

Chris: Welcome, everyone, to this evening's call, *The Passions of Real Life Legends*. Tonight we have an amazing guest. We're so excited to introduce him to you, but first I want to introduce Janet Attwood, my partner, the author of *The Passion Test: Discovering Your Personal Secrets to Living a Life on Fire*. Janet is in Bombay, India, doing a tour and preparing a series of magazine articles.



Janet: Thanks, Chris. Welcome and good morning to any of you who are up early with me in India, and good evening to all of you in the US and other parts of the world. I'm so happy to be with everyone this evening. I have a hard time with this because I want to say this morning, but I know that will tweak you guys, so I'm not sure who I'm tweaking, me or you!

I'm in Bombay, and it's possible that I'll get cut off. That happened last month while we were on the phone with Hale Dwoskin, which gave me an opportunity to practice staying open in the midst of change. If that happens again, I'll pop on my cell phone. We're working out our system here because sometimes in India, you'll be on the phone and the next thing you know, you're still talking and no one's there.

Chris, would you welcome our Elite members as well?

Chris: Absolutely. It's our pleasure, those of you who are Elite members, we're so happy to have you here, and of course you know that within the next couple of days, you'll be able to download the recording of this call. Also, within the next 10 days to two weeks, you'll be able to also download a complete transcript of the call, so you can go through the wisdom that will be shared by our guest tonight again and again, and pull out all of the pearls.

Our Elite members also will be receiving a special gift, and I think most of you know that tonight the subject of our call is the Kabbalah, and we are very fortunate to have a very renowned Kabbalistic scholar, Rabbi Yehuda Berg, who we'll be introducing in just a moment.

One of the things that Rabbi Berg has made available to our Elite



members is the ability for each of you to receive your personal name of God. He'll be talking more about that this evening.

To those of you who are not yet Elite members, you definitely want to become Elite members because not only do you get to listen to these amazing calls with people like Rabbi Berg, and next month Dr. John Gray, on December 7th, of *Men are From Mars, Women are From Venus*. In January, we'll be talking with Neale Donald Walsh, the best-selling author of *Conversations With God*, and in February with Qigong Master Shaw.

You'll also have access to the archives of the *Passions* series, with people like Jay Abraham and the publishing legend, Richard Paul Evans, who wrote *The Christmas Box*, and Dr. John Hagelin, world-renowned quantum physicist. Plus, you'll receive over 70 ebooks with all kinds of valuable, useful knowledge that you can put to use immediately.

These are things that are available to our Elite members. This call tonight is the last time you can sign up for the Elite member program for \$4.95 for the first month. It's \$14.95 a month on an ongoing basis. Beginning with our next call, which is two weeks from now, with spiritual teacher Bill Bauman, the Elite membership will be \$14.95 a month.

If you would like to get a recording and transcript of this call tonight, as well as our call with Bill Bauman in two weeks, you can become an elite member by going to the following website address: www.healthywealthynwise.com, and then click on step number three. That's for Elite members. You will also be able to take advantage of this wonderful gift of getting your own personal name of God.

Now I would like to turn it back over to Janet to do the first part of our introduction of our very, very special guest tonight.

Janet:

Chris, I've been really excited and happy that I get to say some personal things about Yehuda. When I first met Yehuda, I had flown to California to meet him, and I felt like a groupie, or like I was meeting this famous person because I'm a lover of *People* magazine. That says how deep I am.

I read all the time that Madonna, Demi Moore and all of these



famous people were always followers of Yehuda, as well as many thousands of people. I felt like a little kid who was going in to meet this great person. When I left, I knew that I had met this great person, because my experience was so profound with Yehuda. It touched me so deeply, meeting him, because he is so humble.

He is completely himself. There is no aspect to Yehuda that isn't Yehuda. I know all of you probably have the same feeling that when you meet someone, a person who is truly saturated in who they are, what my experience is, is that I feel totally at home. There's this feeling of comfort, and that's exactly what I felt like when I walked into Yehuda's office. I sat down and felt like I was with an old friend.

