

See Now That I, I Am He

Aryeh Leib Thorne Toren · 10 September 2026

28 Elul 5786 · 10 September 2026 · Haazinu, 5th

Daily Learning Portions for 28 Elul 5786 — Elul Expansion

Thursday, 10 September 2026 · כ"ח אלול תשפ"ו · Haazinu, 5th

Day 28 of Elul · eleventh of the twelve monthly-cheshbon days (today = Av of the year now closing)

1 day to Erev Rosh Hashanah 5787 (Friday, 11 September 2026) · 2 days to Rosh Hashanah (Shabbat, 12 September 2026)

Ashkenaz Selichot: weekday mornings in force · last weekday shofar of 5786 (shofar is not blown on Erev Rosh Hashanah)

On this date: fourth day of Creation — sun, moon, and stars as signs for appointed times (Bereishit 1:14–19)

Today's Daily Learning Portions

Cycle	Portion
Chumash	Parshat Haazinu, 5th aliyah — Devarim 32:29–32:39
Tehillim	Chapters 135–139 (Elul extra chapters: 82–84 per Hayom Yom / Baal Shem Tov custom)
Tanya	Iggeret HaKodesh, end of Epistle 18
Rambam (3 ch.)	Hilchot She'ar Avot HaTum'ah 9–11
Sefer HaMitzvot	Daily cycle Day 220 — P97 (impurity of <i>sheratzim</i>)
Hayom Yom	Elul 28 — “God’s blessing brings wealth”; especially one who gives time to communal needs in tzedakah and strengthening Judaism; God does not remain a debtor; repayment in children, vitality, and abundant livelihood
Seasonal overlay	Last weekday shofar of the year; weekday Selichot; extra Tehillim; tefillin and mezuzot; increased tzedakah and Ahavat Yisrael; one day to Erev Rosh Hashanah

Seasonal frame. Yesterday the song hid a Face and spent arrows, and then refused to let the enemy write the last line. Today the same song turns to the witnesses and to the generation that must read the record: if they were wise, they would understand this; they would consider their end. One chasing a thousand is not proof of the pursuer’s strength. It is proof that the Rock sold them. Their rock is not like our Rock. The vine is Sodom’s. The cup is stored. The day of their foot’s sliding is near. Then the turn Elul was built for: the Lord will judge His people and relent concerning His servants when He sees that power is gone. Then the taunt of the false rocks. Then the verse that can carry a year across the threshold: See now that I, I am He. There is no god with Me. I kill and I make alive. I wound and I heal. None delivers from My hand.

The King is still in the Field. After tonight there is one ordinary weekday left, and it is already Erev Rosh Hashanah. Today's shofar is the last weekday blast of 5786. The fifth aliyah is not atmosphere for that blast. It is the content.

I. The Fifth Aliyah: Wisdom about the End, a Rock That Is Not Theirs, a Hand from Which None Delivers

"If they were wise, they would understand this; they would consider their end." (Devarim 32:29)

Rashi: if Israel's enemies were wise, they would understand that the victories came only because God delivered Israel, and they would consider what will befall them in the end. The plain address can also fall on Israel. The song has already named a generation of changes. Wisdom here is not sophistication. Wisdom is the capacity to read an end that has an Author.

Elul *cheshbon* that only inventories acts has not yet reached 32:29. The harder work is *acharitim* — the end that the year's pattern is already writing. A last weekday of the year that will not consider its end is not humility. It is the refusal of the verse.

"How could one pursue a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had delivered them up?" (32:30)

Rashi: it is impossible except that their Rock sold them. The military fact is not permitted to become a theology. One and two do not author a rout of thousands. The Rock does. A people that explains its wounds as the enemy's genius has already joined the sentence God will not let the nations speak. A people that explains its victories as technique has joined it from the other side.

The civic sting is native. Power that looks unlimited in the field is, in the song, derivative. Non-domination is not imported here. The verse will not allow the visible pursuer to be mistaken for the sovereign.

