

"Sharpened wits and teachers' eyes: learning across time and circumstance"

Shavuot 5783, Virginia Avniel Spatz

(1) Anecdote from B. Eruvin 13b

Rabbi [Yehuda HaNasi] said: The reason I am more incisive than my colleagues is that I saw Rabbi Meir from behind. Had I seen him from the front, I'd be even sharper, as it is written: "And your eyes shall see your teacher..." (Isaiah 30:20). -- paraphrase by V. S.

Talmud Text:

Rabbi said: The reason why I am sharper than [דִּמְחַדְנָא, dimchadna*]
my colleagues
is that I saw Rabbi Meir from behind [מֵאַחֲרָיָהּ, mei-achoreiah**].
If I had seen him from the front, I would be even sharper,
as it is written: "And your eyes shall see your teacher [מִוְרֵיךְ,
morekha***]."

אָמַר רַבִּי
הָאֵי דִּמְחַדְנָא מִחֲבָרָאִי
דְּחִזִּיתִיהּ לְרַבִּי מֵאִיר מֵאַחֲרָיָהּ,
וְאִילוּ חִזִּיתִיהּ מִקִּדְמָהּ הָיָה מְחַדְנָא טְפִי —
דְּכְתִיב: וְהָיוּ עֵינֶיךָ רֹאאוֹת אֶת מוֹרֶיךָ.

Definitions from Jastrow *Dictionary of Targumim, Talmud, and Midrashic Literature*

* חָדַד

1) חָדַד (b. h.) [*to cut, point,*] *to be sharp, pointed.* **2)** Pi. - חִידַד *to sharpen, whet, point.* Y. Bets. V, 63^b top 'וכ' לְחַדְדָּם רָאשוֹ they differ as to pointing the top of the spit (on the Holy Day)—Trnsf. to whet the mind, to try somebody's acumen, to puzzle. Taan 7a (ref to Prov. 27:17) אִף 'מְחַדְדִּין וְכ' ... so do two scholars whet each other's mind &c. Naz. 59b

** אַחֲרָיָהּ

אַחֲרָיָהּ m. (b. h.; v. חֲוֵר a. **1)** *back, hind-part, buttock.* Bekh. 8^a; Gen. R. s. 20, beg.—Du. אַחֲרָיָהּ (Ar. אחורים). Pes. 17^b, a. fr. א' וְתוֹךְ the back (outside) and the inside of a vessel.—Y. Yoma V, 42^c top אַחֲרָיו לְקַדֵּשׁ his back turned to the sanctuary.—Y. Pes. VI, 33^a bot., a. fr. מֵאַחֲרָיָהּ (prepos.) *behind.*—אַחֲרָיָהּ, לְאַחֲרָיָהּ same. Ber. 61^a; a. fr. —**2)** *last.* Ib. (ref. to Ps. 139:5) א' לְמַעֲשֵׂה וְכ' the last of all things created; Lev. R. s. 14 —**3)** *farthest back, earliest.* Ib. זֶה יוֹם רֵאשִׁון aḥor (Ps. l. c.) means the first day.

*** יָרָה

יָרָה (b. h.; cmp. יָרָה) **1)** *to permeate, penetrate; to shoot forth....* —**2)** *to point, aim at, shoot, cast....* —**3)** *to point out, to direct, teach, instruct; to decide....*

Quoted passage: Isaiah 30:20

My Sovereign will provide for you meager bread and scant water.

