



A THREE-CIRCUIT MODEL OF HUMAN COGNITION BASED ON BUDDHIST EPISTEMOLOGY

Dr. Rubee Mangain Thapliyal

Assistant Professor, Department of Education, Government Degree College Bhupatwala, Haridwar

Paper Received On: 21 JUNE 2026

Peer Reviewed On: 25 JULY 2026

Published On: 01 AUG 2026

Abstract

The National Education Policy 2020 (NEP 2020) advocates a shift toward holistic, learner-centered, and competency-based education; however, it provides limited explicit cognitive mechanisms for implementation. This study reinterprets Buddhist epistemological principles—Sila (ethical regulation), Samadhi (attentional stability), and Prajna (insight)—as a potential integrated cognitive architecture for learning. Using a qualitative, comparative hermeneutic approach, the study proposes the Buddhist Three-Circuit Cognitive Model (B3C Model), comprising Regulation, Stability, and Insight circuits. The model is further explored through a Contemplative Pedagogy Framework (CPF) for classroom practice. The analysis suggests that while NEP 2020 aligns conceptually with holistic learning, its implementation may benefit from more cognitively grounded frameworks. The study offers an indigenous theoretical perspective that attempts to bridge contemplative traditions, cognitive science, and educational policy.

Key Words: Buddhist Epistemology, Indigenous Knowledge System, Cognitive Structure of Learning, NEP 2020 India

1. Introduction

The twenty-first century has seen a growing acknowledgment that education must go beyond simply transmitting information through memorization to developing students' cognitive, emotional, ethical, and social skills. Modern educational discussions increasingly focus on holistic growth, critical thinking, creativity, and lifelong learning as key goals of schooling (UNESCO, 2015; OECD, 2018). In this global context, India's National Education Policy (NEP) 2020 presents a transformative vision that redefines education as learner-centered, competency-based, multidisciplinary, and rooted in the country's cultural and intellectual traditions.

NEP 2020 explicitly advocates the integration of Indian Knowledge Systems (IKS) into mainstream education, arguing that indigenous traditions offer rich conceptual resources for addressing modern pedagogical challenges (Government of India, 2020). However, much of the current academic engagement with NEP 2020 remains policy-descriptive, focusing on structural reforms, curricular frameworks, and administrative changes. Compared to other

areas, comparatively less attention has been paid to developing theoretical models that connect ancient Indian epistemologies with contemporary cognitive and educational sciences.

Among India's diverse philosophical traditions, Buddhism occupies a unique position due to its systematic examination of the mind, consciousness, suffering, attention, and insight. The teachings attributed to Gautama Buddha show that learning is not just about accumulating knowledge, but also about a transformative process involving ethical growth, mental discipline, and experiential wisdom. For this purpose, classical Buddhist education institutions like Nalanda and Mahavihara combined logic, debate, meditation, medicine, linguistics, and ethics into a unified educational system (Dutt, 1962; Scharfe, 2002). Modern cognitive science and neuroscience increasingly affirm many assumptions implicit in Buddhist psychology that regulation, emotional control, and metacognitive awareness are foundational to deep learning and academic achievement (Immordino-Yang & Damasio, 2007; Posner & Rothbart, 2007; Zull, 2011). Similarly, contemplative practices such as mindfulness have been shown to enhance executive functions, working memory, and emotional regulation (Tang, Hölzel, & Posner, 2015). These findings suggest that ancient Buddhist insights may be reinterpreted as early formulations of cognitive principles rather than solely religious doctrines.

Despite this convergence, systematic attempts to align Buddhist epistemology with the pedagogical vision of NEP 2020 remain scarce. Existing studies typically treat Buddhist education as a historical phenomenon or moral philosophy, without translating its conceptual structure into contemporary educational models. This gap limits the potential of indigenous knowledge systems to inform practical classroom pedagogy and teacher education.

