



All of the service of Hashem is dependent upon the improvement of one's character traits.

Vilna Gaon - Even Shleima, Chapter 1

The Six Constant Mitzvos Module Packet 1

והחיוב של אלו לעשותן אינו בכל עת רק בזמנים ידועים מן השנה או מן היום. חוץ משישה מצוות מהן שחיובן תמידי, לא יפסק מעל האדם אפילו רגע בכל ימיו, ואלו הן:

א. להאמין בשם.

ב. שלא להאמין זולתו.

ג. לייחדו.

ד. לאהבה אותו.

ה. ליראה אותו.

ו. שלא לתור אחר מחשבת הלב וראיית העינים.

The obligation to fulfill these mitzvos (i.e., the 613 mitzvos of the Torah) is not constant; rather, they are obligatory during specific times of the year or day. Six mitzvos, however, are an exception and are obligatory constantly; they should not be absent from one's consciousness for even one second of one's life. They are:

1) To have faith in Hashem.

2) Not to believe in other gods.

3) To understand that Hashem is One.

4) To love Hashem.

5) To fear Hashem.

6) Not to stray after the thoughts of our heart and the sight of our eyes.

Introduction to Sefer HaChinuch

Table of Contents

CONTACT INFORMATION.....	2
USE OF MATERIAL	2
ACTT <i>THE SIX CONSTANT MITZVOS</i> MODULE – PACKET 1.....	3
SPECIFIC GOAL SUGGESTED FOR <i>THE SIX CONSTANT MITZVOS I</i> MODULE.....	3
GENERAL GOAL OF <i>THE SIX CONSTANT MITZVOS</i> MODULE	3
MODULE DURATION	3
TO DO LIST	3
<i>THE SIX CONSTANT MITZVOS</i> RESOURCES	4
TORAH SOURCES FOR EACH OF <i>THE SIX CONSTANT MITZVOS</i>	4
INSPIRING INTRODUCTORY VIDEOS FROM WWW.THESIXCONSTANTMITZVOS.COM/CONTENT/CATEGORY/VIDEO	5
<i>THE SIX CONSTANT MITZVAHS - #1. KNOW THERE IS A G-D</i>	5
ACTT COMMITMENT FORM – <i>THE SIX CONSTANT MITZVOS I</i> MODULE.....	14
ACTT ACTIVITY/ACTION IDEAS.....	15
ACTT DAILY ACTIVITY LOG – <i>THE SIX CONSTANT MITZVOS I</i> MODULE.....	19
GLOSSARY	28

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Use of Material

The material in this *ACTT Module Packet* is intended for the use of the ACTT organization’s members and any other individuals interested in creating and sustaining meaningful changes in their lives. If an organization is interested in using this material, the ACTT organization would appreciate your contacting us. Thank you.

Version 20110804

ACTT *The Six Constant Mitzvos* Module – Packet 1

Specific Goal Suggested for *The Six Constant Mitzvos 1* Module

To get closer to Hashem by gaining an awareness and understanding of the six constant mitzvos.

General Goal of *The Six Constant Mitzvos* Module

To develop a perpetual meaningful relationship with Hashem by continuously fulfilling the six constant mitzvos.

Module Duration

This is the 1st module in the *The Six Constant Mitzvos* series and is scheduled for 96 days.

To Do List

- If you are not yet a member of the ACTT Organization, fill out a membership application and submit it – see the Membership page or the ACTT Welcome Kit at www.actt613.org
- Fill out the “ACTT *The Six Constant Mitzvos 1* Commitment Form”, keep a copy for yourself and submit a copy to the organization – see Module page of www.actt613.org or this Module Packet’s Appendix
- On a daily basis:
 - Follow the Learning Schedule and record your *The Six Constant Mitzvos* activity/action in your “ACTT *The Six Constant Mitzvos 1* Activity Log” in this Module Packet’s Appendix – the *ACTT Activity/Action Ideas* has suggestions
 - Record your maintenance activity/action (from the *Ahavas Chesed, Judging Favorably, Kavanah During Davening, Hakaras HaTov, Bitachon, Anger Management for Positive Results, Shmiras HaLashon, and Emes – Telling the Truth* modules) in your “ACTT *The Six Constant Mitzvos 1* Activity Log” in this Module Packet’s Appendix – the *ACTT Activity/Action Ideas* has suggestions
- Participate in the chizuk activities, as desired:
 - ACTT *The Six Constant Mitzvos 1* booster event and face-to-face discussion group meetings
 - ACTT online discussion group and e-mail list
 - Read inspirational material from sources recommended by the ACTT organization and also distributed by the ACTT organization
 - Recommend inspirational material to the ACTT membership and submit inspirational material to be distributed to all the ACTT members

The Six Constant Mitzvos Resources

The following are some resources for learning about *The Six Constant Mitzvos*:

- [The Six Constant Mitzvos – Based on a Series of Lectures by Rabbi Yitzchok Berkowitz](#) by Rabbi Yehuda Heimowitz and Rabbi Shai Markowitz; Artscroll/Mesorah; ISBN: 142260926X
- [The Six Constant Mitzvos – 6 CD Set](#) by Rabbi Yitzchok Berkowitz; Artscroll Catalog #: SIXCD
- [The Six Constant Mitzvos – Audio MP3](#) by Rabbi Yitzchok Berkowitz; Artscroll Catalog #: SIXMP
- The 6 Constant Mitzvos web site: www.thesixconstantmitzvos.com
- The Six Constant Mitzvahs articles by Rabbi Noah Weinberg on the Aish.com web site, www.aish.com/jl/m/cm:
 - #1 – Know There is a G-d, www.aish.com/jl/m/cm/48971891.html
 - #2 – Don't Believe in Any Other Power, www.aish.com/sp/f/48970541.html
 - #3 – G-d Is One, www.aish.com/sp/f/48970166.html
 - #4 – Love G-d, www.aish.com/sp/f/48969231.html
 - #5 – Fear G-d, www.aish.com/sp/f/48964236.html
 - #6 – Don't Be Misled By Your Heart and Eyes, www.aish.com/sp/f/48962296.html
- [6 Constant Mitzvos – A Young Child's Guide to Faith and Belief](#) by Rabbi Mordecai Plaut; Feldheim Publishers; ISBN: 1598264362

