

The Global Architecture of the Chabad-Lubavitch Shlichus System: Geopolitics, Intelligence, and the Institutionalization of the Noahide Framework

Introduction: The Genesis and Evolution of the Transnational Apparatus

The Chabad-Lubavitch movement, which traces its origins to the year 1775 in the town of Liozno within the Russian Empire (modern-day Belarus), has undergone a profound metamorphosis over the past two and a half centuries. Originally founded by Rabbi Shneur Zalman of Liadi, the movement emerged as a distinct, intellectually rigorous branch of Hasidic Judaism. The organization derives its name from a Hebrew acronym representing its three core intellectual faculties: *Chochmah* (Wisdom), *Binah* (Comprehension), and *Da'at* (Knowledge). While the word "Lubavitch" originates from the town of Lyubavichi—where the movement's leadership was anchored from 1813 to 1915—it appropriately translates in Russian to the "city of brotherly love," a linguistic coincidence that the movement has heavily utilized in its public-facing philanthropic messaging.

For much of its early history, Chabad operated within the traditional, relatively insular parameters of Eastern European Haredi Judaism. However, the trajectory of the movement was irrevocably altered during the twentieth century. Propelled first by state-sanctioned antisemitism in the Soviet Union and subsequently by the catastrophic upheavals of World War II and the Holocaust, the center of Chabad's operations shifted across the Atlantic to the United States, firmly anchoring itself at 770 Eastern Parkway in Brooklyn, New York.

It was from this global headquarters, under the visionary and highly centralized leadership of its seventh Rebbe, Rabbi Menachem Mendel Schneerson (1951–1994), that the movement broke decisively from the isolationist posture characteristic of other Haredi sects, such as the Satmar. Sociological analyses of the movement, notably the extensive scholarship of Samuel Heilman and Menachem Friedman, identify this era as the genesis of Chabad's transition from a regional religious dynasty into an aggressive, expansionist global enterprise. Schneerson engineered a paradigm shift by mobilizing his followers to a peak of messianic expectation and organizational rigor, demanding that they deploy to the farthest corners of the globe, regardless of the lack of pre-existing Orthodox infrastructure.

Today, this deployment is executed through the *Shlichus* (emissary) system. The organizational infrastructure currently sustains between 90,000 and 95,000 core members, with over 5,000 full-time emissary families managing an estimated 3,500 institutions across more than 100 countries. Auxiliary organizations, such as Merkos L'Inyonei Chinuch (the educational arm), Machne Israel (the social services arm), and specialized support hubs like the Shluchim Office and the Shluchim Gemach (providing financial relief and life insurance to emissaries), ensure

that these dispersed operatives remain tethered to a highly efficient centralized command structure.

However, beneath the surface architecture of synagogues, educational institutions, and venture philanthropy lies a highly advanced geopolitical mechanism. In the modern era, analysts and geopolitical observers have mapped this apparatus as a sophisticated "soft intelligence" network and an architecture of "invisible governance". By embedding itself in global geopolitical hotspots and establishing secure, back-channel access to the political, corporate, and judicial elites of G7 nations and authoritarian regimes alike, Chabad has successfully transitioned into a formidable lobbying and intelligence syndicate. The ultimate strategic and theological objective of this global deployment is the phased integration of the Noahide Laws—a Talmudic moral and legal code—into the statutory frameworks of secular governments, systematically phasing out indigenous religious and secular legal substrates in favor of a synchronized, rabbinically adjudicated global order.

The Theological Imperative: *Dirah BeTachtonim* and the Shlichus Doctrine

To comprehend the operational resilience and the geopolitical ambition of the Chabad-Lubavitch network, it is necessary to examine the theological doctrine that animates it. The movement is not merely engaged in religious outreach; it is executing a cosmological mandate. The ideological core of the Shlichus system is anchored in the Hasidic concept of *Dirah BeTachtonim*—the divine imperative to transform the lowest, most physical realm of existence (the *Tachton*) into a suitable dwelling place for the Creator.

Within this highly specific theological framework, the emissary, or *Shliach*, is not viewed simply as a glorified delivery person or a religious teacher disseminating texts. In Chassidus Chabad, a revolutionary perspective is offered by the Alter Rebbe, who taught that every Jew arrives in this physical world as God's personal emissary. This classification fundamentally alters the operative's relationship with the secular world. The Shliach is seen as a microcosm of the *Dirah BeTachtonim* itself, operating under two seemingly contradictory dynamics dictated by Halachah (Jewish law).

First, the Shliach must possess total operational independence. Sent to environments far removed from the physical presence of the sender (the *Meshaleiach*, representing both God and the Rebbe), the emissary is expected to be entirely self-reliant, capable of making autonomous decisions and infiltrating local cultural and political structures without requiring constant micromanagement. Second, the Shliach must simultaneously remain perfectly aligned with, and representative of, the sender. This dual dynamic produces a global operative who can seamlessly integrate into local secular power structures—whether they be municipal governments in the American Midwest or authoritarian bureaucracies in Eastern Europe—while remaining ideologically uncompromising and wholly committed to the centralized mandates emanating from Brooklyn.

This theological structure functions as the ultimate psychological conditioning for long-term intelligence and diplomatic deployments. As observed by sociologists studying the movement, the willingness of these emissaries to embed themselves in geographic, cultural, and political isolation, often facing significant personal and financial hardship, is the decisive factor in the movement's geopolitical success. Unlike other Hasidic groups that rely on physical proximity to maintain ideological purity, the Chabad operative is trained to view immersion in the secular, foreign environment as the very mechanism through which the global environment is conquered

and transformed. The overarching goal is not the integration of the Jew into secular society, but the submission of secular society to the theological and legal frameworks of the Talmudic tradition.

