

# Deepen Your Relationship With Hashem

## Experience The Six Constant Mitzvos



THE FOLLOWING ARE THE SIX CONSTANT MITZVOS INCUMBENT ON EVERY JEW AT ALL TIMES, AS COMPILED BY SEFER HACHINUCH AND ELUCIDATED BY RAV SIMCHA KLEIN OF THE AHAVAS OLAM TORAH CENTER OF GREATER DETROIT.

(1)

**'אמונה בה'**

*Know and internalize that there is a Creator,  
Who is the source of all existence.*

*Practical Application*

Feel Hashem's overwhelming presence in the world by accustoming yourself to notice the unique and amazing in nature.

(2)

**לא יהיה לך אלהים אחרים על פני**

*Reject the notion of any power  
independent of Hashem.*

*Practical Application*

Acknowledge and verbalize when faced with powerful forces, whether Human, Financial, or Physical, that they are mere puppets in the hands of a Master.

(3)

**'יחוד ה'**

*Recognize that the Creator is one, unique,  
and limitless. Accept that He is  
in control of all events at all times.*

*Practical Application*

Detect Hashem's guiding hand in everyday events by keeping a record of all remarkable incidents of providence you observe.

(4)

**'אהבת ה'**

*Unleash the love of Hashem within us,  
through contemplation of the wonders of  
creation, Torah study, and recognition of  
Hashem's constant benevolence.*

*Practical Application*

Maintain a private ledger detailing all the gifts you constantly receive from Hashem. Meditate on the deep love and intense concern Hashem has for you. Invigorate your love of Hashem by occasionally going beyond the call of duty for Him out of appreciation and love.

(5)

**'יראת ה'**

*Let the awe of Hashem's grandeur and majesty  
permeate your being. Realize that there are  
consequences for not fulfilling His will.*

*Practical Application*

Study works describing the greatness of Hashem. Attend lectures and classes devoted to the topics of human responsibility and the ramifications of personal actions.

(6)

**לא תתורו אחרי לבבכם ואחרי עיניכם**

*Avoid negative temptation, physical or spiritual.  
Refrain from excessive involvement in any  
influence that won't bring you closer to Hashem.*

*Practical Application*

Treasure your intimate relationship with Hashem; don't compromise it by pursuing subject matter fraught with spiritual hazards.



## SOURCES:

בס"ד

THE FOLLOWING ARE THE SIX CONSTANT MITZVOS INCUMBENT ON EVERY JEW AT ALL TIMES, AS COMPILED BY SEFER HACHINUCH<sup>1</sup> AND ELUCIDATED BY RAV SIMCHA KLEIN OF THE AHAVAS OLAM TORAH CENTER OF GREATER DETROIT.

(1)

**אֲמוּנָה בַּה'**

*Know<sup>2</sup> and internalize<sup>3</sup> that there is a Creator, Who is the source of all existence.*

(2)

**לֹא יוֹזֵה לֶךְ אֱלֹהִים אַחֲרַיִם עַל פִּנֵּי**

*Reject the notion of any power independent of Hashem<sup>4</sup>.*

(3)

**יְחֹוֹד ה'**

*Recognize that the Creator is one, unique<sup>5</sup>, and limitless<sup>6</sup>. Accept<sup>6</sup> that He is in control of all events at all times<sup>11</sup>.*

### Practical Application

Feel Hashem's overwhelming presence in the world by accustoming yourself to notice the unique and amazing in nature<sup>4</sup>.

### Practical Application

Acknowledge and verbalize<sup>6</sup> when faced with powerful forces, whether Human, Financial, or Physical, that they are mere puppets in the hands of a Master.

### Practical Application

Detect Hashem's guiding hand in everyday events by keeping a record of all remarkable incidents of providence you observe<sup>11</sup>.

(4)

**אֲרֻבֶּת ה'**

*Unleash the love of Hashem within us<sup>12</sup>, through contemplation of the wonders of creation<sup>13</sup>, Torah study<sup>14</sup>, and recognition of Hashem's constant benevolence<sup>15</sup>.*

(5)

**וְרֵאֵת ה'**

*Let<sup>9</sup> the awe of Hashem's grandeur and majesty permeate your being<sup>20</sup>.*

*Realize that there are consequences for not fulfilling His will<sup>21</sup>.*

(6)

**לֹא תַתְּנוּר וְאֲחֵרֵי לִבְבְּכֶם וְאֲחֵרֵי עֵינֵיכֶם**

*Avoid negative temptation, physical or spiritual<sup>24</sup>. Refrain from excessive involvement in any influence that won't bring you closer to Hashem<sup>25</sup>.*

### Practical Application

Maintain a private ledger detailing all the gifts you constantly receive from Hashem<sup>16</sup>. Meditate on the deep love and intense concern Hashem has for you<sup>17</sup>. Invigorate your love of Hashem by occasionally going beyond the call of duty for Him out of appreciation and love<sup>18</sup>.

### Practical Application

Study works describing the greatness of Hashem<sup>22</sup>. Attend lectures and classes devoted to the topics of human responsibility and the ramifications of personal actions<sup>23</sup>.

### Practical Application

Treasure your intimate relationship<sup>26</sup> with Hashem; don't compromise it by pursuing subject matter fraught with spiritual hazards<sup>27</sup>.