"For their rock is not like our Rock; our enemies themselves being judges." (32:31)

Rashi: the gods of the nations are not like our God. Even the enemies can serve as witnesses: they know they did not prevail by their own strength. Sforino and others hear the contrast as ontological, not comparative marketing. There is a Rock, and there are rocks. Late Elul is a poor time to confuse them. A false rock can be used as a slogan, a state, a mood, a leader, a year-end plan that does not answer to Heaven. The song's test is simple: can it kill and make alive, wound and heal, in one hand? If not, it is not the Rock of 32:39.

"For their vine is from the vine of Sodom and from the fields of Gomorrah; their grapes are grapes of rosh, their clusters are bitter. Their wine is the venom of serpents, the cruel poison of asps." (32:32–33)

Rashi: the deeds of Israel's foes are of the stock of Sodom. The cup prepared for them is venom. The song will not romanticize the adversary in order to soften Israel's wound. Sodom is a named grammar of cruelty and inversion. Elul that only audits the self and pretends the surrounding field has no vine is incomplete. The same season that demands inner *cheshbon* also names what must not be made into a rock.

“Is it not stored with Me, sealed up in My treasuries? Vengeance is Mine, and recompense, at the time their foot slips; for the day of their disaster is near, and what is destined for them makes haste.” (32:34–35)

Rashi: their deeds are stored before Me. Vengeance is poised for the moment the merit of the patriarchs is exhausted, or for the moment the adversary’s foot slides. The day is near.

Two treasuries sit in the verse, and Elul needs both. What is stored is not forgotten. What is timed is not impulsive. Wrath in this song is not a mood that overflows the banks. It is kept, sealed, and released under a clock the Field does not cancel. Limited power under higher law is Rashi on “stored” and “at the time.” A republic of the covenant that treats judgment as either never or all-at-once has not read 32:34.

The nearness is seasonal. “The day of their disaster is near” is also, from the other side of the same calendar, the nearness of a day of writing. One day to Erev Rosh Hashanah. The treasury is not only a threat. It is the reason teshuvah still has a morning in which to stand.

“For the Lord will judge His people and relent concerning His servants, when He sees that power is gone, and none remains, bound or free.” (32:36)

Rashi: He will punish them with sufferings, and then reconsider — have mercy — when He sees the enemy’s hand growing and Israel’s strength spent; *ephes atzur ve’azuv* — none shut up or left, no helper.

This is the hinge of the aliyah for the last weekday of Elul. Judgment and relenting are not two gods. They are one Hand moving through two motions. Mercy is not the cancellation of the court-record. Mercy is the court’s next clause when the servants have nothing left to lean on except the Judge.

Avodah that waits to be emptied before it returns has misunderstood the verse. The song does not command collapse. It records that collapse is one of the hours in which Heaven relents. The available hour, today, is still the Field: return while some strength remains, so that the relenting is not only a rescue from the floor.

“And He will say: Where are their gods, the rock in which they sought refuge? Who ate the fat of their offerings and drank the wine of their libations? Let them arise and help you; let them be a shelter over you.” (32:37–38)

The taunt is precise. A rock that consumed the offerings and cannot stand up when called is not a rock. Elul’s false rocks are often quieter than statues. They ate the year’s fat — time, attention, fear, honor — and they will not be able to rise tomorrow night. The question is not rhetorical decoration. It is a diagnostic: name what you fed this year, and ask whether it can shelter you when the Foot of 32:35 slides.

“See now that I, I am He, and there is no god with Me. I kill and I make alive; I wound and I heal; and there is none who delivers from My hand.” (32:39)

Rashi: when I do all this to them, they will understand that I am He — there is none like Me, none who shares the work. I put to death and I revive the same one. I struck and I will heal. None delivers from My hand.

Ani ani hu. The doubled “I” is the song’s answer to every divided sovereignty. Death and life are not two departments. Wound and healing are not two authorities. The Hand that hid a Face yesterday is the Hand that heals today. No third party extracts a prisoner from that Hand — not a nation, not a technique, not a last-minute piety that treats Heaven as one lobby among others.