What I was struck by, aside from Yehuda's depth and humility, was his deep sensitivity. I noticed that every moment, every word he spoke seemed so important and purposeful. I could truly tell, just by being with him, in just a short time - I think I spent maybe an hour with him - one point of devotion that Yehuda has for the people in the world.

He exemplifies to me my favorite poem that I put on my business card, because I love it so much, it's that Rumi poem. Many of you have probably heard it. "Out beyond wrongdoing and right doing, there is a field. I'll meet you there." This is what I felt about Yehuda, was that there was no right or wrong, there just was.

The reason so many people could embrace the knowledge of the Kabbalah was because of Yehuda's ability to embrace and respect all of the people who came into his field, bring them into his heart and share the knowledge that he had. It was such an experience. When I left, I felt like I was walking on air. Being with Yehuda in his humility, brought a great humility to me. That to me, is a sign of a great, great teacher. I am so happy to invite Yehuda. Good morning from me and good evening to you.

Rabbi Berg: Good evening, good morning.

Janet: Chris, will you give a little more of Yehuda's formal background for everyone?

Chris: It would be my pleasure. Thank you, Janet. Welcome, Yehuda. It's such a pleasure and an honor to be with you tonight. I will just say a



couple of things that all of you will want to know about Rabbi Yehuda Berg. Yehuda has been immersed in the Kabbalah from the moment he was born. He is the inheritor of a great tradition.

He is the son of the very famous and well-known Kabbalist, Rav Berg, and both Yehuda and his brother, Michael have provided a very great contribution to the world in helping millions of people around the world to understand the very profound and deep knowledge of Kabbalah, and to make it available and help people to see that it is not limited to any particular religion, sect, background or nationality, but it is knowledge which applies to everyone.

It is that perspective that Yehuda and his family have provided, I think, which has attracted thousands and thousands of people from all over the world, including some of the very famous people that Janet mentioned, who have been attracted and have become involved in Kabbalah.

Rabbi Yehuda Berg is an accomplished author. He is the author of the *Power of Kabbalah*, which is an international best-seller, and which introduced many, many people to the knowledge of Kabbalah for the first time. He's also the author of *The 72 Names of God*, which we'll be talking about tonight. He's just releasing a new book called *The Red String*, which we'll talk a little bit about as well tonight.

Rabbi Yehuda Berg has had extensive studies from the youngest age, and he today is internationally renowned as a leading authority of Kabbalah, the Torah and the Talmud. With that, I'd like to turn it back over to Janet to begin the interview. Again, thank you so much, Yehuda, for being with us tonight.

Janet: Thank you, Chris. For those of you who just got on, I'm in Bombay, India preparing some future articles for *Healthy, Wealthy nWise*, and we've had the experience that at moments, I might get cut off, so if that does happen, you'll hear me say, "Chris, can you call me?" So just know that that's our signal.

Yehuda, welcome, and as Chris said, it's an honor to be with you tonight. For our listeners who are not familiar with Kabbalah, would you tell us what the Kabbalah is and why it's attracted so many people outside of the Jewish community?



Rabbi Berg: What Kabbalah is, is a 4,000 year-old teaching and system. If you follow its path, it's a path toward fulfillment. It's a path towards filling the darkness we face, filling the darkness and chaos in our life. Traditionally, it was started as Jewish mysticism, but being that it's 4,000 years old, and is sort of Abraham's book of formation, it actually predates Judaism.

Many people, historically, who were not necessarily Jewish, Sir Isaac Newton, for instance, or Pythagoras, or different leaders of different, new ways of thought, were into Kabbalah. The Kabbalah being for everyone didn't just start today. What we try to do in the Kabbalah Center is try to make the information accessible for everyone, more than opening the doors to everyone. You could find it before, but it was very [inaccessible].

Chris: In your books, you talk about three different parts of Kabbalah. Could you explain those and how they apply to people's lives?

