

## Abstracts

*Nisan Ararat*

### ***The Words of the Comforting Prophet***

#### ***A Suggestion on How to Study the Scroll of Isaiah, 40-66***

Our suggestion assumes that we find before us the work of the comforting "משלם" prophet – one who flourished in the first years of Cyrus King of Persia and who ascended to Judah with "the first aliyah". The scroll is divided therefore into prophecies uttered in Babylonia, and prophecies uttered in Judah. This suggestion established a criterion whereby the units of prophecy may be established: at the end of the prophetic discourse there will be a poem, which serves as a strong accord, occasionally connected to the subject of the prophecy, and occasionally connected to a more general idea.

**Key words:** *Bible, teaching the Bible, commentary, Jewish History.*

*Nisan Ararat*

### ***The adventures of Samson (Judges 14-15) as a satiric drama***

Samson's unusual character as Judge -- while his negative characteristics as a human being are emphasized -- is cited in greater and lesser detail in various compilations of rabbinic sayings. This article attempts to solve the problems and amazements created by the story of Samson by seeing it as a satiric drama having four acts.

Characteristic of satire, it is possible that Samson, the "hero," will be presented as a caricature of himself: wild man, undisciplined son; occasionally arousing pity, occasionally the object of laughter and derision. Samson the Hebrew can "disguise" himself as a Philistine -- acting and behaving according to the ways of the uncircumcised. In the heart of the plot, everything is possible, everything is permitted: tearing apart the lion, dispersing the foxes, and killing a thousand with the jawbone of an ass; and even the absurd: honey in the corpse of the lion.

The proposed hermeneutic of seeing "the adventures of Samson" (Judges 14-15) as a classic satire may provide us with a key to understand the whole work. It turns out that

the drama, in its hidden level, seeks to confront the religious and social anarchy which overwhelmed Israelite society at the end of the period of the Judges. It is clear to the satirist that the "reign of heaven" failed: the figure of the Judge deteriorated from generation to generation. Is it possible that the satirist hints that a king, guided by a prophet, will solve the religious and social anarchy?

In this difficult situation the satirist is pushed to cause shock and pain with all the tools available -- from lampoon and humor through irony and sarcasm to absurdity and black humor -- as they find expression in the formation of the character of the last mentioned "judge," the biggest failure of them all, Samson.

Following the indirect expression characteristic of satire, the Israelite satirist chose to portray Samson as a caricature of the heroic figure of mythology known to his listeners. In so doing he strengthened the ridiculous side of the failed "judge-savior."

**Keywords:** Bible, commentary, drama, satire.

*Yirmiyahu Malchi*

### ***Early generations of the Kalonymus family (grandfather, father and grandson) and their migration from Lucca to Mainz***

This paper seeks to shed light on three of the early sages of Ashkenaz, members of the Kalonymus family: the grandfather – Rabbi Moses "the Elder", the son – Rabbi Kalonymus (in some sources called: "the wise one (Gaon)"), and the grandson – R. Meshullam the "Great"). The story of the migration of the Kalonymus family from Lucca in Italy's Tuscany region, to Mainz, is one of the more famous traditions in the annals of the Jews of the early Middle Ages.

Early scholars attempted to credit this family with the establishment and development of the ancient Torah centers in Germany, the Shum communities (acronym for the towns of Speyer, Worms and Mainz) and turning them into the prime Torah-learning centers for European Jewry as a whole.

Today, after 150 years of research, a more limited view is accepted, attributing the family a more modest role in the flourishing of Torah centers. This opinion emerges from books and articles published by Prof. Avraham Grossman, primarily his work "The Early Sages of Ashkenaz" (Jerusalem, 5749). In fact, members of the Kalonymus family played an important part in two other key areas: first – in the development of lyrical prayers, different forms of liturgical poems as well as the development of mysticism and allusions in prayer; and second – the family's important role in leading the Jewish communities in the early Middle Ages.

In this paper, we have collected the little information available regarding the early generations of the Kalonymus family.

Two facts are known about the grandfather, Rabbi Moses the Elder: he is the author of a *kerovah* (= a type of liturgical poem) that opens with the words "*Eimat Noraotekha*". This *kerovah* is recited on the eighth day of Pesach and still appears in the ordinary Ashkenazi festival prayer books. The second fact is that he is also responsible for introducing the Italian custom in Mainz of adding "*Shirat Hayam*" in the *Pesukei de Zimrah* said during morning prayers.

