

IDEAS TO DISCUSS THE SITUATION IN ISRAEL AND THE “AM KELAVI” OPERATION IN THE MOVEMENT

20/06/2025

Dear madrichim and madrichot, Shalom!

In this document, we will talk about what is happening in Israel and the Am KeLavi operation. The idea is that we can understand it and discuss it in the Movement. We want to give you ideas so that you can think deeply and act, always remembering our values and the history of our people.



About the name of the operation: “Am KeLavi” – The Lion People

The phrase “**He rises like a young lion**” appears in the unintended blessing that the pagan prophet Balaam pronounces over the people of Israel in the Book of Numbers (23:24 and 24:9). Balaam, sent by the king of Moab, Balak, to curse Israel, sees the Israelite camp from above and instead blesses it:

”הֵן עַם כְּלָבִיא יָקוּם וְכָאֲרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד יֹאכַל טָרֶף וְדָם חֲלָלִים יִשְׁתֶּה.”

“**He rises like a young lion, like a lion he lifts himself up; he does not lie down until he devours the prey and drinks the blood of the slain.**” (Numbers 23:24)



This image highlights the combination of vigilance, offensive power, and absolute determination. The people of Israel, though peaceful, are not passive: they do not lie down while there is a threat or injustice. They are a people that, like a young lion, are ready to fiercely protect what is theirs.

Symbolic dimensions of the “young lion”

1. **Natural strength, not gratuitous aggression** – The young lion represents a force that does not seek violence, but does not fear to face it when necessary. Thus, Israel is described: a people who seek peace but do not fear a just war.
2. **Energy and constant renewal** – Unlike the adult lion that rests, the young lion is on the move, alert, watchful. This reflects the historical vitality of the Jewish people: a nation that is reborn again and again, even when attacked, scattered, or underestimated.
3. **Awareness of mission** – The lion people not only protect their territory, they defend an ideal, a promise, a vision. In modern Israel’s case, this is the defense of the national home, the continuity of the Jewish people, and the possibility of living as a sovereign people.

4. **Moral determination** – “Does not lie down until it devours the prey” is not about vengeance but total determination. When there is an existential threat (like Iran’s nuclear program), there is no room for indecision. The people of Israel rise with all their strength.

“Am KeLavi” in the current context

Naming the operation against Iran as “**Am KeLavi**” is not just a poetic or biblical reference. It is a strategic, educational, and spiritual message:

- Israel will not wait to be hurt; it will rise first.
- The nation will not rest while there is a nuclear threat to its existence.
- The response will not be out of fear but with the spirit of those who trust in the justice of their path.
- The Israeli army acts with the strength of a lion and the historical awareness of its mission

Educational and spiritual vision

For soldiers, citizens, and the Jewish world, “Am KeLavi” offers triple inspiration:

- **Identity** – We are an ancient, but always young, people who do not sleep before danger.
- **Determination** – Our defense is not just tactical; it is ethical and existential.
- **Hope** – Like the young lion, we rise after every fall, with renewed energy.

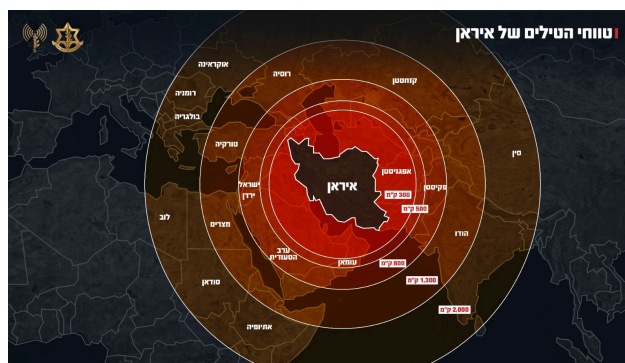
Boundaries and red lines:

“Up to here, and no further.”

In every relationship, there must be a limit. Not out of fear or selfishness, but out of dignity and protection. The Jewish people, and especially the State of Israel, have learned that existence without clear boundaries turns into vulnerability, and we must respect the red lines we establish as “non-negotiable.”

In the current war with Iran, Israel does not react out of impulse or a desire for revenge. It reacts because a line has been crossed that, if not firmly marked, could cost lives. The Iranian nuclear threat is not a metaphor: it is a reality. And in the face of that, an ethical and proportional action arises: to protect life.

For several years now, Iran has advanced its uranium enrichment program, despite agreements that limit its use for civilian and



scientific purposes. Intelligence sources and Iran's leaders have repeatedly declared their intention to acquire a nuclear weapon to wipe out Israel.

Faced with the imminent threat that Iran represents for Israel and its closeness to reaching the "nuclear breakout" (the point at which Iran could build a bomb with uranium enriched to 90%), on Friday 13.06.2025 Israel launched a preventive attack operation against the infrastructure of the nuclear development program, military leaders, and scientists involved in the project.



