**Keywords:** Technology, Zen, Cyborg, Aesthetic Beauty, Machine.

The study of art of motorcycle maintenance is really a study of the art of human rationality itself. The writer argues for the affinity for machines. Robert M. Pirsig's best selling novel *Zen and the Art of Motorcycle Maintenance* makes inquiry into scientific American values. The novel was first published in 1974 from New York. As argued by Pirsig the context of the novel falls amidst the ongoing US military invasion of Vietnam, the 1973-74 oil crisis, the stock market crash. Pirisig's novel makes effective analysis of contemporary mass people failedto grasp the friendly treatment with technology.

The present research work deals with the narrator's holistic approach to man and machine relationship. The therapeutic relationship is presented between man, machine and environment.For the narrator, the cybernetic experience of riding his motorcycle on rustic roads and in arcadian environment is highly therapeutic for neo luddites.In thetime of mechanical reproduction, the mass culture was against the production of mechanical goods.So, Pirsig positivizes the role of technology through the post counter culture view. He proposes Zen Buddhism as an antidote to the dehumanizing effects of Western technology.As Donna Haraway argues, "Modern machinery is an irreverent upstart god" (294). This research analyses the rhetorical analysis of mind and technology. The central argument of this research is to concern the rhetoric of journey that counterattacks the relationship between man and machine from technophobia.

Pirsig's narrator reminds readers that "a root word of technology, techne, originally meant art" (273). He further narrates that the ancient Greeks never segregated art from manufacture in their minds, and so never developed separate words for them. The existing notion of Marxism affirms the destruction of human

labour through the creation of machines. Machines are intolerable to them because they displace human beings. In contrast, this research paper investigates how machines are benevolent to humans. Zen Buddhism in Beat age endorses machines as power, source of knowledge and creation. This paper studies causes of alienation between man and machine concerning how the technology is beneficial to human. Hence, it will help readers understand how the Zen philosophy and machine can work together to create harmony of modern people's fear of technology. To establish the fact I would like to bring novelist's argument "What's wrong with technology is that it's not connected in any real way with the matters of the spirit and of the heart" (156). He tries to connect human spirituality and feelings with the emotionless machines. Thus, this paper diverts from Marxist approach to machines as hostile. Finally, it investigates why the narrator refutes the hatred of technology and claims it self-defeating.

Pirsig's notion of Zen spirituality believes upon the gentle, tranquil and civilized approach to machines. It serves as an answer to the over mechanization of the West arguing that machine should be benevolent technologically and spiritually to modern men. If men start to love their machine because of its functions and appearance, they will be more hospitable, peaceful towards other therefore. Indeed, Pirsig magnifies Zen technophilia granting about the holistic approach to machines that creates loving, rational and moral human beings. In the beginning, the narrator is unable to understand the technological world but later on he comes to realize it in terms of Zen philosophy taking it as 'Quality' which means good. Withdrawal from machine is not possible. So, human beings must think retrospectively. Technology actually means art. Walter Benjamin in "The Work of Art in the Age of Its Technological Reproducibility" experiences the pleasure in art through technology.

He counters the old Marxist approach to technophobia. Hence, he affirms that, “The technological reproducibility of the artwork changes the relation of the masses to art. The extremely backward attitude toward a Picasso painting changes into a highly progressive reaction to a Chaplin film” (36). Therefore, if art, aestheticism and spirituality is possible in material object, human beings should keep no disorientation with technology.

The way to solve the conflict between human values and technological needs is not to run away from technology but a fusion of the nature and the human spirit into a new kind of creation that transcends both. To acclaim its argument, this research project will bring theoretical approaches from Donna Haraway’s*A Cyborg Manifesto*. Haraway tries to justify the liveliness and involvement of machines in our life as she argues, "Our machines are disturbingly lively and we ourselves frighteningly inert" (294). She, thus clarifies that machines have captured the modern men's lifestyle. In similarity to Pirsig, she also denies the distancing of machines from human beings. She finds that modern machines have complete attachment with our lives. She also recreates the female role in the domestic affairs as more cybernetic and less submissive from the aid of technology. She glorifies technology as a tool for feminist to subvert the stereotypical gender notions in modern time. Similarly, to critically examine spiritual rhetorics of Zen, it brings reference from John Williams’s *Zen and the Spiritual Quality of Global Capitalism.*Williams purposes the technology as an aesthetic beauty from the perspective of Zen. Zen meditation clears the mind of workers and employee which will help to create the quality machine. Theodore Roszak in *The Making of Counter Culture* signifies the capitalist idea of mechanical age. He calls that technology is a medium to organize and update the rationality of modern men through global capitalism. Multi national brands unite the people beyond

specific boundary by selling the international identity. People from worldwide use the product of *Addidas, Puma, Nike*to connect themselves as part of that identity.

To bound the Zen ethos Thich Nhat Hanh's *Zen Keys: Spirituality Versus Technology* will be cited. Hanh illustrates the virtues of Zen as an antidote to the dehumanizing effects of western technology. The practice of Zen ethos in technology nurtures the spiritual feelings towards others. It will also clasp theoretical insights from Richard Brautigan's *All Watched Over by Machines of Loving Grace*. He argues that men can return to nature by lending machines to work through. Artificial intelligence will displace the rigidity of time and effort. These are online databases printed and compiled.From earlier mentioned literature review, this paper will focus mainly overthe narratives that define the ways to pursue technology positively.

