

1 To believe that there is one G-d who created everything in the world; that everything that exists, existed, and ever will exist does so by His will; and that He took us out of Egypt and gave us the Torah. This is a positive mitzvah, as it is written, **אנכי** “I am Hashem your G-d who took you out of the land of Egypt” (*Exodus 20:2*). In other words, you must know and believe that there is a G-d watching over the world, since, after all, He took you out of Egypt.

2 Not to believe in any other god, as it says, **לא יהיה לך אלהים אחרים על פני** “You shall have no other gods beside Me” (*Exodus 20:2*). Even if one acknowledges that the Holy One, Blessed Be He, rules over everything, but thinks that He handed over the management of the world to an angel or star, this is an acknowledgment of idolatry and a transgression of **“You shall have**

no other gods beside Me.” Rather, one should believe that the Holy One, Blessed Be He, watches over all the worlds Himself, and that no creature has the power to do anything unless He wishes it. This is why the Holy One, Blessed Be He, is called the “G-d of the powers.”

3 To believe that He is one, as it says, **שמע ישראל ה' אלקינו ה' אחד** “Hear O Israel, Hashem is our G-d; Hashem is one” (*Deuteronomy 6:4*). This means: Listen, Israel, and know that G-d, who brought everything into being by His will and watches over all the worlds, is one G-d with no partner.

4 To love G-d, blessed be He, as it says, **ואהבת את ה' אלקיך וגו'** “**You shall love Hashem your G-d ...**” (*Deuteronomy 6:5*). How can a person achieve love? Through the Torah. According to

Sifrei, “From the words ‘You shall love,’ I don’t know how to come to love G-d. Therefore it says, ‘And these words that I command you today shall be on your heart’ (*Deuteronomy 6:6*).” Through them you come to know the One who brought the world into being by His speech. In other words, by contemplating into the Torah you will come to recognize the greatness of the Holy One, Blessed Be He, who is inestimable and eternal, and love will necessarily become ingrained in your heart. The mitzvah is to focus all one’s efforts and all one’s thoughts on loving G-d, to consider everything that exists in the world—wealth, children, and honor—worthless compared with His love, and to constantly struggle to understand the wisdom of the Torah in order to attain knowledge of G-d. One who sets his thoughts on material matters and worldly vanities not for the sake of Heaven, but merely for pleasure and attainment of

honor, has neglected this positive mitzvah and will be severely punished.

5 To have fear of G-d reflected on one's countenance at all times so as not to sin. On this subject it says, **“את”** **“ה' אלקיך תירא”** **“You shall fear Hashem your G-d”** (Deuteronomy 10:20). When one is tempted to transgress, one must inspire oneself and focus on the fact that the Holy One, Blessed Be He, watches over all human deeds, even those done in darkness, and exacts retribution commensurate with the evil of the deed. As it is written, “Can a man hide in secret places without My seeing him? says Hashem ...” (Jeremiah 23:24).

6 Not to stray after one's thoughts and one's eyes, as it says, **“ולא תתורו”** **“ואחרי לבבכם וגו'”** **“And you shall not stray after your heart and after your eyes ...”** (Numbers 15:39). According

to the sages, “your heart” refers to heresy and “your eyes” refers to lustful activities. Heresy includes all foreign thoughts that are contrary to the view of the Torah; lustful activities include the pursuit of worldly desires without any good intentions, i.e., not in order to be healthy and able to strive in the service of one's Creator, but rather solely to increase one's own pleasure.

All this is my summary of his lovely words, which are a balm for the eyes. Fortunate is he who abides by them properly.

Beur Halacha, Orach Chaim 1:1
Written by the Chofetz Chaim zt"l

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שש מצוות תמידיות SIX CONSTANT MITZVOS

“שויתי ה' לנגדי תמיד”

“I have set Hashem before me always” (Psalm 16:8) is a great principle of the Torah and a major attribute of the righteous who walk before G-d....

Rema, Orach Chaim 1:1

One who wants to properly uphold the principle of “I have set Hashem before me always” should fulfill with alacrity what was written in the name of Sefer Hachinuch and copied by several sages in their books because it was precious to them. Sefer Hachinuch (introduction and sections 25, 26, 417, 418, 432, and 387) says the following: Six mitzvos are obligatory constantly. One should never stop doing them for even a moment throughout one's life. Every moment that one thinks about them one is fulfilling a positive commandment, and there is no limit to the reward for the mitzvos. They are as follows: