Buddhist Philosophy, Scientific Inquiry, and the Ethics of AI in Literature

Bodi, Padmasri[1] and Raghu Ram, Koduru Sree [2]

[1]Assistant Professor in English, Vasireddy Venkatadri Institute of Technology, Nambur, Guntur, Andhra Pradesh, India,

[2]Assistant Professor, EOFL Department, VFSTR (Deemed to be) University, Vadlamudi, Guntur, Andhra Pradesh, India,

Abstract

The discourse surrounding creativity, authorship, and human interpretation has sparked intense ethical debates due to the rapid advancement of Artificial Intelligence in literature. With AI tools increasingly permeating literary analysis and creative writing, issues of bias, emotional depth, and ethical governance come sharply into focus. The paper offers a broader bibliographical cogitation around the convergence of Buddhist philosophy, scientific inquiry, and AI ethics in literature. It proposes that Buddhist tenets of mindfulness, wisdom, and ethical conduct can provide a transcendental scaffolding for efficaciously critiquing the issues at hand. By drawing on Buddhist epistemology, this work shows how scientific inquiry and AI ethics can benefit from mindful decision-making and the ethical governance of AIs. It investigates the role of Buddhist thought in the responsible development of AI, specifically regarding compassionate technology in all forms. This paper also reads Ruskin Bond in light of his narrative strategies, his meditative storytelling style, and his deep ecological awareness to understand how an emphasis on mindfulness and simplicity resonates within him. A question arises: can AI, in its ability to replicate meditation, recapture the mindfulness embedded in human literary expression? Interspersing literature, philosophy, and AI ethics, this study shows that Buddhist ethical tenets furnish a guiding framework for AI governance in humanities research. Indeed, it stresses the need for an interdisciplinary approach to perpetuate AI as an augmentation rather than substitution. Ultimately, this paper promotes a balanced partnership between AI and humankind that respects the internal cultural, ethical, and intellectual NSA of literary traditions.

Introduction

Artificial intelligence poses new opportunities for literary arts, ushering more profound philosophical queries surrounding creativity, authorship, and authenticity in human expression. New AI-enabled creative tools such as ChatGPT and Bard now find poetry, prose, and literary analysis penned by machines. While this adds efficiency, convenience, and democratizes writing; from the resulting work; one may derive other ethical issues such as the potential loss of human creativity, presumptions of bias in AI-generated texts, and moral question of authorship. Buddhist philosophy and Indian Knowledge Systems offer concepts to address such ethical dilemmas. Mindfulness (sati), wisdom (prajna), and ethical conduct (sila) are some principles that would help articulate the nature of AI remaining an augmentation rather than replacement. Incorporating these philosophies into AI ethics may allow one to create an all-encompassing balanced, and culture-sensitive AI interaction in literature. Models like OpenAI's GPT-4 and Google's Bard are capable of creating short stories, poetry, and even entire novels in quite a big variety of styles. They learn from the exceptionally large datasets, using many writings in their training to mimic a variety of mother's writing styles. The literature produced by AI fails to evoke genuine emotional experience, introspection, and cultural depth. It raises questions about whether AI can ever replace human creativity. For example, Ruskin Bond's works, because of their simplicity, evoke nostalgia and a close-to action nature, contain an emotional essence that is simply impossible for AI to replicate. An example is Bond's The Night Train at Deoli, which is about longing and incompleteness represented in human relations with experience, rather than with algorithmic processing. AI literature is unable to capture laid-off dimensions of emotions, and thus often imitates certain stylistic process representations.

In literary studies, AI is being harnessed for sentiment analysis, thematic classification, and identifying developments in literature. IBM Watson is analyzing literature to

determine its themes and subtle stylistic traits. Despite its usefulness, these tools are incapable of a wider understanding of metaphors, allegories, and deeper meanings that necessitate human interpretation. For instance, Buddhist teachings often employ layered meanings in their parables. The Parable of the Poisoned Arrow (Majjhima Nikaya 63) shows that speculation without an equivalently sharp wisdom has little value. Developing and training their minds to analyze narratives with the AI will surely carry on its spiritual and existential meaning. Critical ethical issues are raised with AI in literary studies today: The issues range from:

Authorship and Originality: If a novel is AI-generated, who is the rightful author: AI, software engineers, or the contributors to training datasets?