Torah Sources for Each of The Six Constant Mitzvos

1. Faith in Hashem – אמונה בה'

אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים (שמות, פרק כ, פסוק ב)
I am Hashem, your G-d, Who has taken you out of the land of Egypt (Exodus 20:2)

2. Not To Believe in Other Gods – לא יהיה

לא יהיה לך אלהים אחרים על פני (שמות, פרק כ, פסוק ג)
You shall not have other gods in My presence (Exodus 20:3)

3. Hashem's Oneness – יחוד ה'

שמע ישראל ה' אלהינו ה' אחד (דברים, פרק ו, פסוק ד)
Hear, O Israel, Hashem, our G-d, Hashem is One (Deuteronomy 6:4)

4. Loving Hashem – אהבת ה'

ואהבת את ה' אלקיך (דברים, פרק ו, פסוק ה)
You shall love Hashem, your G-d (Deuteronomy 6:5)

5. Fearing Hashem – יראת ה'

את ה' אלקיך תירא (דברים, פרק י, פסוק כ)
Hashem, your G-d, you shall fear (Deuteronomy 10:20)

6. Do Not Stray After Your Heart and Your Eyes – שלא לתור אחר מחשבת הלב וראית העינים

ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם (במדבר, פרק טו, פסוק לט)
Do not stray after your heart and after your eyes, after which you wander (Numbers 15:39)

Inspiring Introductory Videos from www.thesixconstantmitzvos.com/content/category/video

1. Charlie Harary on The Six Constant Mitzvos – Introduction:

www.thesixconstantmitzvos.com/content/article/view/id/21

2. My Teshuvah Story and What Made Me Frum (Rabbi Moshe Zeldman):

www.thesixconstantmitzvos.com/content/article/view/id/36

The Six Constant Mitzvahs - #1. Know There is a G-d

by Rabbi Noah Weinberg

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from: www.aish.com/sp/f/48971891.html

Cultivate the greatest possible relationship with the greatest possible benefits.

A "life goal" is one that brings you to a heightened state of being. For example, a businessman's goal is to be rich. Trading stocks or investing in real estate is the means to help accomplish that goal.

A similar formula applies to Judaism. The goal of Judaism is to cultivate the greatest possible relationship with G-d.

The 613 mitzvot are separate constructs which teach us about the reality of G-d's existence and how to live with that awareness.

Most of the 613 mitzvot in the Torah require the performance of a certain action - like giving charity, or eating matzah on Passover. These are the means to the end.

The "goal mitzvot" are the Six Constant Mitzvot. Rather than requiring the performance of a certain action, these mitzvot are a state of being, of living with the reality of G-d's existence.

The Six Constant Mitzvot are:

- Know there is a G-d.
- Don't believe in other gods.
- G-d is one.
- Love G-d.
- Fear G-d.
- Don't be misled by your heart and eyes.

Every moment of awareness is another occasion to actualize these goals. None of the other mitzvot has that same constant opportunity, and that's why the Six Constant Mitzvot are our priority. All the other mitzvot only build and bolster these goals.

INTELLECTUAL KNOWLEDGE OF G-D

The first of the Ten Commandments declares: "I am the Lord your G-d who brought you out of Egypt" (Exodus 20:2).

This is the mitzvah to "Know there is a G-d."

The logic underlying this commandment seems difficult to understand. Someone who already observes G-d's commandments obviously believes in His existence -- so what need is there for a new command to do so? And if someone doesn't know that G-d exists, why should he listen to this command?!

So exactly who is this mitzvah for?

The answer is that we should not believe in G-d "on faith" alone. Investigate the evidence. Get knowledge. Research. Study. Analyze. It is a fundamental principle of Judaism: You have to know, not just believe.

EMOTIONAL TRUST

"You shall know this day, and understand it in your heart, that the Almighty is G-d" (Deut. 4:39, the "Aleynu" prayer).

But there's more. **It is not enough to intellectually know that G-d is in charge of everything. You must also know it in your heart.** This emotional knowledge is much more profound, because it affects how a person actually conducts his life.

The circus performer is willing to walk the tightrope because he is confident there's a net below to catch him. Similarly, a child will jump down off a ledge into his father's arms, completely confident that his father will catch him.

The whole point of life is to strengthen your awareness of G-d. How do you know if you're really aware of G-d? Through trust. If you are, then you are willing to walk the tightrope, so to speak, or jump into your father's arms.

STEPS TO TRUST IN G-D

Rebbeinu Bechaya, in his 12th century book of self-improvement, "Duties of the Heart" (*Chovos Halevavos*), describes four key steps to build trust in G-d:

Step one is to realize that the Almighty loves you with unbounded love. The closest thing we can compare this to is the love a parent has for a child. The Almighty is our Father in Heaven. His love for us exceeds all of the love in this world. Awareness of G-d is to live with this realization.

Deep down we know that G-d loves us. Anyone in trouble prays to G-d. This is true even of people who have ignored Him all their lives. As the saying goes, "there's no atheist in a foxhole." Even if you've done everything wrong, when you need your Father, He's there.

