

## The name of the slain Yisrael man who was slain with the Midyanites was Zimri ben Salu, leader of a father's house of the Shimoni. (25:14)

Interestingly, in the previous *parsha*, when the *Torah* narrates the actual episode and Zimri's flagrant act of licentiousness, it does not mention the identity of the perpetrators. Only now -- after Pinchas acted and Zimri has been executed -- is the identity of Zimri publicized. Why is this? Why is it that after Zimri has been slain, and Pinchas has received his reward, the *Torah* reveals who Pinchas killed? Rashi seems to address this question by saying that when the *Torah* records the name of the *tzaddik*, Pinchas, for praise, it also mentions the name of the evil perpetrator -- for shame. This still demands explanation. What relationship is there between the humiliation of the sinner and the glorification of the saint?

The *Ohr Hachaim Hakadosh* addresses this question, and responds that the *Torah* conveys to us the dictum, "A Jew, even if he has sinned, is still a Jew." The name *Yisrael*, the appellation that denotes membership in the Chosen People, does not dissipate as a result of sin. This concept is indicated by the words, "*the name of the slain Yisrael*" - emphasizing his nationhood. Every Jew has a spark of *kedushah*, holiness, emanating from Above, the Source of all *kedushah*. Although one sins, the spark of *kedushah* is never severed from its source. It has to be cleansed; the taint must be expunged. The *kedushah*, however, remains intact. By slaying Zimri, Pinchas eradicated the taint on Zimri's soul, allowing for his death to serve as his penance. He was now once again an "*ish Yisrael*." This applied only after he received his punishment. His name is mentioned in *Parashas Pinchas*, the *parsha* that follows the sin - and its consequences.