This paper addresses this gap by offering a new interpretation of Buddhist educational ideas through a neuro-pedagogical perspective and relating it to the main goals of NEP 2020. It suggests that the traditional Buddhist triad of Sila (ethical discipline), Samadhi (attentional stability), and Prajna (insightful wisdom) can be seen as an interconnected mental framework that supports effective learning. Based on this view, the study introduces the Buddhist Three-Circuit Cognitive Model (B3C Model) and a Contemplative Pedagogy Framework (CPF) as theoretically grounded strategies to aid the implementation of NEP 2020. By placing Buddhist epistemology within modern cognitive science and policy discussions, this paper aims to explore the idea that NEP 2020 can be understood not only as a framework for educational modernization but also as a way of reconnecting with India's intellectual traditions in a manner compatible with contemporary cognitive science.

2. Literature Review

2.1 Global Shift Toward Holistic and Competency-Based Education

Contemporary educational discourse reflects a significant shift from content-centric models toward **holistic and competency-based learning frameworks**. International policy initiatives such as UNESCO's Education 2030 Agenda and the OECD Learning Compass emphasize the integration of cognitive, socio-emotional, and ethical dimensions of learning as essential for sustainable development (UNESCO, 2015; OECD, 2018). This shift challenges traditional examination-oriented systems that prioritize memorization over higher-order thinking, creativity, and adaptability (Zhao, 2012).

Constructivist theories further substantiate this change by framing learning as an active, experiential, and meaning-making process, rather than as a passive information acquisition process (Kolb, 1984; Bransford, Brown, & Cocking, 2000).

Nevertheless, although these frameworks recognize the significance of involvement and reflection, they frequently remain focused on cognitive aspects, neglecting the preparatory functions of emotional regulation and attentional stability in facilitating learning.

2.2 Indian Knowledge Systems and Transformative Conceptions of Learning

In contrast to modern competency frameworks, **Indian Knowledge Systems (IKS)** have historically conceptualized education as a process of **inner transformation and self-realization**. Classical Indian philosophical traditions emphasize the integration of ethical conduct, disciplined cognition, and experiential insight as core elements of learning (Radhakrishnan, 1951; Rao & Paranjpe, 2016).

However, Rahula's exposition, while philosophically rigorous and grounded in canonical sources, remains largely interpretative and descriptive in orientation. It does not explicitly extend into the domains of cognitive science or educational theory, nor does it provide operational mechanisms for translating these constructs into contemporary pedagogical practice. A similar limitation is evident in modern contemplative studies, where Buddhist concepts are often adapted in partial or decontextualized forms, without being integrated into a comprehensive cognitive framework of learning (Shapiro et al., 2011).

2.3 Convergences Between Buddhist Psychology and Cognitive Science

Recent developments in cognitive science and neuroscience reveal significant parallels with Buddhist psychological insights. Research shows that attention regulation, emotional control, and metacognition are foundational to effective learning (Immordino-Yang & Damasio, 2007; Posner & Rothbart, 2007), thereby challenging earlier models that treated cognition as largely independent of affective processes.

Studies on mindfulness and contemplative practices further demonstrate that attentional training improves executive functioning, working memory, and emotional regulation (Tang et al., 2015). Notably, the Attention Revolution views attention as a trainable cognitive system, drawing on Buddhist meditative traditions while aligning them with modern scientific research. While these studies highlight significant overlaps between Buddhist thought and modern cognitive science, their scope remains somewhat limited and fragmented. For example, Wallace's framework emphasizes the development of attention (Samadhi) but does not thoroughly incorporate the complementary roles of ethical regulation (Sila) and insight (Prajna) within a unified learning model (Wallace, 2006; Wallace & Shapiro, 2006).

2.4 Contemplative Pedagogy and Its Limitations

The rise of contemplative pedagogy marks an important effort to integrate mindfulness, reflection, and embodied awareness into educational practices (Barbezat & Bush, 2014). Empirical research indicates that these methods can improve attention, emotional health, and classroom engagement (Roeser & Eccles, 2015; Shapiro, Brown, & Astin, 2011).

