



KOKORO

Brooks Jensen Arts ~ June 2020, Vol 6, No 3



Perhaps Lafcadio Hearn will not protest too much if I paraphrase (almost word for word) from *Kokoro*, his 1895 book of Japanese life. He explains this important Japanese term far better than I ever could:

The entries comprising this volume treat of the inner rather than the outer life, — for which reason they have been grouped under the title *Kokoro* (heart). Written with the above character, this word signifies also *mind*, in the emotional sense; *spirit*; *courage*; *resolve*; *sentiment*; *affection*; and *inner meaning*, — just as we say in English, 'the heart of things.'

#140

Wisdom Inherited

Wisdom Inherited

The Miracle of Literacy

Brooks Jensen



RECORD OF LIBRARY BOOKS

ALL LIBRARY BOOKS SHOULD BE NUMBERED AND ENTERED IN THIS RECORD.

We may have *discovered* fire
and the wheel, but we *invented*
language and the written word.

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P. Grönfær

Hilsen fra Norge



Det nye
Sammene Bog

NORSKE FOLKEEVENTYR

P. CHR. ASBJØRNSEN
JØRGE

FRAM'S BO
Targo, North Dal
1917
Pris 30 Cents



Syndernes Forlæbelse og Arvelod blandt dem som er helligede ved Troen paa mig. Ef. 35, 5; 42, 7; 60, 1. Efes. 1, 18. Kol. 1, 13. 1 Pet. 2, 25.

19. Derfor, Kong Agrippa, blev jeg ikke ulydig mod det himmelske Syn;

Gal. 1, 16.

20. men haade for dem i Damaskus først og for Jerusaleem og i hele Judæas Land og for Hedningerne forkyndte jeg, at de skulde omvende sig og komme tilbage til Gud og gjøre Gjerninger som er Omvendelsen værdige. 9, 20. 28. 29. Matt. 3, 8.

21. For disse Ting's Skyld greb nogle Jøder mig i Templet og søgte at slaa mig ihjel. 21, 30. 31.

22. Saa har jeg da faaet Hjælp fra Gud og staar til denne Dag og vidner haade for Ilden og stor, idet jeg ikke siger noget andet, end hvad Profeterne og Moses har sagt skulde ske: Lut. 24, 44 fg.

23. at Messias skulde lide, og at han som den første af de dødes Opstandelse skulde forkynde Lyk for Folket og for Hedningerne.

1 Kor. 15, 20. Kol. 1, 18. Nab. 1, 5. Lut. 2, 32.

24. Men da han forsvarede sig saaledes, siger Festus med høi Røst: Du er vanvittig, Paulus! din megen Værdom driver dig til Vanvid.

25. Men han siger: Jeg er ikke vanvittig, mægtigste Festus! men jeg taler sande og sindige Ord.

26. Thi Kongen kjenner til disse Ting, og til ham taler jeg ogsaa frimodig; thi jeg kan ikke tro, at noget af dette er ukendt for ham; dette er jo ikke sleet i en Afkrog.

27. Tror du, Kong Agrippa, Profeterne? Jeg veed, at du tror.

28. Men Agrippa sagde til Paulus: Der mangler lidet i, at du overtaler mig til at blive en Kristen.

29. Paulus sagde da: Jeg vilde ønske til Gud, enten der mangler lidet eller meget, at ikke alene du, men ogsaa alle som hører mig idag, maatte blive lig som jeg er, undtagen disse Vænter.

30. Da stod Kongen op, og Lands-høvedingen og Veronike og de som sad der med dem,

31. og de gik til Sids og talte med hverandre og sagde: Denne Mand gjør ikke noget som fortjener Død eller Vænter. 25, 25.

32. Og Agrippa sagde til Festus: Denne Mand kunde være løsladt, om han ikke havde indanket sin Sag for Keiseren. 26, 11.

27. Kapitel.

Paulus sendes til Rom. Skibet farer til Sidon, 1-3, derfra til Myra, 4-6. Søfærden bliver farlig; Paulus giver det Raad, at de skal tage Vinterhavn paa Kreta, men til ingen Nytte, 7-12. De kommer i stor Fæsnød; Paulus faar en Aabenbaring fra Gud og troster dem, 13-26. Til sidst lider de Skibbrud og strander paa Den Malta; men alle bjerger sig iland, 27-44.

Da det nu var afgjort, at vi skulde seile afsted til Italien, overgav de haade Paulus og nogle andre Fanger til en Høvedsmand ved Navn Julius ved den keiserlige Hær-Deling. 25, 12.

2. Vi gik da ombord paa et Skib fra Adramyttium, som skulde seile til Stederne langs Asia-Landet, og saa for vi ud; Aristarkus, en Makedonier fra Tesalonika, var med os. 19, 29.

3. Den anden Dag løb vi ind til Sidon, og Julius, som var menneskefjærlig mod Paulus, gav ham Lov til at gaa til sine Venner og nyde godt af deres Omsorg. 24, 23; 28, 16.

4. Derfra for vi videre og seilede ind under Kypren, fordi Vinden var imod,

5. og efter at vi havde seilet over Havet ved Kilikien og Pamfylken, kom vi til Myra i Lykien.

6. Der fandt Høvedsmanden et Skib fra Aleksandria, som skulde til Italien, og han førte os ombord paa det.

7. I mange Dage gik det nu smaat med Seilingen, og vi vandt med Nød og neppe frem imod Knidus; da Vinden var imod, holdt vi ned under Kreta ved Salmone,

8. og det var saa vidt vi kom der forbi og naaede frem til et Steb som kaldes Godhavn, nær ved en By Lasæa.

9. Da nu en lang Tid var gaaet, og det allerede var farligt at færdes paa Søen, fordi det alt var over Fasten, advarede Paulus dem og sagde:

10. I Mænd! jeg ser, at Søfærden vil være et Bøvestykke og medføre stor Skade ikke bare for Ladning og Skib, men ogsaa for vort Liv.

11. Men Høvedsmanden satte mere Lid til Styrmanden og Skipperen end til det som Paulus sagde.

12. Og da Havnen var uheldig til Vinterleie, blev de fleste enige om, at de skulde fare ud ogsaa derfra, om de maatte kunde vinde frem og tage Vinterhavn i

Jonits, en Havn paa Kreta, som vender mod Sydvest og Nordvest.

13. Da der nu blæste en svag Sønden-vind, tænkte de, at de kunde fuldføre sit Forsæt; de lettede da og seilede nær Land langs med Kreta.

14. Men ikke længe efter kom en Svovelvind som kaldes Eurakylon, og kastede sig mod Dem;

15. da Skibet blev grebet af den og ikke kunde holde sig op mod Vinden, gav vi det over og lod os drive.