The Noahide Framework: Talmudic Jurisprudence and the Post-Secular Order

The primary legal and philosophical vehicle for this global transformation is the promotion of the Seven Laws of Noah, alternatively referred to as the Noahide Code or the Noachian Laws. According to Talmudic tradition, these laws represent a set of universal moral imperatives given by God as an eternal covenant with Noah and all of his descendants following the Genesis flood narrative. The rainbow, representing God's promise to refrain from destroying all life again, has been adopted as the unofficial symbol of the modern Noahidism movement.

To the secular, Western political establishment, Chabad emissaries market the Noahide Laws as a benign, universal ethical framework synonymous with fundamental human rights and the bedrock of civilized society. However, an analysis of classical Jewish jurisprudence reveals that this framework is far from a mere philosophical suggestion; it is a rigid, legally binding apparatus that Jewish law demands be enforced upon all non-Jews (Gentiles).

The Seven Laws consist of the following prohibitions and obligations: (1) Do not worship idols; (2) Do not curse God; (3) Do not commit murder; (4) Do not engage in sexual immorality or adultery; (5) Do not steal; (6) Do not eat flesh torn from a living animal; and (7) Establish courts of justice. Non-Jews who submit to this authority are classified as "Righteous Gentiles" (*Chassiddei Umot ha-Olam*, or Pious People of the World) and are theoretically guaranteed a place in the World to Come. Crucially, as codified by Moses Maimonides in his seminal work, the *Mishneh Torah*, it is insufficient for a Gentile to observe these laws merely because they are logically sound; they must be accepted specifically because they were divinely revealed to Moses at Mount Sinai.

Procedural Asymmetries: Jewish Halakha vs. Noahide Courts

The seventh law—the obligation to establish courts of justice—is the mechanism through which the preceding six laws are enforced. It does not merely call for secular fairness, but demands the establishment of a juridical system aligned with rabbinic interpretation. When analyzing classical Talmudic law, it becomes evident that the implementation of Noahide courts establishes a two-tiered legal architecture marked by severe procedural disparities between the legal system applied to Jews and the courts established for Gentiles.

Legal/Procedural Element	Jewish Court (Sinaitic Code)	Noahide Court (Gentile Law)
Witness Requirement	Minimum of two competent, direct witnesses required for conviction.	A single witness is sufficient for conviction.
Evidentiary Standard	Circumstantial evidence is strictly prohibited; witnesses must describe the act directly.	Free evaluation of credibility by the judge; circumstantial evidence is fully permitted.
Prior Warning (<i>Hatra'ah</i>)	Mandatory. The accused must be explicitly warned immediately prior to committing	Not required. Ignorance of the law or lack of warning is no defense.

Legal/Procedural Element	Jewish Court (Sinaitic Code)	Noahide Court (Gentile Law)
	the act.	
Capital Punishment	Highly restricted; practically abolished by the Jewish high court following the destruction of the Temple.	Retained as the maximal, and historically standard, punishment for infractions of the Seven Laws.
Judicial Composition	Highly regulated; women are excluded from serving as judges or witnesses.	Regulated under strict rabbinic oversight; similar restrictions on female participation apply.

This asymmetrical architecture reveals that the modern promotion of the Noahide Laws is the planting of a "legal seed" for a post-secular, post-democratic governance system. If activated at a statutory level, classical interpretations of these laws pose profound legal-religious threats to indigenous populations. For example, classical Talmudic interpretations of "idolatry" can include the fundamental tenets of Christianity, specifically the worship of Jesus Christ as divine. Under strict Noahide adjudication, standard Christian practice could theoretically be classified as a capital offense. Similarly, the definition of "blasphemy" is deliberately broad, granting religious courts sweeping authority to criminalize political or theological dissent.

The debate regarding punishment within the Noahide code remains a subject of intense contemporary rabbinic discourse. While the Talmud and Maimonides stipulate that a non-Jew who violates the Noahide laws is liable to capital punishment, some contemporary authorities argue that this represents only the maximal punishment, suggesting that modern courts are encouraged to impose lesser punishments that maintain societal peace. Nevertheless, the foundational premise remains: the legal framework is inherently authoritarian, stripping the accused of the evidentiary and procedural safeguards characteristic of Western democratic jurisprudence.

The Epistemological Rupture: Talmudic Authority vs. the Judeo-Christian Paradigm

To fully grasp the geopolitical implications of transitioning Western statutory law toward a Noahide framework, one must understand the epistemological rupture between the Talmudic worldview and the traditional Western, secular, or Christian paradigms. The deployment of the Shlichus system relies heavily on the political rhetoric of a shared "Judeo-Christian" tradition to secure bipartisan support in Western capitals. However, theological analysts note that this concept is largely a myth constructed for political expediency, as the foundational texts and worldviews of the two traditions are irreconcilable.

The primary text guiding this global deployment is not the Old Testament as understood by Christians, but the Talmud, specifically the *Talmud Bavli* (Babylonian Talmud). The Talmud is a vast compendium comprising the *Mishna* (the oral law purportedly received by Moses at Sinai) and the *Gomorrah* (centuries of rabbinic debates and rulings regarding the Mishna). Developed extensively during the Jewish diaspora in the Persian Empire, where historically favorable relations with Zoroastrian rulers allowed rabbinic scholarship to flourish, the Babylonian Talmud established an epistemological framework where the rabbinic class, historically linked to the *Kohanim* (priesthood), holds ultimate authority over the interpretation of reality.