Despite these contributions, contemplative pedagogy often remains methodologically fractured and theoretically underdeveloped. In many instances, mindfulness practices are used as isolated interventions, disconnected from their wider epistemological and philosophical bases (Barbezat & Bush, 2014). Furthermore, limited attention has been paid to integrating these

practices with systematic cognitive models or comprehensive educational frameworks (Shapiro et al., 2011; Roeser & Eccles, 2015), especially within the context of national policy initiatives such as the National Education Policy 2020 (Government of India, 2020).

2.5 Limitations of Existing Cognitive and Educational Models

Mainstream educational frameworks like Bloom's Taxonomy and socio-emotional learning (SEL) have greatly influenced modern ideas of learning; however, they represent a fragmented view of cognitive development. Bloom's Taxonomy, revised by Anderson and Krathwohl (2001), arranges learning as a hierarchical sequence of cognitive processes—from remembering to creating—providing a strong system for classifying cognitive complexity (Anderson & Krathwohl, 2001). Nonetheless, it mainly focuses on cognitive outcomes and assumes the presence of attention and emotional readiness without explicitly recognizing these as critical foundational conditions for learning (Immordino-Yang & Damasio, 2007).

In contrast, SEL frameworks, especially those promoted by the Collaborative for Academic, Social, and Emotional Learning, highlight emotional regulation, self-awareness, and interpersonal skills as vital for learning and well-being (CASEL, 2020). Although this marks an important shift toward affective aspects, SEL remains inadequately connected with cognitive models, viewing emotional skills as separate from, rather than part of, higher-level thinking (Roeser & Eccles, 2015).

Taken together, these frameworks highlight a structural limitation in modern educational theory: the division of cognition, emotion, and attention into separate domains. Consequently, the factors that support learning (regulation and attention) remain weakly linked to the processes that foster deep understanding (metacognition and insight) (Posner & Rothbart, 2007; Tang et al., 2015). This fragmentation emphasizes the need for an integrated framework that views learning as an interconnected cognitive system.

2.6 Research Gap

The review of existing literature reveals three critical gaps in the current understanding of learning:

I. Lack of Cognitive Operationalization of Buddhist Epistemology

While Buddhist philosophy provides a sophisticated view of mental development, it has not been systematically turned into cognitively practical models usable in modern educational settings.

II. Fragmentation in Contemporary Research

Existing studies in cognitive science, neuroscience, and contemplative pedagogy treat emotion, attention, and cognition as mostly separate areas, without combining them into a single framework of learning.

III. Absence of Policy-Linked Cognitive Models

Although the National Education Policy 2020 promotes holistic, experiential, and learner-centered education, it lacks clear cognitive mechanisms that explain how these educational outcomes develop in practice.

These gaps are not just theoretical limitations but reveal a deeper structural problem in modern educational thinking—the lack of an integrated cognitive framework that explains how emotional regulation, attentional stability, and higher-level cognition work together to facilitate

meaningful learning. Without this integration, both policy approaches and teaching methods remain disjointed, addressing only isolated parts of learning instead of its complete system.

Therefore, there is a need for a unifying conceptual model that redefines learning as an interconnected cognitive process. The current study addresses this by introducing the Buddhist Three-Circuit Cognitive Model (B3C Model), which combines contemplative epistemology with modern cognitive science to offer a process-focused framework for understanding and supporting learning.

2.7 Methodology: In response to the identified theoretical and structural gaps, this study adopts a qualitative, conceptual research approach grounded in comparative philosophical hermeneutic analysis. The research uses secondary textual sources from recognized scholarly works on Buddhist epistemology. Foundational texts by Rahula (1959) and Wallace (2006) are employed to ensure conceptual clarity and philosophical consistency. Additionally, relevant literature from cognitive science, neuroscience, and educational psychology was examined to identify constructs related to attention, emotional regulation, and metacognition. The research follows a three-phase interpretive and comparative analytical framework.

Phase 1: Conceptual Extraction

The foundational concepts of Buddhist epistemology—**Sila (ethical discipline)**, **Samadhi (meditative concentration)**, and **Prajna (wisdom)**—were identified through an extensive review of Buddhist philosophical literature. Each concept was critically analyzed to examine its psychological significance and cognitive functions, with particular attention to its potential relevance for contemporary theories of learning and cognition.