Rabbi Berg: Well, there is the theory, and you would call the theoretical study, where a person like an Isaac Newton would use it for his - he had his own copy of the Zohar, but more of the theory aspect. Then there is a very practical aspect of Kabbalah, and practical tools.

I use the tools every day. I wake up in the morning and the first thing I do is I think, 'Where am I going today? What am I going to do today that's different than yesterday?' I do certain meditations, I meditate on the 72 names of God, if I need, specifically. There is a very practical part of Kabbalah.

Janet: From the perspective of Kabbalah, what is the purpose of life?

Rabbi Berg: Well, the purpose of life is actually to bring about fulfillment in ourselves and in others; the light from darkness. All of us came to this world with some form of darkness. We chose to come to this world to reveal light, but to reveal goodness in the world, in our world and the people around us.

If we're smart, that's nothing. I mean, not nothing, but if we really have something good about our character, that's not where our light gets revealed. The purpose of our life here, the light gets revealed when we discover our darknesses, and we reveal them with light.

If we have anger, ego, whatever aspect of negativity we may have,



by transforming that negativity, then we reveal light, so the purpose of our life is to transform that darkness in our life to light.

Chris: You have written a book called *The 72 Names of God*, and you mentioned them briefly a moment ago, that they're part of the practical aspect of Kabbalah. Do they play an important role in the process?

Rabbi Berg: Yes, they do. Actually, they're Aramaic letters. They come from the story of the splitting of the Red Sea that happens in the book of Exodus, in the Bible. It said that in Moses' staff, they were encased, and the Zohar book of Kabbalah says that when the Red Sea was split, it was actually Moses who split the sea, using the 72 names.

We use that story as a metaphor to all the Red Seas that we need to split in our life. Many, many times, we've come to situations where we think, 'I can't do certain things. There are things that are beyond my control. There are things I can't overcome,' and what the 72 names of God do - give us the power to overcome things that we think we can't.

It's not like we were just left here in this world to try to understand live by ourselves. We were given tools. One of the tools is 72 names, one of the most powerful tools. There is a list of a specific thing, if a person is totally consumed by depression or anger, or any one of any problems, the 72 names of God help us, especially when we think we're alone. This helps us to feel that there are forces that are there at play that could help us.

Janet: Yehuda, one of the 72 names deals with passions. As you know, this series is called *The Passions of Real Life Legends*, and at *Healthy, Wealthy nWise*, we have chosen to deeply understand the role that passion plays in creating success and fulfillment in our lives, because we know that everyone who is successful seems to share a passion for what they do. What does Kabbalah say about the role of passion in creating success and fulfillment in life?

Rabbi Berg: Well, when a person has passion or a person has lack of it, without the focus, there's the old saying, "If you don't know where you're going, you're never going to get there." What we use passion in Kabbalah for is focused energy, and unfortunately if a person can't focus their energy, and that's why there's one of the 72 names just



for passion, to be able to focus, take everything you have inside and go towards a goal, then that goal can be achieved.

If we can't muster up all that energy inside us and be passionate and just focus on the goal, we'll never be able to break through the barriers, because there are forces at play that don't want us to succeed. We wake up in the morning and we have voices telling us whatever, and we have this battle between us, our light side inside, and our opponent. We always have voices that tell us to do other things and try to distract us from our goal. Using the passion that we have, and just focus everything inside, and only that way, we can accomplish anything.

Chris: These 72 names, are they really names of God? Why are there 72 of them?

Rabbi Berg: Well, actually, they're different energies and pathways to God. They're not like you would see names of God written in the different ways they're written. They're more, different pathways to connect to God. The reason there are 72 is - the numerical value of the Aramaic word of mercy or sharing or giving, is 72.

The names of God only work if it comes together with a sharing aspect in our life, a thinking of others. If I'm selfish and I'm only consumed with myself, the 72 [names] unfortunately, won't work for us.