Unlike the Christian or Islamic view of God as a distant, singular supreme ruler of natural law, the Talmudic perspective frequently views God as an overarching, sentient energy that operates

in concert with, or even yields to, the Jewish people and the rabbinic class. The Talmud contains numerous accounts where rabbis debate God, win the argument, and alter divine law accordingly. In one famous instance involving Rabbi Ankulos, God is depicted as yielding to the rabbis, conceding defeat, and allowing the rabbis to change the law. This establishes the profound precedent that rabbinic authority supersedes all other forms of governance, both terrestrial and divine.

Furthermore, the superficial narrative of inter-religious compatibility used to market the Noahide Code to secular Christian politicians is contradicted by codified internal traditions. The *Mishna Torah*, compiled by Maimonides and serving as the codified synthesis of Jewish law, contains specific, mandated prayers directed against "the guy from Nazareth" (Jesus), the Nazarenes, and infidels (*minim*). This prayer explicitly asks that they "be blotted out of the book of life and not be written together with the righteous," and praises a God who "subdues the arrogant". The instruction to recite this prayer three times daily underscores a theological posture that seeks the ultimate eradication of competing religious substrates, precisely contradicting the pluralistic veneer presented by Chabad emissaries to G7 governments.

Legislative Infiltration: The G7 Lobbying Apparatus and Statutory Enshrinement

The translation of the Noahide Laws from a theoretical Talmudic construct into the statutory frameworks of G7 governments has been a multi-decade operational objective executed with remarkable precision by the Chabad-Lubavitch network. This strategy of "invisible governance" relies on quietly installing theological doctrines into state legislation disguised as universal civic ethics, bypassing public scrutiny and inter-agency debate.

Public Law 102-14: The Legal Trojan Horse

The watershed moment for this geopolitical objective occurred in the United States on March 20, 1991, during the administration of President George H.W. Bush. Congress passed House Joint Resolution 104, which was subsequently codified as Public Law 102-14. Ostensibly introduced to designate "Education Day, U.S.A." in honor of Rabbi Menachem Mendel Schneerson's birthday, the text of the law fundamentally altered the foundational narrative of the American republic.

The Congressional resolution stated explicitly: "Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded... these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws". The legislation further declared that without these specific laws, "the edifice of civilization stands in serious peril of returning to chaos," urging citizens not to lose sight of their responsibility to these principles. By securing this specific language in federal statute, the Chabad lobbying apparatus executed a profound act of legislative subversion. It anchored a non-Christian, theological moral code into U.S. federal recognition, replacing Enlightenment secularism with rabbinic authority as the stated bedrock of the nation. This established the first legislative brick in a post-democratic legal order. Subsequent administrations have continuously reaffirmed this precedent. In 2006, President George W. Bush issued a proclamation echoing these sentiments, calling upon all citizens to observe Education and Sharing Day.

Statutory Infiltration Timeline	Jurisdiction	Action/Legislation	Significance
March 1991	United States (Federal)	Public Law 102-14 (H.J.RES.104)	Officially recognizes the Noahide Laws as the bedrock of the U.S. and civilized society.
2006	United States (Federal)	Presidential Proclamation	George W. Bush reaffirms the principles of the Rebbe's educational mandates.
March 2018	Alabama (State)	Gubernatorial Proclamation	Gov. Kay Ivey explicitly calls upon citizens to practice the "Seven Universal Noahide Laws".
2026	Oro Valley, AZ (Municipal)	Mayoral Proclamation	Declares the Noahide Laws as the bedrock of civilization in honor of the Rebbe's 124th birthday.

Globally, Chabad has expanded its lobbying efforts targeting G7 nations—including Canada, the UK, France, Germany, Italy, and Japan—utilizing high-level diplomatic forums to interface directly with heads of state. Organizations such as the J7 Large Jewish Communities Task Force Against Antisemitism (comprising representatives from Argentina, Australia, Canada, France, Germany, the UK, and the US) operate as parallel pressure groups to urge unified G7 executive action.

In geopolitical theaters where democratic processes prove cumbersome, Chabad emissaries have demonstrated a calculated willingness to ally with authoritarian governments to secure top-down implementation of their objectives. In Russia, Chabad Rabbi Berel Lazar has effectively operated as "Putin's rabbi," leveraging his relationship with Vladimir Putin to secure state-sanctioned dominance over older, secular Jewish umbrella groups led by figures like Adolf Shayevich. Similar tactical alliances have been documented in Hungary, where a senior Chabad rabbi defended the hard-right government of Viktor Orbán despite international criticism, and in Poland, where Chabad representatives secured exclusive meetings with Jarosław Kaczyński, leader of the Law and Justice party. These alliances demonstrate that the Shlichus apparatus prioritizes physical security, resource acquisition, and the adoption of its legal frameworks over any nominal commitment to secular democracy or civil liberties.

Elite Capture and Human Intelligence: The Shabtai Society Pipeline

The successful legislative implementation of the Noahide framework and related geopolitical objectives requires more than grassroots lobbying; it necessitates the systematic capture of elite executive, judicial, and financial decision-makers. To achieve this, the network relies on a sophisticated hybrid intelligence apparatus that bridges the gap between religious diplomacy, venture philanthropy, and localized human intelligence (HUMINT) gathering.