Phase 2: Thematic Mapping

The extracted concepts were systematically mapped onto corresponding domains within modern cognitive science based on conceptual convergence identified across the literature. The thematic alignment was as follows:

- **Sila** → Emotional regulation, self-regulation, and behavioral control
- **Samadhi** → Sustained attention, focus, and executive control
- **Prajna** → Metacognitive awareness, self-reflection, and higher-order cognitive processes

Phase 3: Conceptual Integration

Building on the thematic mapping, an integrative theoretical framework—the **Buddhist Three-Circuit Cognitive (B3C) Model**—was developed. The model conceptualizes learning as a dynamic interaction among three interdependent cognitive systems: **Regulation (Sila)**, **Stability (Samadhi)**, and **Insight (Prajna)**. By synthesizing principles from Buddhist epistemology with contemporary cognitive science, the B3C Model provides a unified framework for understanding cognitive development, self-regulated learning, and transformative knowledge acquisition.

3. Philosophical and Psychological Fragmentation of the Learning Process

The fragmentation seen in modern educational and cognitive systems isn't just a coincidence; it originates from deeper philosophical and historical shifts in how learning is understood. The current education system in India, despite recent reforms, still reflects the significant influence of Western epistemological and psychological models established during colonial times. These

frameworks have not only shaped the organization of curricula but have also altered fundamental beliefs about the learning process towards external cognition, measurable results, and practical usefulness.

In contrast, classical Indian traditions—especially Buddhist thought—viewed knowledge as an experiential process of inner transformation, blending ethical regulation, attentional discipline, and insight with the state of the knower. Learning, therefore, was not just informational but transformational. This difference is not only philosophical but also has direct cognitive implications, especially in how attention, emotion, and cognition are organized within the learning process. However, the Western model, based on empiricism and objectivism, emphasizes observation, classification, and cognitive performance, thus shifting education from self-realization to external cognition.

This transition has led to a fragmentation of the learning process, where cognition, emotion, and behavior are seen as separate areas. While such distinctions give clarity for analysis, they overlook the interconnected nature of human cognition (Vygotsky, 1978). Modern educational methods, therefore, focus on memory, reasoning, and performance, but often ignore emotional regulation and attentional stability—both of which are essential for learning (Goleman, 1995; Davidson & Lutz, 2008).

Furthermore, classroom instruction usually starts with content delivery, assuming learners have the necessary attention and emotional readiness. However, research in cognitive neuroscience shows that attention is a skill that can be trained, and emotional states greatly impact cognitive functioning (Lutz et al., 2008). The lack of structured methods to develop these processes results in distraction, cognitive overload, and superficial learning.

Although the National Education Policy 2020 advocates holistic, experiential, and learner-centered education, its implementation remains limited by inherited Western cognitive assumptions. This results in a structural gap between the policy vision and classroom practice, where well-being is recognized but not fully incorporated into cognition, and critical thinking is encouraged but mainly evaluated through performance-based measures.

In contrast, Buddhist educational psychology views the mind as an interconnected system, where emotional regulation (Sila), attentional stability (Samadhi), and insight (Prajna) work together as essential conditions for learning. The lack of these foundational processes in modern education contributes to what can be called a systemic attention deficit, rather than an individual shortcoming.

While Western educational models have contributed significantly to analytical and scientific progress, they may not fully incorporate certain integrative and transformative aspects of learning, such as sustained attention, self-awareness, and ethical reasoning. This indicates a deeper philosophical shift from inner realization to external cognition, highlighting the need for a critical integration and revaluation of Indian knowledge traditions within modern educational frameworks.

This fragmentation may reveal a possible limitation in current educational frameworks, especially regarding how different aspects of learning interact within a unified cognitive system. Without this integration, educational practices remain incomplete, focusing on outcomes without properly preparing the cognitive conditions needed for these outcomes to develop.

This limitation requires the development of an alternative integrative framework that views learning as a dynamic and interconnected cognitive system. In this context, the Buddhist Three-Circuit Cognitive Model (B3C Model) is introduced as a theoretically grounded way to address this fragmentation.