Chris: The name for passion - how would someone use that to focus their energy and create results in their life?

Rabbi Berg: We have them laid out on our 72.com website, or in the book.

Chris: Let me just stop you for a second. People can go to www.72.com, and then there's some description there?

Rabbi Berg: Yes. Some description there. Obviously, it's more extensive in the book. What they do - and my philosophy is different people are different - so some people are more meditative kind of person, some people are visualization kind of people. There's different kind of ways to use the names. You could use them as a meditative tool, if a person is a more meditative person.

Whichever way you could focus on the name - some people are



into meditation, some people are into visualization. Some people just use it as they have it in front of them all the time. Depending whichever way you use them, what it does is you focus on those three letters, those three Aramaic letters, and you want to ignite that power that's inside yourself.

We all have the ability to connect to passion, to connect to "I want to achieve this," but there's distractions along the way. There's physical distractions, there's mental distractions, and what the name does is it focuses our energy to achieve what it is we want to achieve.

Chris: Do you say the name or you look at it?

Rabbi Berg: You look at it. It's more of a connection by looking in our eyes, or visualization in our brain, if we close our eyes and we meditate on the symbol.

Janet: I want to go backwards a little, if I can, and have you talk a little bit more. You hit on something and I was back there, in my mind, thinking about it. You said there are forces and voices that we battle with. There's a light side and the dark side, and then just a minute ago, you said we have distractions, physical and mental, so how does this all come together, and can you talk a little bit more about all of this?

Rabbi Berg: Okay. As we said, the purpose of our life is not necessarily the good things we come with, but our negative sides that we need to combat and to transform. In trying to transform the negativity, what the universe created is the positive forces that we have inside, but we also have negative forces inside.

It's almost like two radio stations that are transmitting at the same time. Sometimes you connect to one information, sometimes you connect to the other information. We have this constantly happening and unfortunately, because we're naturally more self-centered and into ourselves, if we don't work on not being that way, a lot of times those forces that take us on the negative path sometimes are louder, and the distractions are louder, and the things trying to take us away from our goal are louder.

That's why we need a tool like passion, and a tool like focus, using the names, using the different tools that we could use in order to



achieve. We have these two forces that we're born with. They come naturally, these two forces, the forces that want us to succeed and the forces that want us to fail. That's why we need a tool like passion, and different tools to help us succeed.

Janet: So we're visualizing and what we're doing is bringing in a second element, or we're taking our attention off negativity and putting our attention on 100% positivity by putting our attention on one of the 72 names of God? Is that correct?

Rabbi Berg: Yes. That name helps us put our attention and focus just on those messages of light, as opposed to messages of darkness.

Janet: Is it quick? Does it take a long time?

Rabbi Berg: Time wise, it depends on how deeply entrenched we are with our negative and chaotic behavior. This work isn't meant to happen overnight. We come to this world, and whether it's X amount of years that we've lived with our reactive behavior, when we try to transform our negative traits, it takes time, it takes work. It's not the McDonald's way of achieving things. It doesn't happen instantly. It takes some time, but then the result is lasting.

Janet: Would you say it's like a system, in the sense that it's a sure-fire way? A system is that you do it, you know you're going to achieve the results, it's just a matter of whatever time it takes. As you said, depending upon how much work people have already done within themselves?

Rabbi Berg: Yes, which also brings to the equation what we call certainty. If you are in this process in the system, but have doubts if you're going to be successful, unfortunately it's not going to be successful. Not only do you have to be doing the work, you also have to have certainty that at the end, you will transform.

Janet: Right, so you can't be doing it and going, 'I hope this works?'

Rabbi Berg: Exactly.

Janet: That will be like getting yourself in your own way, right?

Rabbi Berg: Yes.



Janet: I have one other question that revolves around this. When people do this, is there a certain amount of time that you suggest that they do this in a day, in a week or what?