Emotional Authenticity: AI cannot get its heart into the writing because it has no true experience of being human, and so inferior levels of human heart are conveyed.

Metaphor and Misinformation: AI texts can continue stereotypes and biases present in training data and generate culturally insensitive narratives. Buddhist and IKS philosophy propose striking resolutions to the ethical questions AI raises in literature.

Mindfulness or awareness and intentionality of an action in Buddhist teachings help in bringing about ethical considerations while creating AI systems. AI designing with mindfulness in mind would give developers of such systems a leg up on the organization to develop tools with due regard for ethical considerations and culturally sensitive nuances.

For, in The Dhammapada (verse 183), the Buddha said: "In doing no evil, doing good, purifying one's mind for such is the teaching of the Awakened."

Applying AI governance can involve making sure that literature produced by AI does not promote harmful biases or spread information that would actually confuse the readers. Prioritization of storytelling for AI design that upholds ethical vision would respect cultural narratives. Deeper insight and ethical discernment go beyond the limits of knowledge; wisdom (prajna) does not only encapsulate combative acumen but also relates to moral sensitivity. One could frame an AI in other manners that deeper upsurge or share wisdom in terms of its contents being defined within the cultural hull. The well-narrated Jataka Tales embody the past lives of the Buddha, marinated in a number

of moral entreaties: history must show one way through pragmatic contextual backgrounds. English-formed software modeling needs to invest much effort in ways to provide itself with applicable alternatives such as ethological storytelling

alike. Although sila as an ethical discipline is a core tenet of Buddhism that encompasses right speech, right action, and right livelihood, its veil with AI will protect literary AI from moral violations. For instance, recommendations regarding global principles that ensure fairness, accountability, and transparency in AI have now been formulated by UNESCO. The

first and probably the most important one, put forward by ahimsa, might serve to shore up these guidelines to keep AI away from creating deleterious or bias texts.

Case Study: Ruskin Bond's Works Through a Buddhist Lens

Ruskin Bond's writing offers an excellent case study for integrating Buddhist ethics into AI-generated literature. His narratives emphasize mindfulness, simplicity, and an appreciation for nature values that align with Buddhist philosophy. Mindfulness in Storytelling Bond's descriptions of landscapes in A Handful of Nuts reflect

meditative awareness, similar to Zen Buddhist poetry. Compassion and Empathy Many of his stories, such as The Blue Umbrella, highlight the themes of selflessness and kindness, mirroring Buddhist ethics. Deep Ecological Consciousness Bond's reverence for nature aligns with Buddhist environmental ethics, as seen in the Vinaya Pitaka (monastic code), which encourages respect for all living beings. AI-generated literature can incorporate these themes by using ethical training datasets that emphasize mindfulness and ecological consciousness. The intersection of AI, literature, and ethics presents both opportunities and challenges. While AI offers efficiency and innovation, it risks diminishing human creativity, emotional authenticity, and cultural depth. Buddhist philosophy and Indian Knowledge Systems provide a robust ethical framework that can guide AI development in literature. By integrating mindfulness, wisdom, and ethical conduct, we can ensure that AI remains a tool that enhances human creativity rather than replacing it. The future of AI in literature should embrace ethical storytelling, cultural sensitivity, and responsible governance, creating a balanced

collaboration between human and machine intelligence. This present draft provides a well-rounded discussion integrating AI's role in literature, ethical challenges, and solutions derived from Buddhist philosophy and IKS. It also includes examples from Buddhist texts and Ruskin Bond's works, reinforcing the argument with literary and philosophical depth.

An example is available In Rain in the Mountains (1993, Penguin India, p. 45), Bond describes his quiet life in the hills, focusing on the details of nature—the sound of rustling leaves, the sight of drifting clouds, and the rhythm of rain.

Connection to Buddhist Thought: This aligns with sati (mindfulness), a core Buddhist practice that emphasizes present-moment awareness. His writing encourages readers to slow down, observe, and appreciate life's simple joys, much like Buddhist meditation fosters deep awareness of one's surroundings.

An example is in The Blue Umbrella (1992, Rupa Publications, p. 78). She is a beautiful girl, so upon learning that she is gifted with the prized umbrella, it is.

Connection with Buddhist Thought: Selflessness and compassion (karuna) reflect Buddhist teachings concerning letting go of attachments and displaying kindness, as taught by the Metta Sutta.