Pirsig's book argues about the technophilic culture arguing from the insights of Zen and motorcycle maintenance. In the 1960s,technology had lot to do with American citizens. Technology was considered as the forces that were trying to turn mass people against the machines. In contrast, Pirsig's narrator alerts the public that the habit of running away from machine is self-defeating. He argues, "The real ugliness is not the result of any objects of technology. The real ugliness lies in the relationship between the people who produce technology and the things they produce" (273).

When Luddites failed to establish the harmonious relationship between manand machine in1960s, Pirsig's book gives anew way from Zen Buddhism to live with the machines rather than raging against them. Thus, his book works as the manifesto to keep the cybernetic relationship withtechnological system from the enlightening discourse of Zen. The wall in Korea that Phaedrus sees is an act of technology. It was beautiful not because of any masterful intellectual planning or any

scientific supervision of thejob. It was beautiful because the people who worked on it hada way oflooking at things that made them do it. They didn't separate themselves from the work in such a way as to do it wrong. Zen Buddhists believe on meditative practice inwhich the idea of a duality of self and object does not dominate one's consciousness. To establish the Zen spirituality in technology, Pirsig purposes, "Peace ofmind produces right values, right values produces right actions and right actions produce work which will be a material reflection for others to see of the serenity at he centre of it" (280).

Pirsig's approach is boosting the possibilityof an organic and holistic formof rationalist technological world. As he affirms, "A technology that produces debris can find and is finding ways of disposing of it without ecological upset" (117).Technology has become a new way of updating modern rationalityfrom the anti spirit of technophobia. As Alan Watts inhis book *The Way of Zen* argues, "The impact of science and technology upon the traditional way of living, thinking and feeling has made people seek for some new guiding vision" (180). Zen spirituality has dominated the corporate management business and international marketing practice. Technological innovation like computer, pharmaceutical offered by multinational corporations is a new path toward enlightenment. These innovations are organized aesthetically by the notions of Zen spirituality. Thich Nhat Hanh in his book *Zen Keys*argues about the usage of Zen in the Western culture of industrialism. He affirms that:

> Young westerners seem more interested in Zen than are the young people in the East, who are preoccupied with revolution and industrialization. Western civilization has brought man to the edge of the abyss. It has transformed into a machine. Zen is not the collection

> of rituals; it is life. Zen awakens humanity in technological civilization. (152)

Hanh further illustrates that technological ugliness should not be overrated in an effort toproduce beauty and profitbypeoplewho don't know about quality product.As Pirsig argues, "The real purpose of spiritual method is to make sure that Nature hasn't misled you into thinking you know something that you actually don't know" (98). Pirsig confirms that motorcycle is a system of concepts worked out in steel. There's no part in it, no shapein it,that is not out of someone's mind. The motorcycle is primarily a mental phenomenon. Steel can bein any shape you want if you are skilled enough. All the mechanical production areout of someone's mind. So, he defies that the hatred towards technological production. He argues for the rejection of system of working rather than the object of work. He counterattacks Luddites defending that:

> But to tear down a factory or to revolt against a government or to avoid repair of a motorcycle because it is a system is to attack effects rather than causes; and as long as the attack is upon effects only, no change is possible. The true system, the real system, is our present construction of systematic thought itself, rationality itself. (92)

To speak of certain government and establishment, institutions as the 'system' is to speak correctly. His notion is that organizations are also founded upon the certain structural system like motorcycle. Factory workers have actually lost the enthusiasm in their work.

People arrive at afactory and perform a totally meaningless task for hours without question because the structure demands in that way. Hence, the working system of factory workers should be changed is also the major statement of the novel for changing man technology relation. They should be motivated throughthe spiritual

value of Zen. Theodore Roszak in his book *The Making of a Counter Culture*argues, "The technology was not simply the introduction of technology into society but a much more comprehensible regime of organizational integration" (15). An idealmodern man always thinks up modernizing, up-dating, rationalizing and planning.So, to overturn the mad rationality of technophobic culture against machine, one has to have something to offer in its place. Therefore, Pirsig states that "Number of counterculturalist promoted various forms of Eastern mysticism as an antidote to the western technocracy. Zen spirituality is an answer to the over mechanization of the West" (87). In the 1970s, hundreds of Zen centres cropped up all over the US. Virtues of Zen Buddhism came as an antidote to the demanding effects off Western technology.

Charles Prebish in *American Buddhism* notes, "In the 1970s the problems resultingfrom the monumental advances in all aspects of technology have become strategic concern for American Buddhists" (Williams 22). Hence, they started to argue that the first phase of civilization must be to establish social conditions in whichlife can be lived in human way. As per the Zen Buddhism organized in the novel, spiritually awakened people are certainly going to form small communities where materiallife will becomesimpleand healthy.

Many counterculturalists do not find all forms of technology as cruel. Indeed, most Zen advocates that the egocentric attempt to dominate the world through the misuse of technology raise the many human problems. As Watts explains, "Buddhists philosophy should have a special interest for students of communication theory, cybernetics, logical philosophy and similar matters" (Williams 23).For Watts, the reason Zen Buddhism has a special interest for cybernetics is that it offers a way to transcend from the domination of technology by providing peace to mind. Thus, Zen

Buddhism controls the strictness of technologyby providing therapeutic value to human beings. We need holistic awareness of Zen to balance the organic Nature and mechanical production.