Rabbi Berg: It's really up to a person. At the end of the day, we can be good judges of ourselves. We can be. We're not always true judges, but we can be. Really, if you are with yourself and you're trying to be truthful, you could figure out how long you need to use the tools that it makes you successful and makes a difference.

Some days, I do it for 15 seconds, and some days I could meditate for an hour. It's really when I feel that, 'Okay, I've got my boost. I'm good,' I move on. If we're true judges, then it's really up to the person to find his balance and how much he needs to use.

Chris: Yehuda, would it be fair to say that using the different names of God is a way of getting alignment in terms of different qualities?

Rabbi Berg: Yes. It makes us more like God, and aligns our self with that higher force. Again, Kabbalah is not a religion per se, and you could be Christian, Jewish, Muslim, Hindu or no religion, as long as you believe that there's a higher power, it aligns us with that higher power. What the names do, it's almost like a filter of our negative behavior, and then it aligns us with that higher power and allows more light into our lives.

Janet: If I knew that I had an area where I was struggling in my life, say self confidence or clarity of mind, any of this, then I would find that 72 name - that name or passion, for instance. Say I was having a problem with being passionate or being focused, and then I would just put my attention on and be visually, looking at that, right?

Rabbi Berg: Yes.

Chris: I'd like to, for our listeners' sakes, to read a few of these different names, because it's quite interesting what they deal with. What I'm looking at are things like eliminating negative thoughts, diffusing negative energy and stress, unconditional love, heaven on earth, great escape (that's interesting), speak your mind, the big picture, unity, happiness, freedom, letting go, listening to your soul, dispelling anger. Because our focus in this call is on passion, Yehuda, are there other names that relate specifically to passion?



Rabbi Berg: You want to be focused, you want to get to the goals, you want to be passionate, and then the question is, "What are those obstacles in your way?" You mentioned the great escape, and that specifically talks about ego. Sometimes what disturbs our passion is our ego, because you'd rather take the momentary, self satisfaction of the ego, as opposed to the ultimate goal of whatever it is that you're trying to do.

A person like that would say, "Okay, I need to work on my ego that it doesn't interfere with my passion." Then if a person is in the anger category, make sure the anger doesn't take you away from your goal. Once you determine a goal, you also have to be trying... I'm a person that just...

I am what I am, and then some people who cover themselves up, either because they're afraid to trust people. For whatever reason, they close themselves up from being a true judge of themselves. Part of Kabbalah is opening that up, and then truly seeing what are the issues and then using the name to combat that issue.

Janet: I love that. So anyone who is having a problem forgiving any of your exes, the unconditional love one is there. [Laughter]

Rabbi Berg: Letting go - that also works.

Chris: There's one of thought into action, which surely must be a key thing when one is looking to go and achieve a goal. One of the things that we mentioned earlier, Yehuda, is that you've been kind enough to allow our Elite members to obtain their personal name of God. Could you talk about what is the nature of a personal name of God, and how is that come to?

Rabbi Berg: Well, depending on a person's birthday and certain other parts, there is a name of God, a formula that was created some hundreds of years ago that helps. Sometimes it's dead on. Sometimes there's a person who is battling depression and his personal name is for depression.

Sometimes it's something, "That doesn't make sense that this would be me," but there is some kind of connection that ends up being maybe a past life connection, or some kind of connection to that name. My personal name happens to be "Sharing the Flame," and To be Sharing," and...



Chris: How appropriate.

Rabbi Berg: Sometimes I use it as, "Am I sharing enough," or, "Am I sharing too much and I don't have time for myself?" I use my name and if it was depression, then I would say, "I have to figure out how this name is around in my life. Even if I, per se don't exactly have that problem, I have to figure out why that name is in my life. Eventually, almost every person that I've come in contact with, that gets their personal name, finds that connection. It's just one more thing that helps us focus our energies into the goals we want to achieve in our life.

Janet: I have a question about this. When you're doing your name, or one of ht personal names, is there a purification process that one would go through? Do you know what I am saying - during this? What you're basically doing is healing, aren't you, from within yourself? Do you know what I'm saying?