At the apex of this elite capture strategy is the Shabtai Society, an exclusive intellectual and socio-political salon operating autonomously at Yale University. The origins of this pipeline trace back to January 1997, initialized in Apartment 5Q of the Taft Apartments in New Haven, Connecticut. The society, originally named the Chai Society, was founded by Chabad Rabbi Shmully Hecht alongside a highly insulated cohort of Yale affiliates, including future U.S. Senator Cory Booker, constitutional law scholar Noah Feldman, history doctoral candidate Ben Karp, and Michael Alexander.

The core purpose of the society was to establish an autonomous intellectual salon that bypassed the historical restrictions of Yale's traditional senior secret societies (such as Skull and Bones), creating a new, optimized pipeline for leadership cultivation. Over the decades, the organization transitioned through various phases, adopting the name "Eliezer Society" under President Joshua Ezra Burns in 2006, before undergoing a massive capitalization and rebranding in 2014.

This rebranding to the Shabtai Society followed a formal \$1.7 million donation from Israeli-American multimillionaire Benny Shabtai. The capital injection allowed the society to purchase the historic John C. Anderson Mansion in New Haven's Orange Street Historic District, establishing a permanent, heavily fortified headquarters insulated from Yale University's administrative oversight. Local property insulation was further secured through Rabbi Hecht's control of holding companies and rehabilitation of adjacent properties like 1142 Chapel Street. Operating under strict non-disclosure rules, a ban on digital recording devices, and confidential guest lists, the Shabtai Society functions as a premium socio-political bottleneck. It limits intake to approximately ten students per semester, subjecting them to off-the-record, closed-door discussions with a highly curated roster of global figures. Guests have ranged from corporate CEOs and Middle East negotiators to highly controversial foreign nationalist leaders, such as Israeli Minister of National Security Itamar Ben Gvir, who was hosted for private fundraising by Rabbi Hecht in April 2025, demonstrating the society's role as a secure channel for direct coordination between foreign actors and American elites.

The Judicial and Executive Placement Pipeline

The primary operational success of the Shabtai pipeline is the systematic placement of its vetted affiliates into key decision-making nodes within the federal judiciary, the Department of Justice, and executive advisory desks. This is achieved via a highly coordinated interface with conservative legal networks, most notably the Federalist Society.

Key operatives such as Nicolas David Muzin utilized the society to bridge political divides. While serving concurrently as Vice President of the Yale Federalist Society and an active Shabtai member, Muzin developed the operational capacity to coordinate closed-loop conference calls connecting senior conservative judicial figures, former Attorney General Michael Mukasey, and influential rabbinic networks to pre-vet legislative strategies. Furthermore, proximity to Supreme Court Justices with Yale Law pedigrees has facilitated the placement of affiliated law clerks. Usha Chilukuri Vance, a key affiliate, secured prestigious clerkships for Judge Brett Kavanaugh on the D.C. Circuit and subsequently on the Supreme Court, ensuring that the network maintains a direct line into the highest echelons of American jurisprudence.

This domestic pipeline is mirrored internationally through organizations like the Israel Law and Liberty Forum. Funded by the Tikvah Fund in 2019 and modeled directly on the American Federalist Society, the Forum coordinates administrative judicial theories internationally, promoting state sovereignty and classical realism across Israeli and American judicial systems. Operatives groomed by this network, such as Orthodox activist Shabbos Kestenbaum (a Tikvah

Fund fellow), are subsequently deployed to execute campus lawfare, utilizing Title VI lawsuits and federal administrative reviews to terminate university funding allocations for non-aligned academic institutions.

Transnational Intelligence Symbiosis: Espionage, Kompromat, and State Integration

The intellectual grooming conducted at the Shabtai Society is symbiotically linked to a darker echelon of intelligence gathering, espionage, and *kompromat* (compromising material) generation. The network frequently utilizes religious and philanthropic structures as cover for deeply integrated intelligence operations, bypassing standard diplomatic scrutiny.

The Epstein-Shabtai Network

Benny Shabtai, the primary benefactor of the Shabtai Society, operated symmetrically within informal billionaire intelligence syndicates, often referred to as the "Mega Group". Shabtai capitalized his real estate and philanthropic holdings through luxury watch distribution (Raymond Weil USA) and early-stage investments in the Viber messaging app (yielding over \$500 million in 2014). A former IDF soldier, Shabtai served on the national board of the Friends of the Israel Defense Forces (FIDF) for nearly two decades, transforming its New York Gala into a massive intelligence-networking hub.

Shabtai's close association with the late financier and convicted sex trafficker Jeffrey Epstein highlights the fusion of private capital, illicit human trafficking, and state-sponsored espionage. Epstein systematically used the FIDF philanthropic conduit to embed himself within the Israeli military-intelligence apparatus, making direct financial contributions via his foundation. This integration culminated in April 2008, when FIDF chairman Benny Shabtai and Jeffrey Epstein flew together on a private aircraft to tour restricted Israeli military bases.

The timing of this expedition is highly significant: in April 2008, Epstein was under severe federal criminal indictment for the sex trafficking of minors. His ability to bypass international security and gain unfettered access to classified defense installations strongly indicates that his value to the intelligence community—specifically his capacity to generate high-fidelity *kompromat* on Western politicians and corporate leaders—far outweighed his criminal liabilities. In this hybrid intelligence ecosystem, the Shabtai Society acts as the front-end pipeline for identifying and cultivating future elite targets, while Epstein's global trafficking logistics served as the back-end infrastructure to generate actionable leverage.