4. Conceptual Framework: Buddhist Three-Circuit Cognitive Model (B3C Model)

The B3C Model (Buddhist Three-Circuit Cognitive Model) is an integrative cognitive framework that reconceptualizes Buddhist epistemological constructs—Sila, Samadhi, and Prajna—as Regulation, Attentional Stability, and Insight, representing three interdependent circuits underlying effective learning using insights from modern cognitive science and educational psychology.

While traditional educational models often treat cognition, emotion, and behavior as separate areas, the B3C Model sees learning as a dynamic, interconnected system where emotional regulation, attentional control, and higher-order thinking support each other (Immordino-Yang & Damasio, 2007). The model fills an important gap in current research by providing an indigenous, cognitively based framework that aligns with both modern neuroscience and the holistic approach outlined in the National Education Policy 2020.

Theoretical Foundation of the Model

The B3C Model is based on the Buddhist view of the mind as a structured yet changing system. In classic Buddhist thought, learning isn't just about gathering information but about transforming consciousness through disciplined conduct (Sila), focused attention (Samadhi), and deep insight (Prajna) (Rahula, 1959; Wallace, 2006). These aspects aren't in a set order but arise together and depend on each other, creating a unified path for cognitive and experiential growth.

Rephrased for modern understanding, these dimensions relate to three core mental processes:

- Regulation (affective and behavioral control)
- Stability (attention and executive functioning)
- Insight (metacognition and higher-order reasoning)

This triadic structure reflects a comprehensive understanding of learning as a whole-brain process, integrating emotional, attentional, and cognitive systems (Siegel, 2012).

The Three Circuits of the B3C Model

Regulation Circuit (Sila)

The Regulation Circuit forms the basic layer of learning, including emotional regulation, behavioral discipline, and social conduct. It matches the Buddhist idea of Sila, highlighting ethical awareness and self-control as key to mental growth (Rahula, 1959).

From a cognitive perspective, this circuit relates to:

- Emotional self-regulation
- Impulse control
- Social-emotional learning

Research in affective neuroscience indicates that emotional regulation greatly affects attention, memory, and learning outcomes (Goleman, 1995; Immordino-Yang & Damasio, 2007). Therefore, the Regulation Circuit is a prerequisite for cognitive engagement, ensuring psychological readiness for learning.

Stability Circuit (Samadhi)

The Stability Circuit relates to Samadhi, which involves sustained attention and mental steadiness. It signifies the learner's ability to stay focused and resist distractions.

In cognitive science, this aligns with:

- Attention systems
- Executive control
- Cognitive persistence

Studies in neuroscience show that attention is a learnable cognitive skill and essential for learning processes (Lutz et al., 2008; Davidson & McEwen, 2012). Without stable attention, meaningful learning cannot happen. This supports the focus of NEP 2020 on deep engagement and experiential learning.

Insight Circuit (Prajna)

The Insight Circuit represents higher-level thinking, much like Prajna in Buddhist philosophy. It includes:

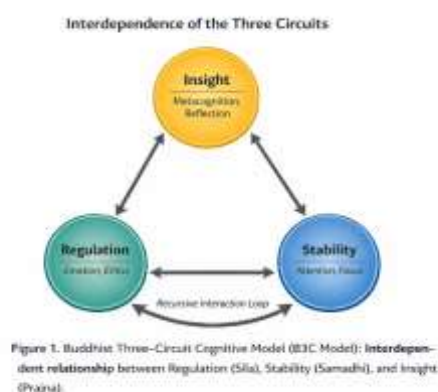
- Analytical reasoning
- Meaning-making
- Reflective thinking
- Metacognition

Unlike surface-level learning, this circuit allows learners to interpret, evaluate, and use knowledge across different situations. Metacognitive research shows that reflective thinking improves deeper understanding and the ability to transfer learning (Flavell, 1979; Siegel, 2012).