STEP TWO -- DIRECT LINE

The U.S. Defense Department spends millions of dollars each year to send broadcast signals to distant stars, on the chance there's life out there. It may take 2,000 years for the signals to get there, but they're still listening 'round the clock.

If they ever get an answer -- even just a "hello" -- the whole world would be flabbergasted.

Have you ever had a prayer answered? Four out of five people will say "yes." The Creator of this universe has privately communicated with you. It's mind-boggling.

Most people whose prayer was answered didn't even know in which direction to send the signal! They simply said, "G-d, please help..." Five billion human beings, a whole galaxy of planets and stars -- and G-d answered this individual!

The mitzvah of belief in G-d means living with the reality that you're not alone. G-d's awareness and attention to every detail is constant. He picks up signals when you ask.

STEP THREE - HE DOES IT ALL

If your parent gives you a dollar, you're actually diminishing his net worth -- even if he's a multi-millionaire. But if the Almighty gives you a billion dollars, it does not diminish His net worth. G-d has all the power. He created this universe from nothing. He can make you a genius. He can heal your child. He can do anything.

Think about how many miracles G-d made for you to breathe your first lungful of air. A fetus doesn't use lungs; it takes oxygen from the mother's blood. When a child is born, the baby has to breathe on its own and the whole biological system changes. A heart valve closes, the lungs inflate -- and it all has to fall into place at exactly at the right time.

Think about how much G-d has given you since you were born into this world. He is leading you every step of the way.

Everything G-d does for you is a gift. And whatever you want from G-d is nothing compared to what He's already given you. If you're asking for a billion dollars, it's nothing compared to a pair of eyes that He gave you for free.

G-d sustains the universe every second -- every creature, every blade of grass. G-d makes your heart pump. He provides your food. He created the sun with heat and light. There is nothing that can stop G-d. Your parents, teachers and boss are the delivery people. Every single thing you have is sent from G-d.

Knowing this gives you confidence to trust that G-d will continue to give you everything you need.

STEP FOUR -- BEST OF EVERYTHING

G-d doesn't need anything from you. He doesn't need you to eat kosher food, or to observe Shabbat.

G-d only wants to give. Everything in the world is for our benefit.

So if G-d doesn't grant your desire, you have to ask yourself why. Why hasn't G-d given you 100 million dollars?

Maybe it's not good for you. Maybe you'd become arrogant, greedy, excessive. Maybe you'd hire others to accomplish your goals, and you'd miss out on making the effort to try.

G-d knows what's good for us. Trust in G-d means understanding that when He doesn't give you something, it's a message. He's trying to wake you up, to get you to reevaluate your goals.

Good parents do this with their children, too. A child wants five cookies; you give him one. Or you take him to the doctor to get a shot: The child is crying, "Why are you doing this to me?" But you know it's for his own good.

Anytime something bad happens, you have to ask yourself, "Why?" Understand that G-d knows what He's doing. He's trying to raise us up. He knows what's good for us and He wants us to have the best of everything.

GIVING UP WHEN THINGS GET TOUGH

Man's self-destructive tendency (yetzer hara) overpowers him daily and threatens to kill him. Were it not for G-d's help, man would not survive. (Talmud - Kiddushin 30)

Every single aspect of our existence depends on G-d. Whether we stand up, raise our hands, use our brain, do a mitzvah, or battle the desire to do the wrong thing, our ability is all a gift from G-d. We are powerless without Him.

It follows, then, that any goal is attainable if G-d gives us the power.

So how did the phrase "I can't" enter our lexicon?

The Talmud reports that Moses reprimanded the Jewish people: "When you stood at Mount Sinai, G-d asked, 'Who will insure that you will always fear G-d?' You should have replied 'Almighty, You will.' You should have seized the opportunity to request that G-d give you fear of Heaven."

The Jews wanted to be able to take full credit for their fear of Heaven, therefore they were reluctant to ask for it.

Had they understood that every single thing comes as a result of G-d's assistance, then they would have surely asked G-d for fear of Heaven, too.

This demonstrated a lack of gratitude and appreciation for all that G-d had done until then.

This desire to ignore G-d's role in our accomplishments and take credit for ourselves is what makes people say "This I can do, and this I can't." We avoid having to acknowledge that it's all a gift. We'd rather feel that we fought and accomplished on our own steam. So we say "I can't" -- when we'd rather not make the effort to do something difficult.

If we were truly grateful, if every morning we would thank the Almighty for our eyes, our hands, our brain, then we'd also thank the Almighty for insight and understanding, and we'd say, "Almighty, please give me more!" If we acknowledge that every accomplishment is from G-d, then we will realize there is nothing we cannot undertake... if G-d gives us the power.

RESPONSIBILITY TO CHANGE THE WORLD

What can one person do? One person can accomplish anything and everything -- since it's all a gift from G-d anyway! Now we can understand why the Torah obligates each and every one of us to change the world.

The Code of Jewish Law (O.C. 1:3) says: "It is proper for all those who fear G-d to constantly be in pain and worry over the destruction of the Holy Temple." But why should we be expected to feel pain over something that happened 2,000 years ago?

The Talmud says: "Any generation in which the Holy Temple is not rebuilt, is held responsible for its destruction." In other words, if we don't take responsibility for improving ourselves and changing the world, then we are just as guilty as those whose deeds caused the Temple to be destroyed.

What can we do about it? Says the Talmud (Yoma 86b): "If one person does a sincere *teshuva* (return to G-d), then the whole world merits forgiveness."

The Jewish nation is one unit. Therefore the actions of one person can change the fate of the entire group. You -- one solitary individual -- have the power to change the entire world through *teshuva*. And since you have the power ... you also have the responsibility.