16. Vi løb da under en Ilden D som kaldes Klauda, og det var med Nød, at vi fik bjerget Vaaden;

17. da de havde faaet den ombord, greb de til Nødhjælp og slog Laug om Skibet. Og da de frygtede for at drive ned paa Syrten, firede de Seilet ned og drev saaledes.

18. Da vi nu led meget ondt af Veiret, kastede de næste Dag Ladningen overbord,

19. og den tredje Dag kastede vi med egne Hænder Skibets Redskab i Søen.

20. Da nu hverken Sol eller Stjerner lod sig se paa flere Dage, og et svært Uveir var over os, var det fra nu af forbi med alt Haab om Redning.

21. Og da de ikke havde faaet Raad paa længe, stod Paulus frem midt iblandt dem og sagde: I Mænd! I burde have lydt mit Raad og ikke faret ud fra Kreta, saa I havde sparet eder for dette Bøvestykke og denne Skade. 8, 10, 11.

22. Og nu beder jeg eder være ved godt Mod; thi ingen Sjæl iblandt eder skal forgaa, men bare Skibet.

23. Thi i denne Nat stod for mig en Engel fra den Gud som jeg tilhører, om jeg ogsaa tjener, og sagde:

24. Frygt ikke, Paulus! du skal staa frem for Keiseren, og se, Gud har givet dig alle dem som seiler med dig, til Gave. 23, 11.

25. Derfor var ved godt Mod, I Mænd! thi jeg sætter min Lid til Gud, at det skal blive saa som det er sagt mig.

26. Men vi skal strande paa en eller anden D.

27. Da nu den fjortende Nat kom, medens vi drev omkring i Adriaterhavet, stjonte Søfolkene midt paa Natten, at det bar nær mod Land.

28. Og da de loddede, fandt de tyve ne; men da de var komne et lidet

Stykke derfra og loddede igjennem femten Favne;

29. og da de frygtede for, at de kunde støde paa Skær, kastede Ankere ud fra Bagstavnen og mente det vilde blive Dag.

30. Men Søfolkene søgte at rømme bort fra Skibet og firede Vaaden ned i Havet, idet de lod, som de vilde Ankere ud fra Forstavnen;

31. da sagde Paulus til Høvedsmanden og til Krigsfolkene: Dersom ikke bliver ombord i Skibet, kan I ikke bjerge.

32. Da kappede Krigsfolkene Vaadens Tauge og lod den falde.

33. Da det nu led mod Dag, bad Paulus alle tage Jøde til sig, og han sagde: Dette er nu den fjortende Dag, at I venter og lader være at æde og ikke tager noget til eder.

34. Derfor beder jeg eder tage Jøde til eder; dette hører med til eders Redning; thi der skal ikke falde et Haar af Hovedet paa nogen iblandt eder.

35. Da han havde sagt dette, tog han et Brød, takkede Gud for alles Dine og brød det og begyndte at æde;

36. da blev de alle frimodige og tog Jøde til sig, de ogsaa.

37. Vi var i alt to hundrede og seks og sytti Sjæle paa Skibet.

38. Og da de var blevne mætte, lettede de Skibet ved at kaste Levnetsmidlerne i Havet.

39. Da det nu blev Dag, kjennte de ikke Landet, men de blev var en Vig som havde en Strand; der bestemte de sig til at sætte Skibet paa Land, om det var muligt.

40. De kappede da Ankerne og lod dem falde i Havet og løste tillige de Tauge som de havde surret Korene med; saa heise de Seilet for Vinden og holdt ned paa Stranden.

41. Men de drev ind paa en Grund som havde dybt Hav paa begge Sider; her stødte de paa med Skibet, og Forstribet løb sig fast og stod urørligt, men Agterstribet blev sønderslaaet af Brændingerne.

42. Krigsfolkene vilde nu dræbe Fangerne, for at ikke nogen af dem skulde svømme bort og rømme;

43. men Høvedsmanden, som vilde frelse Paulus, hindrede dem i deres Raad og bød, at de som kunde svømme, skulde først kaste sig ud og komme iland,

... repentinamente que con p...
y cinco y media de la mañana. Nijo
Maxia f. x. de Arasqueta D. y natu...
Juan de Larion y Magdalena de
naturales el del lugar de Berxiz de
Max de Franco: Maximo f. x. de Ara
esta Ciudad, y naturales el de la An
villa de Bilbao: fue padrino f. x.
en el parentesco que contrae, y par...

HISTORY
OF THE
WORLD
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BARBARIAN
ASCENDENCY.
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ASCENDENCY.
THE CRUSADES.

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AND
REFORMATION.

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THE
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How is it not a miracle that we can know the thoughts of someone who lived and died a 1000 years ago?



NAME Monday =

RESIDENCE July 30

Charles North Yakima WA
Mont. V. Smith Spokane Wash J

TUESDAY = JULY = 31 = 1917

Henry Ford Detroit Mich. D D
J. J. Regan Spokane J S

Wednesday Aug 1st 1917

P. Jones Spencer B
Wm. S. Sweet Republic Wash. E

THURSDAY = AUG. 2. 1917

P. White Salt Lake City F
Baker " " " F

S. Heineman Spokane T

J. B. Borell " " " T

M. W. Nissen " " " E

ter wife Spokane C

Wm. M. Jones

DAY AUG. 5 1917

DATE NAME

✓ J. H. FRI

✓ A. J. S

✓ J. S. S

✓ D. H. S

✓ H. E. S

H. H. S

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C. D. S

M. S. S

✓ J. H. S

A. S. S

R. S. S

✓ E. S. S

M. S. S



February, 1911

s choir, to the sor-
y of the audience,
Indeed, we are
d musicians to fill
choir leader. And
people, we are met
ay find the doctor,
chant, the married
old girl, and all of
have their regular
of living and doing
end to their

NEW, FEBRUARY 15, 1913
The All-round Song Book

While this book is planned partic-
ularly for Sunday schools, and will
make a great success as such, it will
also be adapted for prayer-meetings
young people's meetings
ral districts for all
use. Even for
series, where
to pure
Ye

No. 1
Entered as second-class matter March 3, 1876

...GIVING NUMBER
...OCTOBER, 1912
...1908, at the post-office at Dayton, Ohio, under the act of March 3, 1876

WHEN THE WAITING TIME IS OVER.

NOTE.—A little gem of its kind. Make it quite *affetuoso* and sympathetic.

BELLE CASE HARRINGTON.

SOPRANO AND TENOR



"PRAISE YE!"

BLESSINGS EVERY DAY.

CARRIE B. ADAMS.

16.



Children's Day

VOL. XIV.

