



Adapted from the sefer **חמין במוצאי שבת** and **חדוותא דזעיר אנפין** collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Ki Tavo 5762

Among the punishments described in the *tochecha* we find;

וְעַבַּדְתָּ אֶת אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחנֶה' בְּךָ בָּרֶעֱב וּבְצָמָא וּבְעִירִים וּבְחָסֶר כָּל וְנָתַן עַל בְּרָזֶל עַל
צוֹאֲרֶךְ עַד הַשְּׁמִידוֹ אֹתְךָ (דברים כ"ח:מ"ח)

And you will serve your enemies that Hashem will send against you in
hunger, thirst, nakedness, and lack of all things, and He will place an iron
yoke on your neck until He destroys you.

In the *Talmud Yerushalmi*, (שבת י"ד:ג), R. Elazar ben Yaakov connects
the punishment of וְנָתַן עַל בְּרָזֶל עַל צוֹאֲרֶךְ with the blessing in *Parshas Eikev*
(דברים ז:ט"ו) - And Hashem will remove from you all
illness.

“R. Chuna, (and some say in the name of R. Elazar ben Yaakov) said.
רעיון - thinking, this refers to (removing the illness of) וְהָסִיר ה' מִמֶּךָ כָּל חָלִי
for R. Eliezer said וְנָתַן עַל בְּרָזֶל עַל צוֹאֲרֶךְ - this refers to רעיון - the iron yoke
of thinking.”

The commentary *Pnei Moshe* defines the negative type of *raayon*
referred to by R. Chuna, and contrasts it with the positive type of *raayon*
that we find in *Sefer Daniel*.

“In *Sefer Daniel* (ב:כ"ט), Daniel tells King Nevuchadnezzar רעיוֹנְךָ עַל
מִשְׁכְּבְּךָ סָלְקוּ - Your thoughts in your bed have succeeded. This refers to
purposeful useful thoughts. However, the constant worrying that a man
repeatedly takes to heart resembles וְנָתַן עַל בְּרָזֶל, an iron yoke on a man's



[1]

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neck. Just as the iron yoke prevents him from turning to one direction or another, one who becomes immersed in his (negative) thoughts, has no idea where to turn.”

Constant worry, in which a person finds himself caught in a cycle of negative thoughts is a very serious disease.

He may repeatedly imagine that he is ill, or that he is a failure. He may feel certain that one person dislikes him, and that another is plotting against him. It's a terrible curse that takes hold of his mind just as an iron yoke would imprison his body. If a person doesn't learn how to block those thoughts, he will become so physically ill that no medication will restore him to health.

On many occasions, the *Pnei Menachem zy”a* told me that many people came to speak with him because they were convinced that something they had done or said caused the Rebbe to be upset with them. How did they reach that conclusion? Some felt that the Rebbe hadn't smiled at them (as he usually did). Others thought that when they went by the Rebbe for *birchas shalom*, the Rebbe looked at the next person in line, rather than looking directly at them.

The *Pnei Menachem* said that in each of those cases, he had to have a heart-to-heart conversation with the person in order to dispel those mistaken impressions. He would explain that he never even considered being upset with them. He went on to say that if he would be able to avoid spending hours of *kabbalas kahal* convincing people that he wasn't upset with them, he would have much more time for his own matters.

There is, however, a tried and true solution that can free a person from the iron yoke of negative rumination. Chazal tell us (ב"ב י:) that “Iron is hard, yet fire can melt it.” In other words, one who suffers from this curse and sees no way to free himself from that iron yoke, must increase the light and warmth in his home. He should try to imbue each of his



[2]

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actions with that warmth, sharing his own possessions with others and utilizing kind words to warm the heart of each person he encounters.

He should do his utmost to identify the *maalos* of his relatives and friends, by viewing them with *ayin tova*. He should yearn to find the good in anyone he meets. This will enable him to cast off the iron yoke of repetitive, negative thoughts.

ולעובדו ית"ש בלב ונפש חפצה כל הימים אכ"ר



[3]

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