OPIATE OF THE MASSES?

Marx said that "religion is the opiate of the masses." But Marx was talking about the religion that says: "Resist not evil, turn the other cheek."

Judaism, on the other hand, teaches people to stand up and take responsibility for the world. If anything, secularism is the opiate because it breeds inactivity.

Imagine asking the conquering Romans, "The Greeks are starving to death, isn't that terrible?" They'd say, "What are you talking about, that's the greatest news we've heard all week! Let's get the war machine out!"

Ask a typical college student: "Isn't it terrible that Africans are starving to death? What are you going to do about it?" He says, "What can I do about it? Who am I? I'm only one person. I can't do anything about it."

Without really believing in G-d, you'll just give up.

Judaism says you can do something. If you believe G-d's doing it all, if you see how much He's already done for you, then you know that G-d will help.

All you have to do is take the responsibility and make an effort. G-d will take care of the rest.

WE TRY, G-D DELIVERS

Have you ever seen a building under construction? The builders use cranes to pick up an entire truckload of bricks, and then one or two men put their hands under the derrick and push the truckload into the right place.

An idiot sees two guys pushing a truckload of bricks and he thinks they're as strong as Hercules. A wise person understands it's the crane that's moving.

The Torah says explicitly that in the end of days, the Jewish people are going to return to G-d. And that's already happening.

The Jews have returned to Israel, which is mind-boggling. We've witnessed incredible miracles in Israel -- whether the War of Independence, the Six Day War, the Gulf War. We've lived with miracles. The Almighty is bringing us home. The crane is moving.

People sometimes say, "I'd love to make aliyah to Israel, but I don't have the money." What's the solution? I tell them, put one dollar a week into a separate bank account. They look at me like I'm crazy.

"What are you talking about -- that's \$52 a year. In 10 years, I'll have \$520. What will that do for me?!" I tell them, if you put in a dollar a week, the Almighty will see that you're sincere and He'll take care of the rest.

Those of you who've begun learning Torah or keeping Shabbos: Remember how hard it was when you first started? Now when you look back and see the progress you've made, isn't it true that you were putting one dollar in the bank? You were making the effort, and the Almighty led you to your goal.

THE BUCKET AND THE MOUNTAIN

The Midrash says the wise person and the fool are both told, "Take this Torah and learn it all." The fool looks at the Torah and says, "That's like trying to move a mountain into the sea! Even if I work all day and night, I couldn't possibly finish it." So what does he do? He fills one bucket of dirt, and then he lies down to go to sleep.

The wise person says, "I get paid by the bucket. If I make an effort, I get paid. I can't imagine how I'm going to move this mountain into the sea, but if the Almighty said do it, I might as well try." So he takes a bucket and puts it in the sea; another bucket and puts it into the sea; another bucket ...

"Hey, meshugena, what are you doing?" yells the fool.

"Listen, I'm getting paid," answers the wise person. And he keeps going. Another bucket into the sea. Until he comes to a stone. He pushes that stone which starts a landslide and the whole mountain crumbles and flows into the sea.

That's what we're doing. One dollar a week. The mountain will go into the sea.

G-d is your Father, Creator of this universe. He wants to give you everything. By making the effort, you're allowing Him to do it. You're accepting it. See how much He had done for you until now. He wants to do much more. Just keep on putting that bucket into the sea; one dollar a week in the bank. The rewards are waiting.

G-D GAVE US THE ABILITY

The Torah says that accomplishing all of Torah is near to us, very much within our reach (Deut. 30:14).

Our problem is that we don't want to try. We don't make the effort.

If you heard about a business opportunity that would bring you millions, is there any limit to how far you'd go to make it work? If I said I'd give you a million dollars if you'll memorize one page of the phone book by next week, could you do it?

Realize that the reward for even one mitzvah is worth more than anything you can earn in this world. So don't look at the effort as a pain; look at it as an opportunity. You have the ability to be great, and there's nothing better you can do with your energy.

The Midrash (Tanna d'Bei Eliyahu) tells the story of Elijah the Prophet meeting up with a fisherman. "Do you study Torah?" Elijah asked. "No," replied the fisherman, "I'm just a simple man. I am not endowed with any measure of talent or intelligence."

"Tell me," said Elijah, "how do you prepare your fishing net?" "Well," said the man, "It's actually quite complicated. First I have to select the proper gauge rope, and then I have to weave the net in a particular pattern to ensure that it has the proper balance of strength and flexibility."

"How do you go about actually catching the fish?" inquired Elijah. "Oh," said the man, "that, too, is quite complex. There are many factors involved -- including season of the year, time of day, type of fish, water depth, temperature, and speed of the current."

"When you get to heaven," said Elijah, "you will testify that you didn't study Torah because you're just a simple man, not endowed with any talent or intelligence? But do you think He gave you the brains to be a fisherman -- but not the brains to learn Torah?!"

The fisherman realized that Elijah was right. He was devastated and began to cry inconsolably.

Elijah told him: "Don't be so upset. I'll tell you a little secret. Everyone uses this excuse in one way or another. We all expect that we're going to get upstairs and say, 'Almighty, I wanted to change the world; I wanted to know all of Torah; I wanted to love humanity. But you didn't give me enough intelligence, strength or personality.' And the Almighty will turn to each one of us and say 'Your actions contradict your words. When it came to something you cared about, whether making money or building a home, then you figured out how to do it. You became an expert. But obviously Torah didn't concern you enough.'"

That's our problem. We don't take Torah seriously. The constant mitzvah of "know there is a G-d" means that changing the world is our responsibility. And because G-d's power is behind us, we are not absolved from making the effort.

