

"How can I myself alone bear your cumbrance and your burden and your strife?" (1:12)

The *Midrash* in *Eichah* distinguishes among three prophets who prefaced their prophecy with the word "*Eichah*."

The first was Moshe, who remonstrated about his obligation to deal personally with all of *Klal Yisrael's* strife and complaints. Yeshayahu, the second, lamented *Bnei Yisrael's* infidelity with the words *v'buzk v, hv vfht*, "*How had the faithful city become like a harlot?*" Third, Yirmiyahu, who beheld *Klal Yisrael* in their disgrace, said, *ssc v'cah vfht*, "*Alas, she (Klal Yisrael) sits in solitude.*"

These three statements apply to our people in the various stages of their development and ultimate disgrace. *Horav M. Rogov, z.l.*, explains that Moshe, who was with us during our period of glory, lamented the constant bickering and complaints to which he was subjected. During Yeshayahu's tenure, Moshe's burden would have been viewed as a source of "joy." The counsel and authority of *Torah* leaders was no longer in demand. The members of *Am Yisrael*, who were so faithful under Moshe's leadership, had transferred their loyalty to other authorities. They had strayed as a harlot.

This digression reached a greater proportion during Yirmiyahu's time. At least Yeshayahu saw the Jewish people before him. As long as the Jew exists, there is always hope for his return to the faith. In Yirmiyahu's time, regrettably, this was not the situation. The country had been ravaged and laid to ruin. The people were driven into exile. This was the greatest lament, for there was no longer anyone with whom to communicate.

Perhaps we can derive a simple lesson from this *Midrash*. We often bemoan our lot in life, not realizing that it is all relative. What we may view as hardship may be enviable to one who has less or suffers more. We should learn to view our fate in the proper perspective it reflects the decision of Hashem, who in His infinite wisdom recognizes what is best for us.