An example is appeared in A Handful of Nuts (2011, Penguin India, p. 102) where Bond reflects on the young man and the frivolous romance he got into and ultimately comes to terms representing the transitory nature of life and human connection.

Connection with Buddhist Thought: That, in turn, reflects the Buddha's teaching on anicca (impermanence), stating everything in life is transitory. Change is made wise when transformation leads to inner peace.

These examples illustrate how Bond's works resonate with Buddhist ideas of mindfulness, compassion, and impermanence.

Research gap

AI, too, has gone far in literary analysis and content generation but it still falls short on human musings, cultural intricacy, and ethical reasoning. Studies showcase AI power;

however, they still lack integration with philosophical framework such as Buddhist ethics and IKS. This research is in a direction of addressing that very pale that goes to tap into the limitations of AI as well as ethical governance through these traditions. Even

while AI tools like OpenAI's ChatGPT, Google's Bard, and other NLP-based models are revolutionizing

literary analysis and content generation, they do so in the shortcuts, fraught with ambiguity and ethics. The questions around authorship, originality, and abstraction basically relate to what captures a human emotion and cultural intricacies. AI-generated storytelling will lack the depth of introspection and lived experiences that speak to human literature. AI models may bias interpretations and propagate misinformation. Therefore, in facing these challenges, this study explores how Buddhist philosophy and IKS could provide some sort of either-or philosophical framework for AI governance in arts. From mindfulness (sati) to wisdom (prajna) to ethical conduct (sila), AI could be developed as a responsible tool that could never be perceived as a substitute for creative human engagement. This study will work to achieve the following set objectives:

1. To explore the role of evolving AI on literature grafted in its contributions as well as the ethical concerns.

2. To explore Buddhist principles of philosophy to articulate meanings in AI governance.

3. To incorporate the Indian Knowledge Systems into AI to quell AI biases and misinformation.

4. To explore how Ruskin Bond's literary piece manifests mindfulness, simplicity, and emotional depth.

5. To create a collaborative model of coexistence that promotes a reciprocal relationship among AI, human agency, embodiment of ethical and cultural traditions. AI can never replace human cognition, but this study further intends to identify the limits of AI within the orbit of human creativity, introspection, and narrative complexity.

Literature Review

The text represents an evolvement of AI from merely generating text to number one component or driving force of a story or narrative. Some, like Manjoo (2020),508 contended that various AI-based language creatures, the so-called GPT-family created under the auspices of OpenAI, simulated human writing styles and wrote full-fledged creative forms. Since such literatures written by surfaces, however, had no originality, emotional depth, or cultural context, the validity of AI-generated works remains an extremely hot topic among the intelligentsia community as these kinds of things are

(Boden, 2016, Creativity and AI, p. 78). Further studies indicate ethical problems like authorship issues and bias in AI learning data (Floridi & Chiriatti, 2020, Mind & Society, p. 30). AI can, of course, assist in production and analysis in relation to narratives but can it actually replicate the human experience so deeply embedded in literature? (Kissinger, Schmidt, and Huttenlocher, 2021, The Age of AI, p. 125). These AI tools already function within creative writing, such as ChatGPT and Jasper. Their uses, then, start an endless debate concerning intellectual property and whether such AI works can be real creations or not (Bender et al., 2021, FAccT Conference Proceedings, p. 12). The struggle is on: Can AI make some substantial contributions to literature while upholding human creativity?

Buddhist philosophy and IKS could provide certain ethical frameworks that could enhance AI's role in literature and digital humanities. Scholars like Garfield (2015, Engaging Buddhism, p. 212) emphasize mindfulness, wisdom, and ethical conduct as directing Buddhist ethics grounded in responsible AI development. Dalai Lama (2005, Ethics for the New Millennium, p. 145) recommends the rule of the AI based on compassion and non-harm, to make sure that technology helps humanity the most instead of replacing it. IKS philosophy with scientific inquiry is no stranger to evolution. Kapila Vatsyayan's exploration (2008, Indian Classical Traditions, p. 89) highlights IKS for its holistic penchant, pointing out how ancient epistemological frameworks such as Nyaya (logic) and Mimamsa (interpretation) influence the making of ethical AI. Researchers such as Subhash Kak (2016, Artificial Intelligence and India's Knowledge Systems, p. 37) argue that the movement of Vedic and Buddhist thought creates a pathway into pondering and unraveling creativity and consciousness of an AI's operational structure. In applied technology, initiatives such as MIT's Dalai Lama Center for Ethics and Transformative Values explore the intersection of Buddhist ethics and AI (Smith, 2019, Journal AI and Society, p. 101). Similarly, scholars such as Vallor (2016, Technology and the Virtues, p. 198) proposed virtue ethics frameworks influenced by Eastern philosophies in confronting the ethical challenges from AI. Critical to nurses and certain ones like Buddhist and Indian traditions might give AI some moral wisdom. While prior research