Somewhat more information is available about the son - R. Kalonymus: during his lifetime he was considered one of the greatest Torah scholars in Europe. Later scholars, from Rashi's generation onwards termed him the "Gaon", and his biblical explanations were considered to be the supreme authority. He and his son, R. Meshullam, corresponded with Rav Sherira and Rav Hai Gaon. Part of a halachic responsa by the two Babylonian Gaonim sent to R. Meshullam – "in the state of Lucca in a foreign country" - was preserved in the Cairo Geniza. In 1910, the scholar Joel Hacohe Miller published a small booklet in which he collected, from a variety of sources, all his known responsa (more responsa have been added since then). In the introduction to this book, R. Kalonymus attempts to describe the geneology and movements of R. Kalonymus, reaching the conclusion that R. Kalonymus probably did not remain in Mainz with his father, but resided in several locations in France or Italy.

The most important member of the Kalonymus family was the grandson, R. Meshullam "the Great": 90 of his halachic responsa have survived and it would appear that he devoted most of his efforts to consolidating Jewish community practice and self government in the small, scattered communities of Ashkenaz. He was also responsible for composing the "Avodah" liturgy for Yom Kippur in the Ashkenaz holyday prayer book ("*Amitz Koah*") as well as other piyyutim. According to sources originating with rabbinic scholars from the 11<sup>th</sup> Century onwards, he was considered the greatest Torah scholar in all Europe. He was based in Lucca in Italy, but his influence was felt by all Jewish communities to the east and west which had ties with the Italian communities.

**Key words:** *Grandfather, father and grandson; tales of migration; Shum communities; King Carla; Unetaneh Tokef; Hassidei Ashkenaz*

*Yehoshafat Nevo*

### ***The Hassidic method in the writings of the students of the Maggid of Mezeritch***

Hassidut's innovation at its inception was its teaching that God inspires His divine presence on the world directly, and not only by radiating His light from afar. The students of the Maggid of Mezeritch in the third generation of Hassidut, engaged in a variety of issues and developed them in their own unique way. They taught that man's role is to redeem the sparks of holiness that were imprisoned by the *kelipot* (shells) at the time of the Creation. This can be achieved by man sanctifying each action that he

performs, even actions that are mundane and not inherently holy. This role also includes redemption of the souls that fall into the depths of the *kelipot* in each generation.

The holy sparks that fall into the depths of the world of the *kelipot* are, in practice, the Exile of the Divine Presence, as the fallen sparks are sparks of divine light. The Exile of the Divine Presence (*Galut Hashekhina*) is a heavenly situation that also affects the exile of the people of Israel in the world, where the latter is the outcome of the former and is not, of itself, a Jewish phenomenon. The role of the Jewish people is to redeem the Divine Presence from its exile. Consequently, when a Jew is in distress, he must not pray on account of his own personal problem, but for the Divine Presence. And when those issues that require *tikkun* are rectified from above, then any problems in this world will also be corrected.

Man's role in redeeming the Divine Presence commits him to a direct relationship with heavenly spheres. This relationship is achieved through the letters – letters of the Torah, which G-d uses to inspire His divine presence in the world. Through these letters, that is – by combining them in the correct form, man communicates with the heavenly spheres and even influences them.

**Key words:** *kabbalah, Hasidut, Magid's students, sparks, elevating the sparks, Divine presence, Exile of the Divine Presence, letters*

*Esther Azoulay*

### ***Fate and choice in the story of the marriage of King Solomon's daughter***

The midrash about King Solomon's daughter, as related in the ancient Midrash Tanhuma, will be reviewed by way of a close reading from King Solomon's perspective – following the only direct sentence that he recites at the end of the story: "Blessed be the L-d, who bestowed woman on man".

Unlike other versions of the story, I wish to propose that the underlying theme here is the midrashic approach to the subject of fate and choice. King Solomon, the hero of the story, has learnt to recognize the wonders of God's ways – by investigating the manner in which the phrase "and the way of a man with a woman" is realized.

**Key words:** *midrash aggadah, literary interpretation, Bialik, All is foreseen, but freedom of choice is given*

**Talia Horovitz**

***On "Blindness" and "The Plague"***  
***– a covert dialog between Saramago and Camus***

The article attempts to prove that Saramago's "Blindness" is not incidentally reminiscent of Camus' "The Plague", but conducts a covert dialog with it.

