Divrei Torah, Ba ʿer Heitev פרש״י בשבעים לשון. דברי תורה וחיזוק. באר היטב

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בס״ד פ׳ ואתחנן תשע״ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת ה׳ אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ: דברים פ״ד פכ״ט

But if from there you shall seek Hashem your G-d, you shall find him, if you seek him with all your heart and with all your soul. {4:29}

From there, you will be able to search for the Hashem your G-d from the depths of your heart and find Him, if only you will seek Him diligently. – Reb Yaakov Yitzchok of Peshischoh

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד: דברים פ״ד פל״ט

Know therefore this day, and consider it in your heart, that Hashem He is The G-d in heaven above, and upon the earth beneath; there is no other. {4:39}

It is not sufficient merely to "know" it; this inspiring knowledge must be taken into your heart, so that your will and virtues both function in conformity with what you know. This task constitutes the entire "devotion" incumbent upon a Jew. The space that separates "knowing" from "laying it to your heart" is as great as that which stands between knowledge and ignorance. – Reb Yisroel Salanter

...אֵין עוֹד : דברים פ״ד פל״ט

Means "there is none other" or "there is nothing else." "The Hashem is G-d in heaven above and on the earth below" can be explained to mean: there is nothing else we need to know, for this one fact is the foundation and root of all knowledge in the world. – Mayonei Shel Torah

ה׳ א׳ אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ אֶת גָּדְלְךָ וְאֶת יָדְךָ הַחֲזָקָה אֲשֶׁר מִי קֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ: דברים פ״ג פכ״ד

Hashem Elokim, you have begun to show your servant your greatness, and your mighty hand; for what power is there in heaven or in earth, that can do according to your works, and according to Your mighty acts? {3:24}

"Your greatness - This refers to the measure of your goodness" -Rashi

Greatness is measured only according to the benefit it brings to the world. It is possible for one to be a great genius and a well known leader, but if there is no character trait of goodness and will to do good nestled within him, the title of "great" does not fit him. – Menachem Tzion

רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ וּפֶן יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ: דברים פ״ד פ״ט

Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; but teach them to your sons, and to your grandsons; {4:9}

The word רק is a limiting expression. Here it indicates: guard yourself, conserve the health of your body properly, because a person is obligated to preserve his health (Bovoh Kamoh 4). However, the health of your soul must be guarded greatly, because the dangers that ambush the soul, lest it be blemished in the world of falsehood, are very great, and one needs extra vigilance to avoid these dangers. – Reb Menachem Mendel of Kotzk

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The Talmud (Brochos 22) derives from the proximity of the verses: "And you shall make them known to your children and grandchildren the day you stood before Hashem your G-d at Chorev," that just as at the latter Har Sinai The Torah was given with fear, reverence, trembling, and sweating, likewise it is about the former - making the Torah known to our children - that it must be taught with fear, reverence, trembling, and sweating. This teaches us that it is impossible to transmit The Torah to future generations in a mechanical way, as is done with secular knowledge and wisdom. Instead, Torah can only be transmitted with emotional feeling and fervor, fear, and reverence. – Menachem Tzion

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לימוד אור החיים הק׳ בחבורה ליל ששי 8:30 pm

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