Then your Guide will no more be ignored [יִכְנֵף, yikanef]*

but your eyes will watch your Guide

*"meaning of Hebrew uncertain"

-- Revised JPS (new on Sefaria, May 2023)

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וּמִים לַחֵץ

וְלֹא יִכְנֵף עוֹד מוֹרִיךְ

וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרִיךְ:

...But your Teacher **shall no longer be concealed**,
and your eyes shall see your Teacher

concealed. The verb *yikanef* is anomalous, but it may be related to the noun *kanaf*, the corner of a garment or a wing, perhaps suggesting a condition of lying under a fold

-- Robert Alter, Norton 2019

vb. denominative from כָּנַף 2

("extremity [of a garment]") only. Niph'al be cornered, thrust into a corner, or aside; –

Imperfect3masc וְלֹא יִכְנֵף עוֹד מוֹרִיךְ Is 30:20
and no more shall thy teachers be thrust into a corner (cf. A. Dillmann); > others, who render *hide themselves*, (cf. Arabic كَفَّنَ enclose, guard, but this rather for protection)

– Brown-Driver-Briggs Dictionary

...yet thy teacher **shall not withdraw himself** any more,
but thy eyes shall see thy teacher

-- Koren Jerusalem Bible, 2010

yet shall not thy teachers
be removed into a corner any more,
but thine eyes shall see thy teachers

-- King James (1611)

thy raine shalbe **no more kept backe**,
but thine eyes shall see thy raine

-- Geneva Bible of 1587

thy rayne shalbe **no more so scant**,
but thyne eyes shall see thy rayne

-- Bishops Bible of 1568

But thine instructor **fleyth not farre** from the,
yf thine eyes loke vnto thine instructor

-- Coverdale Bible of 1535

THE Hebrew *kanaf* is a homonym; most of its meanings are metaphorical. Its primary signification is "wing of a flying creature," e.g., "Any winged (*kanaf*) fowl that flieth in the air" (Deut. 4:17).

The term was next applied figuratively to the wings or corners of garments comp. "upon the four corners (*kanfoth*) of thy vesture" (ib. 22:12). It was also used to denote the ends of the inhabited part of the earth, and the corners that are most distant from our habitation. Comp. "That it might take hold of the ends (*kanfoth*) of the earth" (Job 38:13); "From the uttermost part (*kenaf*) of the earth have we heard songs" (Isa. 24:16).

Ibn Ganah (in his Book of Hebrew Roots) says that *kenaf* is used in the sense of "concealing," in analogy with the Arabic *kanafu alshalan*, "I have hidden something," and accordingly explains, Isaiah 30:20, "And thy teacher will no longer be hidden or concealed." It is a good explanation, and I think that *kenaf* has the same meaning in Deut. 23:1, "He shall not take away the cover (*kenaf*) of his father"; also in, "Spread, therefore, thy cover (*kenafeka*) over thine handmaid" (Ruth 3:9).

-- Rambam *Guide for the Perplexed* (Friedlander 1903 trans), Pt1, Ch 43

(2) Anecdote from B. Taanit 7a

Rabbi Hama, son of Rabbi Hanina, said: What is implied by the verse, "Iron sharpens iron...."? It tells you that, just as one piece of iron sharpens another, so two scholars sharpen each other's minds by discussion of halakhah. -- Bialik & Ravnitsky, *Book of Legends*

Talmud Text:

[In series of comments on Torah study] R' Hama, son of R' Hanina, said:
What [teaching derives from what] is written: "Iron sharpens iron...."?*
To tell you: as with these iron implements, one sharpens the other
so, two Torah scholars: they sharpen one another in *halakhah*.

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא
מֵאִי דְכֶתִיב "בְּרֹזֶל בְּרֹזֶל יַחַד"
לֹאמַר לָךְ מָה בְּרֹזֶל זֶה — אֶחָד מְחַדֵּד אֶת חֲבִירוֹ
אֶף שְׁנֵי תַלְמִידֵי חֲכָמִים מְחַדְּדִין זֶה אֶת זֶה בְּהִלָּכָה

Quoted Passage: Proverbs 27:17

As iron *yachad** iron, so an individual *yachad** the wit/face of their friend.

בְּרֹזֶל בְּרֹזֶל יַחַד * וְאִישׁ יַחַד * פְּנֵי רֵעֵהוּ

*Dictionary entries for יַחַד / *yachad* offer three definitions from three different roots.