We first examined the similarities, as a multi-dimensional setting, as a move, that takes place in three stages, where the eyes are chosen to set the tone and describe the characters, and animals are chosen to set the scene. In both texts couplehood is examined during an epidemic and both authors include a child among their heroes - a challenge to all those who believe that epidemics have cause and reason. Helplessness and hopelessness do not interfere with the tone of laughter or humor that is an integral part of both novels. Various forms of irony enable Camus and Saramago to touch upon horror and escape unscathed. Both Camus and Saramago are scornful of those who have pretensions to art appreciation. Although Camus is sympathetic to art lovers, Saramago ridicules them. Faith is a key issue in both works and both are considered conceptual compositions. "The Plague" is an experimental work created by Camus to test man's differing attitudes to the evil that threatens to overcome his strength. "Blindness" too can be viewed as an experimental work or as a sociological-psychological experiment.

Thus, there is considerable proximity between the two works, confirming the former's influence on the latter. Nevertheless, each author has his own unique features. Saramago chooses a fictitious-metaphoric plague whereas Camus chooses an epidemic the likes of which actually occurred on numerous occasions. Saramago preferred to focus on a woman rather than a man as the hero of his story, contrary to Camus' choice. The narrators in both novels are knowledgeable, involved and reliable, and describe a chronological sequence of events. Camus however, is faithful to the rules of punctuation and utilizes them to the full, whereas Saramago almost completely disregards punctuation, inserting only commas and full-stops. Saramago does not name his heroes, unlike Camus, whose heroes have names, occupations, location and character. Saramago describes horrific experiences in great natural detail. Camus focuses on clarifying the cause and result, and confronting them.

Saramago's roots are planted firmly in "Camus land". This is his source of inspiration and he conducts a discourse with Camus. However, he replaces his predecessor's message of love with one of benevolence.

**Key words:** *covert dialog, multi-dimensional setting, experimental work, irony*

*Talia Horovitz*

***"Vanity of vanities, all is vanity."  
A Study of Nathan Jonathan's  
"Poems Of Ecclesiastes"***

In the anthology entitled *Poems on Sefer HaYashar, poems inspired by Bible and Legend*, Nathan Jonathan includes seven Ecclesiastic poems, 57 years after publishing his first poetry, and 6 years before his death. I examine the seven Ecclesiastic poems in relationship to their source.

The order of the chapters features the place *Ecclesiastes* takes in each of the poems.

In the first chapter, the four poems whose outstanding features are drawn on the Biblical text are analyzed.

In the second chapter, two poems whose salient features emanate from polarized sources, namely, Biblical and Greek.

The third chapter is dedicated to uncovering the relationship to two opposite Biblical sources of one single poem.

The fourth chapter raises the question why other "poems of the Ecclesiastes" are not included in the anthology.

The analysis of the poems shows three types of relationship: adherence to the source; partial adherence; opposition to the source.

Jonathan's tone is lighter than the *Ecclesiastes* focus on death and despair, because he has alternatives such as love and poetry.

Instead of "Fear God, and keep His commandments, for this is the whole man", Jonathan offers poetry in the broadest sense.

Although the poems closely follow the book of *Ecclesiastes*, Jonathan succeeds in freeing himself from its shackles with golden wings of poetry.

**Key words:** *Biblical sources (Ecclesiastes, Song of Songs), Greek sources (Homer, Ithaca, Constantinos Kavafis), Ars Poetic.*

*Ariela Krasney*

***Developments of the "Treasure Beneath the Bridge"***

This article presents four versions of the story "The Treasure Beneath the Bridge" – one (A) as related by R. Nachman of Breslav, the second (B) appears in "Righteous Tales" – a contemporary book marketed mainly for children in Israel's ultra-orthodox (haredi) community, the third (C) is an English version called "The Peddler from Swaffham" originating in a collector's diary, dated November 10, 1699, and the fourth (D) appears in "Thousand and One Nights" ("The Arabian Nights") – tales that were first translated into Arabic in 850 CE.

This article attempts to track the changes that occur in the four versions resulting from the author's perspective; to examine the place of the characters, and particularly the leading hero in the plot; to understand the meaning of the treasure as a key theme in the story of the dream and its factual basis in each work.

We will therefore compare the four versions emphasizing the cultural significance of each one; the processes through which experiences occur and gain meaning will be examined and the characteristics of the genres that affect the themes and structure of the stories.

The material will be analyzed based on the structural and conceptual planes.

Although there is great similarity between the four versions of the story presented here, there are differences between them stemming from the way they have been adapted to their audiences and way of life. The common factors shared by the stories are the audiences and circumstances in which they are told, as well as the narrator who regards the creative process as his own "one-man show".

