

קם רבה ושחט רב זירא

As human beings we are endowed with a sense of intellect, the ability to discern the various elements which make up our phenomenological experiences. This intellectual prowess is the essential aspect that categorizes us as rational beings in contra-distinction to animals, irrational and beastly in nature.

The emotional aspect of this rational gift is the uncanny ability to sense rationally that which is irrational. Sometimes referred to as intuition, or better yet “the unthought known”, this shadowy side of the intellect gives birth to the emotional traits that we all possess.

We take pride in our ability to utilize our rational selves in traversing the often bewildering nature of our day to day lives.

However, when the obligatory stage of lowly consciousness, physicalized spirit, קטנות המוחין, arrives, and it does, as it must, we are thrown from our lofty position in the hierarchy of existence to the lowliness of animalistic physicality.

It is in this transitional stage that Purim takes place.

*Instead of negating the animal of ourselves we utilize and sweeten the irrational shadow by highlighting our unconscious intuition, the inner point beyond the signification of rational or irrational, of body and soul
these are the human beings who serve God like an animal, beyond intellect.*

Rava and R' Zeira, the paradigm of holy intoxication, lead the path in the violently peaceful episode of their Purim feast. We are not told that Rava murdered his guest, rather שחט, ritually slaughtered like a holy animal. Through the clarifying intoxication of Purim, the withdrawal of דעת, we elevate and mitigate the harshness of our animal soul, our physical vessels and restore them to the chaotic world of holiness as it reigns through the light of Purim.