A) יַחַד [chet-dalet-dalet], to
"sharpen" or "hone";

B) יַחַד [chet-dalet-hey], *chadah* =
"rejoice";

C) יַחַד [alef-chet-dalet], biblical
verb to "unite."

Exploring 42 English translations -- 4 at Sefaria, 37 more at Bible Hub, plus Alter -- found (A) used far more often:

- (A) "sharpen"/"whet" is used 41 of 42 times in the first phrase, and 39 more times in the second phrase;
- (B) "comfort" is used twice -- Coverdale 1535 and Bishops 1568 -- in the second phrase, perhaps relating to the "rejoice" meaning;
- (C) "together" appears in Alter (alone):

Iron together with iron, and a man together with his friend.

Iron together with iron. This is usually understood to refer to magnetized iron, which clings to iron, and so does a man to his friend.

The force of the proverb is in its terrific compactness, which the translation tries to preserve.

-- Note on Prov 27:17, Alter, 2019

(3) Anecdote from B. Nazir 59b

Rav Yehuda said that Shmuel said: R' Yehoshua said this [argument] only to sharpen [לְחַדֵּד, l'chadeid] the minds of the students.

-- Sefaria translation, adapted

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לֹא אָמַר רַבִּי יְהוֹשֻׁעַ אֶלָּא לְחַדֵּד בָּהּ אֶת הַתַּלְמִידִים

(4) Anecdote from J. Beitzah 5:2

[Considering: Is clapping the backs of the hands forbidden on Shabbat, or only the clapping of palms?]

Rabbi's family was celebrating a marriage, and folks were clapping the backs of their hands on Shabbat. R' Meir* passed by and heard the sound but could not see how they were clapping. He asked: "Are Sabbath prohibitions lifted?" Rabbi heard his voice and said "Who is that who comes to trouble us [or maybe "hide"] in our home?"

R' Meir heard his voice and fled, with guests running after him. The wind blew the turban from R' Meir's neck. Rabbi peeked from the window and saw the neck of R' Meir from behind. He said, I attained learning only because I saw R' Meir's neck from behind.

R' Johanan and R' Simeon ben Lakish both said: "We attained learning only because we saw Rabbi's finger from [the back of his sleeve; (Note: scribe's text no longer legible)]"

*"Since according to all other sources R. Meir died during R' Simeon ben Gamliel's lifetime, this might have been R. Meir's ghost."
-- note from trans., H.W. Guggenheimer
Ref. back to B. Eruvin 13b

B. Berakhot 60b:

"אֲשֶׁר יָצַר אֶת הָאָדָם בַּחֲכָמָה וּבָרָא בּוֹ נִקְבִּים
נִקְבִּים, חֲלָלִים חֲלָלִים,
גְּלוּי וַיְדוּעַ לִפְנֵי כִסֵּא כְבוֹדָךְ
שָׁאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ אֶם יִשְׁתֵּם אֶחָד מֵהֶם
אֵי אֶפְשָׁר לַעֲמֹד לִפְנֶיךָ"

Exodus 33:22-23, Everett Fox trans., Schocken, 1995

and it shall be:
when my Glory passes by,
I will place you in the cleft of the rock
and screen you with my hand
until I have passed by.
Then I will remove my hand;
you shall see my back
but my face shall not be seen.

וְהָיָה
בְּעֵבֶר כְּבֹדִי
וְשִׁמְתִּיךָ בְּנִקְרַת הַצּוּר
וְשָׁכַתִּי כְּפִי עָלֶיךָ
עַד-עֲבָרִי
וְהִסַּרְתִּי אֶת-כְּפִי
וְרָאִיתָ אֶת-אַחֲרִי
וּפְנֵי לֹא יֵרָאוּ

(5) Back to Eruvin 13b

These lines come immediately before "anecdote (1)" above --

R' Aḥa bar Ḥanina said: It is revealed and known
before the One Who spoke and the world came into being
that in the generation of Rabbi Meir there was no one his equal.
Why didn't the Sages establish the *halakha* in accordance with his opinion? ...