MAY, 1911

NO. 8

Entered as second-class matter May 29, 1908, at the post-office at Dayton, Ohio, under the act of March 3, 1879

Memorial Day

The Choir Herald

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Securing a Vocal Teacher.
There are Others

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Quartet versus Chorus

Praise Ye Jehu
Give unto the Lord
Gloria Patri

PUBLISHED MONTHLY.
EACH ISSUE CONTAINING 4 OR
MORE GOOD ANTHEMS, BY WELL
KNOWN COMPOSERS.

PUBLISHED MONTHLY.
EACH ISSUE CONTAINING 4 OR
MORE GOOD ANTHEMS, BY WELL
KNOWN COMPOSERS.

THE LORD MY

NOTE.—A pleasing, graceful number. Do not hammer the
tone and unanimity of enunciation. Watch the expression through-
out.

JOSEPH ADDISON.



And feed me with
care;

VOL. XI
Entered as second-class matter

The Choir

Notes

The Har

EDIT

... 25 miles
... where British
John Burgoyne, who
captured Fort Mifflin
surrendered in 1777
to bloody battles
the rebels.
... Island in Lake
... south of
... Here Benedict
... a naval action that
... a British invasion
... in 1776.
... Mount Hope and Mt.
... both just outside the
... of Ticonderoga. The
... the portage
... Lake Champlain and
... ge. The toll road to
... since follows the route
... took in 1777 when
... led guns to the top
... and the Americans to
... Fort Ticonderoga.

• Mobile Travel
WHEEL
Day Rambler
Skamper
DAY RAMBLE
BILE VILLA 35
NORT
83 SOUTH, MINC

aymore
MINI HOM
Holiday Ram
• Mobile Travel
• Free Spirit
FOOT MO
FOOT PAR
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AND GAR
CAN
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DIAL

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ancient Greek cit
a tribute to 20
representative demo
of freedom, and
equality.
Highway 2 & 52
Bypass West

Elevator East of M
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Proudly we
stand...
S. BICENTENNIAL

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SECTION
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Daily News
27, 1976
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some doubts wheth
great experimen
government w
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View
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ands which point to a
d of national indulgence
the idea of instant
fication.
t must we do to assure
continued independence in
complex modern world in
change in the price of
oil, for example,
ly tax our way of
the freedoms that
ined in 1776 was
productive
the most part,
d wisely, with
responsibility,
awareness that
edom carries
That burden
s to insure its
it, even at the
simplification,
difference and
the country we have
imperfect, still not
freedoms ideally.
still not sharing
ortunity we hope the
dormant, either in terms of
material improvements or in
terms of enlarging - and
expanding our freedoms.
As you begin your
observance of your
Bicentennial, it may be
appropriate to examine,
briefly, six areas of freedom
that flowed from
independence - new
freedom for



Black bear ... threat to settlers. Photo Credit: Les
Blacklock.
the new world. These were
men like John Bartram, our
first botanist; his son William,
who traveled 5,000 miles on
horseback to write
and Mark

Federation
that the wilderness
periences of young George
Washington, and Thomas
Jefferson would aid them in
leading the new nation and
understanding the pioneer
spirit of its people.
like that understood
who were
the

Lutheran
are cari
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Trees w
town and
broken d
last spr
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rewar
trees
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Frac
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Even so profound a lover of
liberty and independence as
keep it." republic, if you
answered:
changes - both political and
economic - now taking place
in the world and the strident
demands from a wide array of
special interest groups, each
clamoring for

Slaves Contrib
To A

Parshall
Museum Wo
PARSHALL - Work on
Dymond School
homestead shack museum
will highlight bicentenn
work at Parshall.
bicentenn
land

Handwritten text in cursive Japanese calligraphy (sōsho) on the top page of an open book. The text is dense and flows across the page, with some characters appearing to be in a specific dialect or historical form. The paper shows signs of age and wear.

Handwritten text in cursive Japanese calligraphy (sōsho) on the bottom page of an open book. The text is organized into several vertical columns, with some characters written in a more formal style than others. The paper is aged and shows some staining.

What the thinkers of old *thought*
may be important, but the fact
that we can *know* what they
thought is amazing.

三史統類彙編
本紀
三皇補史無暇論已子學五帝經
四國編次
轅何哉云係孔子始學我帝德問及帝
姓也而取則六笑後人益以少昊而進
可復辨意道古無名聖帝肇尚書
秦政耶若隨世以略

The Richest Man in the Village

A One-Picture Story



We were told he was the richest man in the village and wanted us to pay him to make his portrait. My translator — thinking quickly — improvised a white lie: “He has come all the way from America to photograph you.”

He looked at me intently for a few moments and said, “Ok, but only if he buys a chicken.” We paid for the chicken and then conveniently forgot to take it with us. I had no doubt he was, indeed, the richest man in the village.



#141

Pines in the Sky

(A Seeing in SIXES sketch)



Pines in the Sky

Brooks Jensen









A deep breath of pine
and the world rights itself.



Vespers Fruit

A One-Picture Story



It was my second day photographing at this mountain monastery in Lishui, China. This monk was the only person I'd seen all morning and he spoke no English, but he did allow me to photograph and wander the temple grounds at will.

About 4pm, the other monks started to gather in their formal meditation robes for evening service — the Buddhist equivalent of vespers. I had an inkling what was about to happen, so I positioned myself just outside the main temple and started my audio recorder. Wanting to be respectful of their service, I assumed a standing Buddhist position and just listened, without photographing, during the 45-minute ceremony.

After the service was concluded, I noticed all the monks were given a large bag of fruit by the head monk and they wandered off to their dormitory. I turned to leave and was just heading down the steps when the head monk tapped me on the shoulder. I turned around to see him smiling at me with a bag of fruit extended toward me as a gift. I bowed, he bowed, I bowed again, he bowed again and handed me the bag. We said our goodbyes and I left the temple. Perhaps he just had an extra bag of fruit. Perhaps he might have thought I was hungry after spending all afternoon photographing the temple. Or perhaps it was a gesture of inclusion because I had participated, in my limited way, in their daily vespers ceremony. I'll never know for sure, but I also know I'll never forget his smiling face.

#142

Gratitude



Gratitude

Brooks Jensen





We cannot escape the fact that we are all creatures who eat other creatures. To live is to chomp and grind and swallow other living things. We genteelly ignore this undeniable truth to ease our guilt for inflicting such pain on our innocent meals. But guilt and numbing ignorance are not the only responses.





The Buddhist mealtime vow begins, “We must think deeply of the ways and means by which this food has come.”

Thinking deeply, with a heart of gratitude toward the plants and animals that are about to *become us*, and not forgetting all the people in the process who give us the gift of life. Gratitude. Amen.