Another important factor, that may account for the changes between the versions, lies in the didactic nature of the stories:

In version A, the narrator addresses the hassidim who come to hear the rebbe. He indirectly addresses one of the key concepts of hassidut – that every person has the potential to elevate himself spiritually, although this can only be done through the "Tzaddik".

In version B, which is also hassidic in nature, the narrator addresses children in the haredi community, emphasizing that the first step in coming closer to God must be taken by man.

In version C, the hero, who has found a treasure, donates a large sum of money to renovating and enlarging the church thus glorifying God's name. The man's actions are thus an expression of his thanks to his benefactor.

In version D, man does nothing for God or his temple even though he too finds a treasure, rather he gives expression to his fatalistic belief as found in the Tales of the Arabian nights.

**Key words:** *hassidic tales – Tzaddik, enthusiasm, devotion; folk tale – fixed and variable foundations; children's literature in the haredi world; genres; exemplum (moral anecdote)*

*Victor Oxman & Leah Oxman*

### ***Famous limits and their application in techniques for calculating limits/borders***

The article is devoted to the development of limits of functions based on the famous limits, with the emphasis on the types of limits studied during the course on calculus.

This may vary and improve teaching methods for the subject of limits of functions in institutes of higher education and in some schools.

**Key words:** *Limits of Functions, Famous Limits, Multiplication by the Conjugate Expression, Polynomial.*

**Shlomo Harir & Vitaly Rigelman & Moshe Stupel**

### ***Different Geometric Formations***

Geometric formations are an essential tool in the study of plane geometry as well as in other areas of Math and additional disciplines which require illustration to comprehend and resolve the problem.

Most of the formations are standard and can be prepared quite easily using drawing implements: pencil, ruler, compass, triangle, protractor, and the like, using the basic principles of plane geometry.

The article presents several special formations in which restrictions were imposed regarding the use of certain implements.

The special formations include: splitting angles into a number of equi-angular parts equal to the number of degrees (190, 370); building an 180 angle and dividing it into six equal parts; finding the center point of a straight line that connects two points, where the straight line is not given and only a compass may be used.

**Key words:** *geometric formations, dividing an angle and a straight line*

**Esther Tov ly**

### ***Can reading be revived in schools?***

Twenty-first century children do not read. This sad and painful fact has resulted in the declining quality of both spoken and written Hebrew that we see around us today.

This study examines whether schools can revive the interest in reading and books, not necessarily for ordinary students, rather for students with learning difficulties, those who have difficulty reading, are from a low socio-economic status and have relatively low literacy levels.

To this end, an intervention program was formulated for sixth-grade remedial students who were compared with a control group. The program included intensive exposure to a variety of structured reading activities on a daily basis, working actively with the students on reading assignments and written response to these assignments. Some of the activities were fixed and others were varied.

At the end of the school year the preference for receiving a book as a gift over other gifts and hobbies was examined, the number of books read was reviewed as well as the



quality of comprehension resulting from the exposure to books, and an awareness of print from the perspective of familiarity with the structure and binding of the book.

The findings show a clear preference by students in the test group over those in the control group.

These findings confirm that methodical and structured exposure develop a literary discourse that assists the students in dealing with a new story, encourages enjoyment which in turn motivates the student to read more, enhancing literary language, increasing the awareness of print forms and a love of reading from both the quantitative and qualitative perspectives.

Indeed, reading can be revived in schools.

**Key words:** *love of reading, quantity of reading, quality of reading,, anticipatory reading (foreshadowing), reading through dialog, story scheme*

**Sara Katz**

### ***Calibration accuracy as a result of differential reflection on self-efficacy***

Self-efficacy refers to beliefs about one's capabilities to organize and implement actions necessary to attain designated performance for specific tasks. According to Bandura's theory, highly efficacious people tend to lead more successful lives than less efficacious ones. Theorists agree that calibration self-efficacy (the difference between self-efficacy and performance) is an important issue as unrealistic appraisals are a deterrent to effective learning. More attention has been paid lately to the calibration accuracy of efficacy beliefs as researchers have found that unrealistic appraisals are common, and that optimistically miscalibrated efficacy beliefs are more frequently a problem with most students. Calibration accuracy between perceived self-efficacy and performance generates different types of self-efficacious students. According to Bandura, optimistic efficacy appraisals (efficacy appraisals that are slightly higher than performance) enable individuals to achieve maximum potential from their talents by raising aspirations and sustaining motivation. Students whose self efficacy is unrealistically high act on faulty efficacy judgments which deter them from learning properly. Students whose self efficacy is unrealistically low will not take risks and will not undertake challenges. This study investigated the effect of self-efficacy reflection on self-efficacy calibration. The study attempts, not only to raise efficacy appraisals but also to reduce overestimated efficacy beliefs of 625 6<sup>th</sup> graders in 22 classes. The classes were randomly divided into four treatment groups: reflection treatment, skill training treatment, both reflection and skill training treatment and a control group. The sample was divided into four types according to student pre-training accuracy of calibration between perceived efficacy beliefs and task outcome:

