

At first sight it must seem intolerably degrading for Zen — however the reader may understand this word — to be associated with anything so mundane as archery. Even if he were willing to make a big concession, and to find archery distinguished as an “art,” he would scarcely feel inclined to look behind this art for anything more than a decidedly sporting form of prowess. He therefore expects to be told something about the amazing feats of Japanese trick-artists who have the advantage of being able to rely on a time-honored and unbroken tradition in the use of bow and arrow. For in the Far East it is only a few generations since the old means of combat were replaced by modern weapons, and familiarity in the handling of them by no means fell into disuse, but went on propagating itself, and has since been cultivated in ever widening circles. Might one not expect, therefore, a description of the special ways in which archery is pursued today as a national sport in Japan?

Nothing could be more mistaken than this expectation. By archery in the traditional sense, which he esteems as an art and honors as a national heritage, the Japanese does not understand a sport but, strange as this may sound at first, a religious ritual. And consequently, by the “art” of archery he does not mean the ability of the sportsman, which can be controlled, more or less, by bodily exercises, but an ability whose origin is to be sought in spiritual exercises and whose aim consists in hitting a spiritual goal, so that fundamentally the marksman aims at himself and may even succeed in hitting himself.

At first sight it must seem intolerably degrading for Zen — however the reader may understand this word — to be associated with anything so mundane as archery. Even if he were willing to make the big concession, and to find archery distinguished as an “art,” he would scarcely feel inclined to look behind this art for anything more than a decidedly sporting form of prowess. He therefore expects to be told something about the amazing feats of Japanese trick-artists who have the advantage of being able to rely on a time-honored and unbroken tradition in the use of bow and arrow. For in the Far East it is only a few generations since the old means of combat were replaced by modern methods, and familiarity in the handling of them by no means fell into disuse, but went on propagating itself, and has since been cultivated in ever widening circles. Might one not expect, therefore, a description of the special ways in which archery is pursued today as a national sport in Japan?

Nothing could be more mistaken than this expectation. By archery in the traditional sense, which he esteems as an art and honors as a national heritage, the Japanese does not understand a sport but, strange as this may sound at first, a religious ritual. And consequently, by the “art” of archery he does not mean the ability of the sportsman, which can be controlled, more or less, by bodily exercises, but an ability whose origin is to be sought in spiritual exercises and whose aim consists in hitting a spiritual goal, so that fundamentally the marksman aims at himself and may even succeed in hitting himself.