The idea that Zen offers a therapeutic means of developing and integrating humans and cybernetics. Gradually, countercultural trend started to indulge the Zen philosophy forsolving the malfunction of technology. Zen devotee Richard Brautigan in his famous 1967 poem "All Watched Over by machines of Loving Grace" writes:

> I like to think
> Of a cybernetic ecology
> Where we are free of our labours
> And joined back to nature
> Returned to our mammal
> Brothers and sisters
> And all watched over
> By machines of loving grace. (3.18-25)

As quoted in the research of Williams, Brautigan vividly interweaves the organic (meadows, pure water, flowers) and the cybernetic (computers, machines, electronic) reflecting explicitly on Zen philosophy. He establishesthe notion that machine and technology can provide modern men free time to unite with the nature. If machines start to work efficiently, human beings have to be less busy with their works. Thus, they will get leisure to go back into the nature and enjoy its tranquility. They can run their corporate and spiritual life at the same with the aid of technology.

The opening lineof the novel weaves together the man, machine and ecological environment. When Pirsig narrates, "I can see my watch, without taking my hand from the left grip of the cycle,that it is eight-thirty in the morning. The wind

at even at sixty miles an hour,is warm and humid" (3). For the narrator, the cybernetic experience of riding his motorcycle on small rural roads is highly therapeutic. He explains that "Tensions disappear along old roads like this" (4). Riding motorcycle is drowning in the meditation. You are contemplating over something very essential to your life. Riding bike helps to contemplate over the vital decisions of your life. It produces the good effect on your body and the mind. He affirms:

> The cycle swings into each curve effortlessly banking so that our weight is always down through the machine no matter what its angle is with the ground. The way is full of flowers and surprise views, tight turns one after another so that the whole world rolls and pirouettes and rises and falls away. (390)

The motorcycle makessomegreat 'zazen' (Williams 32)which is the Zen practice of extended meditation. The motorcycle enables one to get outside and backinto an overwhelming sense of contact and presence. Pirsig argues that riding cycle is just like meditating. You meditate about the lots of things. You are completely overwhelmed by the thoughts currently projected on your mind. Motorcycle doesn't demand non-communicative meditation. The narrator's visions are all interior reflective musings which are enormously useful to the corporate culture and the postindustrial capitalism.

Tools have artistic values. Technology is a concrete form of our abstract thought. To magnify this point of Pirsig, Benjamin argues:

> The first aim of technology is to masterNature, but the second is aninterplay between nature and humanity. The primary function of art today is to rehearse that interplay. This applies especially to film. The function of film is to train human beings in the appreciations

> andreactions needed to deal with a vast apparatus whose role in their lives is expanding almost daily. (26)

Dealing with apparatus andtools teaches people that technology will release them from their enslavement to the power of apparatus only. Humanity's whole system has changeditself to the new productive forces. He further argues that "The state of their technology compelled the Greeks to produce eternal values in their art" (27). In recent times, we have seen a huge split develop between a classic culture of science and a romantic counterculture. Two worlds are growing alienated and hateful towards eachother. This is why motorcycles are so useful to Pirsig as an ongoing point of discussion. They may be mass-produced, technological products, created by means of classic thinking but they are also wonderfully romantic vehicles. Motorcycle allows freedomto the narrator across different geographical sitesof America. His journeyis to self understanding over the complex human techno relations.

Although motorcycle riding is romantic, motorcycle maintenance is purely scientific. Pirsig emphasizes the motorcycle as aconceptual and philosophical object. He concentrates upon theunity of scientific and romantic rationality. He thus signifies that "Whathas become anurgent necessity is a way of looking at theworld that does violence to neither of these two kinds of understandingand unites theminto one" (72). Thus, even heavy industrial objects, large mechanical tools and the digital circuits of acomputer could become the products of a much lighter and aesthetic process from the proper philosophical outlook of Zen. Pirsig resolves the conflict between technology andmass fear. He argues:

> The way to solve the conflict between human values and technological needs is not to run away from technology. That's impossible. The way toresolve conflict is to break down the barriers of dualistic thought that

> prevent a real understanding of what technology is not an exploitation of nature and human spirit into a new kind of creation that transcends both. (274)

He becomes equally unimpressed by the too much western thinking that treats everything very scientifically. He refers the westernacademia as the 'Church of Reason' only full of classical thoughts. Thus, Phaedrus notices the missing of vision of 'Quality' product in both the East and West world. He argues, "Quality is the Buddha. Quality is scientific reality. Quality is the goal of art" (260). Quality resides in the function and the artistic shape of technology andits product. Quality is the unity of science and romance. Quality becomes answer to the whole problem of technological hopelessness.

The search for nondualistic philosophy in the novel is also the search fora non dualistic self in the narrator. Themetanarrative moment in the novel explores the self-help moment to the narrator. The narrator clarifies:

> The real cycle you're working on is acycle called yourself. The machine that appears to be 'out there' and the person that appears to be 'in here' are not two separate things. They grow towards quality or fall away from quality together. (326)

Cycle as self means both the metaphorical engine and the cyclical returning to a former self. The narrator 'Phaedrus' returns to his former habit and thinking. This transformationis also liked by his son which is achieved through the motorcycle journey meditation.

Jennifer Gonzalez in "Envisioning Cyborg Bodies"argues that "The distinction between the machine and the humanhas become a question of gender and class. Those who had access to certain machines were privileged" (60). Gonzalez presents a

picture of lady encraved in a clock. She calls it mechanicalmistress. In the height of technological development, as a machine lady, she displays theskill andartistry of the best engineers of her era. The fact that she represents female body is indicative of the role she is meant to play as the objectification of cultural sophistication and sexuality. The woman is a clock. Donna Haraway writes, “The machine is us, our process, an aspect of our embodiment” (18). Therefore, a mechanical cyborg can be considered as a techno-human amalgamation. Our machines have become more active and versatile thanus. Technologies are so light, cheap and artificially intelligent that they have changed the whole way of human evolution.

