**כי המצוה הזאת אשר אני מצוך היום לא נפלאת היא ממך ולא רחוקה היאThe *mitsvah* which I command you on this day is not too wondrous for you, it is not distant from you** (Deut. 30:11).

Rabbi Yehoshua ben Levi teaches: why does Moses specify **on this day**? To teach that *mitsvot* should be done today, not tomorrow. Today do them; tomorrow receive their benefit (*Eruvin* 22a). Elsewhere it is taught that you should taste from the food cooking for Shabbat on Friday (*Shibboley ha-Leket* 82), [“tasting” a *mitsvah* as soon as possible.]

To understand this, remember that this world is the Sabbath Eve that prepares for [the ultimate] Shabbat. When you fulfill any one of the mitzvot you should do it with such clarity and purity of intention that you experience the pleasures of the world-to-come in the very act of the *mitzvah*. But even this pleasure is only a “taste” compared to the ultimate pleasure that “no eye has seen, but God alone” (Is. 64:3).

This is “you should taste” [this other-worldly pleasure] by means of your great love. This is the meaning of the teaching “enjoying the fruits of labor is better than the fear of Heaven (*Berakhot* 8a).” Fulfilling the mitzvot with love and deriving pleasure from doing them is better than serving God from fear and not enjoying it.

That is the meaning of: **the *mitsvah* which I command you on this day**. **This day** indeed means that although you must fulfill the *mitzvot* today, you will only benefit from them in the [hidden] future. Still, **it is not too wondrous for you,** the reward is not completely hidden from you, and even in this world you can experience or “taste” in fulfilling the *mitzvah* something of [the pleasure of] the world-to-come.

The verse continues: **It is not beyond you**. This pleasure from *mitsvot* is not unattainable. It can easily be attained by fulfilling the *mitsvot* with awe and love and with great longing. Then you will enjoy the fruits of your labor.

# **Mevasser Tsedek (Yissakhar Dov of Zloczow (d. 1795), student of the Maggid of Mezritch. (Trans. Rabbi Art Green, slightly adapted)**

Commentary by Rabbi Art Green:

A very Hasidic reading, encouraging us to take pleasure in the performance of a *mitsvah*, just as we enjoy that special moment of tasting the shabbat meal while it is still cooking. That sense of tasting anticipated pleasure does not have to see ‘*olam ha-ba* as “the afterlife,” as usually understood. Read it as the Zohar does, as an alternative and more perfect universe that is always just one step ahead of us. We may not quite get there, but we enjoy a taste of its delights.