

How can I alone carry your trouble and your burden and your quarrels? (1:12)

Rashi translates *tarchachem*, as “your troubles”: *Melamed she’hayu Yisrael tarchanim*, “this teaches us that the Jewish People were troublesome.” *Masaachem*, which literally means, “your burdens,” is employed by *Rashi* to infer that they were *apikorsim*, heretics. It is understandable for the word *tarchanim* to imply the troublesome nature of the Jews. Both words are derived from the same root word. How is *masa*, burden, related to heresy? There seems to be no connection between the two words.

Horav Nachman Breslover, zl, explains that, indeed, from a practical perspective, a deep connection exists between the two terms. *Apikorsus*, heresy, is a heavy load for a person to carry. Life becomes very difficult and extremely “weighty” when one does not believe in a Higher Being. When one expounds the belief that, *Les din v’les Dayan*, “There is no judgment and there is no Supreme Judge,” he becomes bogged down with problems. Such a person has no faith upon which to rely when the going gets rough. Imagine becoming ill and receiving a dread diagnosis: If one has no faith, what is he to do? To whom does he turn?

The questions and issues with which the non-believer must contend are of great consequence. Where does he turn? With whom does he seek counsel? What are his options? Nothing! No one! He is all alone, impeded by his foolish heretical non-beliefs!

Not so, the *maamin*, believer. He turns to Hashem, to the Torah, to its disseminators. They will ease the load; they will soothe the pain. Life is so much easier for one who trusts in the Almighty. The true believer does not declare, *Es is shver tzu zein a Yid*, “It is difficult to be a Jew.” This expression reflects that the speaker does not really understand Judaism. How can something which sustains, gives purpose and meaning, is a source of comfort and support through the trials and tribulations of life, be *shver*, difficult? Indeed, all of those well-meaning Jews who kept *Shabbos* amid financial challenge, but muttered *Es is shver tzu zein a Yid*, maintained their fidelity to Hashem, but, sadly, their children are not interested in a life of difficulty. Now they have other difficulties, the most burdensome and heartbreaking of which is that their own children do not care at all about their grandparents’ religion. Tragically, many of them are products of their parents’ fatal mistakes.

This is not to suggest that life for the observant Jew is a walk in the park. The observant Jew has challenges and difficulties, but he also has the ability and tools with which to deal with them, while his non-observant counterpart has lost touch with the “tools.” One of our most powerful instruments is the *Siddur/Tehillim*, and the vehicle for dealing with challenge is prayer. We know that as soon as a challenge arises, our *Tehillim* becomes our trusted companion, as we pour our hearts out in prayer to Hashem. The Jew who professes not to believe acknowledges neither *Tehillim*, nor the vehicle of prayer. Thus, the vicissitudes of life confront him; he is frustrated by its

burden, leaving him no other option but to lash out in anger, hurling invective at the only One Who can help him.