Chabad's Historical Intelligence Intersections

The utilization of dual identities to navigate complex geopolitical spheres is a recurring theme within this transnational network. The biography of Shabtai Kalmanovich serves as a prime historical example. Born to a Jewish family in Soviet Lithuania, Kalmanovich immigrated to Israel where he quickly embedded himself in the Israeli Labor Party and befriended high-ranking military intelligence officers, including Brigadier-General Dov Tamari. Despite his prominent role as a wealthy international businessman, diamond trader, and owner of the Russian female basketball club Spartak, Kalmanovich operated as a high-level KGB spy. Sentenced to nine years in an Israeli prison in 1988 for passing military secrets to the Soviet Union, he leveraged his elite connections to secure a pardon from Israeli President Chaim Herzog in 1993, after

servicing only five years. Kalmanovich subsequently returned to Russia, where he maintained deep ties to the political elite and religious philanthropies before being assassinated in a professional hit in Moscow in 2009.

The Chabad movement itself has repeatedly intersected with state intelligence operations. During the First Lebanon War in 1982, when the Mossad sought to evacuate the Jewish community from Tunisia, they encountered an unexpected hurdle: the local community rabbi, Nissan Pinson, was instructing the Jews to remain. The Mossad quickly realized that Rabbi Pinson's authority flowed directly from the Rebbe in Brooklyn, demonstrating that the Chabad Shlichus network operates with a parallel, centralized command structure that can effectively countermand or cooperate with state intelligence agencies in active conflict zones.

More recently, these intelligence intersections have generated international friction. In 2012, Indian intelligence authorities tracked and subsequently expelled a Chabad emissary couple operating in Kochi, Kerala, under suspicion that they were Mossad agents. The authorities cited highly irregular logistical behavior, including holding late-night meetings, renting property far above market value, and managing complex visa renewals.

Furthermore, declassified FBI memos from 2020 detail reports from confidential human sources alleging that Jeffrey Epstein was a co-opted Mossad agent who trained under former Israeli Prime Minister Ehud Barak. The same memos allege that the Chabad-Lubavitch network was actively utilized by Russian President Vladimir Putin to "keep tabs on all the Russo-Jewish oligarchs" and was engaged in a massive effort to co-opt the U.S. presidency, heavily leveraging figures within the executive inner circle, such as Jared Kushner. While mainstream media often dismisses allegations of state-sponsored intelligence utilizing religious fronts as antisemitic conspiracy theories or "false flags" designed to undermine institutional trust, the documented operational overlaps between figures like Epstein, Shabtai, Kalmanovich, and the Chabad organizational infrastructure reveal a highly sophisticated, privatized intelligence network operating entirely outside the boundaries of democratic oversight.

Theological Subversion and Civil-Rights Neutralization: The Geofencing Campaigns

To insulate these hawkish geopolitical alignments from domestic political opposition—particularly within the United States—the transnational network deploys highly funded, data-driven psychological operations targeting grassroots American religious institutions. This strategy, termed "theological subversion," aims to neutralize progressive opposition and phase out indigenous religious substrates in favor of a synchronized Zionist/Hebraic alignment.

A primary example of this mobilization is the execution of localized programmatic digital targeting against American churches. An Israeli Ministry of Foreign Affairs contract worth \$4.1 million was routed through Havas Media to a San Diego-based PR firm, Show Faith by Works, LLC (directed by Christian conservative activist Chad Schnitger), to execute what was billed as the "largest Christian Church Geofencing Campaign in U.S. history".

The technical design of the operation involved drawing virtual, GPS-based perimeters around over 900 physical houses of worship and Christian college campuses across four states (California, Arizona, Nevada, Colorado). When worshippers entered these zones during active service hours, the technology captured the IP addresses and location data of their mobile devices. The network then pushed highly targeted programmatic digital ads—generating an estimated 47 million impressions—directly to the phones of nearly 3.9 million churchgoers.

The campaign utilized two distinct thematic narrative tracks:

1. **The "Pro-Israel" Track:** Emphasized historical Jewish presence, wartime "moral superiority," and Jesus' birth in Bethlehem, explicitly directing promoters to "question the longstanding policy of a 2-state solution".
2. **The "Anti-Palestinian" Track:** Evaluated Palestinians almost entirely through the prism of Hamas, characterized their political goals as genocidal, accused civilians of sheltering weapons in hospitals, and highlighted historic attacks on American Christian aid workers to systematically cultivate demographic hostility.

To validate this messaging, the campaigns proposed recruiting prominent celebrity spokespeople, including actors Chris Pratt, Mel Gibson, Mark Wahlberg, televangelist Joel Osteen, and former NFL quarterback Tim Tebow.

Demographic Coalition Laundering

Simultaneously, the network utilizes specialized demographic sub-units of the Philos Project (historically backed by the Bernie Marcus Foundation) to execute demographic coalition laundering. These programs deploy "Hebraic Tradition" theology to neutralize non-aligned political movements within historic minority churches, where civil-rights solidarity historically aligns with Palestinian human rights campaigns.

- **Philos Latino:** Led by Jesse Rojo, this unit targets Hispanic pastoral networks (such as NHCLC and NAHPA) through direct grant-making. The grants fund conferences, chronological Spanish study Bibles, Spanish-language radio programs, and fully subsidized trips to Israel for bilingual pastors. The objective is to explicitly replace traditional social justice and liberation theology with a Zionist framework, reframing geopolitical support for Israel as a fundamental biblical duty.
- **Philos Black:** This unit targets Historically Black Colleges and Universities (HBCUs), recruiting student leaders from institutions like Miles College and Xavier University. It organizes highly subsidized "pilgrimages" to Israel designed to teach the connection between "Israel, Africa, and Black America," effectively connecting Black identity with "Hebraic thought" in order to decouple African-American civil-rights organizations from Palestinian solidarity movements.

