

## His offering one silver bowl... (7:13)

The twelve *Nesiim* brought identical offerings. Yet, the Torah details each *Nasi's korban*. This is because each arrived at his formulation independently, and each had a different set of symbolisms for his choice of components. In other words, on the surface, they appeared identical, and, in reality, they all brought the same offerings; however, the underlying motif and symbolism differed from one *Nasi* to another. Each *Nasi's kavanah*, intention for his *korban*, differed from that of his peer. *Horav Shimshon Pincus, zl*, derives from here an important lesson concerning one's *avodas hakodesh*, service to Hashem. People live within an established framework. Those within this configuration go through the day carrying out their various tasks meticulously and consistently. If one were to do his own thing, he would essentially be leaving the framework and branching out on his own. Such a person is acting differently than the others. The diversity that results from this move finds two people or groups distinct from one another and, hence, separated. One group becomes two groups.

The *Nesiim* teach us the meaning of individuality, whereby a member of a group, while remaining within the uniform and framework of the group, does what everyone else does, but with his own individual twist. Most people work best within the framework of a group. Everyone is basically doing the same thing. They are uniform in focus and action. In a *yeshivah*, all the *bachurim* have the same required *sedarim*, study sessions and same material (*Meseches*); meals are in a timely fashion, the first, following first *seder*; dinner after second *seder*; followed by night *seder* and *Maariv*. Very few variations occur, which is beneficial for most students. The downside is: When a person adheres to a *misgeres*, uniform framework; it allows for very little individual growth. It is obvious that a person must "do his own thing" and forge his own personal *derech*, approach, towards achieving *gadlus*, distinction and success. He achieves this by learning outside of the framework; *bein hasedarim*, after *Maariv*, before *Shacharis*, etc.

Of the twelve *Nesiim*, each one brought the identical offering, but that is where the uniformity ended. Each one was an individual who brought his own individual *korban*, replete with his own unique intentions.

At times, uniformity can be the catalyst for individuality. A teacher whose school switched to school uniforms was pleasantly surprised that it enhanced her ability to see her students as individuals. Before the uniform, she identified her students by the clothing they wore: Which brands? Which color schemes? Were they new, or were they hand-me-downs? Now, with the advent of uniforms, she saw the students: their faces, personalities. Indeed, the students responded to one another differently. The uniform removed an invisible barrier of some kind. Uniformity can beget individuality.