Since then, the Am KeLavi operation continues: Israel keeps striking strategic points of Iran's nuclear program, government, and military armament, while the enemy launches cruel attacks with ballistic missiles and drones against the Israeli civilian population.

Along with the fear, the wounded and killed, and the material damage, the

achievements reached by Israel are significant and are writing a new reality in the Middle East and the entire world. This invites us to reflect on the importance of the limits we set for ourselves and how we respect them when others attempt to violate them.

What does it mean to set boundaries in personal and educational life?

From "anything goes" to "this is non-negotiable,"

We teach that boundaries are affirmations of identity.

They are not physical borders, but value-based decisions:

- What we accept,
- What we do not allow,
- What we defend.

Education as a delimiter of meaning.

In the Movement, saying "this is not acceptable" is also educating.

Because showing the good without pointing out the bad is not education: it is avoidance.

Because it is not possible to educate if we show only the good without pointing out the bad, that would be avoidance.

We must teach our chanichim the world in its complexity and entirety so they know how to protect, care for, and respect themselves.

The madrich as a guardian of values

Just as the soldier defends the border and the Iron Dome defends the skies, the educator defends meaning.

We are the ones who mark what is right, even when it is uncomfortable.

Madrichim and madrichot set the limits of the kvutza as a safe space of respect, and through their example, teach how to set boundaries in all areas of life.

Symbolic dimension:

Teaching about boundaries is teaching love and care, which sometimes means putting a stop to something. Israel does not respond with hatred. It responds with historical responsibility.

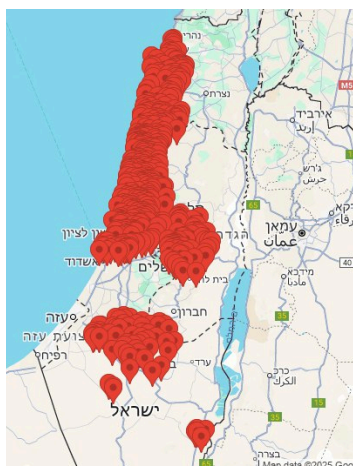
Message for the Tnua:

Our values are non-negotiable; they are our red line.

The people of Israel do not seek conflict, but they do not avoid it when their existence is at stake.

To educate is to form young people who know how to say “enough” with clarity and responsibility.

Merjav Batuach and Atraot: Physical and Emotional Shelters in Times of War and Life



In Israel, every siren signals a path toward the “**merjav batuach**”, the protected space. These are seconds that can save lives.

In Israel, the sound of a siren, known as “**Atzaka**”, indicates the need to immediately seek a “**merjav batuach**”(protected space). This space can be a public bomb shelter, a fortified room at home (**mamad**), or any designated area for protection against missile attacks. The time to reach this space varies depending on the region, from seconds in areas near the borders to minutes in the center of the country.

Every time missiles are fired toward Israel, thousands of citizens take refuge in protected spaces. The meaning of these instructions is clear: the lives of citizens are the priority, and a quick response can save them. Beyond the concrete and reinforced doors, each person needs to build their symbolic shelters: spaces of support, security, and faith.



The war with Iran reminds us that defense is not only physical: it is also spiritual. The State protects its citizens with defense systems. But the soul of the people is protected with values, community, and meaning.

In public shelters, we see people running to protect themselves, supporting one another, calming each other, and spending time together, strengthening the spirit: with conversations, board games, and even dancing.

All the more so, since the start of the war on **October 7th**, every time someone is in need, we see countless people coming together to support, heal, and donate: together they create a safe space for the soul.



What Do We Teach in the Tnua?

Seeking refuge is not weakness; it is wisdom and responsibility. Just as no one is ashamed to enter a shelter in times of war, no one should feel weak for needing emotional or spiritual support.

The Movement as a refuge of belonging and clarity

In a world full of noise, the Movement offers a space of meaningful words. A place where the chanichim know who they are, what they believe in, and who they can rely on, and where they can express themselves safely in an environment of respect and dignity.

The “atarot” (protective spaces) not only shield from missiles; they also protect from existential emptiness.

Knowing where to go in case of an alarm also applies to the soul. Whom do you turn to when everything is shaking? Where do you feel safe? What keeps you grounded?

Remember:

True security is not measured only in iron; it is measured in love, belonging, and purpose. To educate is to be part of the spiritual defense system of our chanichim.

Critical and Autonomous Thinking: The Intellectual Defense Against Manipulation

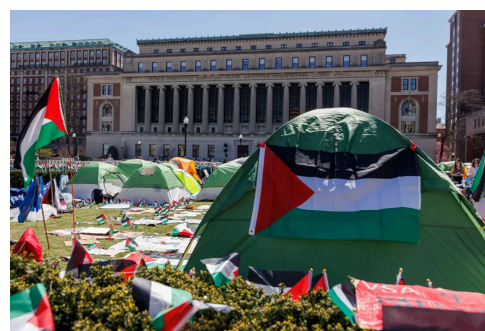
War is no longer fought only on the front lines; it is fought in the headlines, on social media, in WhatsApp groups — and the ammunition is disinformation. Today, more than ever, young people need tools to distinguish between facts and propaganda, between opinions and data, between truth and manipulation.