This is the verse to carry into the last shofar. The blast does not argue. It announces. The announcement is 32:39. See now. Not later. Now — *re’u atah* — on the twenty-eighth of Elul, while the King is still walking the rows.

Readings that must be kept distinct.

- *Peshat*: wisdom about the end; routs that prove the Rock sold them; Sodom’s vine; stored vengeance; judgment then relenting when strength is gone; taunt of the fed gods; exclusive Hand of death and life.
- Rashi / Sifrei: enemies as unwitting judges; merit of the fathers as the clock on wrath; *ephes atzur ve’azuv* as total exposure; the same person killed and revived.
- Mussar: consider *acharitim* before the year closes; do not baptize the pursuer as author; name the rocks that ate the fat.
- Chassidic: the Field is the season in which “See now” can still be obeyed as a walk, not only as a throne-room verdict; thirsting love (today’s Tanya) is how a soul answers a Hand it cannot escape and does not wish to.
- Civic-covenantal: visible force is derivative; vengeance is stored and timed, not arbitrary; relenting when power is gone is mercy inside sovereignty, not abdication; “none delivers from My hand” is the refusal of rival lords — the ground of non-domination under higher law.

II. Tehillim 135–139 and Extra Chapters 82–84

The monthly Tehillim for the twenty-eighth day opens in the house.

Praise the Lord. Praise the name. You who stand in the house of the Lord, in the courts of the house of our God. For I know that the Lord is great. Whatever the Lord pleased, He did, in heaven and on earth. He struck the firstborn of Egypt. He sent signs. The idols of the nations are silver and gold, the work of hands. They have mouths and do not speak; eyes and do not see. Those who make them will become like them. House of Israel, bless. House of Aaron, bless. House of Levi, bless. You who fear the Lord, bless.

Psalm 136 is the long *ki le’olam chasdo*. He who alone does great wonders. Who made the heavens with understanding. Who set the earth on the waters. Who made great lights — the sun to rule by day, the moon and stars to rule by night. Who remembered us in our low estate. Who gives bread to all flesh.

Psalm 137 sits by the rivers of Babylon and will not sing the Lord’s song on foreign soil as entertainment. Psalm 138: I will thank You with all my heart; the kings of the earth will thank You; though the Lord is high, He sees the lowly. Psalm 139: Lord, You have searched me and known me. Behind and before You besiege me. Where shall I go from Your spirit? If I ascend to heaven, You are there; if I make my bed in the pit, You are there. You formed my inward parts. Search me, God, and know my heart.

The fifth aliyah says: see now that I, I am He. Psalms 135–139 refuse every escape hatch from that seeing. Idols do not speak. Kindness is forever and it includes the great lights made on the fourth day — today’s Creation anniversary. Exile still knows which song cannot be sold. Height does not hide the lowly. There is no flight from the Spirit, which is the inner translation of “none delivers from My hand.”

The extra Elul chapters today are 82–84. Asaph in 82: God stands in the congregation of God; in the midst of judges He judges. How long will you judge unjustly? I said you are gods, sons of the Most High; therefore like men you shall die. Arise, God, judge the earth. Psalm 83: do not be silent; Your enemies raise a head; they say come let us cut them off from being a nation. Psalm 84: how beloved is Your dwelling; my soul yearns, even faints, for the courts of the Lord; better a day in Your courts than a thousand; the Lord is sun and shield.

Psalm 82 is the civic psalm of the day. Judges who act as rival gods are returned to mortality. Limited authority under higher law is not a modern gloss. It is Asaph recited on the morning Haazinu says there is no god with Him. Psalm 84 answers Tanya’s thirst: the soul faints for the courts. Sun and shield land on the fourth day of Creation without strain. The last weekday shofar of the year can be blown as 84, not only as 32.

