearly result in lower levels of positive emotions and an increased negative affect. According to the hypothesis, a positive connection between NADA and PANAS would show that positive affect and emotions develop in tandem with rising non-dual awareness levels (measured by NADA and PANAS). Despite the gaps, there is a possibility that implies the link between non-dual awareness and emotional health, well being, states and other psychological phenomena.

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However, some limitations and constraints exist in the study that may impact the validity and reliability of the same. Some of these limitations are:

- 1) Individual differences: Every person has different experiences, feelings, and states of self-awareness. The accuracy of the test findings may be impacted by these variations.
- 2) Social desirability bias: People may have a tendency to show themselves in a more favourable light, which causes them to give false answers.
- 3) Cultural differences: People's interpretations and responses to test questions can vary depending on their cultural background and beliefs.
- 4) Test-retest reliability: The delay between test administrations might have an impact on the validity of the test results.
- 5) Validity: It is possible that the tests do not measure the things they are supposed to measure or don't give a complete picture of the person's emotional experiences.
- 6) Language barriers: For people who do not speak the language in which the tests are given, they may not be understandable or simple to interpret.

While analyzing the test results and making inferences from them, it is crucial to keep these limitations and constraints in mind.

DISCUSSION

The current research was conducted to explore the correlation between non dual awareness and emotional states and well being, thereby understanding how emotions can be understood and regulated by non dual experiences and awareness. The study specifically focuses to understand the relationship between positive and negative affect states and non dual awareness by identifying two tests. 60-70 participants were recruited for the study out of which, there were 64 respondents. Under the exclusivity criteria were 4 participants. Therefore, data from 60 participants was considered for the study. For this study two hypotheses were tested:

- a) If there is a relationship between non dual awareness dimensions and emotions?
- b) If yes, is there a positive or negative relationship between the two?

The above questions then lead to guide and examine how achieving resilience and emotional regulation aids from the above hypothesis and the study.

The concept of nonduality states that your conscious experience and the rest of the known cosmos are both ongoing processes. The subjective experience of an individual consists of awareness of a particular subset of things in flow states– a state of an increased sense of control, a loss of self awareness and complete concentration (Csikszentmihalyi, 1997).

Subjective well-being is one definition of well-being, which incorporates the premise that people may subjectively assess their own happiness as well as good and negative mood, life satisfaction, and other factors (Ryan & Deci, 2001) Furthermore, in the absence of additional objective measures or observations, self-report measures in this case acts as an important tool for academics to understand people's subjective experiences and viewpoints. Indicators of good coping with life stress include both subjective and psychological well-being, which has also been linked to physical health (McGonigal, 2015; Ryan & Deci, 2001)

Both the tests are self-report measures wherein individuals scored their experiences and/or opinions on a scale of 1-5. 1 being the least and 5 being the highest. The average score of NADA T and NADA S were 2.71 and 4.88 respectively. The average score for the PANAS test for positive and negative emotions was 32.58 and 26.53 respectively. When the

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correlation between the tests were explored, it was found that NADA Trait and state have a positive but weak correlation of 0.607. Where Trait test gauges a person's *general* propensity to be conscious of their current experience and to discriminate between the experience's substance and awareness of its content. State, on the other hand, gauges a person's *current* level of non-dual consciousness or mindfulness. This test is intended to assess a person's level of mindfulness at a given moment in time and is affected by the person's present-day attitudes, feelings, and circumstances. Therefore, it can be assessed that the general and current awareness and experience of individuals were insignificantly correlated.

NADA-T and NADA-S had a positive score with the positive range of emotions as the coefficient correlation was a positive one; 0.401 and 0.519 respectively. A negative score of -0.05 and -0.10 was observed for the negative range of emotions with non dual awareness. Although the association is weak, the negative sign shows that if one measure (Non dual awareness) rises, the other variable (Negative emotions) has a tendency to fall slightly.

Although non-dual consciousness can be developed and experienced at any age, it is frequently put to the test in older individuals since they may have more life experience and may be more receptive to considering various viewpoints and modes of thought. Introspection and reflection usually increase as people age, and this can result in a better awareness of one's own feelings, thoughts, and views. The growth of non-dual awareness, which entails a profound understanding of the interconnectedness of all things, including oneself and others, can be facilitated by this increased self-awareness. Considering the age group for the study, that was 18-25, in addition to exclusion of members with a mental diagnosis, it was unexpected that a weak and insignificant correlation would be found between Non dual awareness and emotions. This also helps us understand that there are several other factors that come to play that determine the outcome of the study. The age group of 18-25 have limited meta-cognitive experiences, different cultures, temperaments and backgrounds as compared to adults that determines their mental states and may have not led them to have non-dual experiences and awareness. By establishing a negative or weak correlation between the two variables, it was implied that there are several gaps in existing research at present that fail to look at other factors that influence nondual awareness and emotional regulation. The results obtained further with the help of coefficient of determination explained that there is only a certain fraction or percentage that demonstrates a positive and strong correlation between the two variables. This involves more and more psychological distress, stress and other mental disorders to arise in young adults as they have not been introduced or are oblivious to the concepts of non dual awareness and practices that would help them in various aspects of life, thereby cultivating a sense of empathy, compassion, emotional regulation, control and a more fulfilling perspective of life.