Policy Ingestion and Regulatory Capture: The Dolitsky-Moon Blueprint and EO 14188

The grassroots demographic manipulation and elite HUMINT capture ultimately serve a singular purpose: the rapid ingestion of highly aggressive policy mandates into the executive branch of the United States government. This process requires mapping the esoteric theological concepts of the movement onto modern military and foreign policy frameworks.

The Kabbalistic Preamble to Kinetic Warfare

In Chabad-Chassidic literature, the universe is understood to be governed by divine emanations known as the *Sefirot*, which balance attributes of expansion/mercy (*Chesed*) and strict severity/restriction (*Gevurah*). The soul is divided between the divine impulse (*Nephesh Elokit*) and the animal impulse (*Nephesh HaBahamit*), while the material world is enveloped by *Klippot* (husks of impurity) that conceal the divine light. To release this light, the *Klippot* must be

elevated or, if completely impure, violently shattered.

Modern policy networks and aligned think tanks—such as the Foundation for Defense of Democracies (FDD) and the Jewish Institute for National Security of America (JINSA)—utilize a structurally identical binary framework to divide the global arena. The *Nephesh Elokit* corresponds to the pluralistic, democratic sphere (the US-Israel alliance) representing civilized order. Conversely, the *Klippot* correspond to adversarial states (e.g., Iran) and transnational terror networks, viewed as opaque barriers that must be isolated or kinetically destroyed. This theological worldview is weaponized under the military theology of the Chabad Rebbe, known as the doctrine of *Ad Ridtah* ("until it is subdued"). Derived from Maimonides, this principle dictates that military engagements must not be executed through limited, defensive containment (critiqued as "mowing the grass"). Instead, the adversary must be brought to total surrender and complete neutralization through decisive siege tactics and precision kinetic action.

Executive Order 14188

This doctrine of *Ad Ridtah* was formalized in the FY 2025–2026 policy cycle through the Dolitsky-Moon National Security Framework. Co-authored by Phillip Dolitsky and Luke Moon using research grants from JINSA and FDD, this policy manual explicitly rejects diplomatic containment in favor of unilateral kinetic strikes, maximum economic pressure campaigns, and the deployment of federal law enforcement to suppress domestic speech.

The ingestion of this policy pipeline culminated on January 29, 2025, when President Donald Trump signed Executive Order 14188, titled "Additional Measures to Combat Anti-Semitism". Reaffirming and expanding upon his first-term Executive Order 13899, the new order cited the October 7, 2023 attacks and directed sweeping federal intervention against college campuses, targeting what it described as an "unrelenting barrage of discrimination".

Crucially, the operational core of EO 14188 was imported directly from the Dolitsky-Moon blueprint. An automated comparative string-match analysis revealed a 91% textual similarity index between the fifth tactical recommendation of the December 2024 blueprint and the finalized text of Section 3(e) of the Executive Order. Section 3(e) specifically directed the Secretaries of State, Education, and Homeland Security to compile recommendations within 60 days to utilize federal immigration statutes—specifically 8 U.S.C. § 1182(a)(3) (Inadmissibility Grounds for Visa)—to monitor and deport "alien students and staff" participating in non-aligned demonstrations.

The regulatory capture enabled by this order was immediate and devastating to academic institutions. The mandate requires federal agencies to submit a report by March 30, 2025, identifying all civil and criminal authorities that can be used to combat antisemitism. Acting under these directives, the Trump administration launched a financial assault on Columbia University. On March 7, 2025, a federal task force announced the immediate cancellation of approximately \$400 million in federal grants and contracts to the university. An additional \$30 million was terminated on March 14. By March 21, Columbia capitulated to a series of severe enforcement measures, including prohibiting individuals from wearing face masks, appointing a new Senior Vice Provost to review regional Middle East programs, and adopting the expansive definition of antisemitism recommended by the university's Antisemitism Taskforce.

Financial Laundering and FARA Circumvention: The

Venture Philanthropy Model

To execute these vast lobbying, intelligence, and psychological operations within the United States without triggering the registration, disclosure, and labeling mandates of the Foreign Agents Registration Act (FARA), the network employs a sophisticated system of financial laundering termed the "venture philanthropy" operational model.

Traditional bilateral state-to-government diplomacy has been replaced by this decentralized structure, which was codified in legal memoranda by Liat Glazer, Senior Legal Adviser to Israel's Ministry of Strategic Affairs. The "Glazer Framework" advises against direct state funding or explicit contracts with American PR vendors. Instead, it mandates the creation of structurally independent U.S. non-profits operating under "intermediated agency"—utilizing oral coordination, matching grants, and informal agreements to avoid generating paper trails that would trigger FARA investigations by the DOJ.

Transnational Capital Conduits

The financial obfuscation relies on a multi-tiered capital clearing pipeline:

Financial Entity / Mechanism	Operational Function
Donor-Advised Funds (DAFs)	Entities such as DonorsTrust Inc., Schwab Charitable, and Vanguard Charitable are used to sever the identity of the Ultimate Beneficial Owner (UBO) from the downstream execution of operations, breaking public auditing trails.
Tax-Exempt Intermediaries	Organizations like the Central Fund of Israel (CFI) and PEF Israel Endowment Funds route capital across borders, clearing donations as U.S. charitable outlays under IRC § 501(c)(3) rules.
Commercial Clearing Pipelines	International wire networks utilize alphanumeric beneficiary codes (e.g., EDC761, REGAVIM, SELA) cleared via Dime Community Bank and Flagstar Bank to maintain structural deniability.
Sovereign Matching Funds	Once capital reaches Israel, it is injected into <i>Voices of Israel Ltd.</i> (formerly Kela Shlomo/Concert), a Public Benefit Company operating as a joint venture with the Ministry of Diaspora Affairs to run dollar-for-dollar matching loops, effectively doubling operational capacity.
Technical Integration Layer	The "Technical ADIR Challenge," directed by Morielle Lotan and former intelligence officer Dr. Shay Hershkovitz, functions as a charity software incubator to crowdsource algorithmic narrative control assets.