UNLIMITED RESOURCES

"Open your mouth and I will fill it." (Psalms)

The Chofetz Chaim (20th century Poland) says: If you're going out to raise money, the amount you ask from people depends on their status. If you're speaking to a newspaper vendor, you're not going to ask him for \$500; the guy is struggling. But if you ask for a penny, you'll insult him. So you ask for \$50. He'll argue a bit, and if he gives you \$20, you did okay.

Ask the successful businessman for \$5 and you're insulting him. Ask him for a million dollars and he says you're crazy. So you ask for \$5,000, you have an argument, you come out with \$500, and you've done well.

Now you come to the billionaire. (If he gives you an appointment!) If you ask for \$500, you're wasting his time. So you ask for \$5 million, you argue back and forth, he gives you \$500,000, and you've done well.

When you approach G-d, don't insult Him. He is your father. He loves you. He's the Creator of this universe. What's a billion dollars? Says G-d: "Open your mouth and I'll fill it."

If you pay attention to the Jewish prayers, you'll see that we ask G-d for everything -- food, sustenance, health, family, wisdom, Torah, Israel, peace, spirituality, and mitzvot. That's how a Jew prays. G-d wants to give you everything.

IT'S ALL FOR THE GOOD

If you really understand that the Almighty loves you and has all the power, then when something doesn't go your way, you'll want to know why. Because everything that G-d does is for our good. He never gets angry. He never punishes you. He never takes revenge. Everything is for our benefit. Sometimes we don't find out until a little later...

The Talmud tells the story of Rebbe Akiva, who was a student of Rav Nachum Ish Gamzu -- whose very name means "also this is for the good." Rebbe Akiva was once travelling to a distant town. He had a rooster to wake him up, a donkey to ride on, and some candles for light. As night began to fall, he arrived at a village and all the hotels were full for the night. He had no place to sleep. So he went to the forest to camp out. As he was studying Torah, a wind blew out his candle, leaving him in the dark. Shortly after that, a lion came and devoured his donkey. And then a cat came and ate his rooster.

There was Rebbe Akiva, alone in the forest and he'd just lost everything! But he said, "Also this must be for the good."

Rebbe Akiva got up in the morning and continued his journey on foot. He passed through the village and learned, to his horror, that a band of marauders had come in the night, burned down the village, murdered the people and took all their possessions.

"I now see how G-d protected me. Had I gotten a hotel room, they would have taken me too. Or my horse would have neighed, or my rooster would have crowed, or the bandits would have found me by my candlelight. Everything G-d does is for the good."

G-d created this world and gave us a Torah. Why did He do it? It's all a beautiful gift. Be grateful. And if you make the effort to attempt even the impossible, G-d will surely help.

ACTT Module Packet Appendix



ACTT Commitment Form – The Six Constant Mitzvos 1 Module

Remember, it is better to commit to less – you can always do more!

Please PRINT all information

This commitment does not constitute a vow; I am doing the following, bli neder

From ___/___/___ To ___/___/___

In memory of _____

As a zechus for:

a refuah shelaimah for _____

a shidduch for _____

parnassa for _____

other _____

- ___ *The Six Constant Mitzvos act(s) daily in a ☺ mood*
(ACTT recommends 1-2 acts daily – the ACTT Activity/Action Ideas has suggestions)
- *Performing one or more of the following maintenance activities in a ☺ mood*
(ACTT recommends a total of 1-2 acts daily – the ACTT Activity/Action Ideas has suggestions)
 - ___ *Ahavas Chesed act(s)* *daily or* *weekly*
 - ___ *Judging Favorably act(s)* *daily or* *weekly*
 - ___ *Kavanah During Davening act(s)* *daily or* *weekly*
 - ___ *Hakaras HaTov act(s)* *daily or* *weekly*
 - ___ *Bitachon act(s)* *daily or* *weekly*
 - ___ *Anger Management for Positive Results act(s)* *daily or* *weekly*
 - ___ *Shmiras HaLashon act(s)* *daily or* *weekly*
 - ___ *Emes – Telling the Truth act(s)* *daily or* *weekly*
- *Learning ___ minutes daily from* (ACTT recommends 5 minutes daily):
 - The ACTT *The Six Constant Mitzvos 1* Learning Schedule Book (see ACTT Daily Activity Log)
 - Other _____

Please PRINT all information

Name: _____ Date _____

Email address: _____ Tel. number _____

Address: _____

☺ *Be happy with your ability to Improve Yourself and Grow!* ☺

Please email form: commitment@actt613.org or mail: ACTT, 48 Edgemount Road, Edison, NJ 08817



ACTT Activity/Action Ideas

Acknowledgements:

- 1) Some of the ideas for *The Six Constant Mitzvos* were adapted from The Six Constant Mitzvos based on Rabbi Yitzchak Berkowitz's lectures and www.thesixconstantmitzvos.com
- 2) Some of the ideas for *Acts of Chesed* were adapted from Areyvut's 2005 "A Kindness a Day Calendar: 365 Ways to Make a Difference", see website: www.areyvut.org
- 3) Some of the ideas for *Judging Favorably* were adapted from The Other Side of the Story by Yehudis Samet
- 4) Some of the ideas for *Kavanah During Davening* were adapted from Praying with Fire by Rabbi Heshy Kleinman
- 5) Some of the ideas for *Bitachon* were adapted from You Can Learn Bitachon by Yeshiva Zichron Eliezer and from The Garden of Emuna by Rabbi Shalom Arush
- 6) Some of the ideas for *Improving Anger Management* were adapted from Anger The Inner Teacher @ www.ais.com/spirituality/growth/Anger_The_Inner_Teacher.asp