III. Tanya: End of Epistle 18 — Thirsting Love, and Know Him in All Your Ways

Yesterday the epistle opened the first love: *ahavah betaanugim*, delight-love, a gift resembling the World to Come, priestly stillness rather than Levitical song. Today the letter completes the second love.

The second is a love and desire in which the soul wishes to cleave to God, to be bound in the bond of life. Nearness is dear to her. Separation by an iron partition of the *chitzonim* is grievous. Fear of alienation is built into the love itself.

This love is latent in every Jewish heart, even in the wicked. Remorse comes from it. Because it is latent, *kelipah* can dominate it. That domination is the spirit of folly that makes a person sin.

Service, then, has an order. First strengthen yourself against the *kelipah* and expel it from thought, speech, and action — the 248 organs. After that, uncover the latent love so that the mind contemplates God’s greatness and the heart feels attachment: like a child who wants to be near the father, like fire rising to its source. Then occupy yourself with Torah and mitzvot, because Torah and the Holy One are entirely One.

The Alter Rebbe likens this love to thirst. One feels the pangs, not yet the delight of drinking. Prayer is required to reveal what is concealed, so that this love becomes the mistress of the heart. The rival — ordinary appetite — cannot be expelled from the heart entirely. She can be hidden and put to work for essentials only: eating and drinking that strengthen Torah. “In all your ways know Him.”

Elul 28, under 32:39, needs this page kept exact.

- Delight-love is still not the ticket. Thirst is the available register on the last weekday of the year.

- The love is already there, even in a year that grew coarse. Remorse is evidence, not a performance.
- Expulsion from thought, speech, and action comes before uncovering. Do not skip the organs and demand a feeling.
- The animal soul is not annihilated. She is put to work. The Field's last morning is not a war against having a body. It is *bechol derachecha da'ehu* — the paths themselves become knowing.
- None delivers from His hand. Thirsting love is how a soul stops looking for a side door and starts walking the paths that are already His.

A generation of changes becomes unrecognizable when it will only move on delight. The children who were reared were taught to walk thirsty.

IV. Rambam and Sefer HaMitzvot: Drawn Water, the One Who Immersed Today, Graded Holiness

Three chapters: She'ar Avot HaTum'ah 9–11. Sefer HaMitzvot P97 remains in view: the impurity of the listed *sheratzim*.

Chapter 9 treats the one who immerses head and majority in drawn water, or on whom three *lugim* of drawn water fall. He becomes a Rabbinic secondary derivative until he immerses in a mikveh. The decree is a fence against mistaking drawn water for purifying water. After a proper immersion he is pure without waiting for nightfall, because the impurity was Rabbinic. He defiles foods as a tertiary and liquids as primary derivatives; he does not defile vessels. Mixtures and incomplete coverage limit the decree.

Chapter 10 is the *tevul yom* and his kin: one who has immersed and awaits nightfall. He is like a secondary until sunset. He affects terumah as tertiary and consecrated food as fourth degree. Ordinary food he does not ruin in the same way. Liquids he touches follow the grade of what they are. Persons and vessels can be fathers or first derivatives by Torah law; secondaries of persons are largely Rabbinic. The chapters keep counting so that holiness is not a fog.

Chapter 11 grades ordinary food, terumah, and consecrated food. Ordinary: a first derivative defiles; a second is disqualified and does not pass on. Terumah: first and second pass on; a third is disqualified. Consecrated: first through third pass on; a fourth is disqualified. Ordinary meat is treated more strictly toward consecrated food so that kitchens do not mix what must not mix. Foods joined by liquid are connected for contraction of impurity. Eating a third-degree terumah bars further eating of terumah until immersion; touching is another law.

P97 keeps the crawl on the dust in the dock. Yesterday the song named venom of what slithers in the dust. Today the law is still teaching that what crawls can be a father of impurity, and that not every contact is the same contact.

The Elul overlay is the same subject in two registers.

- Drawn water is not a mikveh. Late-year gestures that look like immersion — busy remorse, a public post, a gift given to quiet the ledger — are not the pool. Know which water you entered.