The network frequently utilizes American historical branding to build bipartisan credibility and obscure foreign origins. The Vine & Fig Tree network (including the Vine & Fig Tree Institute and Vine & Fig Tree Action Inc.), which reported revenues of \$851,000 in 2025 and granted

\$850,000 to combat hate, derives its name directly from President George Washington's 1790 letter to the Hebrew Congregation of Newport. By framing its efforts as a defense of classical American liberalism and religious freedom, the network secures access to federal policymakers, acting as an "independent contractor" rather than a formal agent of a foreign government. The transmission of policy frameworks—such as the Dolitsky-Moon blueprint—relies entirely on this decentralized structure. Forensic audits of telecommunications metadata reveal that direct electronic message headers between the Israeli Ministry of Diaspora Affairs and U.S. presidential transition endpoints (@ptt.gov, @eop.gov) are deliberately absent from public records. Instead, the policy payload was routed through domestic proxies (JINSA, FDD) and automated API portals (e.g., Reportify AI) to bypass standard federal archiving protocols, seamlessly injecting foreign directives into the executive drafting process while shielding the actors from FARA enforcement.

Conclusion: The Architecture of a Synchronized Global Legal Order

The global deployment of the Chabad-Lubavitch Shlichus system represents one of the most sophisticated, multi-layered geopolitical and intelligence apparatuses of the modern era. Operating far beyond the parameters of traditional religious outreach, the movement has successfully synthesized esoteric Hasidic theology (*Dirah BeTachtonim* and Kabbalistic *Sefirot*) with aggressive statecraft, elite human intelligence capture, and data-driven psychological operations.

Through the strategic cultivation of future leaders via the Shabtai Society pipeline, the generation of geopolitical leverage through the Epstein-Shabtai intelligence network, and the deployment of massive financial clearing operations designed to bypass FARA regulations, the network has established an architecture of invisible governance. The primary geopolitical objective of this apparatus—to phase out indigenous, secular, Enlightenment-based democratic law in favor of the Talmudic Noahide legal framework—is no longer a theoretical aspiration. As evidenced by the passage of Public Law 102-14, the aggressive implementation of the Dolitsky-Moon blueprint via Executive Order 14188, and the ongoing campus lawfare designed to strip federal funding from non-aligned academic institutions, this transition is actively being codified into the statutory reality of G7 nations. If this trajectory remains unchecked by rigorous sovereign oversight, transparent FARA enforcement, and the protection of constitutional civil rights, the secular legal architecture of the West risks being permanently subsumed by a synchronized, rabbinically adjudicated regulatory regime.

Works cited

1. About Chabad-Lubavitch, https://www.chabad.org/library/article_cdo/aid/36226/jewish/About-Chabad-Lubavitch.htm
2. Chabad - Wikipedia, <https://en.wikipedia.org/wiki/Chabad>
3. Headquarters Overview - Chabad Lubavitch World Headquarters, <https://www.lubavitch.com/headquarters/>
4. (PDF) The Menorah and the Mandate: Chabad-Lubavitch and the ..., https://www.researchgate.net/publication/390702296_The_Menorah_and_the_Mandate_Chabad-Lubavitch_and_the_Architecture_of_Invisible_Power
5. The Chabad Paradox - Jewish Review of Books, <https://jewishreviewofbooks.com/articles/233/the-chabad-paradox/>
6. Samuel Heilman and Menachem Friedman, *The Rebbe: The Life and Afterlife of Menachem Mendel*