Some people eat only plants to show their compassion. How do we know that plants aren't feeling pain or suffering in their own way?

We are left with two choices: stop nourishing ourselves, or cultivate a compassionate gratitude. As Alan Watts once said, "A chicken that is not cooked well has died for you in vain."






























Photographed at the Anchang Village outdoor market
near Hangzhou, China

Wynken, Blynken, and Bacon

A One-Picture Story

My brother-in-law, Tom, is retired and now spends his time as a “gentleman farmer.” When I was in China and saw these pigs, I remembered Tom’s adventure raising three turkeys: he named them Thanksgiving, Christmas, and Lucky. Hence, my title for this photograph: *Wynken, Blynken, and Bacon*. It takes all my will power to not put thought bubbles above these guys.



A photograph of three pigs in a muddy pen. The pig on the left is looking towards the camera. The pig in the middle is looking towards the right. The pig on the right is lying down with its head resting on the ground. Three thought bubbles are overlaid on the image, containing humorous text.

I'm Wynken. Really.
I'm NOT BACON!

Do I look like Bacon?
How ridiculous.
He's Bacon, I'm Blynken.

Wake me when he's
done with his
stupid picture.

#143

Fog in the Hills and Aits

Fog in the Hills and Aits



Brooks Jensen
Inspired by Charles Dickens

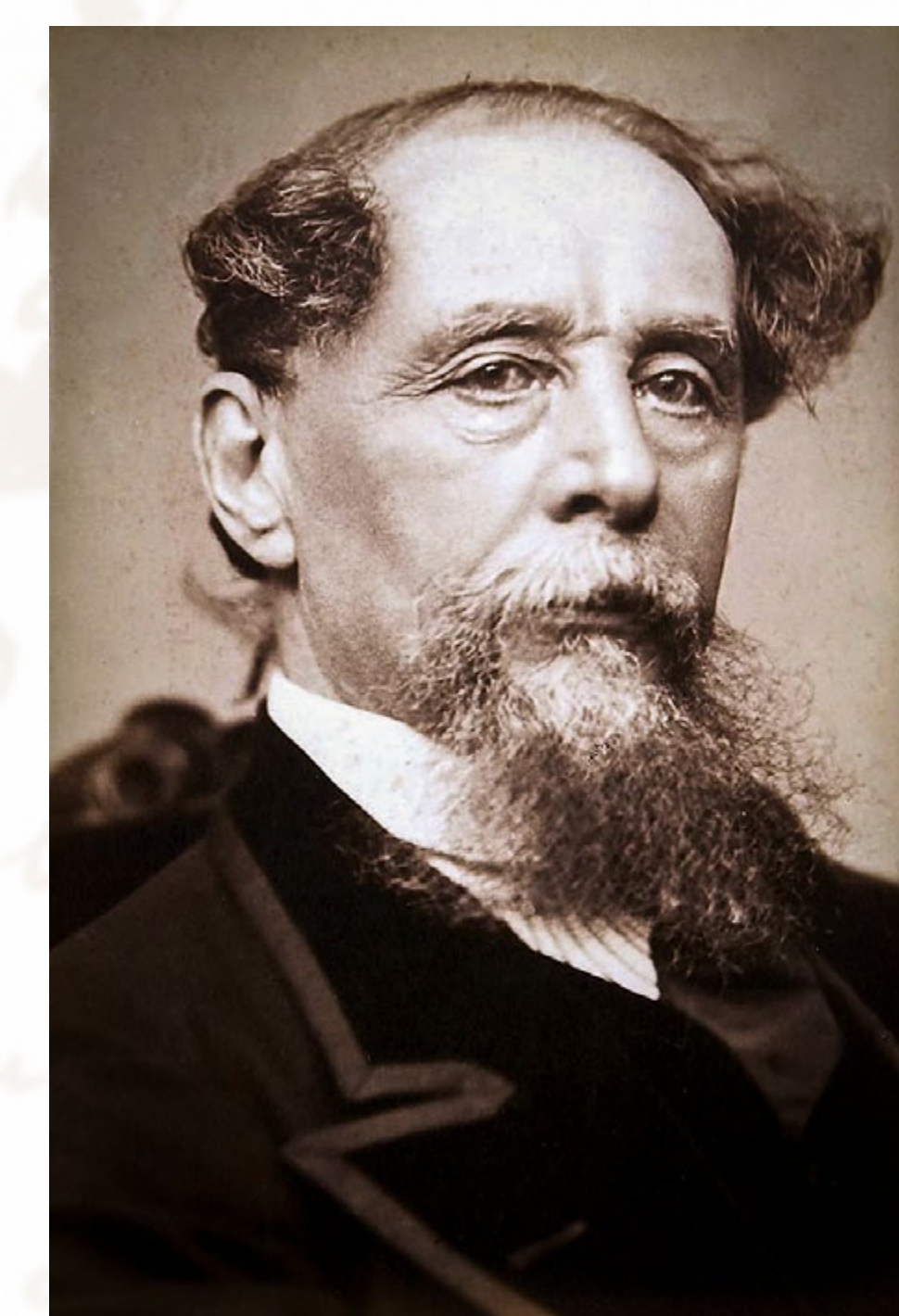
Fog everywhere.

Fog up the river, where it flows among green aits and meadows; fog down the river, where it rolls deified among the tiers of shipping and the waterside pollutions of a great (and dirty) city. Fog on the Essex marshes, fog on the Kentish heights. Fog creeping into the cabooses of collier-brigs; fog lying out on the yards and hovering in the rigging of great ships; fog drooping on the gunwales of barges and small boats. Fog in the eyes and throats of ancient Greenwich pensioners, wheezing by the firesides of their wards; fog in the stem and bowl of the afternoon pipe of the wrathful skipper, down in his close cabin; fog cruelly pinching the toes and fingers of his shivering little 'prentice boy on deck. Chance people on the bridges peeping over the parapets into a nether sky of fog, with fog all round them, as if they were up in a balloon and hanging in the misty clouds.

Gas looming through the fog in divers places in the streets, much as the sun may, from the spongy fields, be seen to loom by husbandman and ploughboy. Most of the shops lighted two hours before their time—as the gas seems to know, for it has a haggard and unwilling look.



From the opening page of the 1852 novel
Bleak House by Charles Dickens



Charles Dickens









Just on the other side, it's just *there*, we know it is, just beyond our grasp, hidden in the fog. Enlightenment, wealth, love, fame, answers — life is lived in the fog.

Dickens used fog in his great passage from *Bleak House* to symbolize the law, but the metaphor goes much deeper, I think. What area of life is not shrouded in a foggy limitation beyond which we cannot see?