- A *tevul yom* is already out of the pool and not yet at nightfall. That is this Thursday. The year has been washed in part. Sunset of 5786 is not yet. Do not claim finished purity. Do not claim that partial immersion was nothing.
 - Grades of holiness are real. What is ordinary, what is *terumah*, what is consecrated, do not share one fate. A *cheshbon* that treats every hour as the same hour will never know what it defiled.
 - Mercy is already inside the decree: Rabbinic impurity that ends at immersion without nightfall; ordinary food that does not carry as far; measures and mixtures that refuse to pretend the whole barrel is lost.
 - Hands were yesterday. Water and grades are today. The last weekday of Elul is a day to stop using the wrong pool and to stop handling consecrated things as if they were ordinary.
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V. Hayom Yom Elul 28: God Does Not Remain a Debtor

“God’s blessing brings wealth.” This is so in general, but especially for whoever gives of his time to occupy himself with the community’s needs in matters of charity and strengthening Judaism. As the saying goes, God does not remain in debt. For every good thing a person does, he is recompensed grandly by God, with children, health, and livelihood, in abundance.

Mishlei 10:22 is the verse. The Frierdiker Rebbe’s line, arranged by the Rebbe for this date, is the policy of the last weekday.

Yesterday Hayom Yom bound Israel to the One on the earth and assigned the two transformations: God makes spirit into matter; Israel makes matter into spirit. Today names the economy of that second transformation. Time given to the *tzibbur* — *tzedakah*, *chizuk* of Yiddishkeit — is not extracted from a private store that Heaven then forgets. The Holy One does not remain a *baal chov*.

Elul 28 is a dangerous day for two opposite mistakes.

The first: treat the last hours as a private audit only. The song, the psalms, and Hayom Yom all refuse that constriction. Judgment of the people and relenting concerning the servants is a communal clause. Strengthening Judaism with hours of one’s calendar is part of considering the end.

The second: treat giving as a purchase of a sweet year. Hayom Yom is not a vending machine. It is a refusal of the theology that Heaven is a debtor who might default. Blessing brings wealth — *birkat Hashem hi ta’ashir* — not the anxious arithmetic of the giver. Children, life, and spacious livelihood are named because those are the goods a father in the Field actually cares about on the eve of a new year.

Tanya’s “know Him in all your ways” and Hayom Yom’s gift of time to the community are one teaching. The paths include the communal path. A thirsting love that never leaves the private room has not yet used all its ways.

VI. Fourth Day of Creation: Lights for Signs and for Appointed Times

“Let there be lights in the expanse of the heavens to distinguish between day and night. They shall be for signs, and for appointed times, and for days and years. They shall be for lights in the expanse of the heavens to give light upon the earth.” God made the two great lights: the greater light to rule the day, the lesser light to rule the night, and the stars. He set them in the expanse to dominate day and night, and to separate light from darkness. God saw that it was good. Evening and morning: a fourth day.

Yesterday dry land appeared and fruit kept its seed. Today the sky is given a clock.

Rosh Hashanah is two days away. The luminaries were made *le’otot ulemo’adim* — for signs and for appointed times. The day that creates the calendar-clock sits one weekday before the appointed time it was made to mark. Psalm 136 recites this morning’s Creation as *ki le’olam chasdo*. Psalm 84 calls the Lord sun and shield.

Elul 28 is a fourth-day morning.

- Signs: the year now closing had signs that were not read. 32:29 asked for wisdom about the end. The lights were already hanging.
- Appointed times: the *mo’ed* is not an interruption of ordinary time. It is what the fourth day was for. Arrive at Erev Rosh Hashanah as if the clock were made this morning — because in the Creation-week midrash, it was.
- Greater and lesser lights: rule is real, and it is created, and it is two, and it is limited to day and night. No light in this chapter is a rival god. 32:39 can be read against the sky of 28 Elul without strain.
- Separation of light from darkness: the work of the first day returns as the work of the fourth, now installed in bodies that move. *Cheshbon* that will not separate will not have a year.