Interdependence of the Three Circuits

A key contribution of the B3C Model lies in emphasizing the **interdependent functioning** of the three circuits. *Learning may be understood as emerging from the interaction between regulation, attention, and cognition.*

- Regulation stabilizes emotional states and enables attention
- Stability directs cognitive resources through sustained focus
- Insight transforms attention into meaningful understanding



The model suggests that learning may be better understood as a non-linear and interactive process. This functional relationship may be formally expressed as:

$$\text{Learning Quality} = f(\text{Regulation} \times \text{Stability} \times \text{Insight})$$

Here, f denotes a functional relationship, indicating that learning quality emerges from the dynamic and interdependent interaction of the three cognitive processes rather than a simple

linear combination. The multiplicative nature further implies that weakness in any one circuit reduces overall learning effectiveness. For instance, strong cognition cannot compensate for poor emotional regulation, and attention without insight leads to superficial learning.

Table 1. Contemplative Pedagogy Framework (CPF)

B3C Circuit	Cognitive Function	Pedagogical Strategy	Classroom Application
Regulation (Sila)	Emotional regulation, behavioral control	Emotional grounding, ethical reflection	2-minute breathing pause before class; value-based discussion before topic introduction
Stability (Samadhi)	Attention, executive control	Attention anchoring, focused observation	Silent reading phase; single-task learning activity without distractions
Insight (Prajna)	Metacognition, critical thinking	Reflective questioning, inquiry-based learning	“Why does this concept matter?” discussion; student-led explanation of concepts
Integration (All Circuits)	Holistic learning	Reflective consolidation	End-of-class reflection journal or peer teaching

By incorporating emotional regulation, attentional stability, and reflective cognition into coherent classroom practices, the CPF operationalizes the B3C Model, ensuring a continuous learning process where cognitive preparation, engagement, and meaning-making operate as a cohesive system rather than as discrete interventions. By bridging the gap between conceptual theory and pedagogical practice, this integration establishes the B3C Model as a useful framework for improving reflective and cognitive learning in educational settings.

5. Alignment of the B3C Model with National Education Policy 2020

The **Buddhist Three-Circuit Cognitive Model (B3C Model)** demonstrates substantial conceptual alignment with the vision and guiding principles of the *National Education Policy 2020* (Government of India, 2020). The policy emphasizes holistic development, experiential learning, critical thinking, and learner-centered pedagogy, all of which resonate with the integrative cognitive processes represented in the B3C framework—Regulation (Sila), Stability (Samadhi), and Insight (Prajna).

In particular, the B3C Model's integration of the emotional, attentional, and cognitive aspects of learning is consistent with NEP 2020's emphasis on holistic and interdisciplinary education. This dependency is supported by recent neuroscience research, which shows that attention and emotional control have a major impact on cognitive function (Immordino-Yang & Damasio, 2007; Siegel, 2012). Similarly, the policy's emphasis on **experiential learning** corresponds to the role of attentional stability and reflective insight in transforming experience into meaningful understanding (Kolb, 1984).

However, despite this conceptual convergence, a critical limitation of NEP 2020 lies in its **lack of explicit cognitive and operational mechanisms**. While the policy articulates what needs to be achieved—such as critical thinking, creativity, and well-being—it provides limited guidance on how these outcomes emerge at the level of cognitive processes. In particular, the policy does not sufficiently address the role of **emotional regulation and attentional**

preparation as foundational conditions for learning, thereby assuming a learner who is already ready.

This gap results in a **disconnect between policy vision and classroom practice**, where holistic learning is advocated but implemented within conventional instructional structures that prioritize content delivery and performance-based assessment. Consequently, dimensions such as attention training, emotional readiness, and reflective integration remain underdeveloped in actual pedagogical contexts.

The B3C Model may help address this limitation by offering a possible process-oriented cognitive framework that attempts to explicate the mechanisms underlying holistic learning. By conceptualizing learning as the interaction of regulation, stability, and insight, the model provides a structured explanation of how cognitive readiness is established and how deeper understanding emerges. In this sense, the B3C Model does not replace NEP 2020 but **operationalizes its vision**, translating abstract pedagogical goals into cognitively grounded processes.