As it was called by that Christian mystic lost to history, the “cloud of unknowing” — it is the impenetrable mist of our very existence. Perhaps *that* is the innermost nature of life — fog, everywhere we look, everywhere we are, the sun just beyond our grasp, tantalizingly close, yet not quite attainable, glimpsed but not ours.

Basketball Rocks

A One-Picture Story

In 1940, my father was starting his college life at the University of Wyoming in Laramie, where I was born 14 years later. Dad loved basketball. I mean, he *really* loved it. And in 1943 he was a member of the men's basketball team that won the National Championship that year. It was the highlight of his sports life and quite an accomplishment for a guy who started – well, I suppose I should tell his story from the beginning.

On the family farm in Bear Lake, Idaho, he wanted so desperately to learn the game and hone his skills. There was no basketball court in his school, no coach, no chance for him to learn. Nonetheless, he did what he could. Decades later during a family reunion at the farm, he took my brother and me out back and showed us where he'd hung a loop of wire on the side of barn to simulate a basketball hoop. He "shot" rocks as though they were basketballs and used the barn as the backboard. He wore a hole in the barn wood that was still there, forty years later.

Dad died in 1990, but three years later my brother and I attended, in his place, the 50th Anniversary celebration of the University's national basketball victory. I still have the commemorative coin and the memories of my rock-shooting father.



#144

Human, Not Human

Human, Not Human

Brooks Jensen



Why do we humans find inanimate replications of ourselves so comforting, so entertaining, so ubiquitous? We don't sculpt or carve rocks to imitate rocks. We don't imitate clouds or trees — unless disguising a cell phone tower. For reasons that escape me, we seem to love surrounding ourselves with humans that are not human.







せい さい じょ
精算所
ココです!

三連休パス 北海道&東日本パス
11月21~23日の3日間
有効期間 11月10日(木)~11月20日(水)

みどりの窓口

南三陸 水産観光
海斗のバス停からご乗車ください。
駅舎を出て左側にお進みください。

OS

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いにち



Quite honestly, I find it hilarious.























HERMES
Marble
Second Century AD
Museum of Art, New York
The statue is held in the name of the
University of Chicago Library of Art
Museum of Art, New York
© 2012





The BB Gun Free Throws

A One-Picture Story

One more story about my Dad and basketball.

He was remarkably accurate at the free throw line. It was his claim to fame. Once, all of us went to a fair — it might have been the county fair in Laramie, or maybe it was the State Fair in Cheyenne, I've forgotten now — and they had a carnival booth where you could win prizes by making free throws. My older brother and I begged him to win the BB gun, but he resisted, explaining that the hoops were just a little smaller than regulation and the balls were over-inflated to make them harder so they would bounce off the rim. It wasn't really "rigged," but it wasn't regulation either. We didn't care. We wanted that BB gun.

At long last, we wore down his resistance and he stepped up to the line, paid for his ticket — and then sunk 27 free throws in a row. We had our BB gun. It wasn't a very good one, and it didn't shoot BBs more than about 20 feet, but Dad had won it for us and we treasured it like it was the best gun ever made.



#145

Protection from Evil

PROTECTION FROM EVIL

Brooks Jensen



Niō or *Kongōrikishi* are two wrathful and muscular guardians of the Buddha, typically standing at the entrance of Buddhist temples. They are assistants to the bodhisattva Vajrapāni, the oldest and most powerful of the Mahayana Buddhist protectors from evil spirits. They are also known as the Benevolent Kings.













The other common protectors from evil are the dragons and lions dogs that frighten away those who are not welcome.













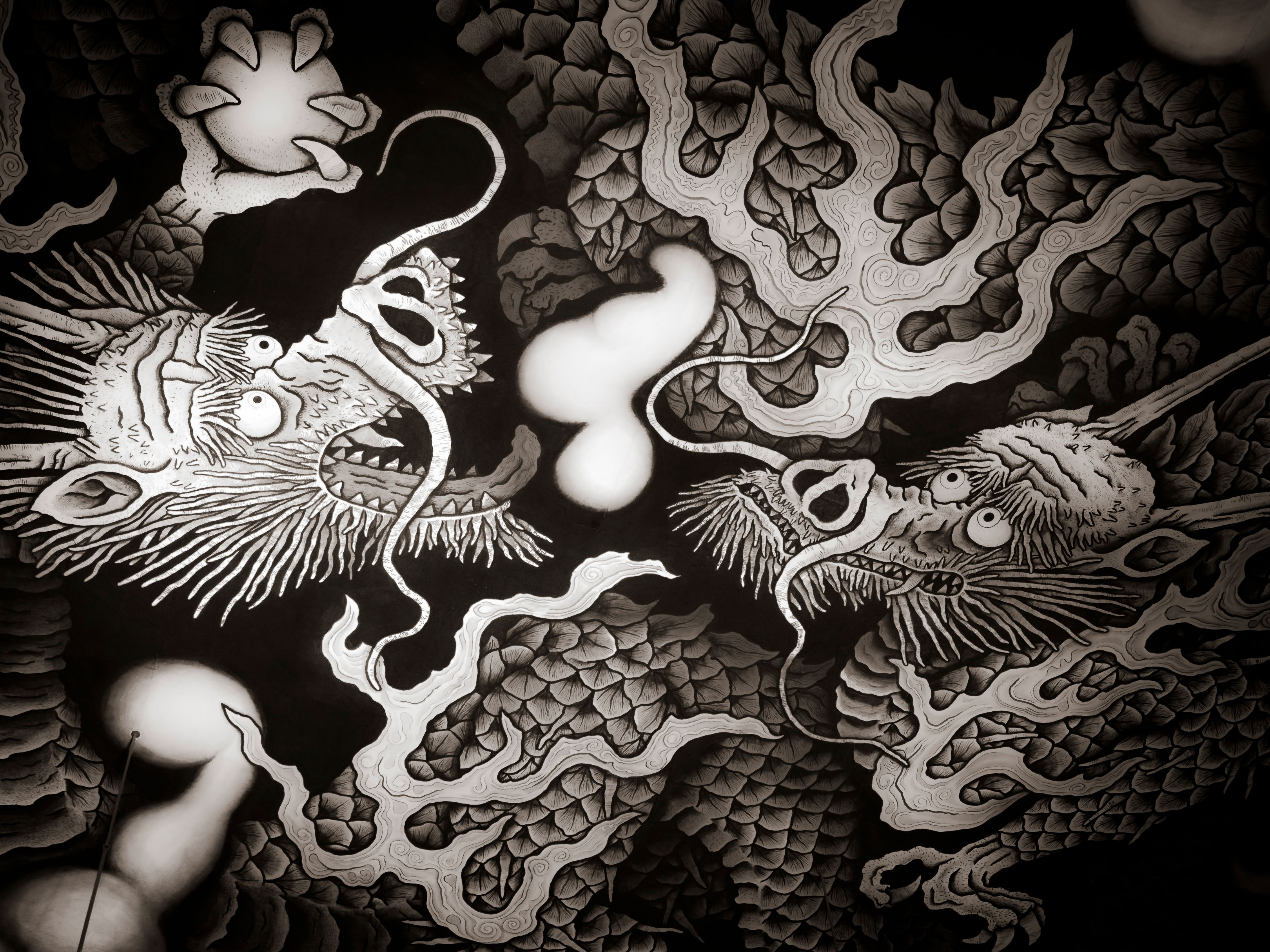














If I were an evil spirit, the Guardians
would frighten me away.