אָמַר רַבִּי אַחָא בַר חֲנִינָא גְלוּי וַיְדוּעַ
לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם
שֶׁאֵין בְּדוֹרוֹ שֶׁל רַבִּי מֵאִיר כְּמוֹתוֹ
וּמִפְנֵי מָה לֹא קִבְּעוּ הַלָּכָה כְּמוֹתוֹ? ...

(cont. p.5)

(5) (cont. from p.4)

...Because his colleagues "*la-amod al sof da-ato*
[couldn't stand on the end of his learning]."
He would state, with regard to *tamei*, *tahor*
and "*mareh lo panim* [give faces/aspects/justifications]";
with regard to *tahor*, he'd say *tamei*, and "*mareh lo panim*."

It was taught in a *baraita*: Rabbi Meir was not his name;
rather, Rabbi Nehorai was his name.
And why was he called by the name Rabbi Meir?
It was that he illuminates [*meir*] eyes of the Sages in matters of the *halakhah*
And Rabbi Nehorai was not the name; rather, Rabbi Neḥemya was his name.
And some say: Rabbi Elazar ben Arakh was his name.
And why was he called by the name Rabbi Nehorai?
It's that he enlightens [*manhir*] eyes of the Sages in matters of the *halakhah*.

Rabbi Meir, per Sefaria, was 4th generation Tanna (139-163 CE) and third most cited sage in the Mishnah. He “was an unusual but prolific scholar who studied under Elisha b. Abuya, R. Ishmael and R. Akiva. He later became the head of the court in Usha, until he quarreled with R. Shimon ben Gamliel. At that point, he left Palestine altogether. He was also known to have experienced many miracles.”

In Bialik & Ravnitsky's *Book of Legends*, Meir's entry is shared with Elisha ben Abuya (“Akher”), his teacher and later the Talmud's most famous apostate, and with his wife Beruriah, one of the few women Gemara mentions, and the only one whose word is quoted as law. The joint entry is a mark of how intertwined their three stories are.

The trio's relationship – their friendship and their intellectual interactions – seems to have disturbed contemporaries and later scholars. Several stories question the sexuality of Beruriah and Meir. Eventually, Rashi records a dreadful, tragic story of Beruriah's death,

...שלא יכלו חביריו לעמוד על סוף דעתו

שהוא אומר על טמא טהור
ומראה לו פנים
על טהור טמא ומראה לו פנים.

תנא: לא רבי מאיר שמו
אלא רבי נהוראי שמו
ולמה נקרא שמו רבי מאיר?
שהוא מאיר עיני חכמים בהלכה
ולא נהוראי שמו אלא רבי נחמיה שמו
ואמרי לה רבי אלעזר בן ערך שמו
ולמה נקרא שמו נהוראי
שמנהיר עיני חכמים בהלכה.

Some background on Meir and co.

linking her demise to sexual impropriety. (See, e.g., Kid 81b and Rashi for Avodah Zarah 18a)

Two of the rabbis identified with R' Meir are contemporaries, although in the 5th generation of Tannaim. R' Elazar ben Arakh was earlier, 3rd generation c.80 – c.110 CE, a close student of R. Yochanan b. Zakkai.

Tales involving R' Elazar ben Arakh suggest that he lost his learning after moving to his wife's home, Emmaus, away from other scholars.

R' Nehorai might be a second name for one of the other scholars, but many citations use this name. Most mentions are homiletic, some of involve the prophet Elijah.