Phaedrus in the novel connects human beings with technology. He argues that there must beidentification by workers with thejob in anyindustry. The workers just finish their routine and get cut off from their job. They never give second thought to their work. People are actually living with technology without actually having anything to do with it. Their soul andmind were outside of it, detached, removed. They were involved in it, but not in such a way as to care. The narrator feels this conflict withhis neighbour as he assimilates:

> It’s all of technology they can’t take. And then all sorts of things started tumbling into place and I know that was it. Sylvia’s irritation at a friend who thought computer programming was creative. All their drawings and paintings without a technological thing in them. Of course John signs off every time the subject of cycle repair comes up, even when it is obvious he is suffering from it. That’s technology. (14)

Most people escape from the city into the woods and countryto escape from technology. But, the narrator argues that technological amalgamation can be found in the collaboration of machine and the nature. Techno friendly relationship must be

there with themachines. Machines are just like patients. If we treat machines improperly, we will never get the perfect result. The narrator's approach to holistic style institutionalizes it.He argues, "I checkit from time to timethe sameway I would check a patient whohas had a heart attack, even though it seems cured" (22). Pure scientific approach to any machine is not good. Machines empower us, they makes us self-governed. They escort us through the complex working system of day to day life. Haraway argues, "Modern machines are quintessentially microelectronic devices. They are everywhere and they are invisible" (294). Writing, power and technology are old partners in western stories of the origin of civilization. We pickup certain feelings about an individual machine that are unique. Each machinehas its own unique personality which probably could be defined as the intuitive sumtotal of everything you know and feel about it. Haraway in praise of cybernetic evolution endorses that:

> Communications technologies and biotechnologies are the crucial tools recrafting our bodies. These tools embody and enforce new social relations for women worldwide. Technologies and scientific discourses can be understood as instrumentsfor enforcing newermeanings to social system. (55)

She points out that the social feminist agenda has alsogot boosted by the birth of technology. Technology can decode the female's problems through feedback controlling. Through different coding and decoding in tools, females have re-emerged as the post gendered cyborgs. Technology can blur the public/private sphere for modern women. It can grant cyborg citizenship worthy of dismantling old hierarchical social values. Haraway further argues that "Communication sciences and biology are constructions of natural-technical objects of knowledge in which the difference

between machine andorganism is thoroughly blurred;mind, body and tool are very intimate terms" (56).

She establishes the fact that communication science and technology has made life much suitable in post world evolution.Technology has lessened the time and gapbetween man and machine. Man can accommodate into super beings and cheat the time if they can fully acknowledge the appleofmodern Eden which is technology itself.

The concept of corporate Zen motivates for the positive use of technology. After the Second World War, Japanembraced the notionof corporate Zen. In his recent study "Zen at War" Brian Victoria has shown that what the dozens of management scholars visiting Japanese corporations in the 1970s would have encountered was not only the quality control methodsintroduced byDeming in the 1950s but also an entire reconfiguration of Zen Buddhism for the Japanese corporation" (Williams 45). Japan's defeat during the World War II was not the demise of imperial way Zen and soldier but only their metamorphosis and rebirth as corporate Zen.After the war, Japanese companies realised thatschools were nolonger emphasizing the old virtues of obedience and conformity. Series of Zen training programs were developed for a number of Japanese corporations. Zen masters became frequent visitors of Japanese companies for the motivation of quality product that will be benevolent for humanity. Thus, Japan, in later decades has enormously developed in the field of medical science, robotic and electronic science. Japan nolonger focused its technology inventing upon war weapons.

Japan business expert William Ouchi inhis study "Theory Z: How American Business can meet the Japanese Challenge" argues that "Japanese business culture is described as neither hard nor soft theory rather as a new Theory Z mediating the

notions of Zen" (Williams 46). As Williams further investigates and finds that Japanese type Z organizations are intimate associations of people engaged in their company. Obedience and loyalty to the corporation becomes part of the spiritual relations between employees rather than enforced hierarchical structure. Zen encourages its practitioners to reflect on their experience. Therefore, some executives do Zen meditation with the purpose of clearing their minds, so they may reflect ontheir experience more deeply. Pirsig laments the absence of excellence in technology.His whole narrative is about the search of excellence inthe work of art and technology. Pirsig notices:

> While at work I was thinking about this lackof carein the digital computermanuals. They were fullof errors, ambiguities, omissions and information so completely screwed up that you had to read them six times to make anysense of them.But what struck me the first time was the agreement of these manuals with the spectator attitude I had seen in the shop. (25)

We cannotice a kind of obsessive-compulsive disorder in Pirsig's approachtocomputer manuals. Pirsig as an average worker tries to keep devotional, cybernetic relationship with machine systems. Its a kind of enlightened awareness of quality.

Pirsig's novel provides the rare laboratory in which philosophy and literature cantest and contest each other. The arguments of both sides can be examined in the narratives of the novel. The double critique occurs at extremely close paragraphs, within the fragmented subjectivity of the narrator. One part of his subject is 'the speaker' who is the residual persona left by 'Annihilation ECS' (Electro Current Shock). It was the court authorized procedure in which the old personality is replaced

fromtechnology. The narrator argues, “His old memories were liquidated without a trace in a technological faultless act” (73). Memories ofthe earlier life returns to Pirsig onhis motorcycle journey to California. Pirsig illustrates thedifference between the classical and the romantic view by contrasting his own approach to motorcycle maintenance with his friends who are confused by technology.

