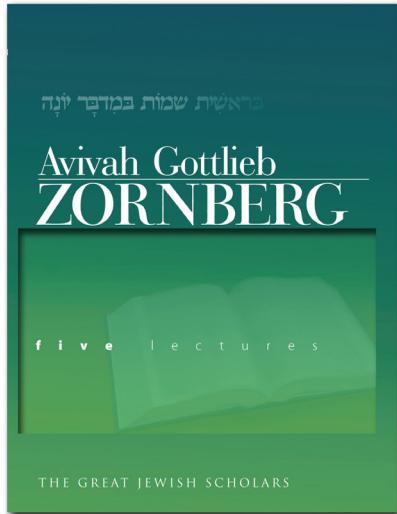


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Dr. Avivah Gottlieb Zornberg

Five 90-minute lectures, recorded live before audiences



Dr. Zornberg is the author of *Genesis: The Beginning of Desire* (winner of the National Jewish Book Award), *The Particulars of Rapture: Reflections on Exodus*, and *The Murmuring Deep: Reflections on the Biblical Unconscious*. She was born in London and grew up in Glasgow, Scotland, where her father was head of the Rabbinical Court. She studied with him from childhood; he was her most important teacher of Torah. She holds a PhD in English literature from Cambridge. After teaching English literature at the Hebrew University in Jerusalem, she turned her literary sensibility and skills to teaching Torah. For twenty years she has taught Torah in Jerusalem at Matan, Pardes, and the Jerusalem College for Adults. Dr. Zornberg also holds a visiting lectureship at the London School of Jewish Studies. She travels widely, lecturing in Jewish and academic settings.



jonah: **a fantasy of flight**

Jonah's flight from God, his prayer from the belly of the whale, his final speech of suicidal anger—these are some of the enigmas in the portrayal of this most elusive of biblical heroes. Read through the prisms of midrash and psychoanalytic thought, Jonah emerges as both strange and familiar, his situation peculiarly apt for its poignant role in the Yom Kippur liturgy.



what if joseph hates us? **closing the book**

The saga of Joseph and his brothers ends, apparently, in redemption and closure. Closer attention to Joseph's final speech of reconciliation, however, reveals a history of complex and unresolved relationships, in which Joseph's masterful personality paradoxically thwarts the possibility of catharsis. Psychoanalytic and midrashic material sheds light on the dilemma posed by endings.



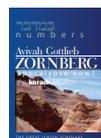
like hearing the grass grow: **guilt, atonement, intimacy**

Moses' relation to God takes a poignant turn after the Golden Calf and the building of the *Mishkan* (Tabernacle). Sin and atonement stand at the center of the drama of sacrifice that is to take place in the *Mishkan*. But such atonement is possible only for inadvertent sin: Why is this so? And how does this relate to the Golden Calf, and to the new intimacy that Moses, representing his people, enters in his relation to God?



the pit and the rope: **joseph and judah**

The narrative of Joseph and his brothers contains contradictions that open up the depths of a history of pain. Read through the lens of midrash and of hassidic masters, as well as of Primo Levi, Paul Celan, and Claude Lanzmann, the central question turns out to be: What happened to the light in Joseph's face?



apocalypse now? **the korach rebellion**

Apolitical rebellion reveals its psychological and theological underpinnings. As viewed from the perspective of midrashic and hassidic thought, Korach repudiates the transformative possibilities of dialogue. This narrative interrogates the nature of power, the relation to the other, and the creation and destruction of the world.