



# Tracht Gut In Pshuto Shel Mikra

## POSITIVE THINKING

We are all familiar with the famous saying of our Rebbeim: “*Tracht gut vet zain gut*—Think good and it will be good.”

In any given situation our thoughts have a strong impact on the outcome. If we maintain a positive outlook and the confidence that it will turn out well, then it will actually turn out well. The opposite obviously applies to one who approaches with a negative outlook, that it won’t turn out well.

Is this an idea found only in Kabbalah and Chassidus, the more mystical parts of Torah, or can we find a source for this idea in the revealed part of Torah?

In truth we can see this idea reflected clearly in the Torah.

## MOSHE RABBEINU AND THE MITZRI

In Parshas Shemos we are told the story of Moshe Rabbeinu growing up and going out to see the suffering of the Jewish nation. He sees an Egyptian taskmaster hitting a Jew and, thinking that no one can see, he kills him.

The next day, Moshe Rabbeinu approaches Dasan and Aviram who are fighting and rebukes them. They retort, “Are you going to kill us like you killed the Egyptian yesterday?!” At this point Moshe becomes frightened because he realizes that “the matter has become known.”

Rashi explains that this means simply; Moshe was scared because the news of him killing the Egyptian had become known and he was afraid of being caught and punished.

Why does Rashi need to mention that the *possuk* is to be understood simply, when a child reading the *parsha* can understand this quite well on his own?

## EXTRA INFORMATION?

There is a basic question regarding the order of events in the *parsha*:

The description of Moshe’s emotional state at this point in the story is seemingly superfluous. Why do I need to know that Dasan and Aviram knew about the killing of the Egyptian and that Moshe was afraid that they would tell Pharaoh?

Technically, the news of the killing could have been known, but still not reach Pharaoh. The Torah could have skipped this entire account and just tell us that Pharaoh found out about



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לזכות החייל בצבאות ה'  
יחזקאל שיחי  
לרגל הולדתו  
ולזכות הוריו  
הרה"ת ר' יהושע וזוגתו מרת פריידא  
קארענבליט  
נדפס ע"י זקניו  
הרה"ת ר' חיים שניאור זלמן  
וזוגתו מרת מלכה שיחי  
גורקאוו

the killing, which led to Moshe fleeing to Midian.

### THINK GOOD

The explanation is based on the idea that “*tracht gut vet zain gut.*”

The fact that Dasan and Aviram knew about Moshe’s killing of the Mitzri should not have worried Moshe so much. He should have had faith in his fellow Jews that they would not go and relay the news to Pharaoh.

He could have maintained a positive outlook on the situation and had confidence that his secret was safe. If he would have “thought good” it would have “been good.”

However, Moshe Rabbeinu was scared because he assumed that Dasan and Aviram would spread the word and tell Pharaoh. This negative thought pattern actually allowed for the negative outcome to follow.

We need the Torah to tell us of Moshe’s fear upon finding out that Dasan and Aviram knew, because it is directly related to Pharaoh finding out. It also serves to teach us an important

lesson regarding the power of our thoughts.

This is why Rashi explains that the *pesukim* are meant to be taken simply; though Moshe should not have jumped to a negative conclusion regarding his fellow Jews, Rashi explains, he did. Doing so allowed the rest of the negative chain of events to follow.

The same idea can be seen in the Midrash in beginning of the *parsha*:

It says in the Midrash that *shevatim* came down to Mitzrayim with their Jewish names, and left Mitzrayim with the same Jewish names. Why not just tell me that they left with Jewish names? We know that they came with Jewish names.

The answer is that only through their positive approach to the challenges of *golus* were the Yidden able to maintain their Jewish names. When they came down to Mitzrayim they came with confidence and a positive outlook, that come what may, *golus* would not change them. This brought about the desired positive outcome; when they left Mitzrayim

after 210 years in *golus* they still had Jewish names.

### OUR LIVES

This is a powerful lesson for each and every one of us in our own *avodah*. We all have challenges in our day-to-day lives that get in the way of our wholehearted service of Hashem.

We must never allow ourselves to think that a challenge is insurmountable. We must have faith that there is no challenge that we cannot overcome. If our approach to the challenge is with confidence that we will overcome, then the positive outcome is bound to follow.

May we all have the strength and mental fortitude to keep a positive outlook in every situation and may the words of our Rebbeim “*trach gut vet zain gut*” manifest in actuality with a positive outcome in all areas *b’gashmiyus* and *b’ruchniyus*. **1**

(Adapted from *Sichas Shabbos parshas Shemos*, 5726—*bilti mugah*. Selections of this *sicha* were later edited by the Rebbe and printed in *Likutei Sichos* vol. 31 *Shemos* 2)