John and Sylvia prefer to take their bike to a competent mechanic to have it repaired. In contrast, Pirsig believes that if one takes the time to understand how a motorcycle operates, it is more satisfactory to repair it oneself. Pirsig sees antipathy to technology as unnecessary and self defeating. He argues:

> The Buddha, the Godhead, resides quite as comfortably in the circuits of a digital computer or the gears of a cycle transmission as he does at the top of a mountain or in the petals of a flower. To think otherwise is to demean Buddha which is to demean oneself.That is what I want to talk about in this chautauqua. (17)

He sees the cause of our current social crises in being unfriendly with technology. It is a genetic defect within the nature of reason itself.Until this genetic defect is cleared, the crises will continue. Our current modes of rationality arenot moving society into the better world. Pirsig establishes the fact that we are emotionally hollow, aesthetically meaningless and spiritually empty. John and Sylvia are the lost and alienated from the whole structure of civilized life. They look for solutions outside the structure. Hence, such turning away from technology willdonogood for humanity.

Richard Williams in *Techne Zenand the Spiritual Quality of Global Capitalism*investigates the historical background of American culture when there were group of luddites. Luddites were group of early nineteenth century English workmen destroying laboursaving machinery as a protest. He argues that “The

Sutherlands, in other words, are neo-luddites, and, as such, they come to serve as important cultural types for Pirsig's ideological arguments because they don't believe in repairing their motorcycle themselves" (33). Indeed, Pirsig's book is many ways as much about the technophilic culture as it is either Zen philosophy or motorcycle maintenance.

Pirsig as whole is found arguing for quality management in the world of technology. It involves managing feedback loops, a constant flow of information and objects body parts in assembly line production. Every part of job needs excellencyor in Pirsig's words Quality with capital 'Q'.

Williams provides the scientific flow chart of W. Edwards Deming's quality control as modelled in "Dr. Deming: The American Who Taught the Japanese About Quality." He argues, "Deming's system allowed any worker to bring the entire line to a halt at anytime upon noticing any defect in the moving product. Deming's basicphilosophical premise was that considerations of qualitymust come prior to both the objective manufacturing of a product and subjective considerations of profit.

Japanese model of quality management is what Pirsig argues in his Metaphysics of Quality. Pirsig brings the main theme of Deming's model of quality management for the perfect production of technological goods. It thus glorifies the corporate management which ultimately leads consumer to quality products. The transformation in the late 1970s and 1980s involved a massive reconsideration of corporate management theory. Williams further points out that "According to early twentieth-centuryTaylorist/Fordist models of scientific management, the task of the manager was to break down worker's job into specific procedures so that even the least intelligent could understand it, so that even the least motivated would be willing to performit energetically" (46). From the early 1960s, many counterculturalists

critiques of technology began to feel elevated and cured from the discovery of management discourse and command control intelligence. Haraway also argues about the metaphor of 'C3I' (292); command-control communication intelligence bringing the reference from military's symbol for its operations theory.

Postindustrial information age has understood its harmonious relationship with Zen. Williams brings out the reference that Steve Jobs is an live example who visited India for the spiritual knowledge in the early 1970s whowas the just an employee. He frequentlyvisitedthe Los Altos Zen centre, mediating and studying under Zen master Kobin Chino Otogowa as described inhis biographical novel. In his research it is narrated that "Jobs studied for several years with Otogowa, employed him as the official roshi of Jobs's second company NeXT, and even employed him officiate at his marriage" (Williams 49). Apple even paid $100 million to Japanese company Creative Worldwide Inc. in a settlement over the allegations that it stole patents for is mp3 player design. Nowadays Apple Inc.'s all products are aesthetically and scientifically a stroke of genius. Everyone around the world consider themselvesas blessed and privileged if they own Apple products. It'sproducts are not only least defected but also profoundly sublime in appearance and outlook.

Richard M. Coe in similar review analyses the difference of opinion between the narrator of the novel and his riding companion John about the perception of technology. He recognizes that "The narrator and his friend John cannot agree about motorcycle maintenance, or more generally about technology, it is difference of perception" (62). John's approach to machine is more romantic but the narrator's approach is more scientific. The narrator believes in keeping mutual understandingwith machine. It raises a variety of issues ranging from the relationship between technology and human beings. It relates to issues such as how to come to

terms with technology, how to achieve inner peace and howto provide meaning to any work. Thus, to provide the solutions from the negative mechanization of technology, Zen works as remedy. Pirsig isconcerned specifically with the ways in which we are arrogant by our approach to machines. He also makes rhetorical analysis of Eastern perception of machine versus Western perception. Difference of perception makes different opinion. People argue without knowing what the real issue or basic ground rule is. Motorcycle maintenance and motorcycle riding is rhetorically analysed.

Pirsig teaches about our perception.When we teach people how to communicate, we are socializing them, including modes of perceptionand cognition. Technological innovation shouldnot change our natural perception. Thus, he considers motorcycle as more natural and open to the physical environment. When the narratorcomments the difference of motorcycle riding and car driving, he soundly argues:

> In a car you're always in a compartment and because you're used to it you don't realize that through the car window everything you see is just more TV. You're passive observer and it is all moving by you boringly in a frame. On a cycle the frame is gone. You're completely in contact with it all. Sense of presence is overwhelming. (4)

The discussion of difference in car driving and bike riding is the difference how people react to technology. It leads into the point of unity where two opposite thoughts are blended together. As argued by Pirsig, in a bike you can feel the true character of the nature. It is an act where materialism and the idealism blends together. Pirsig's assertion is that he has found a better mode of perception. It makes more sense of the world than does purely western scientific mode. The narrator and

his friend John cannot agree about motorcycle maintenance or more generally, about technology. But this is not just a difference of opinion, it is a difference of perception.