Dualism has flaws, but understanding them helps one comprehend the idea better. According to dualism, the body and mind exist as separate entities that have an influence on one another. Identity theory is relatable to cognitivism paradigms, which expanded on "mind" from the theory, and behaviorism is one of the main paradigms that helps Identity theory expand its knowledge from behaviorist views, as a result of personal learning experiences with mental illness, religious practices and neurological diseases. It also leaves space for subjectivity and biases, which makes the research less factual.

Major philosophical understandings of non duality describe a union of subject and object in which the boundaries between the self and the outside world disappear. The Hindu schools of Advaita Vedanta, Mahayana Buddhism and Tibetan Bon Dzogchen are explicit examples of

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this perspective permeating many different religious, mystical, and philosophical traditions. (Blackstone, 2015; Krägeloh, 2018; Wright, 2017). Non duality plays a central role in their belief. They consider non dual awareness central for mindfulness practices and the overall well-being of an individual. The idea of non-duality is also connected to the Mahayana Buddhist concepts of "emptiness of all things" or the desire to become enlightened for the sake of all creatures. According to this interpretation of non-dualism, compassion and wisdom are two sides of the same coin and all living things are interconnected.

A study on non-dual consciousness and emotional control may have a number of implications. Primarily, it might imply that non-dual awareness techniques, like mindfulness meditation, can help with mental health results. As a result, non-dual awareness techniques may be incorporated into treatment programmes for patients who have difficulty regulating their emotions. Second, the findings might underline how crucial it is to foster resilience as a crucial element in enhancing mental health outcomes. Enhancing resilience could be a key element of therapies for mental health. Furthermore, the study may add to the expanding body of knowledge regarding the advantages of non-dual awareness techniques for raising emotional wellbeing. Since non-dual awareness techniques are now accepted as a valid method of mental health intervention, this may have effects on the broader field of psychology.

The study has potential to contribute to the field of psychology, spirituality and many interrelated concepts for three reasons: Essentially it provides insight into the capacity and role of non dualism and its practices that foster emotional regulation and resilience. This could be beneficial for designing interventions and therapies for persons battling with emotional dysregulation, anxiety, depression, and other mental health concerns. A second benefit of the study is that it might add to the expanding body of knowledge about cultivating mindfulness and other non dual techniques in younger adults and understanding its impact on mental health. Non-dual awareness is one of the mindfulness techniques that has been proven to help people cope with stress, anxiety, and depressive symptoms. This research may give a fresh perspective to research demonstrating the efficacy of mindfulness-based therapies in adolescents and young adults. The study may also further add to knowledge of the mind-body connection and the function of awareness in emotional regulation as at this age, individuals are at their peak in terms of physical health. The work may help shed light on the mechanisms underpinning emotional regulation and resilience and possibly result in the development of new models for understanding and treating emotional illnesses by examining the relationship between non-dual awareness and emotional states. Future research must focus on examining questions pertaining to the mechanisms of action behind non dual awareness and mindfulness-based therapies. While theoretical papers propose a model of mindfulness in an effort to clarify probable processes in mindfulness promoting beneficial transformation, it is also essential to understand the mechanisms underpinning mindfulness and potential repercussions for future research.

CONCLUSION

The study intended to understand and examine the relationship between Non duality and affective states that in turn promote emotional regulation and resilience. Essentially, the paper had two major objectives:

- a) To examine if there is a direct relationship between non dual awareness dimensions and emotions
- b) If yes, is there a positive or negative relationship between the two, and
- c) How does a) and b) help us understand emotional regulation?

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The literature essentially focuses on the general themes and discourses of the above concepts in different settings. It broadly discusses research that supports the study. For instance, non duality and non dual awareness as a favourable practice for many psychological, spiritual, Buddhist, social and mental health programmes. It also helps us understand the gaps and limitations that exist in previous research and similar fields of study. With the help of two tests, Nondual Awareness Dimensional Assessment and Positive And Negative Affect Scale, both being self-report questionnaires, it was made possible to investigate the connection between two variables in order to ascertain whether there is a correlation between them. Through these studies, it was understood how achieving resilience and emotional regulation is possible and yet insignificant for individuals in multiple contexts. Therefore, the aforementioned claims enable us to draw the conclusion and hypothesize that the NADA and PANAS variables' correlation does not simply support their direct relationship. An individual's level of non-dual awareness or understanding would not necessarily have an impact on their emotional experiences or vice versa. However, it is important to note that the relationship between non-duality and emotions is complex and multifaceted, and there may be other factors at play that could influence this correlation. For example, an individual's level of emotional awareness and regulation may be related to their ability to perceive non-dual concepts, or certain emotional experiences may be interpreted through a non-dual lens. Therefore, it is important to consider the specific context and variables involved when interpreting any correlations between non-duality and emotions.

As outlined in the paper, the study extends a discussion for future research and discussions on inculcating non dual awareness methods and practices in more contextual settings. The findings of this study may have practical implications for people trying to improve their emotional wellbeing as well as mental health professionals dealing with clients who can inculcate emotional regulation, non dual awareness and other coping mechanisms and methods into their treatment sessions. The research also has the potential to help bridge the gap between Western psychology and Eastern contemplative practices, which could have an enormous impact on psychology and mental health fields.

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Conflict of Interest

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