IDEAS FOR FULFILLING THE SIX CONSTANT MITZVOS

<p>Talk about <i>Emunah</i> to reinforce your knowledge of Hashem's existence</p> <p>Love life and identify each circumstance in life as an opportunity for spiritual perfection</p> <p>Identify the yetzer hara (evil inclination) as a messenger from Hashem that challenges you and helps you grow</p> <p>Study nature and Torah as a means of building love for Hashem</p> <p>Consider the spiritual consequences of your actions as seriously as you consider their physical consequences</p> <p>Avoid situations in which your eyes might see something that could lead you to sin</p> <p>Try talking to Hashem on a regular basis aside from the scheduled prayer services-- this will help to make Him a real part of your life and your decision making process</p>	<p>Use prayer as an opportunity to build a relationship with Hashem by asking Him for the things you need to serve Him properly, not just for the things you want</p> <p>Each day when you say Shema take a moment to recognize that any hardship or challenge in your life is really a gift from Hashem to bring you closer to Him</p> <p>Take a moment each day, either during davening, while learning, or before going to sleep and thank Hashem for something good in your life</p> <p>At the end of each day take a moment to make a cheshbon hanefesh (spiritual accounting) of your actions that day - ask yourself if you succeeded in building and maintaining your relationship with Hashem or if you damaged it</p> <p>Try to develop an emotional relationship with at least one daily mitzvah or area of Torah by learning more about the deeper <i>kavanas</i> (intentions)/ <i>hashkafa</i> (religious outlook/perspective) in order to see how it helps to connect you to Hashem</p>
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IDEAS FOR ACTS OF CHESED

<p>Offer to run an errand for a friend</p> <p>Cheerfully greet someone</p> <p>Bake an unexpected treat for a friend</p> <p>Remember someone's birthday</p> <p>Call someone going thru a difficult time</p> <p>Leave a friendly note for a family member</p> <p>Listen patiently to others</p> <p>Clean up after dinner without being asked</p> <p>Call someone who lives alone</p> <p>Greet everyone you see with a smile</p> <p>Introduce yourself to someone</p> <p>Apologize for something you've done</p> <p>Take out the garbage without being asked</p>	<p>Give someone an unexpected compliment</p> <p>Spend time with a child with a disability</p> <p>Help strangers in shul feel welcome</p> <p>Take an elderly person shopping</p> <p>Pay attention to what people are saying</p> <p>Spend quality time with family & friends</p> <p>Call or visit someone who is sick</p> <p>Cook a meal for a person in need</p> <p>Visit someone who may be lonely</p> <p>Call someone you haven't spoken to in a while</p> <p>Say thanks - no matter how small the deed</p> <p>Help a child with his / her homework</p> <p>Compliment someone who helps you</p>	<p>Give someone an encouraging note</p> <p>When asked to do something, respond right away in a cheerful and willing manner</p> <p>Drive someone to the doctor</p> <p>Help out family members even if you're busy</p> <p>Help someone find a job</p> <p>Buy a gift for a loved one for no reason</p> <p>Greet everyone with a pleasant "good morning"</p> <p>Write a letter to an elderly person</p> <p>Take a neighbor's garbage cans in from the curb</p> <p>Call someone who recently lost a loved one</p> <p>Congratulate siblings on recent accomplishments</p>
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ACTT Activity/Action Ideas (continued)

IDEAS FOR JUDGING FAVORABLY

Don't jump to conclusions
 Judge your neighbor's actions favorably
 "Judge your fellow man fairly" (Leviticus 19:15)
 Look for a possible explanation in another's behavior
 Give your friend the benefit of the doubt
 Look for the good in others
 "Judge all people to the side of merit" (Ethics of the Fathers 1:6)
 Think about "Love your neighbor like yourself", and apply it to others. We all find excuses for ourselves.

Realize that your friend did not see you carrying packages when he/she passed by
 Remember, it could be a miscommunication...
 Are we missing any facts?
 Look for people's strengths
 Remember, things are not always what they seem!
 Try to explain... not complain about other people's actions
 Focus on solutions - not recriminations
 Remember the excuses one makes for oneself - apply these excuses to the one who wronged you

IDEAS FOR IMPROVING KAVANAH DURING DAVENING

Meditate for 5 minutes before davening
 Write translations to difficult words in your siddur
 Think about all Hashem has given you
 Say the words, "I am standing before Hashem" out loud
 Remember that Kavanah During Davening is a Halachik requirement of prayer
 Pronounce each word slowly and clearly
 Use a siddur, even for Tefillos you know by heart
 Establish a specific place for davening
 Concentrate for 3 seconds on each word of a specific tefillah

Learn the meanings of words you do not know
 Select one prayer a week to say with more kavanah
 Write down your favorite phrases from davening and focus on them when you daven
 Arrive before the minyan begins to daven and be ready when they start
 When davening at home, remove distractions from around you
 Select one word a day to say with more kavanah
 Select one phrase a day to say with more kavanah
 Before you start to daven, review what Hashem has given you in the last 24 hours



ACTT Activity/Action Ideas (continued)

IDEAS FOR HAKARAS HATOV

Recognize the good that you possess
 Appreciate what you do have rather than what you do not have
 Acknowledge that what you possess is a gift, not something you deserve
 Develop the habit of saying thank you for everything you receive, both big and small
 Realize that everything comes from Hashem and is for your good, then thank Him
 Always see the glass as being half full and be thankful
 Focus on developing an attitude of gratitude
 Appreciate the good that a family member does for you and say thank you
 Appreciate the good that a friend does for you and say thank you
 Appreciate the good that a colleague does for you and say thank you
 Appreciate the good that strangers do for you and say thank you