Pirsig moves to a discussion of science and technology. Richard Coe in his review justifies,"Science as P.K. Feyrabend has succinctly pointed out, is an excellent exampleof knowledge, and the real issue which concerns Pirsig is epistemological" (63). Science is an ambiguous signifier with essentially positive connotations as argued by Pirsig. Nowadays, even marxism, psychoanalysis, astrology and shamanismare analysed from the scientific approach. If science fails to prove their application, they are no longer practical theory anymore. In the novel, its argued by the narrator, "Science is, moreover, popularly taken to be identical with technology because it contains application of abstract theory into concrete form" (304). Therefore, Pirsig argues his debate that scienceshould be judged from problem solving perspectives. His analogy is to present the hypothesis that why one should know to maintain their things oneself at least for a little.

Pirsig offers the argument where form and content are much debated. Form and content of any materialistic object should be observed in dualistic sense. If we want to know why that dualism is dominant today. We have to learn for constraints in the present,not cause in the past. Thus, mind and machine are also the same.

Machines are the projection of mind's rationality. Pirsig argues, "In university, composition courses are subordinated and skills are also not given importance" (13). Content is already there,but the outcoming form must be beautiful. According to Pirsig, Aristotle's logic of philosophy has errors. Aristotle subordinated the 'Good' and 'True'and rhetoric to logic. He thereby separated form from content whichis unhealthy. Hence, the relationship between technological civilization should be distinct from the nature.

The value of technology is relative in asensehow that technology is used. Coe argues, “Pirsig’s choice of the word quality is related to the new Left’s emphasis on quality of life issues” (66). Pirsig’s novel has a significant influence on certain parts of the left movement. Coe argues that the New Left was trying to retrieve the materialistic approach from the reductive economic approach of old communist notions. Science and technology should be given more focus as per culture and time. Workers should care more about their tasks. They should have sense of connection with the things they assemble in the production line. It helps to change the quality of material products.

Pirsig’s specific motorcycle maintenance advice to establish the relationship between the machine, factory owner and the worker is in acircular mode not in a hierarchical mode.He explains that to do quality work, our mind must be peaceful. He provides solutions that we should stop working whenever our mind is in chaotic and confused state. He calls such condition as wrong frame of mind. Pirsig wants to solidify the idea that technology is a concrete form of our abstract thought. Ronald Primeau inhis review argues that the narrator presents the university and knowledge as an object. He comments, “Universities are more concerned only in production of degree holders as objects. Students are only grade oriented” (78). Universities should never perform like profit seeking factories only producing jobless degree holders. Without the aim of the degree and the grades, no one will attend the university. Adding more emphasis oncreativity, the narrator points out:

> You just teach and teach and teach until your mind grows dull and your creativity vanishes andyou become an automaton saying the same dull things over and over to endless waves of innocent students who

> cannot understand why you are so dull and lose respect and fan this disrespect out into the community. (135)

Phaedrus as teacher hates the dullness in human mind. Our mind must be updated. The updates inour mind will bring necessary updates in technology. Phaedrus shares thesame confusion existing about the university. Universities have lost the accreditation becausethey fall behindto compete in moderntechnological world. It'snot that technology is that much scary. It's what it does to the relations between people,like callers and operators in communication centre. That's scary. Technologyitself has only mechanical problems not emotional problems. People get angry and speak rude words not becauseof technology but because of theiruncontrolled emotions.

Beverly Gross in "A Mind Divided Against Itself" echoes that "The narrator keeps himself in the hand grip of nuts and bolts, system and procedures" (204). He makes his living as awriter of technical manuals for computers. He is involved inthevery desperate effort of maintaining not only his motorcycle but his own sanity from electro shock new born identity.

The issue of quality comes up in Phaedrus's life as the most haunting issue. He tries to ignore the important issues in his own life for the conclusive discussion of quality. His office mate, Sarah, an English teacher on the brinkof retirement, cheerfully passes his desk with a watering can one day and says, "I hope you are teaching Quality to your students" (168). Phaedrus patronizingly reassures her, but the word sticks and makes him wonder. He remains sitting at his desk until 3 a.m. staring out the window struck with thethought that he doesn't know what quality is. The narrator is a master at maintaining a quality relationship with a motorcycle that needs repair, but there is little quality in his relationship with his son, Chris. He relates to

mechanical things with human in the novel when he realizes that his relationship with his son has weaken. Everything changes for his son. He gets helmet off with a permission to stand on the footpegs and hollers, “I never couldsee over your shoulders before” (391). Now, thejourney becomes harmonious and purposeful. They again get reunited with calm and beautiful designs of the nature.

Zen is about harmony, harmonious doing, harmonybetween the self and the world, harmony within. The antithetical combination of Zen and motorcycle maintenance is an unexpected idea for the common readers. Eugen Herrigel’s book *Zen in the Art of Archery* shows how and why Zen masters teach archery. He argues, “One must be in a state of harmony to do it well; doing it well enhances that harmony” (Gross 212). Zen is path as well as destination. In Pirsig’s book it is not only motorcycle maintenance that takes the value of a Zen discipline on the road to enlightenment. There is also the Zen discipline of personalmaintenance because our self is alsobio-mechanical tool. The process ofattaining and maintaining peace of mind that designs the quality turns out to be major connection of the novel.

The story of the novel postulates that there must be synthesis between aesthetic feeling with scientific reasoning to exist man, machine and environment sideby side. Eugene Washington in his review reconcile that the book is subtitled *An Inquiry into Values* because the narrator urges for artistic beauty. He proliferates, “Something must be produced for art not forprofit” (255). It is peace of mind that brings quality.