R' Nechemiyah was a student of R. Akiva and active in laying the groundwork for the Mishnah. The son of a scholar, he humbly supported himself as a potter, per Sefaria.

from “The Rabbi In Present-Day Jewish Life” (1936)

from an address by Dr. Israel H Levinthal to Jewish Theological Seminary grads, June 1935, then printed in *The Brooklyn Jewish Center Review*, April/Nisan 5696 (p. 5, 6, 16)

There is a famous statement in the Talmud (Erubin 13b)... “...Because his colleagues, *Lo Yochln La- amod al Sof Daato*, could not accept the conclusions to which his knowledge might lead! For this sage could make what is pure impure and prove it by logic and reason, as well as make what is impure pure and again prove his deductions by logic and reason!" So keen were his analytic gifts that "he could make pure the most impure of insects, and offer a hundred and fifty reasons to substantiate his logical proofs." It was just this gift that made his colleagues wary of his legal opinions. You cannot judge the laws and doctrines of a people only by the rules of logic or scientific truth. You need *Tebunah*, that understanding that comes from sympathetic insight into your people's ways of life, from reverence and from deep humility.

– from “The Rabbi In Present-Day Jewish Life” by Dr. Israel H Levinthal

Levinthal was leader of Brooklyn Jewish Ctr, 1919-82 when he died, age 94; pres. of the local ZOA, visiting professor at JTS.

The rest of the *Review* content offers a fascinating, and terrifying, historical glimpse, including a report on then six-week-old German legislation: “What the Nuremberg Anti-Aryan Laws Really Mean.” <https://brooklynjewishcenter.org/cr1936.php>

A few words about Halakhah

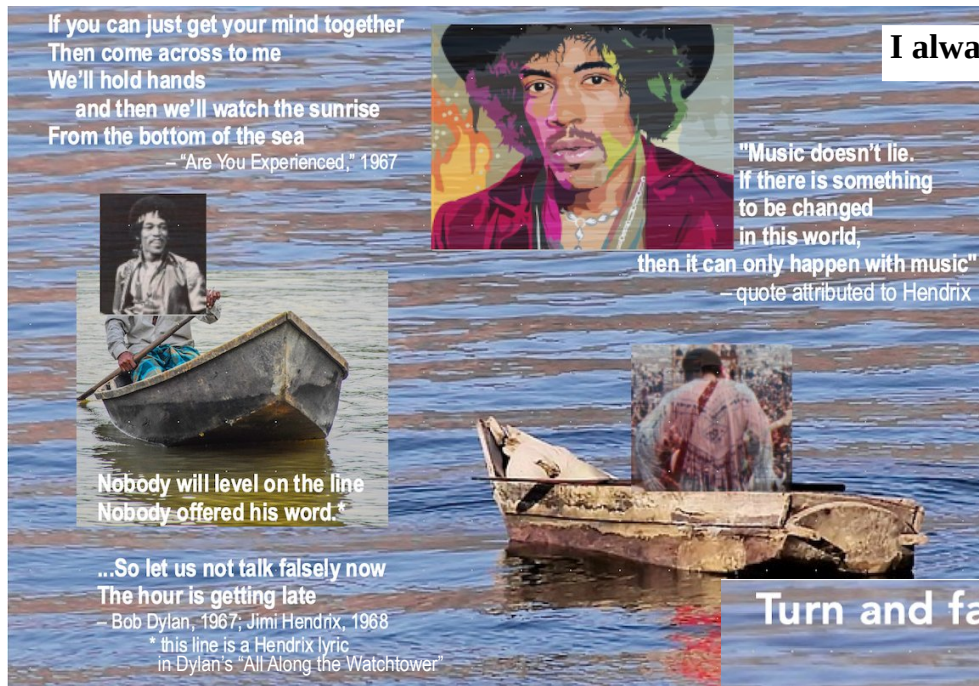
(from SVARA handouts for "Dazzling Wisdom of Rabbi Meir")

Halakha comes from the root HLKh, to walk or go to. Halakhah is the act of going forward, of making one's way. A halakhah, a path-making, translates the stories and values of Judaism into ongoing action.