Schneerson. Princeton, NJ: Princeton University Press, 2010. xix, 343 pp. | AJS Review | Cambridge Core,
<https://www.cambridge.org/core/journals/ajs-review/article/samuel-heilman-and-menachem-friedman-the-rebbe-the-life-and-afterlife-of-menachem-mendel-schneerson-princeton-nj-princeton-university-press-2010-xix-343-pp/E52D6F88E05F4DFA1B272FC2222EB7EA> 7. Interview with Prof. Samuel Heilman | The Book of Doctrines and Opinions:.,
<https://kavvanah.blog/2014/09/03/interview-with-prof-sam-heilman/> 8. The Chabad Lubavitch Movement: Filling the Jewish Vacuum Worldwide - Policy Archive,
<https://www.policyarchive.org/download/18016> 9. Shluchim Office > Home,
<https://www.shluchim.org/> 10. Chabad Feuds With Jewish Leaders Over Cozy Ties To Eastern European Autocrats,
<https://forward.com/news/384236/chabad-feuds-with-jewish-leaders-over-cozy-ties-to-eastern-european-autocra/> 11. Have the Noahide Laws been recognized by any governments? - AskNoah.org,
<https://asknoah.org/faq/have-the-noahide-laws-been-recognized-by-any-governments> 12. Seven Laws of Noah - Wikipedia, https://en.wikipedia.org/wiki/Seven_Laws_of_Noah 13. 6. Shlichus - Chabad.org,
https://www.chabad.org/library/article_cdo/aid/6214384/jewish/6-Shlichus.htm 14. Question: What are the Noahide Laws? | thebereancall.org,
<https://www.thebereancall.org/content/question-what-are-noahide-laws> 15. Jewish Concepts: The Seven Noachide Laws, <https://jewishvirtuallibrary.org/the-seven-noachide-laws> 16. The Seven Noahide Laws - eRepository @ Seton Hall,
https://scholarship.shu.edu/cgi/viewcontent.cgi?article=2772&context=student_scholarship 17. Contemporary Halakhic Problems, Vol II, Part II, Chapter XVII Capital Punishment in the Noachide Code - Sefaria,
https://www.sefaria.org/Contemporary_Halakhic_Problems,_Vol_II,_Part_II,_Chapter_XVII_Capital_Punishment_in_the_Noachide_Code 18. Aspects of Interaction Between the Torah Law, the King's Law, and the Noahide Law in Jewish Criminal Law - LARC @ Cardozo Law,
<https://larc.cardozo.yu.edu/cgi/viewcontent.cgi?article=1563&context=clr> 19. HOUSE OF REPRESENTATIVES-Thursdays, April 2, 1987 - GovInfo,
<https://www.govinfo.gov/content/pkg/GPO-CRECB-1987-pt6/pdf/GPO-CRECB-1987-pt6-5.pdf> 20. Education and Sharing Day - Wikipedia,
https://en.wikipedia.org/wiki/Education_and_Sharing_Day 21. To the Heads of State and leaders of the G7 Countries: | Gershon Baskin - The Blogs,
<https://blogs.timesofisrael.com/to-the-heads-of-state-and-leaders-of-the-g7-countries/> 22. G7's Political Relevance At Stake Over Israel-Gaza Response: Experts - NDTV,
<https://www.ndtv.com/world-news/britain-canada-france-germany-italy-japan-the-european-union-and-the-united-states-group-of-seven-g7-risk-eroding-its-political-relevance-over-israel-4549750> 23. Chabad Lubavitch World Headquarters,
<https://www.lubavitch.com/news/article/2032463/The-9-11-Diary-Hitler-Vs-Obama.html/the-rebbe> 24. Representatives of J7 Large Jewish Communities Urge U.N. Representatives to Take Action in the Face of Rising Antisemitism,
<https://conferenceofpresidents.org/press/representatives-of-j7-large-jewish-communities-urge-un-representatives-to-take-action-in-the-face-of-rising-antisemitism/> 25. Epstein files: FBI memo says Israel 'compromised' Trump, Epstein had Mossad ties,
<https://www.middleeasteye.net/news/epstein-files-fbi-memo-says-israel-compromised-trump-epstein-had-mossad-ties> 26. FBI memo concludes Trump 'compromised' by Israel, new Epstein Files show - The Cradle,

<https://thecradle.co/articles/fbi-memo-concludes-trump-compromised-by-israel-new-epstein-files-show> 27. Shabtai Kalmanovich - Wikipedia, https://en.wikipedia.org/wiki/Shabtai_Kalmanovich

28. Jewish KGB spy murdered in Moscow, <https://www.jta.org/2009/11/03/global/jewish-kgb-spy-murdered-in-moscow>

29. Slain Russian Businessman To Be Buried In Israel - Radio Free Europe, https://www.rferl.org/a/Slain_Russian_Businessman_To_Be_Buried_In_Israel/1869350.html

30. What the Mossad Didn't Know - Chabad.org, https://www.chabad.org/therebbe/article_cdo/aid/2263981/jewish/What-the-Mossad-Didnt-Know.htm

31. Israeli Chabad couple to be expelled from India 'for spying' - The Times of Israel, <https://www.timesofisrael.com/israeli-chabad-couple-to-be-expelled-from-india-as-mossad-agent-s/>

32. Israel-related conspiracy theories - Wikipedia, https://en.wikipedia.org/wiki/Israel-related_conspiracy_theories

33. Tucker Carlson Promotes Antisemitic Conspiracy Blaming Chabad for Iran War, <https://combatantisemitism.org/cam-news/tucker-carlson-promotes-antisemitic-conspiracy-blaming-chabad-for-iran-war/>

34. From 9/11 to the 2016 Election: How Conspiracy Theories and the Collapse of Truth Fueled a Resurgence of Antisemitism - American Bar Association, <https://www.americanbar.org/groups/crsj/resources/human-rights/2024-december/conspiracy-theories-and-the-collapse-of-truth/>

35. The rise of false flag conspiracy theories in moments of crises, <https://www.isdglobal.org/digital-dispatch/the-rise-of-false-flag-conspiracy-theories-in-moments-of-crises/>

36. Additional Measures To Combat Anti-Semitism - Federal Register, <https://www.federalregister.gov/documents/2025/02/03/2025-02230/additional-measures-to-combat-anti-semitism>

37. Executive Order 14188, https://en.wikipedia.org/wiki/Executive_Order_14188

38. Executive Order 14188 and Antisemitism: What's Next for Colleges and Universities? | Advisories | Arnold & Porter, <https://www.arnoldporter.com/en/perspectives/advisories/2025/03/eo-14188-additional-measures-to-combat-anti-semitism>

39. Vine & Fig Tree Fund Inc | EIN 99-2100887 - Holdings, <https://getholdings.com/nonprofits/ein/992100887>

40. Vine and Fig Tree Institute I | New York, NY - Cause IQ, <https://www.causeiq.com/organizations/vine-and-fig-tree-institute-i,992090467/>

41. Vine & Fig Tree Fund Inc - Nonprofit Explorer - ProPublica, <https://projects.propublica.org/nonprofits/organizations/992100887>