Write a thank you note to express your appreciation
 Make a telephone call to express your appreciation
 Give a gift to express your appreciation
 Express appreciation for routine actions such as taking out the garbage, preparing supper, doing the laundry, cleaning the house, bringing in the newspaper
 Thank the school bus driver
 Thank your teacher, thank your child's teacher
 Thank the mail carrier for delivering the mail
 Say *Modeh Ani* each morning with great feeling
 Reflect on *Modim Anachnu Lach* in *Shmoneh Esrei*
 Thank Hashem for every breath that you take

IDEAS FOR BITACHON

Trust that whatever Hashem does is for your good
 Believe that if Hashem wants, He can solve your problem this very minute
 Realize that Hashem forgets no one and that He loves each of His creations
 Ask Hashem to help you pray, to teach you how to pray, to open your mouth in prayer
 Internalize that success is from Hashem and if you turn to Him sincerely, He will certainly help you succeed if it is in your best interest
 Acknowledge that Hashem knows what is best for you, more than you yourself know

Believe that there is no one but Hashem and that no one can do you harm against Hashem's will
 Acknowledge that just as Hashem has helped you many times in the past, He will help you again now
 Trust that whatever happened is what Hashem wanted to happen and that it is in your best interest
 Accept that the amount of money that you will make has been decreed by Hashem and have peace of mind that you will get exactly what you are supposed to get



ACTT Activity/Action Ideas (continued)

IDEAS FOR IMPROVING ANGER MANAGEMENT

In the past, when you have been able to overcome anger quickly, how did you do it?
 Learn from people who are able to remain calm in situations that get you angry
 Learn from people who are able to let go of their anger easily
 Give anger a chance to subside before speaking by counting from 1 to 10, 1 to 20, etc.
 When you notice that you are feeling angry, breathe slowly and deeply, exhale slowly
 When you are about to get angry because of something that someone did to you, focus on some good quality of that person

Use physical exercise to release anger: take a brisk walk, run, dance, jump rope, etc.
 Meditate on: "Ein od milvado - There is nothing else besides G-d"
 When you get angry, look at yourself in a mirror to see and hear yourself as others see and hear you when you are angry
 Write down all your angry thoughts in a letter addressed to the person you are angry at, but do not send it
 When you are about to get angry, ask yourself, "How important is this in my life?"

IDEAS FOR SHMIRAS HALASHON

Think before speaking
 Pause to think about what to say and how to say it before responding to someone
 Give each person the benefit of the doubt
 Train yourself to avoid judging others
 Think positive thoughts and avoid negative thoughts
 Stay calm and avoid getting angry
 Avoid joking around that could lead to making fun of others
 Develop a character of humility - avoid arrogance

Be extra careful with Shmiras HaLashon for 1-2 hour(s) each day
 Never give up hope of one's ability to guard one's tongue
 Accept the idea that it is possible to speak without gossiping
 Train yourself to avoid complaining about others
 Learn the laws of Shmiras HaLashon
 Walk away from a group that is speaking Lashon Hara
 If someone starts speaking Lashon Hara to you, respectfully ask them to stop
 Realize and say to yourself: "It's Not That Important"

IDEAS FOR EMES – TELLING THE TRUTH

Be honest while taking exams
 Return extra change if salesperson makes a mistake
 Do not cut corners on taxes
 If one doesn't know the answer, say "I don't know"
 Say items that can be fulfilled
 Be on time

Be honest with oneself - not hypocritical
 Don't promise items to one's children that one can't keep
 Do not keep people waiting
 Give people credit for items they do
 When quoting, mention the proper source for the quote
 Admit when one is wrong



ACTT Daily Activity Log – *The Six Constant Mitzvos 1* Module

Abbreviations: 1) T6CM=The Six Constant Mitzvos by R' Yehuda Heimowitz & R' Shai Markowitz; 2) 6CM=*SixConstantMitzvos*; 3) AC=*AhavasChesed*; 4) JF=*Judging Favorably*; 5) KDD=*KavanahDuringDavening*; 6) HT=*HakarasHaTov*; 7) B=*Bitachon*; 8) AM=*AngerManagement*; 9) SL=*Shmiras HaLashon* ; 10) E=*Emes*

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)

EXAMPLE DAILY ENTRY – current module’s activity/action and up to 2 maintenance activities/actions

Day	m/d/10	√	T6CM	x	√	6CM: Studied nature and Torah to build my love for Hashem; and/or AC: Helped someone find a job; and/or JF: Did
					√	not jump to conclusions; and/or KDD: Meditated for 5 minutes before davening; and/or HT: thanked a friend for
					√	their help; and/or B: Trusted that whatever Hashem does is for my good; and/or AM: ...; and/or SL: ...; and/or E: ...

Note: Below is the suggested reading from the *The Six Constant Mitzvos* module’s source book, The Six Constant Mitzvos