- Rachel Adler, *Engendering Judaism* (Beacon Press, 1999), 21.

...The Halakha...situates us in our history (on the path from Sinai) and cosmos, and enables us to recognize each other as part of the same destiny. It is thus our homos, the way **we conceive alternative (ideal) reality and the bridge that links our reality to this vision**. The community has a shared vision -- standing with God at Sinai, being God's partners in the world -- that requires a roadmap for reaching and attaining it. The Halakha provides the "map" to follow to approach that shared vision.

-- Tikva Frymer-Kensky, “Toward a Liberal Theory of Halakha,” *Tikkun Magazine*, July/August (Vol. 10: 4, 1995)



Facing boat: Gulzer (Pixabay), Hendrix from Tumbler (no more info). Aft boat: Dezalb (Pixabay) Hendrix at Woodstock (no add'l info). Center image "Wallpaper" no artist detail

David Bowie (1947-2016) faced me differently.

I never saw him in person, but he was a presence in my life... from 1969-ish, when I discovered that some songs were "too long for (AM) radio" and met Major Tom, and 1972, when I first heard: "I turned myself to face me..." and watched parents everywhere freak out about his "influence," while not-yet-b'mitzvah-age classmates declared that liking him was a sign of some basic "strangeness" — a strangeness not to be celebrated but avoided personally and whispered about in others...

Bowie was so much a part of my thinking about "faces" that I had SVARA's "Dazzling Wisdom of Rabbi Meir" beit midrash imagining R' Meir with lightening bolt makeup.

I always saw Jimi Hendrix (1942-70, so young!) from the back.

He was gone before I was old enough to pay attention to him as a person or performer. His music was part of my consciousness from very early, though. His cultural impact grew after his death and his influence on my own life increased over the years — as I learned more about those years, his music and biography, and learned directly from folks who were more directly influenced by him.

I certainly never faced him as a person or had a direct experience of him, while he was living. But he is of my life in a way that, e.g., Duke Ellington, was not. My father met Duke Ellington, though, and lore about his life was part of our family tales — and so an influence "from behind."



The revolution will not go better with Coke.
 The revolution will not fight the germs
 that may cause bad breath.
 The revolution will put you in the driver's seat.
 – “The Revolution Will Not Be Televised,” 1971



Album covers, 1971, “Pieces of a Man,” and “1974 “The Revolution Will Not Be Televised,” both Flying Dutchman Records. Images with boombox and aft image in boat, 1983 “Black Wax” DVD, Mug Shot Productions. Facing image in boat, “I’m New Here” 2011 official video, XL Recordings
 Facing boat, Gulzer; aft boat, Dezalb – both via Pixabay

Symbols of democracy
 pinned up against the coast
 Outhouse of bureaucracy
 surrounded by a moat
 – “Washington DC,” 1982

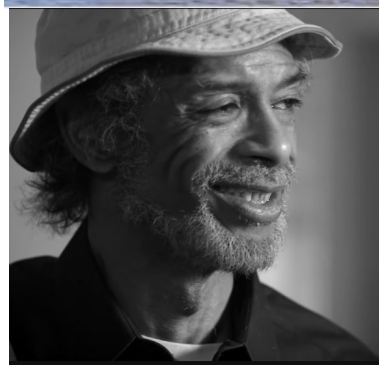
He wonders why I tell him
 America’s revolution
 Will not be the melting pot
 but the toilet bowl....
 And now you want me
 to help you overthrow what?”
 – “Comment #1,” on “Small Talk at 125th and Lenox” (1970)



“...If I had seen him
 from the front...”
 – B. Erubin 13b



I did not become someone different
 That I did not want to be
 But I'm new here / Will you show me around?
 ...Met a woman in a bar / Told her I was hard to get to know
 And near impossible to forget/ She said I had an ego on me