Harding’s signing of the Congressional resolution on a Jewish homeland in 1922 is remembered on this civil date-cluster in some calendars; it is not the day’s meaning. The meaning is the clock in the sky and the Hand that set it.

VII. The Twelve Days: Today Answers for Av

From 18 Elul the camp has been walking twelve days that answer for the twelve months. Today is the eleventh. Today answers for Av of the year now closing.

Av is destruction and consolation in one month: the House down, the slow turning after the ninth, the fifteenth’s white garments in the old memory, the month whose name is also “father.” Yesterday Tammuz taught public *hester*. Today Av teaches what a father does with ruins and with a calendar that still contains a fifteenth.

The repair is not a speech about resilience. The repair is 32:36 and 32:39 read together. He judges His people. He relents when power is gone. See now that I, I am He. I wound and I heal. Ask, in one sitting, where Av of this year broke a house — a literal house, a schedule, a marriage of duties, a public trust — and where a lesser rock was fed in the breach. Write one sentence. That sentence is the day’s *cheshbon*. Tomorrow answers for Elul itself. Do not leave Av unnamed in order to start the new month early.

VIII. Practical Avodah and Chinuch

One avodah for 28 Elul.

1. Read 32:39 slowly, once in Hebrew if you can, once in a translation you trust. Mark the pairs: I kill / I make alive; I wound / I heal. The same Hand. No third deliverer.
2. Consider *acharitim* in one sentence: what end is this year's pattern already writing? 32:29 is the question. Do not answer with a slogan.
3. Name one rock that ate fat this year — time, fear, honor, attention — and ask whether it can rise tomorrow night. If not, stop feeding it today.
4. Give time, not only money, to one communal need: tzedakah that costs the clock, or *chizuk* of Yiddishkeit that costs the clock. Hayom Yom's debtor-line is about hours.
5. Blow or hear the last weekday shofar as "See now," not as a habit. After tonight the next blast belongs to a different day of the year.
6. Wash in the right pool. If yesterday's *cheshbon* was drawn water — motion that looked like immersion — enter one actual act of return: a call of repair, a coin, a confession with a name on it, a path of the day offered as *da'ehu*.

For the table and the children.

- One can chase a thousand only if the Rock sold them. Children can learn not to worship a winner and not to despair of a loss. Both have an Author.
- There are rocks, and there is the Rock. Ask what we fed this year. Ask if it can help tomorrow.
- God wounds and heals the same person. A hard year is not proof of a different god.
- Today the sun, moon, and stars were set for appointed times. Rosh Hashanah is the *mo'ed* those lights were made to mark. Two days.
- God does not remain a debtor. Give a child a small piece of time for someone else's need, and one sentence of why Heaven does not forget hours.
- Last weekday shofar. Let a child hear it as a call to look, not as noise: *re'u atah*.

Civic-covenantal note, kept close to the text. A pursuer who looks sovereign in the field is, in the song, a derivative fact. Vengeance stored and timed is the opposite of arbitrary domination. Relenting when power is gone is what limited kingship under Heaven does — it does not need the servant erased in order to remain King. Psalm 82 places God in the congregation of judges and returns would-be gods to mortality. "There is no god with Me" and "none delivers from My hand" are not a brief for earthly absolutism. They are the reason earthly power may not pretend to be final. A people that feeds false rocks — parties, crowds, techniques, fears — will ask them to arise on the day the foot slides, and they will not. Counsel is the capacity to see the Hand while the Field is still open. One weekday remains before Erev Rosh Hashanah. Use it as seeing, not as delay.

IX. Synthesis

The portions of 28 Elul do not quarrel.

Haazinu demands wisdom about the end, strips the pursuer of authorship, names Sodom's vine, stores vengeance on a clock, judges and then relents when strength is gone, taunts the fed gods, and doubles the I that kills and makes alive.

Psalms 135–139 refuse idols, recite the fourth-day lights as kindness forever, and close with a search from which there is no flight. Extra 82–84 put God among the judges, refuse the cutting-off of a nation, and faint for the courts.