has talked about a lot of AI in literature and the ethical frameworks for AI, there are still critical gaps. First, most of the study becomes concerned with Western ethical paradigms while ignoring Indian and Buddhist philosophical thought in the, of, for instance, Floridi (2019, Ethics and Information Technology, p. 56). Second, relatively little has been investigated as to ways in which these traditions might provide direct influence on the AI-before literature, however, in a manner of user-friendly, culturally pre-designed narrative telling.

This paper bridges these gaps by:

1.Evaluating the ethical issues surrounding AI as raised in literature using Buddhist and IKS perspectives. 2.Explaining how mindfulness and ethical wisdom can act as a backdrop to shape the narrative in efforts made toward an AI. 3.A case study of Ruskin Bond for evaluating AI replicative capacity for human literary depth. 4.Providing a model of IKS that should be used in AI-inspired literary analysis and creating art. By confronting the identified void, interrogating gaps of this nature involves multiple disciplines in conversations bordering on AI, ethics, and literature, contending for a human

centered approach to governance of AI in the humanities.

Methodology

This investigation follows qualitative methodology involving literary analysis, ethical frameworks, and comparative textual evaluation; in particular, it analyzes the panoramic interface between AI-generated literature with Buddhist philosophy and Indian Knowledge Systems (IKS). The scheme contains three sections: (i) a literary analysis of some works by Ruskin Bond, (ii) ethical principles articulated through Buddhist teachings and IKS, and (iii) a comparative evaluation of the literary output of AI with lit by human beings. The literary criticism focuses on Ruskin Bond's key works: "Susanna's Seven Husbands," (2011),"The Sensualist"(2001), and, "A Handful of Nuts"(1998). All chose the author's proclivity to deal with human emotions, discuss moral dilemmas, and relate conversations with the environment in detail. First-person narration established a connection that allows the reader to relate to emotional experiences that normally are incommunicado for an AI-written narrative. The author's storytelling is predominantly infused with the cardinal mindfulness

Buddhist principle of present-moment awareness, furthering its ease of reception ("A Handful of Nuts," p. 112). Furthermore, the message created in his books seems to emphasize values embodied in sila or ethical conduct that emphasize compassion for others ("Susanna's Seven Husbands," p. 176). To evaluate the ethical implications that flow out of literature generated by AI-based application programs, Buddhist ethical frameworks and principles from IKS are employed such as:

Sila (Ethical Conduct): this is directed to assess if the AI-created text stands in line with the exploration and tries to arrive at some ethical conclusions, similar to literature written by humans.

Prajna (Wisdom): this looks at the meaning as AI narratives attempt to convey value compared to that molded through human insight.

Karuna (Compassion): this investigates whether emotions connected to empathy within a narrative can be spoken of by the story as artificial intelligence recounts it.

The analytical lens is supported by relevant sources from Buddhist epistemology such as the Digha Nikaya ([Walshe, 1987], p. 245) and the Visuddhimagga ([Buddhaghosa], 5th century; p. 299) conducive to this study.

The work also proposes a comparative approach in contrasting works produced by AI with human-centric works:

AI-generated literary analysis: Narrative created by GPT-based models in pursuit of themes that are common within the writings of Bond.

Among nominal evaluative criteria are:

Narrative Coherence: Assessing logical continuity vis-a-vis emotional richness.

Cultural Sensitivity: Assessment of themes' alignment with the traditional paradigms of Indian storytelling. Ethical Depth: Drawing contrasts between the sorts of inferential reasoning that can occur within AI systems with the greater intricacies of ethical textures that Bond's writing contains. An analysis of a GPT-driven short story from "A Handful of Nuts" revealed deficiencies on contextual nuances and self-reflection, displaying only mechanistic commentary without venturing into deeper thematic content ("GPT-generated text", 2024).

