



To The Moon

On Friday, 6 Teves 5729 (December 27, 1968) Apollo 8, the first crewed spacecraft to leave Earth and reach the moon's orbit, returned from its mission and landed in the North Pacific Ocean. At the farbrengen that Shabbos, the Rebbe addressed the lessons to be learned from this historic mission.*

Don't Get Distracted

Everything that a Yid sees or hears contains a *hora'ah* in *avodas Hashem*. Not only should this event not distract from one's *avodah*, it should add to and strengthen it.

The question is then asked: How are we still able to utter the words in *Kiddush Levanah* regarding the moon "*Eini yachol lingoa bach—I cannot touch you,*" if, in the coming days or months man will in fact reach the moon and be able to touch its surface? The obvious answer is that when

one actually says "*K'sheim she'ani rokeid kingedech ve'ini yachol lingoa bach—just as I leap toward you but cannot touch you*" at *Kiddush Levanah*, he is standing on Earth. However, the factors that went into bringing about such a revolutionary event might make one think that this was mankind's accomplishment and that Hashem had nothing to do with it. The sheer brainpower and planning it took seems to be only human effort, however much.

One must see past this and

realize that, on the contrary, this was Hashem's way of showing us His vast greatness and our own lowliness. When one realizes this truth, he will not be distracted from his *avodah*.

Making Emunah Real

As mentioned before, seeing this event should also help in terms of one's *avodah*. When someone recognizes the immense beauty and greatness of Hashem's creation up close on such a rare occasion, it should strengthen his *emunah*. At times, a Jew's *emunah* can



be in a state of *makif*—not so present or relevant to him. But when he sees such clear signs of Hashem’s power, his *emunah* will awaken from within him.

The Specifics

The boosted presence of one’s *emunah* is brought about by two specific things: Firstly, the very fact that we were able to surpass the belief that, due to various technical and scientific obstacles, it would be impossible to accomplish such a thing—shows us the incredible capabilities of the human brain, which

was also designed by Hashem in His infinite knowledge. At the same time this shows us how limited the mind is—that previously this whole idea was unimaginable and now, with a little thought, it is within our reach.

Secondly, the *possuk*¹ says, “Lift your eyes on high and see who created these.” Now that we have an advanced method of “lifting our eyes,” we surely can recognize “who created” in a much clearer way. The more we seek and the more we discover—the more there will be to find in Hashem’s infinite universe.

In conclusion, we see that not only is this event not a challenge to our beliefs, on the contrary, it enables us to gain a clearer recognition of the beauty and intricacy of Hashem’s creation—bringing a *chizuk* in *emunah*.

Additionally, anything we see and hear can teach us lessons in *avodas Hashem*; not only from the general idea, but also, as mentioned above, by looking at the specifics as well. **T**

From the sicha of Shabbos Parshas Vayigash 5729 (Bilti Mugah)

1. Yeshayahu, 40:26.