

"On the second day Nesanel Ben Tzuar, the prince of the tribe of Yisacher, did offer." (7:18)

The Alter of Kelm Zt"l explains the *Torah's* repeated recounting of the offerings of the *Neseiim*. Since the offerings were all the same, the *Torah* wishes to express the individuality of the donor, despite the fact that he was a member of a group. It is generally assumed that when a number of Jews performs a *mitzvah* the group is viewed as one individual, and in accordance with this, there is no discernment of the individual's contribution to the success of this endeavor. This *parsha* teaches us that this is not true. Hashem does not view the group as one general assemblage, but rather He rejoices with each and every individual as if he were the only one in the world. Hashem's love for the individual does not in any way diminish as a result of others who also perform the same *mitzvah*.

The *Baalei Musar* express the *Neseiim's* individuality in a different light. Each individual offering, despite the appearance of being the same, was inherently different in nature and approach. Every tribe represented an exclusive and singular approach to serving Hashem, based upon the distinct character and nature of the tribe. Since each *Nasi* offered his *korban* representing his individual approach, the *Torah* recounts each *korban* independently.