Israel, amid war, does not defend itself only with missiles: it defends itself with truth. In a world that accuses without listening, that judges without investigating, the ability to discern becomes a weapon of light.

On October 7th, Hamas launched a cruel surprise attack against Israel, in which 1,200 people were murdered and 200 were kidnapped and taken to Gaza. Since then, Israel has been at war with Hamas, which was later joined by Iran's proxies: Hezbollah, the Houthis, and even Iran itself, which on several occasions launched direct attacks on Israel.

Faced with the imminent threat that Iran represents to Israel and its proximity to reaching the “nuclear breakout” (the point at which Iran could build a bomb with uranium enriched to 90%), during the night of May 13th, 2025, Israel carried out a preventive attack operation against Iran in response to worrying advances in its nuclear program.

From always, and with greater intensity over the past year and eight months, international media have played an extremely important role in Israel's legitimacy in the world, and this has been tinted with antisemitism and disinformation. This has led to an increase in antisemitic demonstrations around the world and forces those who seek the truth to investigate, to question dominant narratives, to delve deeper into sources, and to form their criteria based on verifiable facts, not on prejudice or biased propaganda.



What Do We Teach as a Tnua?

- “The youth movement is an expression of adolescent independence. It constitutes a reaction against the conventional, expresses a critique of present situations, and carries the desire to correct and create a better society for the future.”
- “Our educational path sees as fundamental the need to show the different positions, views, and perspectives of the dilemmas that may arise in reality.”
- “Our education emphasizes the processes of thinking, doubting, acting, learning, and decision-making.”

The right to ask questions is an act of sovereignty.

- Critical thinking is not rebellion; it is identity and truth.
- We teach our chanichim not to simply repeat, but to analyze, investigate, and cross-check sources.

To be free is to think for oneself.

- True autonomy is not doing whatever one wants, but knowing why one does it. Our education does not create followers, but critical, active, and informed citizens.

In the era of post-truth, seeking the truth is an act of courage.

- Our madrichim are guides for thinking, not spokespeople for closed ideas. They are facilitators of independent judgment through dialogue, respect, and pluralism.

In particular, we teach that defending Israel also means knowing how to respond with arguments, with context, with history. And that truth is a form of resistance.

Remember:

- To educate is to teach to see with one's own eyes and think with one's mind.
- Intellectual autonomy is a form of freedom.
- In times of war, being critical is both a defense and a mission.
- Being informed and defending Israel in the media is a form of defense and of staying actively connected.

What Can I Do From Where I Am?

When the people of Israel face difficult times, when Israel is under attack or in danger, many ask themselves: *What can I do, since I am not there? What meaning does what I do from so far away have?*

The Movement does not give automatic answers. It educates so that each chanich and chanicha finds their place, their way, their commitment.



These questions are a starting point to think about your path:

1. Am I informed?

- What sources am I drawing from? Do I seek serious, balanced information connected to the reality of Israel?
- Do I stop to understand before giving an opinion or sharing?
- Do I know how to distinguish between propaganda and historical context?

Education is the first form of solidarity.

2. Am I showing active concern?

- Do I write to my friends and family in Israel? Do I ask them how they are?
- Am I emotionally connected or only intellectually informed?
- How do people there feel when they know they are not alone?

Empathy can also be transmitted through WhatsApp.

3. Am I using my voice well on social media?

- What do I post or share about what is happening? In what tone and with what intention?
- What impact could a well-argued story, video, or comment have?
- Do I defend Israel with respect and clarity, without falling into provocations?

In the war of narratives, silence also takes sides.

4. **Am I supporting with resources?**

- Do I have the ability to donate money, time, or ideas to initiatives that help Israel in this situation?
- Do I know reliable projects that support victims, soldiers, and displaced families?
- Could I organize a group action with my kvutza to make an impact?

Every coin, every minute, every idea: it all counts.

5. **Am I connecting spiritually?**

- Do I take a moment to say *Tehillim*, a *tefillah*, or simply close my eyes and send strength?
- Do I believe in the power of *kavanah* (intention)? Do I feel part of a single collective soul?

Prayer does not replace action. But it reminds us why we act.

6. **Am I educating?**

- Do I use my role in the Movement to talk about the topic with respect and depth?
- Am I helping my chanichim or friends understand what is happening beyond the headline?
- How do I use the history of the Jewish people and the Movement's values to provide context and meaning?

To educate is to plant deep roots that sustain even in the storm.

In the end, the most important question:

What does my heart say is the right thing to do today?

From your place, your age, and your abilities. Not everything depends on you. **But everything you do matters.**

Being part of the Jewish people in these times is both a privilege and a responsibility. And the first step to doing something is not to remain indifferent.