Notes

Wisdom Inherited

Just imagine life without literacy – or even language at all! No wisdom handed down unless directly by word of mouth. We are so fortunate that we can read and that though this simple fact, we can know so much.

Tech notes: Four different cameras using three different lenses, shot over a fifteen year period. The only thing that holds these images together as a whole is their content. Imagine that!

Pines in the Sky

Since I was a boy, my favorite colors have always been green and blue. Perhaps that's why I like pines and sky. But now that I think about it, perhaps I have that backwards.

Tech notes: I simply love this idea of a photo project that is limited to just six images. All Panasonic gear. I have no idea what species of pine trees they are.

Gratitude

Last year when I was in China, on the very last day of photography I was driven a ways out into the country from

the city of Hangzhou. I had no idea where we were going or what I might find there to photograph. My host simply said, "Trust me – you'll like this place." He was right. And the best tasting sausage I've ever had!

Tech notes: Funny story – well, not so much to me. During this trip, I was having all kinds of problems with my lower back and my legs going numb. I could walk about 20-30 yards, then have to rest for 20 minutes. Almost all of the images in the project are made from a sitting position, found by just looking once I was stationary. As a shooting strategies, that really works!

Fog in the Hills and Aits

Originally published as a printed chapbook. The background graphic is from Dicken's handwritten manuscript.

Human, Not Human



The seed for this project was planted in China while looking at the red laughing boy. It's in a park near a river and

even my translators had no idea what this was about. The statue is 20-feet tall and painted fire-engine red, standing on a mirrored chrome sphere. Curiouser and curiouser, as they say. I made a few exposures, and then realized I had lots of human figure photographs back home.

Tech notes: Another example of an unconscious project unfolding over time. The first of the images in this group was photographed in 2009 with a Panasonic GM1. The most recent was in November of last year (including the laughing red boy), shot with a Panasonic G9.

Protection from Evil

At first blush, these figures are quite scary looking. After I learned that they are all protectors, they ceased to be scary. Interesting.

Tech notes: Most of these images are from my most recent trip to China and Japan in November of 2019. As such, they are all handheld exposures. I love it.

