

## "On the second day, Nesanel ben Tzuar offered, the Nasi of Yisachar." (7:12)

The *Torah* does not contain a single redundant letter. We can derive a lesson even from the different spellings of a given word. Why then is so much space devoted to the *korbanos* brought by the twelve *Nesiim*? Would it not have conceivably been appropriate to describe the *korban* of Nachshon *ben* Aminadav -- who was the first *Nasi* to bring a sacrifice -- then say that each of the other *Nesiim* followed suit? The commentators address this question and respond with various lessons to be derived from the repetition. The *Midrash* explains that although the twelve offerings were identical, they each represented the unique mission of the individual tribe. Consequently, each one had its own spiritual character that distinguished it from the others.

The *Ramban* comments that all of the *Nesiim* had originally chosen to bring their *korbanos* on the same day. Hashem commanded that they each have their own day, so that each one would be accorded equal honor. The **Chofetz Chaim** observes that the *Nesiim* were truly remarkable leaders, *baalei middos* of the highest order. At no point did any single *Nasi* attempt to better his friend! Harmony and devotion to a common cause characterized the *Nesiim*. Thus, it is no wonder that Hashem valued the *korban* of each *Nasi* as if it represented the *korbanos* of all his colleagues.

We suggest another lesson to be derived from here. Twelve people can simultaneously reach a similar goal. Twelve people can project the image of having achieved the same level of success. The trials and tribulations which each individual person had to endure to attain this goal distinguish him from his friend. Two people might give the exact same donation. The donation of each, however, reflects the unique path that brought him there. It is essential that we take into consideration not only the goal achieved, but also the road one has travelled to reach that goal. The twelve *Nesiim* brought similar *korbanos*. Each one, however, reached the point of becoming a *Nasi* and bringing his *korban* through a different approach. The *Torah* recognizes each one's personal experience.