The size of Texas
 Well, I'm new here, and I forget / Does that mean big, or small?
 No matter how far wrong you've gone / You can always turn around
 And I'm shedding plates like a snake / And it may be crazy, but I'm
 The closest thing I have / To a voice of reason
 Turn around, turn around, turn around / And you may come full circle

And be new here again
 – “I’m New Here,” 2011

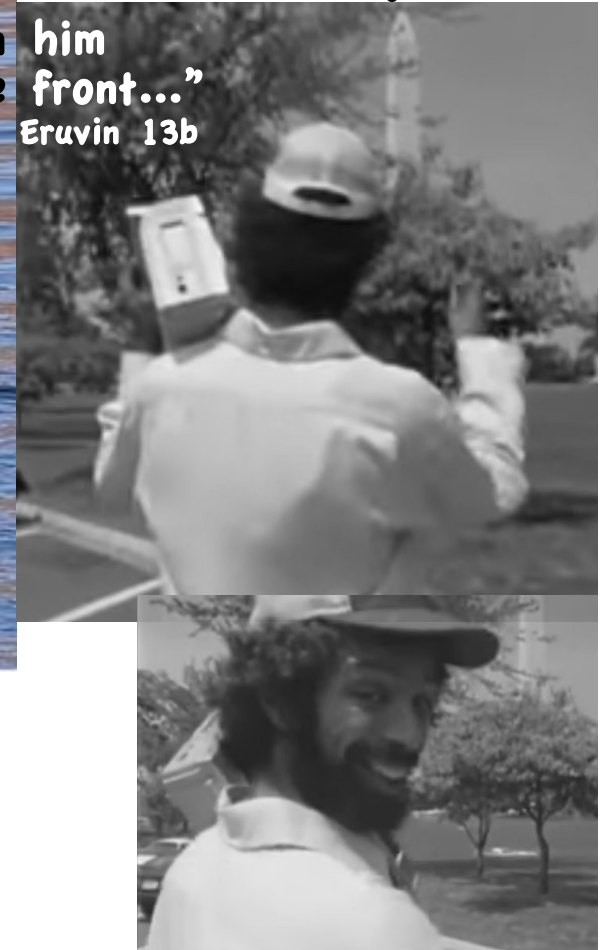


Image Description:

Two parallel sets of boat and water images superimposed with pictures of musical influences. Each set has one rowboat on the water, with the rower facing the viewer and approaching; a second rowboat, with the rower seen from the back, departing; and a head-shot of the musical influence atop the water. One set superimposes images of Jimi Hendrix on the boats, and one set uses images of David Bowie:

HENDRIX

Quotations:

"If you can just get your mind together / Then come across to me

We'll hold hands and then we'll watch the sunrise / from the bottom of the sea -- "Are You Experienced" 1967

"Nobody will level on the line / Nobody offered his word" -- Bob Dylan, 1967, Jimi Hendrix, 1968 (this line is a Hendrix lyric). [Doesn't say, but should, "All Along the Watchtower"]

"Music doesn't lie. If there is something to be changed in the world, then it can only happen with music." -- quote attributed to Hendrix.

Center image, atop the water, is a headshot, showing Hendrix in a black hat with several decorative chains around his neck (it is advertised as "wallpaper" for a laptop). Cropped into the aft-facing boat is photo of Hendrix, seen from the back, wearing a fancy beaded shirt, at Woodstock. Cropped into the fore-facing boat is a snapshot taken from a Hendrix tumbler, no further details about photo: he's smiling, in casual 60s garb.

My text: **I always saw Jimi Hendrix** (1942-70, so young!) **from the back.** He was He was gone before I was old enough to pay attention to him as a person or performer. His music was part of my consciousness from very early, though. His cultural impact grew after his death and his influence on my own life increased over the years – as I learned more about those years, his music and biography, and learned directly from folks who were more directly influenced by him.