The narrator wantsto end the duality of everything. He focuses that everything should be judged on the basis of whole. It is claimed that if a mind divides against itself, people can go insane. He compares the return of the sanity with the return of the art in science. Duality between product and beauty must be eliminated. Artistic sense

must be there in the production of technology. John Stark in his reviewunearths the rhetoric of narratives of the plot and brings the analogy of climbing bike with returning ofthe narrator's past identity as Phaedrus. He reveals that "His return to the cycle marks the end of the balky and slightly mad behaviour" (254). Hence, Pirsig's reason for adopting technology gets valued.

Phaedrus uses 'Technology' to indicate that technology has intervened inhis life because his second life begins after high voltage electroshock execution applied in his brain. He is a cyborg childof technology. He establishes the shock treatment as a technological process to give him next life. Haraway enunciates, "Modern machines are encapsulated in the mind through artificial intelligence. The silicon chip is a surface for writing" (53). Pirsig's inquiry into technology also leads to inquiry into himself. Motorcycle maintenance is ametaphor for his self/past maintenance that has for his son ended to work properly. His return to the cycle marks the end of his unhealthy behaviour. He transforms into Phaedrus from actual dim, sinister figure into a well understoodliterary character, an advocate defending certain opinions about technology.

Leo Marx in his most popular article "The Machine in the Garden" emphasizes the sense of the transformation of life bythe machine in American literature through the depiction of industrialized landscape in the place of wilderness. He conveys that "Machines entrance into the garden has served tojoin native experience and inherited wisdom" (42).*Zen and the Art of the Motorcycle Maintenance* is the response totechnology with regard to American writers in the nineteenth century.As Pirsig has aclear reason for effacing technology from university to workplace, he always tried to bring quality in the front deck. Fromhis entering a

university at the ageof fifteen to the age of scientisthe concerned only with fruitful aspect of technology.

In this book, he uses across country motorcycle trip as a frame work for exploring issues ranging from the power way to care for tools to the dilemma facing modern science.Two kinds of logic are used, inductive and deductive. Inductive inferences start with observation of the machine and arrive at general conclusions. Pirsig narrates that if the cycle goes over a bump and the engine misfires, and then goes over another bump and the engine misfires, and then goes over another bump and the engine misfires, and then goes over a long smooth stretch of road and there is no misfiring, then goes over a fourth bump and the engine misfires again, one can logically conclude that the misfiring is caused by the bumps. That is induction: reasoning from particular experience to general truths.

Deductive inferences do the reverse. He again narrates, "They start with general knowledge and predict a specific observation" (97). For example, if from reading the hierarchy of facts about the machine, the mechanic knows the horn of the cycle is powered exclusively by electricity from the battery then he can logically infer that if the battery is dead the horn will not work. That is deduction.

Pirsig integrates both methods and concludes:

> Solutions of problems too complicated for common sense to solve is achieved by long strings of mixed inductive deductive inferences that weave back and forth the observed machine and the mental hierarchy of the machine found in the manuals. The correct program for this interweaving is formalized as scientific method. (97)

Pirsig's major motive here is to conclude that in scientific work and electronics technology it is necessary to write down everything manually. If you don’t, the

problems get so complex you get lost in them and confused and forget what you know and what you don't know and have to give up. In cycle maintenance, things are not that involved, but when confusion starts it's a good idea to hold it down by making everything formal and exact. Sometimes, just the act of writing down the problems straightens out your head as to what they really are.

To focus the deductive model of solution, Pirsig improves the scientific solutions to diagnosis any problems in technology. He links:

> The logical statement entered into the notebook are broken down into six categories: (1) statement of the problem, (2) hypothesis as to the cause of the of problems, (3) experiments designed to test each hypothesis, (4) predicted results of the experiments, (5) observed results of the experiments and (6) conclusions from the results of the experiments. (97-98)

The purpose here is that Pirsig wants to guide our thoughts precisely which will fail if they are not accurate. There's not a mechanic or scientist or technician alive who hasn't suffered from that. That's the main reason why so much scientific and mechanical information sounds so dull and so cautious. He argues, "If you get careless or go romanticizing scientific information, giving it a flourish here and there, Nature will soon make a complete fool of us.One must be extremely careful and rigidly logical when dealing with Nature" (98). One logical slip and an entire scientific edifice comes tumbling down. One false deduction about the machine and we can get hung up indefinitely.

As argued in the novel, "Modern business are so structured. Tables of contents of reference material are so structured, mechanical assemblies, computer software, all scientific and technical knowledge is so structured" (91). Man conducting a gee-whiz

science show with fifty thousand dollars' worth of Frankenstein equipment is not doing anything scientific if he knows before hand what the results of his efforts are going to be. A motorcycle mechanic on the other hand, who honks the horn to see if the battery works, is informally conducting a true scientific method. The motorcycle is a system, a real system.

An untrained observer will see only physical labour and often get the idea that physical labour is mainly what the mechanic does. Pirsig further argues that"The physical labour is actually the smallest and the easiest part of what the mechanic does. By far the greatest part of his work is careful observation and precise thinking. That is why mechanics sometimes seem so taciturn and withdrawn when performing tests" (100). Theydon't like it when you talk to them because they are concentrating on mental images, hierarchies, and not really looking at us or the physical motorcycle at all. They are using the experiment as the part of a program to expand their hierarchy of knowledge of the faulty motorcycle. They are trying to correct hierarchy in their mind. They are looking at underlying form.