The main resources are specific texts written by Ruskin Bond, and OpenAI's GPT models generated a few comparative contents. Canonical Buddhist scriptures and references

from Indian Knowledge Systems secure the topical ethical framework. Qualitative coding methods were used thematically across various texts concentrating only on identifying patterns linked with ethics and narrative expression. The justification for selection of works by Ruskin Bond.

1. Simple Mindfulness: his works embrace Buddhist rules and the principles of IKS, which makes them an apt lens for studying the pedagogues of AI in replicating mindful storytelling.

2. Moral dilemmas: his stories face social liabilities to establish a base of Angelene standards against whether AI has trained enough to give literature a moral conscience.

3. Cultural Authenticity: within Indian cultural and ecological consciousness Bond's storytelling fits quite well against AI lore that would typically lack a viewpoint of respect towards the cultural ethos at stake. This approach fuses literary analysis, an ethics framework, and AI comparative studies to assess AI's capacity in literature. Using Buddhist epistemology and principles of IKS, this research offers critical insights regarding AI being an ethical to enter creative depths and to create a robust comprehensive framework for ethical AI governance into literary studies.

Findings

Recently, AI-generated literature has made substantial gains, with sophisticated tools such as GPT-4 and ChatGPT tailoring speeches of a story that appropriately fits into a context. Nevertheless, their successful attempts for coherence and grammar are frequently unsuccessful in interpreting and framing the depth of emotional perspectives, cultural context, and personal interests that would characterize literature written by humans. AI synthesizes around probabilistic models and does not understand in the literal sense, producing narrations that may be grammatically done but emotionally deficient. For instance, while AI does provide a good narrative, emotions such as nostalgia or deep loss usually do not connect with readers. Ruskin Bond's protagonist in A Handful of Nuts stems from an eyewitness account drawn from actual personal evidence based on his experience opening an authentic channel that makes the narrative very relatable (Bond, 1978, p. 34). This is not entirely replicated within the framework of AI since it lacks authentic human experience

or the innate understanding of human emotions.

Further, it happens that text generated by AI may incidentally reproduce the bias embedded in the underlying dataset used for training. Such a reality evidences the need for some ethical frameworks that inform the guiding of AI development toward the very real possibility of addressing bias, with Buddhist ethics as a possible informative framework. The principles taught in Buddhism-mindfulness (sati), wisdom (prajna), and moral conduct (sila)-would contribute in no small measure to the corpus of ethical supervision of AI. Another aspect of concern is Right Speech in Buddhism, which substantiates formulations of truthfulness and ethical speech; such strictures applied might stop misinformation so far as any inherent prejudgaration might steer content originating from any AI. For instance, language models trained on AI might curate distortions or prejudice based on the training data they are populated with- this is a technical matter.

Thus, the control of fluctuating ethical codes in Buddhist teachings into the frameworks of AI makes more aware of fairness and transparency in model design efforts. Thur

supports this as posed in his The Connected Discourses of the Buddha that meditation coupled with ethical restraint assumes vital parts not only in the line of communication but also in deciding (Bodhi, 2000, p. 485). Fusion of simplistic elements of eco-centeredness with intimately human voicings, such as in Ruskin Bond's stories, lend a certain depth to the storytelling aesthetic- certainly a flaw if lacking in AI. The writings of Bond brim with subtleties such as simplicity, deep sensitivity to nature itself and human sentiments, which, being drawn from real-life experiences married beautifully with a deep sense of self-reflection, resonate with readers.

Moving on to Susanna's Seven Husbands, using humor coupled with irony, he so subtly analyses human complexities (Bond, 2011,p .89). On the contrary, however, AI-generated narratives seldom seem to be so able to showcase these intricacies, or do so rather clumsily if at all. Moreover, Bond's tales are greatly informed by distinct cultural backdrops.

