

Extraterrestrial Life in Jewish Thought

(1) תהלים פרק יט

(ב) הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וּמַעֲשֵׂה יְדָיו מְגִיד הַרְקִיעַ:

(2) תהלים פרק קמה

(ג) מַלְכוּתָהּ מַלְכוּת כָּל עֲלָמִים וּמְמַשְׁלֶתָהּ בְּכָל דּוֹר וְדוֹר:

(3) תלמוד בבלי מסכת עבודה זרה דף ג עמוד ב

ובליליא מאי עביד? איבעית אימא: מעין יממא; ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלף עולמות, שנאמר: טרכב אלהים רבותים אלפי שנאן, אל תקרי שנאן אלא שאינן...

(4) שופטים פרק ה

(כ) מִן שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים מִמְּסֻלוֹתָם נִלְחָמוּ עִם סִיָּרָא: (כא) נִחַל קִישׁוֹן גִּרְפָּם נִחַל קְדוּמִים נִחַל קִישׁוֹן תְּדַרְכֵי נִפְשֵׁי עַז: (כב) אֵז הִלְמוּ עֲקָבֵי סוּס מִדְּהָרוֹת דְּהָרוֹת אַבְיָרִיו: (כג) אֹרוּ מְרוֹז אָמַר מְלָאךָ קִנְקֹ אֹרוּ אָרוּר יִשְׁבִּיחַ פִּי לֹא בָאוּ לְעִזְרַת קִנְקֹ לְעִזְרַת קִנְקֹ בְּגִבּוֹרִים:

(5) תלמוד בבלי מסכת מועד קטן דף טז עמוד א

ומגלן דמשמתינן - דכתיב אורו מרוז, דהכי סברא דגברא רבה, דכתיב אמר מלאך ה'. ומגלן דמחרמינן - דכתיב ארו ארו, דאכיל ושתי בהדיה וקאי בארבע אמות דידיה - דכתיב ישביה. ומגלן דפרטינן חטאיה בציבורא - דכתיב כי לא באו לעזרת ה'. ואמר עולא: בארבע מאה שיפורי שמתיה ברק למרוז. איכא דאמרי: גברא רבה הוה, ואיכא דאמרי: כוכבא הוה, שנאמר מן שמים נלחמו הכוכבים.

**6) Rabbi Norman Lamm, "The Religious Implications of Extraterrestrial Life",
Tradition, Winter, 1965**

We Never Were Alone

Man, we may learn conclusively in the not too distant future, may no longer be regarded as the purpose of creation. But his actions and his destiny are of significance to a Creator who, in His infinity, is not bewildered by numbers. While he must begin to feel a new and pervasive collective humility in the face of the immeasurable richness and variety of God's world, the psychological climate of such wonder and humility need not lead him to conclude that God is unaware of his existence.

The discovery of fellow intelligent creatures elsewhere in the universe, if indeed they do exist, will deepen and broaden our appreciation of the mysteries of the Creator and His creations. Man will be humble, but not humiliated. With renewed fervor he will be able to turn to God, whose infinite goodness and providence are not limited to, but certainly include, one small planet on the fringes of the Milky Way.

We may yet learn that, as rational, sentient, and self-conscious creatures, "we are not alone." But then again, we have never felt before nor need we feel today or in the future that we are alone. "For Thou art with me."

7) Tzvi Freeman, *Is there life on other planets?*, Chabad.org

Shortly after the first moon landing, the Rebbe, Rabbi Menachem M. Schneerson, of blessed memory, pointed out that there is support in Torah for the notion that life exists on other planets...

Are these inhabitants intelligent? Intelligence is defined by Torah to mean the capacity to make decisions with free will. Free will is only possible where there is Torah, whereby the Creator offers His creatures more than one possibility and asks that they make the appropriate choice. (Torah includes the laws of Noah, which are given to all human beings.) In other words, just as we are created by the Creator's word, so we are provided free choice by His command to do or not do.

So, if there would be intelligent life elsewhere in the universe, those creatures would have to have Torah. Could they have a different Torah than us? This is not possible, since Torah is truth, and there cannot be two truths.

Could they then have the same Torah as us? This also seems impossible, since the Torah itself describes in detail how the Torah was revealed on this planet, and that account itself has a strong impact on how the Torah is to be fulfilled.

It therefore appears that although it is quite possible there is life on other planets, that life would not be intelligent in a way similar to human life and culture.

8) Rabbi David Holzer, *Thinking Aloud*, pg. 93

"It is possible that Hashem created other life forms on other planets. It is no problem to yahadus (Judaism). The reason man likes to think he is the only created Being in the entire universe is because of his egotistical nature.

Even the concept of am ha'nivchar [the "chosen people"] may only be relative to our world, our small section of the universe. The Torah is written from the viewpoint of our sun, moon, and stars. It would not detract from our being the am ha'nivchar of this region of space if there were another am ha'nivchar in a distant galaxy."