I certainly never faced him as a person or had a direct experience of him, while he was living. But he is of my life in a way that, e.g., Duke Ellington, was not. My father met Duke Ellington, though, and lore about his life was part of our family tales -- and so an influence "from behind."

BOWIE

Musical texts:

Turn and face the strange... -- "Changes," 1971

I watch the ripples change their size/ But never leave the stream of warm impermanence

Ch-ch-changes / Pretty soon now / You're gonna get older

Center image, atop the water, Bowie's face is shaded like a rainbow, and he is holding up one finger over his lips in a "shhhh" gesture. Cropped into the aft-facing boat is a still of Bowie from the back with lights shining around him, from the 1983 video "Look Back in Anger." Cropped into the fore-facing boat is a smiling, camera-facing image of Bowie taken from a 1978 story in the Irish Mirror.

My text: **David Bowie (1947-2016) faced me differently.** I never saw him in person, but he was a presence in my life... from 1969-ish, when I discovered that some songs were "too long for (AM) radio" and met Major Tom, and 1972, when I first heard: "I turned myself to face me..." and watched parents everywhere freak out about his "influence," while not-yet-b'mitzvah- age classmates declared that liking him was a sign of some basic "strangeness" — a strangeness not to celebrated but avoided personally and whispered about in others...

Bowie was so much a part of my thinking about "faces" that I had SVARA's "Dazzling Wisdom of Rabbi Meir" beit midrash imagining R' Meir with lightening bolt makeup.

Gil-Scott Heron (1949-2011)

Musical texts:

The revolution will not go better with Coke.
The revolution will not fight the germs that may cause bad breath.
The revolution will put you in the driver's seat – "The Revolution Will Not Be Televised," 1971

Symbols of democracy / pinned up against the coast
Outhouse of bureaucracy / surrounded by a moat – "Washington DC," 1982

He wonders why I tell him America's revolution
Will not be the melting pot but the toilet bowl....
And now you want me to help you overthrow what?"
– "Comment #1," on "Small Talk at 125th and Lenox" (1970)

I did not become someone different
That I did not want to be
But I'm new here / Will you show me around?

...Met a woman in a bar / Told her I was hard to get to know
And near impossible to forget/ She said I had an ego on me

The size of Texas
Well, I'm new here, and I forget / Does that mean big, or small?

No matter how far wrong you've gone / You can always turn around
And I'm shedding plates like a snake / And it may be crazy, but I'm
The closest thing I have / To a voice of reason
Turn around, turn around, turn around / And you may come full circle / And be new here again
– "I'm New Here," 2011

Same boat motif (as above with Hendrix and Bowie).

Center image is from album cover, "The Revolution Will Not Be Televised," and shows Heron, then 23, relaxed and pensive, with hands behind his head, leaning back in a chair. (Album from Flying Dutchman Records, 1974). Aft-facing boat is superimposed with a picture from the back, during a club performance seen in "Black Wax," 1983. Front-facing boat is superimposed with an older image of Heron, at 62.

Same image of Heron at 62 appears in a larger version, outside the water/boat graphic, showing him in a beat-up sun hat, smiling. ("I'm New Here" 2011 official video, XL Recordings.) Continuing clockwise, a small headshot image from "Pieces of a Man" album cover (Flying Dutchman Records, 1971) appears next to the lyrics from "Revolution will not be televised." Next: Heron walking away from the camera, a boombox on his shoulder, pointing to the Washington Monument a short distance away (also from "Black Wax," Mug Shot Productions 1983). Across the top of this photo, I added the words "...If I had seen him from the front... -- Eruvin 13b." Finally, from the same Black Wax sequence, Heron is still walking toward the Washington Monument, boombox on his shoulder, but he is turning to smile at the camera.... his expression and facial hair strikingly similar to the 2011 image.

As above, facing boat, Gulzer; aft boat, Dezalb – both via Pixabay