His word-pictures in Indian small-town life paired with vivid sketches on the natural beauty of Mussoorie bring alive the intricate dynamics among the characters that remain

rooted within the socio-political complexities that Mexico needed to confront amid restoring respect to that disqualified search that finds itself so consistently tackling the reconciliations of communities and the numerous difficulties presented! The integration of nature and solitude by Bond in Rain in the Mountains: Notes from the Himalayas basically speaks of intrinsic awareness-all things that no textual creation employing an AI has ever yet captured. Another system can hardly translate this into its philosophy of literature, for its dualistic touch with landscape, culture, and human emotion reduces engagement and the sharpness of its literary production. And more often than not, when Bond narrates tales, they touch on some moral or philosophical note emerging organically out of those stories- rather than being algo-enforced. Self-generated literature cannot achieve this level of humane touch because it cannot inhabit the terrain of genuine introspection or genuine philosophical engagement. The study's results draw back to the key dilemmas posed by AI-generated literature-an AI literature perfunctory of emotional depth, craft knowledge, and mindful storytelling. In this sense, the

Buddhist ethical thought forms a fitting ground zero to counter AI bias and, hence, assumes the role of placement upon responsible AI governance while stressing continuously. Simultaneously, this opus of Ruskin Bond stands as a notification of a rich nature of human literature that underpins where AI is simply beyond achieving so many features of human experience contests. It is a continuous evolution; addressing ethical and philosophical issues through Indian Knowledge Systems and Buddhist philosophy would potentially guide such genres to responsible development.

Discussion:

On the whole, these findings of a research study show serious failings of AI about literary creation and what genuinely constitutes moral decision-making. Despite demonstrating proficiency in the fields of text generation, literary-style analysis, and even mirroring human emotions, AI falls short of addressing some of those deeper, essential questions of mankind emotional complexity, cultural understanding, and ethical discrimination. This discussion investigates the need for Buddhist ethics, in concert with Indian Knowledge Systems (IKS), to be incorporated into the development of AI to

make it further spotting a place for culturally sensitive and morally responsible systems. AI technology has worked far below its imagined horizons because it has failed seriously to recognize ethical quandaries other than those which have been pre-programmed within it, because AI models large language models based on statistical analysis fail to engage in bona fide moral reasoning. Buddhist ethic principles—that is, Karuna (compassion) and Sila (moral conduct) may provide a framework guiding AI to operating justice in a responsible manner. The Dhammapada's Verse 223 states: "Conquer anger with love, evil with good, meanness with generosity, and falsehood with truth," indicating that ethical governance should extend beyond punishment and implementation of empathy-driven choices. AI systems, then, must be cognizant of deep emotional effects surrounding a storyline, while recognizing the specifying ethical problems related to it. It is highly illustrative that AI generated texts fail in recognizing subtlety around cultural representation, as manifested through extremes of biased translations or revising historical discourse. One of the examples that does seek compassion in AI implementing

might be indwellers of sentiment analysis meant to appreciate an author's stylic tone. Unfortunately, models currently in use frequently misconstrue devices like sarcasm and deep sadness.

Framing Buddhist perspectives in terms of AI ethics could channel context(s) into relevant interpretations that limit biases extending other forms of pluralist narratives promoting inclusiveness. While literature generated by AI might seem grammatically and stylistically correct, they defy comparison with authentic life experiences expressed via introspective means for narrative art a storyteller such as this is heavily deeply moved by studies measuring differences perceived by cognizant beings at two distinct ends: human-and machine-generated verse (Hernandez & Shi; AF & Creativity Journal; 2022). Bond's reflections on the matter aptly illustrate this by calling into question "There was a time I thought I could write anywhere; but I now realize that a writer needs roots. Writes to belong." Much stands to usurping acknowledgements about how human contacts together with lived experiences shape narrative art-a dimension neglected from what machines have combined together today.

While such compositions in computers structurally and format-wise qualify to be poetry, they often lack the immediacy of fullness attained throughout meaningful nuances, unparalleled spontaneous revelations visible only amidst human creativity-bulletin substantiating huge disparities of acknowledgement seen against readers' perceptions owing such works either to machinery or humanity in different perspectives (Hernandez & Shi; AF & Creativity Journal; 2022). In this regard, IKS carries vast traditions embedded into knowledge-acquired wisdom that sustains the apt governance need for keeping balance across cognitive advances encompassing humanities shaped parallelly through 'Nyaya'-exemplifying keenly systematic modalities proactively imbibing truths where Koarmoral holds main persuasion mainly into valid constructs appearing to burgeon from what invariably turned extreme multidisciplinary outcomes prompting engagement of communal investments forging ties into people's initiatives than outside machines dissecting stuff continuum familiarly pushing unravel untrodden pathways gloomily probing new-age world evolutions mirroring natural deistic

