

## **The Prohibition Against Segregating Jews**

The Gomorrah says that as much as possible, the appearance of the Torah as being dual (Written Torah, Oral Torah), should be mitigated as much as possible. This finds its application when it comes to differences of opinion in Halacha. For instance, there is a dispute as to whether one who wears Tefillin on the intermediate days of Yom Tov should join a quorum of ten men who do not wear Tefillin on the Intermediate Days. It can be seen from here that when there is a way of something, giving the impression that it is ambiguous is frowned upon.

To contemplate and to do a good deed requires choice to examine a thought and do well. The secret of success is to take advantage of a good thought and follow it until the end. However, if he has an impure thought, he should realize that it came from an unchaste trait. A sincere recognition of this is required to destroy the corrupt thought at its inception. Otherwise, it will continuously spread like wild fire, ultimately, coming to a justification of the motives.

A person should be able to confidently say that he can honestly see the intricate and complex miracles. Take a look at the frailty of the human body. It successfully overcomes the billions of germs around a person. How is this? It is G-d's will that everything works properly and efficiently. It was the will of G-d that a Jew grew up in North America and not Nazi Germany, their parents were never in Europe, and that Torah is flourishing and accessible. The most important thing is that a person has a burning desire, something acquired through earnest effort and prayer.