

"Be strong and of good courage, fear not nor be in awe of them. For Hashem your G-d, He is that goes with you. He will not fail you nor forsake you." (31:6)

Why does the *posuk* open its statement in the plural voice -uej umrg, ktu utr, kt umntu and closes in the singular voice tk lczgh tku lprh ? What reason is there for this change? Perhaps we may suggest the following thought. A leader's relationship with his congregation is founded to a great extent in the perspective by which he is viewed by them, and in that respect, his demise is noted by them. Individuals of various stations of life will note their mentors' passing which cause their personal vested interests to be affected. Moshe, as he is taking leave of *Bnei Yisroel* takes note of this concept, that different members of Am Yisroel's assemblage viewed him through the "eyes" of their own personal outlook.

The holy esoteric Jew viewed Moshe as the paradigm of holiness and sanctity. The righteous moral Jew viewed him as one who was honorable, virtuous and saintly. The bold, mighty, heroic Jew related to Moshe's strength and power. The politically oriented Jew saw in him the perfect example of statesmanship and diplomacy. The ascetic related to Moshe's being on Mount Sinai for forty days and nights without food or drink. Indeed, Moshe truly encompassed every virtue, and each and every Jew would suffer an immeasurable, personal loss with his imminent demise. It is for this reason that Moshe approached every tribe and reached out to all individual's to comfort and assure them for their personal loss. He implored them to set aside their individual feelings and inclinations, and band together for the greater good. For when each Jew rejects his own particular pettiness can *Klal Yisroel* survive and thrive as a nation.