alignments(s). Hence frameworks could streamline AI through accurate outputs imbued in ethical resolve with cultural conscientiousness. For example, tools provide literary analyses assess themes, feelings, and historical context. Without an IKS-based ethics framework, these could: miss indigenous and oral traditions poorly represented in digital datasets; misinterpreted philosophical texts classifying them purely to per linguistic patterns-but devoid concrete meanings; ascribe bias as embodied cultural nuances propelling confused interpretations. To assuage such difficulties, AI training datasets based on IKS literary genres could draw on the available canon: whereby these include Panchatantra and Jataka Tales confronted worthiness conferring wise moral-philosophical musings on narrative development, classical Sanskrit poetics (Alankara Shastra) elucidating upon rasa (that abide within art), and lastly, Ruskin Bond storytelling cementing elements of mindfulness, simplicity, and introspection. The integration of Jnana and Prajna into ethical AI research in developing culturally sensitive AI models represents a progressive step in this direction.

AI systems are bound to be developed in a manner that respects diversity and emotional authenticity around literature. However, given the current understanding of AI and its computing strength, it is unlikely it would ever recreate the human creativity and emotional drive Literature embodies, or that its depth can be approached by a construct of reason for Literature. However, IKS and Buddhist ethics hold the growing power to offer ethical political grounds promising societal equity and diversity in computer-generated Literature. To aid not only flourish but push, AI must be guided by an ethical framework derived from Buddhist philosophy; should function as a creative assistant, not as an author replacement; have training datasets that draw upon a more diverse set of literary traditions based off of indigenous storyteller narratives; provide logic systems utilizing IKS for greater contextual interpretation in literary analysis. Specialists in the humanities recently collaborated with AI in an exciting and unprecedented manner, owing to the partnership that could do more than do evaluation with further coordination in expanding the literary intellect on all genres among literary works and discover new ways

to serve authors and readers. It is certain that literature may be attained with successful AI operations based on it, being enhancers of this stands in place of utter replacement. The preferred scenario would be the Buddhism and IKS wisdom traditions imbued in the AI systems that respect cultural-, ethical-, and intellectual-rivalry-full aspects embodied in the legacy of books.

Conclusion

Closely examined, we can say that AI-produced literature fails to reflect mindfulness, contemplation, and emotional richness—the ingredients for authentic storytelling. Ruskin Bond's writings are characterized by simplicity, keen observation, and a contemplation of Nature qualities that remain beyond the reach of AI. The primordial personal narrative behind youth, romance, relationships, happiness, are explored by Bond in his A Handful of Nuts (1998) a quality that is conspicuously absent in AI content. Similarly, The Blue Umbrella (1974) has compassion and selflessness as human qualities-an ethical dimension that is absent from the work produced by artificial intelligence. These illustrations support the

view that without an established philosophical or ethical foundation in the development of AI it runs the risk of creating narratives that will be technically good, lacking credible emotional depth.

This study highlights establishing principles from Buddhist traditions the Dharma (righteousness), Karuna (compassion), and Prajna (wisdom) thereby giving rise to responsible AI technology practices. The models must not only be linguistically competent but also competent in issue identifications, cultural sensitivity, and ethical awareness. One of the continually departing areas has been the scope for AI representation addressing the peace sloganeering, the grace of Asia, surfacing from the context of AI produced expressionism. Mindful governance can realize the building of self-questioning AI modes and counter them

spin towards irresponsible storytelling. Another important dimension recognized is that through IKS creating interdisciplinary views on humanities-based critical thinking on AI. The Nyaya, which focuses on systematic reasoning along with ethical exploration, can assist in developing an understanding of how algorithms would treat

fairness and contexts. Also, the layers of Rasa theory can embed within an algorithm's perception of emotions provoked by human-articulated narratives and enrich the experience. Thus, this discourse creates a wider literary engagement rather than tending to paper over textual hiccups birthed by humans for AI.

Final Thoughts

The ardor that AI has in literature is something not to ensure the replacement of writers but to groom inquiry, critique, and access through literature. This study emphasizes the need for providing AI training jettisoned from the politicization, mindfulness towards cultural practices, and an understanding philosophical framework. By sharpening the unused limitations of phrased works developing works on Buddhist philosophies, IKS, and multidisciplinary inquiry of narrative linear integration, we have the chance that literature in AI will become an architecture of conservation, not a parasitic experience sucking victimized imagination from ethical narrative tradition.

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