Unrealistically positive, unrealistically negative, realistic and optimistic. Our intent was also to determine the most effective training for each efficacy type. It was hypothesized that reflection on self-efficacy would have an impact on calibration accuracy. Efficacy beliefs were estimated by a Likert type questionnaire. Performance outcomes were estimated by a rubric that reflected scores for authentic tasks. Students first wrote a summary of their research for the teacher and later rewrote it to be read by third grade students. The index for the efficacy appraisal – performance relationship was measured as the difference between self-efficacy scores and performance scores. Data was analyzed by analyses of variance and t-tests.

The combination of reflection and skill training was found to have the most significant effect on calibration accuracy for the majority of students (76%) including the largest group (the unrealistic positive appraisals). Overestimated efficacy beliefs were significantly reduced. Reflection training was found to have a significant effect on the efficacy calibration of the unrealistically negative type (20%). It both enhanced its performance and raised its efficacy beliefs. The theoretical contribution of the study is the demonstrated capability of combined reflection and skill training to not only enhance, but also lower self-efficacy appraisals and thus improve calibration. The possibility of influencing faulty self-efficacy appraisals opens new avenues for changing biased systems of many students and for nurturing efficacy beliefs of young students as they progress through school.

This contribution is apparent: It is the broader conceptual perception of self-efficacy not only as the most important component of motivation, but as the difference between efficacy-appraisal and actual performance.

**Keywords:** *Calibration, unrealistic self-efficacy, realistic self-efficacy, optimistic self-efficacy, audience adaptation.*

*Vitaly Rigelman, Shlomo Harir & Moshe Stupel*

### ***The "test" as a method for testing knowledge and scholastic achievement in Math and physics***

Our paper presents methods of testing knowledge through Math and physics tests. Groups of tests at different levels were prepared, to be sat by pupils who attend schools run by the "Mofet" organization (mostly children from families who have made aliyah from the Former Soviet Union) who receive considerable extra tuition in these subjects. Exams were prepared for each subject studied and they serve as a form of standard for evaluating and improving scholastic achievement.

We have presented examples of several groups, including an analysis of each question for which five possible answers are given, called a "test". A simple solution was presented alongside a non-conventional solution for some of the problems. A formula

for calculating points adapted to the possibility of guessing the correct answer was also put forward. In addition, methodical comments were inserted in the relevant locations.

**Key Words:** *assessment, achievements, knowledge, Physics tests.*

*Sara Katz*

***Self efficacy in reading comprehension  
in a foreign language by college students,  
as a result of reflection and skill training***

Theorists in the field agree that enhancing students' self-efficacy beliefs will contribute to academic performance more than skill training alone, as self-efficacy beliefs can potentially be generalized. Furthermore, the generality of efficacy stems primarily from metacognitive changes in people's beliefs concerning their agentive power for self-change. In the present study self-efficacy is investigated in a specific context of English for academic purposes (EAP), reading comprehension. Regardless of whether the difficulties in English faced by adult education students are based on their native language processing codes, or on the differences between the orthographies of these two languages, which requires the learner's skill adaptation, a large number of education students in colleges and universities in Israel fail to cope with EAP course demands, and express a lack of motivation and low self-efficacy, though they generally do well in other subjects. No research using reflection on efficacy beliefs regarding EAP students has been done in this country to enhance efficacy beliefs. The purpose of the study is threefold. To determine whether reflection and skill training would enhance students' efficacy beliefs and performance, and to provide a developmental perspective on students' change of these beliefs. It was hypothesized that the self-efficacy and performance of EFL students would be enhanced as a result of reflection and skill training.