One-Picture Stories

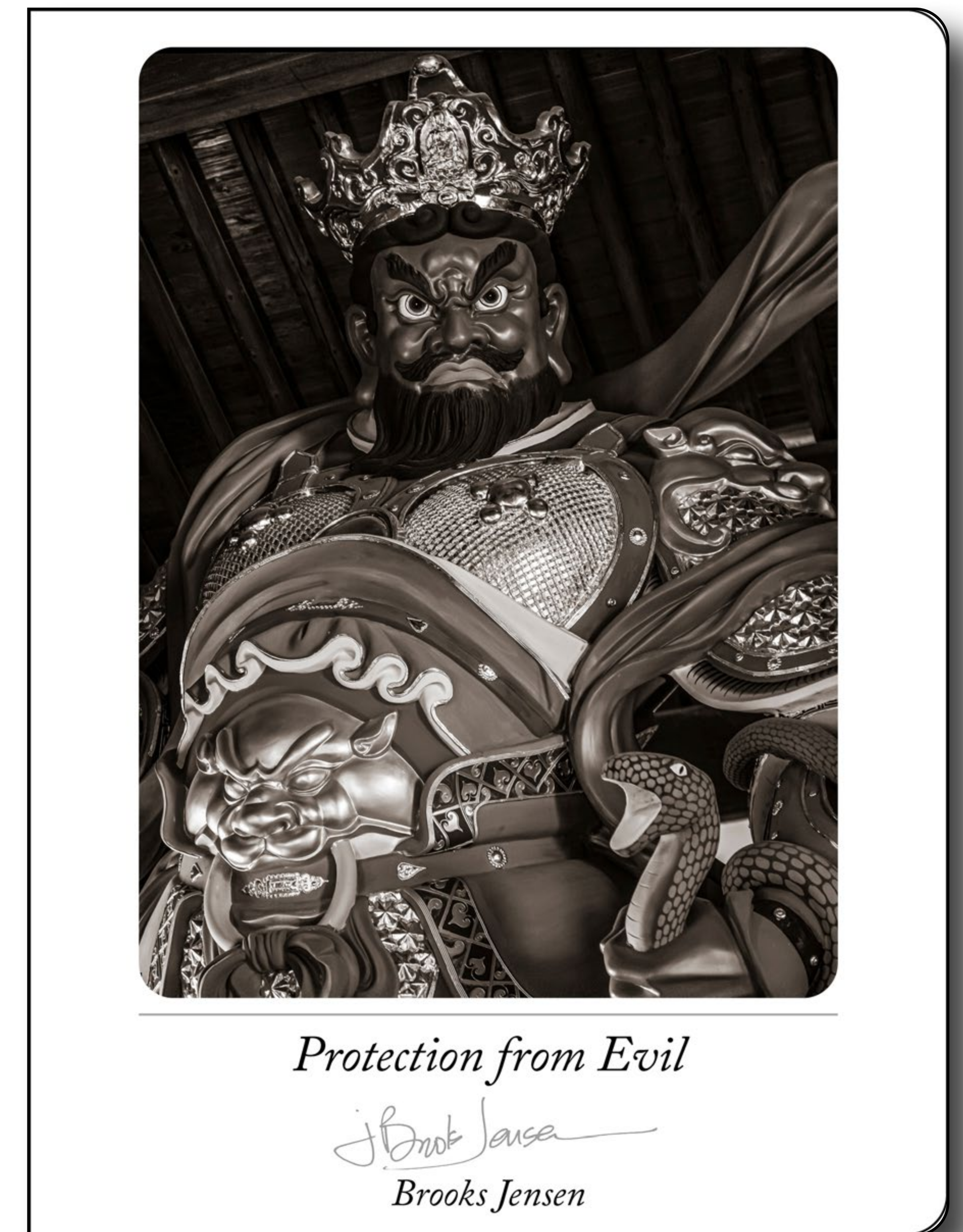
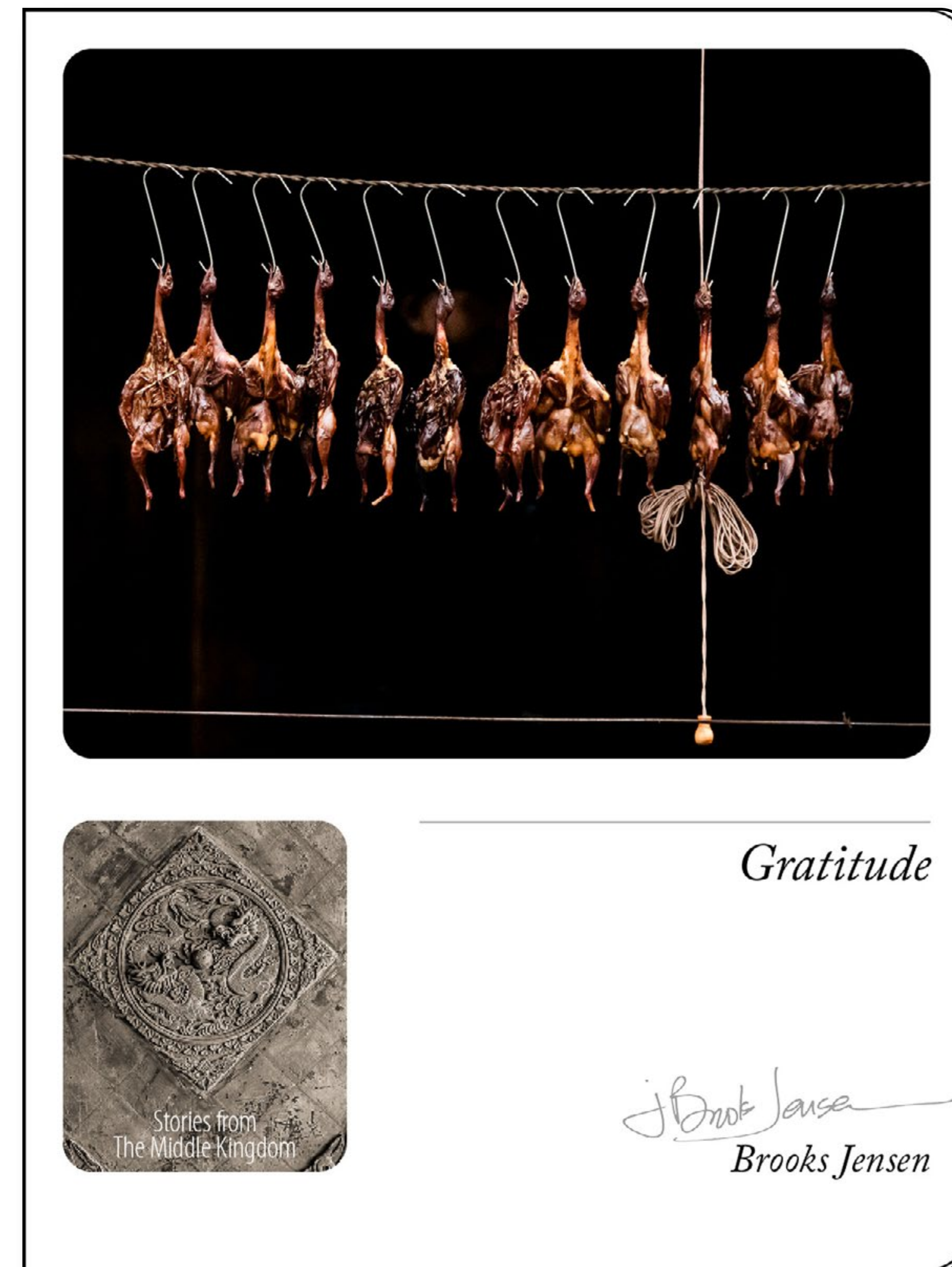
Memory, like storytelling, is all anecdotes and snippets – the story of our lives.

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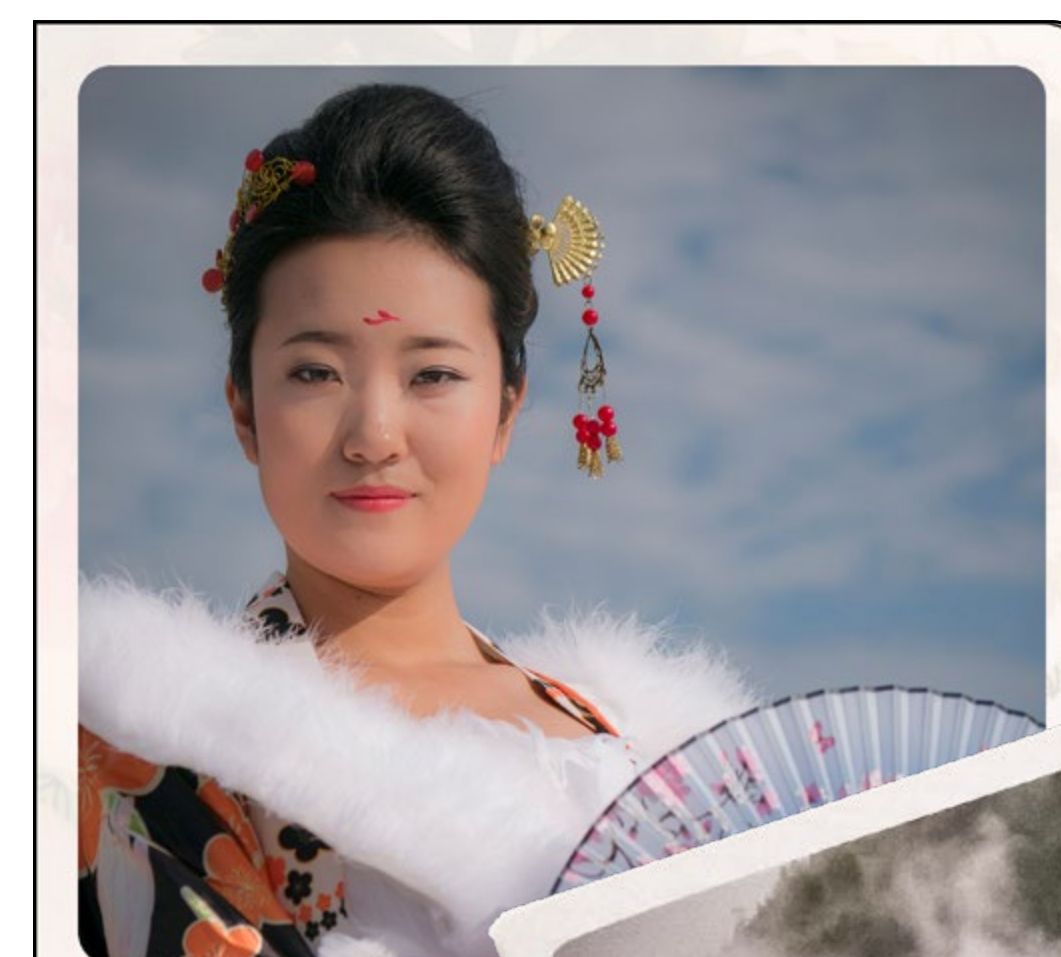
with heartfelt thanks for your interest
and patronage of my creative endeavors.