1 Sefer HaChinuch (Preface), also quoted in Chayai Adom (1,5), Buir Halocho (Siman 1), Aruch HaShulchan (O.C.H. 1.14)

2 Rambam (Yesodei HaTorah 1.1). On the issue of Knowledge versus Belief, see an amazing analysis by Bais Halevi (end of Bo) and Avi Ezry (Teshuva 5,5).

3 Rivavz (Mitzudos David, M' 1), see also Derech Pekudecha (p. 129), their words are probably based on Devoirim (4,39).

4 This was the opinion of the great Rav Avigdor Miller Z"l, that the way to sense Emuna in today's day and age is by observing the wonders of nature, see Lev Avigdor (Shaar HaBchina 14). The late Rav Shach Z"l would constantly dwell on natural phenomena in his public addresses to inspire Emuna, see MiRosh Amona (Beratshis), and Machshevas Mussar. Tsemach Tsedek (Derech Mitsvosecha, Yisro, Hamanas Elykus) posits that the very existence of a Life Force is indicative of Hashem's being. The Medrash (Beraishis Rabbah 39) remarks that even if one pooled all the prevailing scientific knowledge and talent in the world, one world not be able to create a living being. These words of the Medrash were true then in the ancient world, and are still true in our advanced modern era, with all its scientific and technological breakthroughs!

5 Rambam (Yesodai Hatorah 1.5). The primary focus of this Mitzvah is towards an idolatrous belief system, however it also includes belief in any power perceived to be independent of Hashem, see Nefesh HaChaim (Shaar 3 Chap 9).

6 Based on the principle that speech concretizes thought. David HaMelech expressed this concept by saying "He emanti Ki Adaber" (Tehillim 116,10).

7 Rambam (Yesodei HaTorah 1.7, see prush there at length).

8 Chovos Halevovos (Shaar HaYichud), for further elaboration on the various aspects of the total unity of Hashem, see Yad Ketanah (Yesodai Hatorah 1.1).

[According to the Rambam (Preface to Commentary to Mishna) the most honorable of all intellectual pursuits is the study of Divine Unity.]

9 See Michtav M' elyahu (vol. 1 page 175) for an explanation of the two components to this Mitzvah.

10 Orchos Chaim LeRosh (26), Derech Hashem (4,4, K.Sh). For further elaboration see Daas Tivumos (Freidlander edition, Siman 34), Nefesh HaChaim (Shaar 3 chap.12).

11 Many Gedolei Yisroel have advised keeping a 'Hashgocioh Pratis' notebook as a means of enhancing ones perception of Yichud Hashem, see also Akei Shur (vol.2 p.300) and Chazon Ish (Pe'er Hodor, vol.2 p.255).

12 Love of Hashem is an inherent part of the human spirit, sometimes buried deep in his being, see Mesilas Yesharim (Chap. 19), Sefas Emes (Veschanan, Year 4234), Hachshoras Avraichim (Chap.4).

13 Rambam (Yesodei Hatorah 2.1 and 4,12, Teshuva 10,6).

14 Rambam Sefer HaMitzvos (Mitzva 3), also see Chofetz Chaim - Shem Olam (Shaar Hachzackas Hatorah Chap. 12 in footnote) for an elaboration how to develop love of Hashem through Torah study.

15 Semag (Mitzva 3), Chovos Halevovos (Shaar Ahavas Chap.3).

16 See Rabbi Akiva Nigzer al Hatorah (Veschanan, on the pussuk Vahavta).

17 See Chovos Halevovos (Shaar Cheshbon Hanefesh).

18 Based on the penetrating statement of the Steipler in Birchas Peretz (Vayikra), that going beyond the call of duty for Hashem creates feelings of love to Him.

19 There are two parts to this Mitzvah, (1) Yiras Haromimus - awareness and awe of the greatness of Hashem. (2) Yiras HaOnesh - concern for divine retribution. According to the Seforim [see Nefesh HaChaim (Shaar 1 chap.12)] Gehennom is not a vehicle for Hashem's revenge, rather it is Hashem's way of cleansing souls stained with Avairas, in order that they can get close to him, akin to a Divine Washing Machine.

20 Rambam (Yesodei Hatorah 2.1).

21 Sefer HaChinuch (Mitzvah 432), also see Rambam (Teshuva 10.1). For further analysis of the true role of Yiras HaOnesh in the service of Hashem, see Birchas Peretz (Maasei).

22 Such as Chovos Halevovos (Shaar HaBchina). For a pleasant and satisfying read on this topic check the works of Rav Miller Z"l, Rejoice O youth, Sing O Righteous.

23 See Mishna Berura (Siman 1,12). The Shaar Tzion there adds that this topic is more important than a Mishnayos Shiur.

24 Rambam Sefer HaMitzvos (Mitzvah 47).

25 Sefer HaChinuch quoted in Buir Halocho (Siman 1).

26 Shir Hashirim is an expression of this intense relationship, see Rambam (Teshuva 10,3).

27 Every person deep in his heart, knows exactly what constitutes "Subject matter fraught with spiritual hazards".

For copies or more information please contact Tzomah Nafshi at: 248-967-3470 or tzomahnafshi@gmail.com

PHOTO AND DESIGN BY: MIRIAM S. KANNER • M\_DESIGN@YAHOO.COM

Copyrighted © 2006 The Tzomah Nafshi Foundation