The sample population of education students (n= 87) varied by socioeconomic status and culture perspectives. The intervention period lasted an entire school year. This quasi-experimental, pretest / post-test control group design used paired t-tests to study the difference between pre- and post training efficacy beliefs, and performance of three training groups: reflection and skill, skill alone, and a control group. Student reflection tasks (500) were analyzed using a constant comparative qualitative method of analysis. Each student accomplished 20 reflection tasks. A 20-item Likert type questionnaire was built to estimate students' self-efficacy. Its validity and internal consistency reliability were checked (Cronbach's alpha = .81). Performance outcomes were estimated by a reading comprehension test. The theoretical contribution of the research is the demonstrated capability of the combined reflection and skill training to enhance the self-efficacy appraisals and performance of adult education students. The qualitative analysis supports the quantitative analysis and reveals seven sub-processes of change, a change

in perception of learning English, an enhanced student awareness of strategies, of skills, of learning processes and of the contribution of reflection to the process which enabled further higher thinking processes, and a change in the perception of learning in general. By the end of their training, students became self-regulated learners willing to control their own learning. Descriptions of despair were replaced by descriptions of satisfaction and high self-efficacy to learn English. The possibility of influencing faulty self-efficacy appraisals opens new avenues for changing biased systems of college student-teachers as they progress through their studies. The knowledge gained may be used as a tool for shaping teachers efficacy beliefs as they progress professionally. This research creates a broader educational opportunity for every adult who had failed in the past to become efficacious and achieve academic success through heavy investment.

**Key words:** *self efficacy, reflection, metacognition, English for Academic Purposes (EAP)*

**Michael Moore**

### ***On Etymological Insults***

This essay deals with frequently used English words and expressions derived from the names of countries and nationalities. While many of these have neutral connotations (such as *arabesque*, *kashmir* or *malacca*), many others reveal a great deal of current or ancient ethnocentrism and xenophobia (e.g. *gyp*, *slave* or *philistine*). Names of afflictions and diseases based on such sources receive special attention.

**Keywords:** *etymology, ethnocentrism, xenophobia*

**Chava Simon**

### ***Fatherhood – The Unsung Voice of Masculinity: A Narrative Study***

This paper re-examines some attributes of fatherhood and its significance in the lives of men in mid-life. Traditionally fatherhood is perceived as patriarchal and authoritative, tending to valorize autonomy and deplore dependency. Yet, any meaningful experience of fathering, by definition, suggests a strong and binding relationship between fathers and their sons and daughters as well as the importance of fathering to their perception of masculinity. A major theme, which emerges from in-depth interviews conducted with six fathers, deals with the paradoxical push for autonomy and the opposite pull for connection. Applying Carol Gilligan's notion of "care and responsibility to others" to fathers, a notion usually associated with mothering, creates an entirely different perspective on the subject and enables to widen the scope of the discourse beyond narrow and binary gender perspectives to a deeper and more inclusive human experience. The existence of care and nurture in the lives of the fathers is problematic since such sentiments are often left unspeakable. There is little social tolerance in Israeli

society for men to expose paternal feelings for fear of crossing gender boundaries. Moreover, it requires a conscious awareness and special effort to create a fathering role based on empathy rather than on the exercise of authority. Osherson shows the benefits to sensitive fathering and the negative psychological consequences of emotional distance between fathers and sons throughout the life cycle, thus framing the discussion within the context of a caring relationship. The life-stories of the participants in this study testify to the importance of the relationship between fathers and their young-adult sons and daughters. It seems that this is the masculine role that needs to be sung now.

**Key words:** *Fatherhood, gender, masculinities, young adults, midlife.*

1. The play was produced by the Steppenwolf Theatre Company, Chicago, Ill. 2004, directed by Anna D. Shapiro, featuring Kevin Anderson as the son and John Mahoney as the father.

**Ouriel Zohar**

### ***Scientific Elements for Theater Research***

Man, or this collective, may be defined in diverse ways: as a brain efficiently operating other systems, as a nervous system or heart or, an endless number of parts. But, in principle, we can make use of an internal triangle that simplifies our acts of definition and allows both spiritual and physical meaning at the same time: man is brain, heart and body or thought, love and the need to rule. In this direction there are three central parts and they teach us, first of all, the place of theater in this cybernetic system of man.

Theater does not work without the struggle between two or three of the elements or sub-elements that we have mentioned. The heart feels something, the brain denies it and then the will and the body lose direction. He who tries to live according to his heart must bear the criticism of his brain and enters a difficult phase that might even lead to suicide. Conflict is a major element in drama. Stanislavski built his system, according to this threefold concept of Art Religion and science. Man is in effect a collective of three components that have to function in coordination, otherwise the actor will not be able to play the role he has taken upon himself; his body will not move and the material running around in his brain will not arrive in a sufficiently precise.

**Key words:** *art, religion, science (adam)*