Initial creative work and design completed during August 2019.

Printed Quarto 6R (8-page, 6x8") to archival, museum standards
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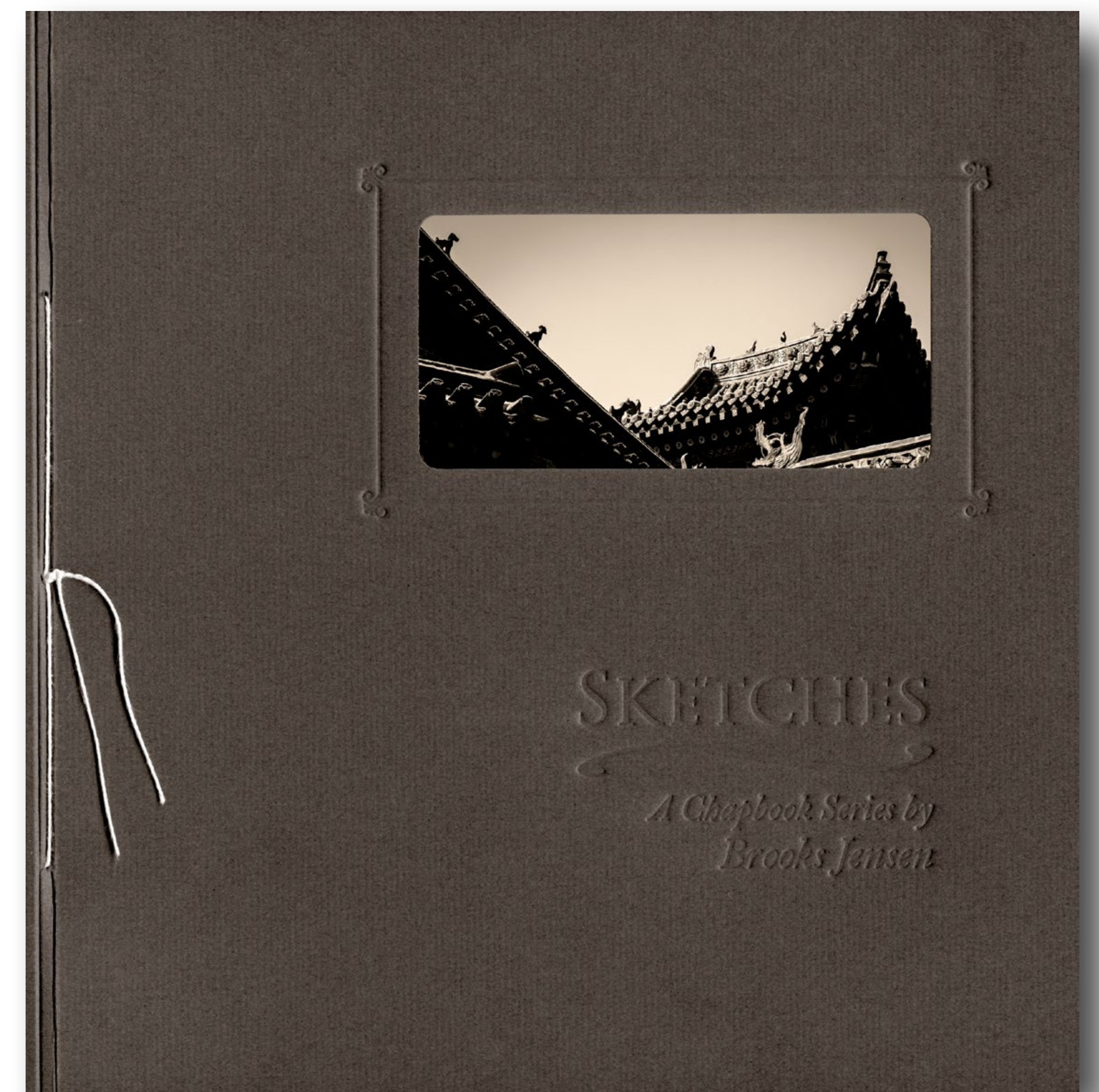
My primary media for physical artwork are handmade folios and chapbooks. These media allow me to provide a hands-on, tactile, off-the-wall viewing experience.

Folios are sets of unmounted sheets, typically related by theme or place. Folios include an introductory text sheet or folded signature. The art-paper enclosure is embossed. These are numbered and signed.

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I do not use the artificiality of “limited editions” — a marketing strategy that conflicts with the very nature of photography’s reproducibility.

Currently available titles are listed at www.brooksensenarts.com.





Brooks Jensen is a fine-art photographer, publisher, workshop teacher, and writer. In his personal work he specializes in small prints, handmade artist books, and digital media publications.

He and his wife (Maureen Gallagher) are the owners, co-founders, editors, and publishers of the award winning *LensWork*, one of today's most respected and important periodicals in fine art photography. With subscribers in more than 70 countries, Brooks' impact on fine art photography is truly worldwide. His long-running podcasts on art and photography are heard over the Internet by thousands every day. All 1,200+ podcasts are available at [LensWork Online](https://lenswork.com), the LensWork membership website. LensWork Publishing is also at the leading edge in multimedia and digital media publishing with *LensWork Extended* — a PDF-based, media-rich expanded version of the magazine.

Brooks is the author of fourteen books about photography and creativity: *Photography, Art, & Media* (2016); *The Creative Life in Photography* (2013); *Letting Go of the Camera* (2004); *Single Exposures* (4 books in a series, random observations on art, photography and creativity); *Looking at Images* (2014); *Seeing in SIXES* (2016); *Seeing in SIXES* (2017); *Seeing in SIXES* (2018); *Seeing in SIXES* (2019); *The Best of the LensWork Interviews* (2016); as well as a photography monograph, *Made of Steel* (2012). [Kokoro](https://kokoro.com) is a free, monthly PDF e-magazine of his personal work and is available (both current and back issues) for download from his [website](https://www.brooks-jensen.com).

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