

"Hear, O' Israel, Hashem our G-d, Hashem is One." (6:4)

This *pasuk* has been emphasized more than any other words of the *Torah*. We are commanded to recite it twice daily, to bind it to us in our *Tefillin*, and to write it in the *Mezuzahs* on our door posts. Throughout our tumultuous history this *pasuk* has been our source of courage, inspiration, and salvation. It has been the first *pasuk* a Jew is taught as a child and the last he utters before he dies. This proclamation of Hashem's Oneness has been on the lips of the martyrs throughout the generations as they sacrificed their lives *on Kiddush Hashem*.

The actual declaration, however, *is Hashem our G-d, Hashem is one*. Why is it necessary to precede this statement with "*Hear O' Israel*"? *Horav Zalman Sorotzkin Z"l* explains that it is insufficient to make this declaration of faith without proclaiming this truth to all of *Am Yisrael*. One who believes in Hashem is obligated to interact with others who do not share in this belief. *Horav Leib Chasman Z"l* advances this thesis further. He states that, if every group which is involved in *Torah* dissemination feels that they have the ultimate approach, they will deter others from getting involved in this undertaking. Thus, they may have prevented a number of alienated Jews from becoming observant. Each person has his own unique method of teaching *Torah*, and we must utilize every formula for reaching the unaffiliated. He cites Rabbeinu Yonah who states that we view as enemies of Hashem those devout Jews who are meticulous in every area of *Torah* observance, but cannot tolerate the success of others in *Torah* disseminating. Accepting the yoke of Heaven upon ourselves carries with it the awesome obligation to include every Jew under this banner.