Sun	07/10/11		T6CM	17-18		
Mon	07/11/11		T6CM	18-21		
Tue	07/12/11		T6CM	21-22		
Wed	07/13/11		T6CM	23-25		
Thu	07/14/11		T6CM	25-27		
Fri	07/15/11		T6CM	27-28		
Sat	07/16/11		T6CM	28-30		
Sun	07/17/11		T6CM	30-32		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos 1* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Mon	07/18/11	T6CM	32-33		
Tue	07/19/11	T6CM	34-35		
Wed	07/20/11	T6CM	39,41-42		
Thu	07/21/11	T6CM	42-43		
Fri	07/22/11	T6CM	43-46		
Sat	07/23/11	T6CM	46-48		
Sun	07/24/11	T6CM	48-50		
Mon	07/25/11	T6CM	51,55		
Tue	07/26/11	T6CM	57-58		
Wed	07/27/11	T6CM	59-60		
Thu	07/28/11	T6CM	60-63		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos 1* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Fri	07/29/11	T6CM	63-65		
Sat	07/30/11	T6CM	65-66		
Sun	07/31/11	T6CM	67-69		
Mon	08/01/11	T6CM	69-71		
Tue	08/02/11	T6CM	71-73		
Wed	08/03/11	T6CM	73-75		
Thu	08/04/11	T6CM	76-77		
Fri	08/05/11	T6CM	78-79		
Sat	08/06/11	T6CM	79-80		
Sun	08/07/11	T6CM	81-82		
Mon	08/08/11	T6CM	82-84		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos 1* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Tue	08/09/11	T6CM	85-87		
Wed	08/10/11	T6CM	91,93-94		
Thu	08/11/11	T6CM	94-95		
Fri	08/12/11	T6CM	95-97		
Sat	08/13/11	T6CM	97-99		
Sun	08/14/11	T6CM	99-100		
Mon	08/15/11	T6CM	101-104		
Tue	08/16/11	T6CM	104-107		
Wed	08/17/11	T6CM	107		
Thu	08/18/11	T6CM	108-110		
Fri	08/19/11	T6CM	110-112		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos I* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Sat	08/20/11	T6CM	113-115		
Sun	08/21/11	T6CM	115-118		
Mon	08/22/11	T6CM	119-121		
Tue	08/23/11	T6CM	125, 127-128		
Wed	08/24/11	T6CM	129-131		
Thu	08/25/11	T6CM	131-133		
Fri	08/26/11	T6CM	133-135		
Sat	08/27/11	T6CM	135-137		
Sun	08/28/11	T6CM	138-140		
Mon	08/29/11	T6CM	140-141		
Tue	08/30/11	T6CM	141-143		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos 1* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Wed	08/31/11	T6CM	143-145		
Thu	09/01/11	T6CM	145-147		
Fri	09/02/11	T6CM	147-150		
Sat	09/03/11	T6CM	151-153		
Sun	09/04/11	T6CM	157, 159-160		
Mon	09/05/11	T6CM	160-162		
Tue	09/06/11	T6CM	162-163		
Wed	09/07/11	T6CM	164-166		
Thu	09/08/11	T6CM	166-167		
Fri	09/09/11	T6CM	167-169		
Sat	09/10/11	T6CM	169-172		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos 1* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Sun	09/11/11	T6CM	172-173		
Mon	09/12/11	T6CM	174-177		
Tue	09/13/11	T6CM	177-179		
Wed	09/14/11	T6CM	179-180		
Thu	09/15/11	T6CM	180-182		
Fri	09/16/11	T6CM	182-183		
Sat	09/17/11	T6CM	184-186		
Sun	09/18/11	T6CM	189, 191-193		
Mon	09/19/11	T6CM	193-196		
Tue	09/20/11	T6CM	196-198		
Wed	09/21/11	T6CM	198-200		



ACTT Daily Activity Log (continued) – *The Six Constant Mitzvos I* Module

		Learned (√)		Activity/Action	
Date	√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Thu	09/22/11	T6CM	200-202		
Fri	09/23/11	T6CM	202-205		
Sat	09/24/11	T6CM	206-208		
Sun	09/25/11	T6CM	208-210		
Mon	09/26/11	T6CM	210-214		
Tue	09/27/11	T6CM	214-215		
Wed	09/28/11	T6CM	216-217		
Thu	09/29/11	T6CM	217-219		
Fri	09/30/11	T6CM	219-221		
Sat	10/01/11	T6CM	221-223		
Sun	10/02/11	T6CM	224-227		

ACTT Daily Activity Log (continued) – The Six Constant Mitzvos 1 Module

		Learned (√)			Activity/Action	
Date		√	Book	Pages	√	Notes (description of activity/action, comments, etc.)
Mon	10/03/11		T6CM	231, 233-235		
Tue	10/04/11		T6CM	235-237		
Wed	10/05/11		T6CM	237-240		
Thu	10/06/11		T6CM	240-242		
Fri	10/07/11		T6CM	242-243		
Sat	10/08/11		T6CM	243-246		
Sun	10/09/11		T6CM	247-249		
Mon	10/10/11		T6CM	250-252		
Tue	10/11/11		T6CM	255-256		
Wed	10/12/11		T6CM	256-258		
Thu	10/13/11		T6CM	258-259		

Glossary

Ahavas Chesed	.....loving kindness
B'li Neder	.....without making a formal commitment
Bitachon	.....trust in Hashem
Chesed	.....kindness
Chizuk	.....moral support
Davening	.....praying
Emuna	.....faith
Hakaras HaTov	.....gratitude
Kavanah	.....concentration
Klal Yisrael	.....the Jewish people
Lashon Hara	.....evil tongue (speech) - any derogatory or damaging (physically, financially, socially, or stress-inducing) communication
Midah, Midos	.....character trait, character traits
Mitzvah	.....a commandment
Mussar	.....ethical teaching
Neshamah	.....soul
Nisayon	.....a test
Ona'as Devarim	.....causing hurt through the spoken word
Parnasa	.....livelihood
Rechilus	.....gossip-mongering - any communication that generates animosity between people
Refuah Shleimah	.....a complete recovery from an illness
Sefer	.....a book
Shidduch	.....a match of two eligible and marriageable Jewish singles
Shiurim	.....classes
Shmiras HaLashon	.....guarding one's tongue
Siddur	.....prayer book
Siyata D'Shmaya	.....Divine Assistance
Talmid, Talmidim	.....student, students
Tefillah, Tefillos	.....prayer, prayers
Teshuva	.....repentance
Zechus	.....merit