

"And the Nesiim brought their offering before the Altar." (7:10)

The *Torah* goes on to enumerate the various gifts offered by the *Nesiim* for the dedication of the *Mishkan*. The *Midrash* notes that, although the *korbanos* were all identical, they are nonetheless each mentioned separately to indicate their individual uniqueness. Each *Nasi* formulated his gifts independently, reflecting his own *ruach ha'kodesh*, Divine inspiration, and symbolizing the various traits and history of his tribe. Inasmuch as externally the *korbanos* were the same, their inner essence, the reasons and reflections behind them, differed, thereby creating twelve distinctive *korbanos*. Hence, the *Torah* lists them separately. We derive from here that although two activities may appear to be the same, they can be totally disparate from each other in essence. How are we to understand this phenomenon?

Horav Yaakov Y. Ruderman, z.l., explained this *Midrash* in the following manner: Every substance or activity is comprised of two aspects, the *rnuj*, external matter, and the *vrum*, the inner essence. Although their collective activities appeared to manifest the same form, the disparate aspect of *chomer*, reflected their individual intentions. In the spiritual arena, the *chomer* implies the material makeup of a given endeavor, while the *tzurah* suggests the spiritual foundation of an activity. In addition, the inner essence is the determining factor in any spiritual endeavor and the overriding element in its success.

As *Horav Ruderman* notes, two *bachurim*, students, may be studying *Torah* together in the same *Bais Ha'Midrash*. On the surface level, they seem similarly engrossed in their studies. The one who maintains a greater enthusiasm and love for *Torah*, however, is driven to delve into and ponder the profundities of the "*blatt Gemora*" with a greater thirst for knowledge. He will ultimately have greater success in his studies. The *tzurah*, inner intentions, which underscored each individual *Nasi's* *korban*, created twelve different sacrifices which the *Torah* enumerates separately in order to illustrate their independent nature.