Furthermore, the integration of the Contemplative Pedagogy Framework (CPF) enables the practical implementation of these processes within classroom settings through time-neutral interventions such as attention anchoring, reflective questioning, and emotional regulation practices. This approach may support the policy's emphasis on learner-centered and experiential education by introducing structured cognitive preparation and reflective practices. Thus, while NEP 2020 represents a progressive shift in educational policy, its effective realization may benefit from the incorporation of explicit cognitive frameworks such as the B3C Model. This integration not only strengthens policy implementation but also highlights the relevance of Indic epistemological traditions as foundational resources for contemporary educational transformation.

Discussion and Implications

The present study attempts to offer a theoretical contribution by integrating Buddhist epistemology with contemporary cognitive science and educational policy through the **Buddhist Three-Circuit Cognitive Model (B3C Model)** and the **Contemplative Pedagogy Framework (CPF)**. By reinterpreting Sila, Samadhi, and Prajna as Regulation, Stability, and Insight, the study repositions Indic knowledge systems as **cognitively sophisticated and scientifically relevant**, challenging the dominance of Western paradigms in educational theory (Wallace, 2006; Siegel, 2012).

The B3C Model may be viewed as an effort to bridge the gap between philosophical insight and cognitive theory by translating contemplative constructs into functional cognitive processes—emotional regulation, attentional control, and metacognition—thus expanding the theoretical scope of learning beyond purely structural models (Immordino-Yang & Damasio, 2007). It highlights the need for a **process-oriented and integrated model of learning**, where cognition is supported by appropriate mental conditions.

Pedagogically, the CPF provides a practical framework that shifts teaching from **content transmission to cognitive facilitation**, emphasizing attention, reflection, and emotional readiness. This aligns with learner-centered approaches and supports the development of self-regulated learners (Zimmerman, 2002). At the policy level, the model operationalizes the vision

of the *National Education Policy 2020* (Government of India, 2020) by offering a cognitive structure for holistic and experiential learning.

The study further implies a transformation in teacher roles, from knowledge transmitters to facilitators of cognitive states, requiring integration of mindfulness, inquiry-based learning, and socio-emotional awareness. Globally, the model contributes to emerging discourses on contemplative education and interdisciplinary research linking neuroscience, psychology, and pedagogy (Lutz et al., 2008).

Conclusion

This study seeks to reconceptualize Buddhist educational thought within contemporary cognitive and policy frameworks by proposing the B3C Model as an integrative perspective on learning. The analysis suggests that effective learning may emerge from the interaction of emotional regulation, attentional stability, and higher-order cognition. The formulation—*Learning Quality = f (Regulation × Stability × Insight)*—highlights the limitations of fragmented, content-driven educational approaches.

The alignment of the B3C Model with the *National Education Policy 2020* (Government of India, 2020) suggests that current educational reforms reflect a **rearticulation of deeply rooted Indic cognitive principles**. The CPF extends this contribution into practice by offering a scalable model for implementing holistic and experiential learning.

The study aims to contribute by (i) presenting an indigenous cognitive perspective, (ii) exploring connections between contemplative traditions and modern science, and (iii) proposing a policy-relevant pedagogical framework. However, as a conceptual study, it calls for **empirical validation**, classroom-based experimentation, and interdisciplinary research to strengthen its scientific grounding.

In conclusion, meaningful educational transformation may require not only new policies or technologies but also a more integrated understanding of the mind, where cognitive science and contemplative traditions can be examined in dialogue.