*Zen an the Art of Motorcycle Maintenance* is a penetrating and thorough analysis of how we live and how to live better. Man leaning over a motorcycle can focus only on the second, he catches particles, collects and he wants to cut off from time and from the past. Man in movement is snatched from the continuity of time, he is outside of time, and in other words, he is in state of ecstasy. A culture based on quantitative accumulation is easy to summarize metaphorically in the Kantian notion of the sublime. Kant inhis most popular text *Critique of Judgement* measures that "Increases are best seen in the graphs of algebraic functions, in which the modeling is based on the horizontal and vertical axes. The more then the higher and much therefore  means high" (Salaj 93). That is why it is so popular to travel up a mountain

for revelation, enlightenment and education. Mountain always retains its original form and this is connected with the deepest of essences. The top means good, the bottom means bad (Salaj 172). Such metaphorisation is the most popular in western European-American culture.

We begin to think in these terms in early childhood, when collecting various interesting objects and its becoming habit. Similarly, the technological advances have accustomed us to the positive valorisation of acceleration, quantitative accumulation in the domain of speed. Based on similar principle of the mathematical sublime and its metaphorical summary, we can say that very often, the faster the better. Pirsig in this context confirms the conceptualization of knowledge.

As Salaj brings another useful review of Milan Kundera where Kundera notes another interesting thing in mathematics, "The degree of slowness is directly proportional to the strength of the memory and the degree of the speed is directly proportional to the forces of oblivion" (171). The speed of vehicles and technological creations is often associated with smoothness and fluidity. These are sensual qualities which make references to the extremely deep archaic sense of touch. Kundera again emphasizes, "In contrast to the motorcycle, a runner is always present in his body, must still think about the calluses on feet, he feels his weight, his age and he is self conscious about the time of his life" (Salaj 173). Salaj notes that one of the most well known and frequently cited twentieth century pieces on this topic is a short essay about the new model "Citroen DS-19" by Roland Barthes. Barthes treats the various phenomenon of popular culture in terms of contemporary myth in the case of new Citroen model. To demonstrate the mythological nature of a subject of daily use, Barthes compares the place of the invention of a car in the twentieth century in the semiotic landscape.

Pirsig presents the country area and the spiritualmountain throughthe allegory of Zen literature. He transgresses, “The allegory of a physicalmountain for the spiritual one that stands between each soul and its goal is an easy and natural one to make” (175). Pirsig’s journey is to rustic world of Quality, where his cycle and nature collide. Nature gives peace of his mind. Cycle gives freedom and different modes to experience that beauty. In that beauty, he finds quality. Here lies the summation of intellectuality and romance. Machine should be treated as an art. Highland mountain marvels as the highform of technology that provides peace and rest to our life.

Richard Rodino explicitly claims that Pirsig’s motorcycle travel is perfect forhis meditative pilgrimage to the concept of quality. Pirsig’s love for cycle is love for his lost self, quest for his lost fatherliness. Here, he focuses the quality of riding also. He proposes to slow down while driving a fast motorcycle, the quality of ride is more important than reaching to specific location.Pirsig narrates:

> Unless you’re fond of hollering you don’t make great conversations on a running cycle. Instead, you spend your time being aware of things and meditating onthem. On sights and sounds, on the mood of the weather and things remembered on the machine and countryside. You're in thinking about things at great leisure and length without beinbg hurried. (7)

Pirsig connects motorcycle and machines with the man’s manifestation mode. Machine helps to meditate upon our thoughts and analysis. Technology befriends and helps to adjust the problems of modernity. In recent times, China has stood as an awful example for those small countries whobeing rich in natural resources are unable to progress. African countries and even our country comes within first example that failed to correspond updates in technology. Thus, humanization of technology is the

basic need for underdeveloped nations. Theway Zen Buddhism in American impactedin the production of some of its globally famous brand like Apple Inc., Nike, Addidas, Puma have the lesson toteach the whole poor nations. The another basic statement here to prove is also that in the mode of production, things without quality cannot survive. Materials should have beauty in looks. The way to solve the conflict between human values and technologicalneeds is not to run away fromtechnology but a fusion of the nature and the human spirit into a newkind of creation that resolves the modern world's global problems, poverty, sufferings and war terror.

Pirsig postulates themoral ofcare, caring about whatyou are doing at any given moment. It relates with mindfulness, alertness and attentiveness. MilanKundera in his review argues, "There is a secret bond between slowness and memory, between speed and forgetting" (Salaj 171). The narrator alsostates that he wants to approach the motorcycle slowly, carefully and with respect. In the novel, the machines are presented as personas with character traits.

The technique andher practical use is describedby showing aninteresting dichotomyof an ordinary farmer and a manof city. He juxtaposes two of them and narrates:

> They value technology. And they're the ones who need it the least. If all technology stopped, tomorrow, these people would know how to make out. It would be rough, but they'd survive. John and Sylvia and Chris and I would be dead in a week. This condemnation of technology is ingratitude, that's what it is. (42)

One the one hand, ordinary farmers using tractors and other machines appreciate this usable technology but still they can survive without it. They canalso repair minor defects themselves. In contrast, city people, friends of Pirsig, whonegate the

technology and do not play anyrolein repairing the equipment, are deeply dependent on it. The failure of the equipment in the city is a disaster forthe residents. In other words, the practical knowledge of technical devices means independence from them. This is the conclusive dialectic of technology and quality. Therefore, quality means the recognition of involvement in the relation with the technology, the relation with care and attention. To sum up, technophilic approach to machines means our independency fromthe cruel tyranny of timeand complexlife. Such approach releases the stress of modern man from the technocratic rule of cyborgs.

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