Tanya finishes the second love: latent, thirsty, able to rule the paths if the organs are cleared and the rival is put to work. Know Him in all your ways.

Rambam distinguishes drawn water from a mikveh, the one who immersed today from the one who has reached nightfall, ordinary from *terumah* from consecrated.

Hayom Yom will not let Heaven be imagined as a debtor, and will not let the last hours be only private.

The fourth day hangs a clock for a *mo'ed* that is two days away.

Av, on the eleventh of the twelve, is father and ruin and consolation. Name it before tomorrow names Elul.

Different traditional emphases remain in force and should not be flattened. *Peshat* keeps the near disaster and the taunt. *Sifrei* keeps the clock on wrath and the same body revived. *Chassidus* keeps thirst available when delight is not. *Halachah* keeps water and grades nameable so the wrong pool can be left. Civic reading keeps pursuers and judges from becoming gods. The synthesis is not a blend that softens any of them. It is the refusal to look away on the morning the song says *re'u atah*.

One day to Erev Rosh Hashanah. Two to the first of Tishrei. Last weekday shofar. See now that I, I am He. Give an hour. Stop feeding a rock that cannot rise. Walk one path as knowing. The Field is still open. After tomorrow night the walk is toward a throne.

Extended Bibliography

Tanakh and classical exegesis

- Devarim 32:29–39, with Rashi and Sifrei Devarim on Haazinu. Sefaria: Deuteronomy 32
- Sifrei Devarim on 32:29–39 — wisdom about the end; the Rock who sold them; stored vengeance; relenting when power is gone; *ani ani hu*.
- Ramban, Ibn Ezra, and Sforno on Devarim 32:31–39 (the two Rocks; death and life in one Hand).
- Tehillim 135–139; 82–84. Sefaria: Psalms 135
- Mishlei 10:22 — “God’s blessing brings wealth.”
- Bereishit 1:14–19 — fourth day of Creation.
- Tehillim 84:12 — sun and shield.

Halakhah

- Rambam, Mishneh Torah, Hilchot She’ar Avot HaTum’ah 9–11. Sefaria

- Rambam, Sefer HaMitzvot, Positive Commandment 97 — impurity of *sheratzim*. Chabad digest
- Daily Rambam cycle for 10 September 2026. Chabad

Chassidus and Elul

- Tanya, Iggeret HaKodesh, Epistle 18 (end); beginning of the same epistle as immediate prior context. Chabad Tanya for the date
- Hayom Yom, Elul 28. Chabad
- Likkutei Torah and later Chabad Elul discourses on *Ani le-dodi ve-dodi li* and the King in the Field (R. Schneur Zalman; R. Yosef Yitzchak; R. Menachem Mendel Schneerson).
- Rabbi Schneur Zalman of Liadi, Iggeret HaTeshuvah — return when delight is not the present tense.
- Mishlei 3:6 — “In all your ways know Him,” as closing line of today’s Tanya.

High Holiday and seasonal

- Unetanneh Tokef; Selichot liturgy of the days before Rosh Hashanah — the near day; the Hand that writes.
- Rambam, Hilchot Teshuvah 2–3 — the ten days; free will; being written.
- Custom not to blow shofar on Erev Rosh Hashanah — making 28 Elul the last weekday blast of the year.
- Chabad.org, calendar and customs for 28 Elul 5786. Daily calendar

Civic and republican sources used only where the text already speaks

- Philip Pettit, *Republicanism: A Theory of Freedom and Government* — freedom as non-domination; power that may not be final in itself.
- Eric Nelson, *The Hebrew Republic* — biblical peoplehood and limited rule under law.
- Yoram Hazony, *The Philosophy of Hebrew Scripture* — the Tanakh as political teaching, including the refusal to let visible force author the end.

Daily study portals for this date

- Chumash, Haazinu 5th. Chabad
- Tehillim 135–139. Chabad

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