References

- Anderson, L. W., & Krathwohl, D. R. (2001). *A taxonomy for learning, teaching, and assessing: A revision of Bloom's taxonomy of educational objectives*. Longman.
- Barbezat, D. P., & Bush, M. (2014). *Contemplative practices in higher education: Powerful methods to transform teaching and learning*. Jossey-Bass.
- Bransford, J. D., Brown, A. L., & Cocking, R. R. (2000). *How people learn: Brain, mind, experience, and school*. National Academy Press.
- Collaborative for Academic, Social, and Emotional Learning (CASEL). (2020). What is SEL? <https://casel.org/what-is-sel/>
- Davidson, R. J., & Lutz, A. (2008). Buddha's brain: Neuroplasticity and meditation. *IEEE Signal Processing Magazine*, 25(1), 176-174.
- Davidson, R. J., & McEwen, B. S. (2012). Social influences on neuroplasticity: Stress and interventions to promote well-being. *Nature Neuroscience*, 15(5), 689-695. <https://doi.org/10.1038/nn.3093>
- Dutt, S. (1962). *Buddhist monks and monasteries of India: Their history and contribution to Indian culture*. George Allen & Unwin.
- Flavell, J. H. (1979). Metacognition and cognitive monitoring: A new area of cognitive development inquiry. *American Psychologist*, 34(10), 906-911. <https://doi.org/10.1037/0003-066X.34.10.906>
- Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.

- Government of India. (2020). National education policy 2020. Ministry of Education. <https://www.education.gov.in>
- Immordino-Yang, M. H., & Damasio, A. (2007). We feel, therefore we learn: The relevance of affective and social neuroscience to education. *Mind, Brain, and Education*, 1(1), 3-10. <https://doi.org/10.1111/j.1751-228X.2007.00004.x>
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice-Hall.
- Lutz, A., Dunne, J. D., & Davidson, R. J. (2008). Attention regulation and monitoring in meditation. *Trends in Cognitive Sciences*, 12(4), 163-169. <https://doi.org/10.1016/j.tics.2008.01.005>
- OECD. (2018). *The future of education and skills: Education 2030*. OECD Publishing.
- OECD. (2019). *OECD learning compass 2030*. OECD Publishing.
- Posner, M. I., & Rothbart, M. K. (2007). Research on attention networks as a model for the integration of psychological science. *Annual Review of Psychology*, 58, 1-23. <https://doi.org/10.1146/annurev.psych.58.110405.085516>
- Radhakrishnan, S. (1951). *Indian philosophy* (Vol. 1). Oxford University Press.
- Rahula, W. (1959). *What the Buddha taught*. Grove Press.
- Rao, K. R., & Paranjpe, A. C. (2016). *Psychology in the Indian tradition*. Springer. <https://doi.org/10.1007/978-81-322-2440-3>
- Roeser, R. W., & Eccles, J. S. (2015). Mindfulness and compassion in human development: Introduction to the special section. *Developmental Psychology*, 51(1), 1-6. <https://doi.org/10.1037/a0038453>
- Scharfe, H. (2002). *Education in ancient India*. Brill.
- Shapiro, S. L., Brown, K. W., & Astin, J. A. (2011). Toward the integration of meditation into higher education. In D. Barbezat & M. Bush (Eds.), *Contemplative practices in higher education* (pp. 86-102). Jossey-Bass.
- Siegel, D. J. (2012). *The developing mind: How relationships and the brain interact to shape who we are* (2nd ed.). Guilford Press.
- Tang, Y. Y., Hölzel, B. K., & Posner, M. I. (2015). The neuroscience of mindfulness meditation. *Nature Reviews Neuroscience*, 16(4), 213-225. <https://doi.org/10.1038/nrn3916>
- UNESCO. (2015). *Education 2030: Incheon declaration and framework for action*. UNESCO.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wallace, B. A. (2006). *The attention revolution: Unlocking the power of the focused mind*. Wisdom Publications.
- Wallace, B. A., & Shapiro, S. L. (2006). Mental balance and well-being: Building bridges between Buddhism and Western psychology. *American Psychologist*, 61(7), 690-701. <https://doi.org/10.1037/0003-066X.61.7.690>
- Zhao, Y. (2012). *World class learners: Educating creative and entrepreneurial students*. Corwin Press.
- Zimmerman, B. J. (2002). Becoming a self-regulated learner: An overview. *Theory Into Practice*, 41(2), 64-70. https://doi.org/10.1207/s15430421tip4102_2
- Zull, J. E. (2011). *From brain to mind: Using neuroscience to guide change in education*. Stylus Publishing.