Rabbi Berg: Yes. To start the process of the use of the 72 names, a lot of times we need to just take a moment and figure out, even before you could start working on tackling a specific problem, sometimes you need to do a couple steps back up. You're not clear from an issue that you had eight years ago, or you're not clear of this and not that. You still have a problem with this.

It's difficult to try to move forward without dealing with some of the things that we've been affected by in our past, whether it's personal issues with myself, that I don't feel I accomplished enough in this life, or issues of other people.

Yes, a lot of times when a person starts to work on the 72 names, they end up needing to take some time and either go through their own personal kind of healing, or personal kind of taking care of some issues, before they can actually start using the tools to move forward in life.

Janet: Thank you. It seems like it's a very gentle process though.

Rabbi Berg: Well, it's sort of - Kabbalah being no judgment - it's one of the core principles of Kabbalah, and also the way we teach Kabbalah, that first step is trying to be yourself, trying to figure out who you really are, and then using everything and teeter it to who you are. A lot of times there's in a system, where you have to fit into a system.



What Kabbalah tries to do is, we're all different, you need to be able to use the tools differently for your life, and not trying to fit us into something, but rather teeter your beginning of your spiritual life. If you've been hurt - we all go through certain specific things to ourselves. We need to first figure that out before we could actually move forward.

Chris: Yehuda, if I understood correctly from your answer earlier, that the actual, physical form of the Aramaic letters produces an influence or effect, as well as being aware of the particular meaning behind the name. Is that correct?

Rabbi Berg: Yes, and the Aramaic language, historically, was used for this. I don't know about how many other people saw the movie "The Passion of the Christ," and understood the movie without the subtitles? I'm one of the few people who did that.

The Zohar is written in Aramaic, and it's interesting that it's the language Jesus used. It's also the language the Zohar is in. It's a language that's been used historically in different documents. Some of the Dead Sea Scroll is in Aramaic. It's a language that's been used historically as a tool, and it's just another aspect of the 72 names that it uses these letters.

Chris: You've mentioned the Zohar several times. Could you explain, for those of our listeners who aren't familiar with that, what the Zohar is?

Rabbi Berg: Well, it's basically the Bible of Kabbalah. It was written 2,000 years ago over a period of... Actually, the person who compiled everything lived a very long life and it was compiled over 100 years. It basically has all the tenets of Kabbalah, all the source of the Kabbalistic wisdom that's been taught from there on, it's all based on the Zohar.

Janet: Your newest book is called *The Red String*...

Rabbi Berg: Yes, it is.

Janet: Most of us have seen pictures or articles in which some of your famous followers, like Madonna or Demi Moore, are wearing the red string. What is the significance of the red string and how could



there be so much to it that you could write a whole book on it?

Rabbi Berg: Well, the purpose of the book was - okay, you have all these people wearing red string and there are people who just wear the red string without knowing what it was - so one of the things I hate most is people doing things, not knowing why they're doing it, so I said, "I have to write a book on this."

You hear about it, you see it, Janet mentioned *People* magazine before, and lots of people wearing strings, and almost all of them have no idea why. Those who don't really study Kabbalah don't know why, so I decided, "Okay, I need to explain what it is about."

Briefly, it's about protection. The string goes to Bethlehem, to the tomb of Rachel, who represents in the Bible protection, and we put it on our wrist. It's not just about wearing a string. In order to live a life of protection, you have to live a life of protection. If I'm jealous of people, the red string is not going to protect me from other people's jealousy. That's the main aspect of what the red string is supposed to protect us - from the energies of other people.

We, collectively, the people who wear a string, and I wear a string on my left wrist, I need to live a life of protection in order to gain protection. It's not just about the ritualistic, putting on the red string. It's about living the life. In the book, we go through the actual technology of the string, about Bethlehem and everything, but also talking about how to live a life - don't judge others, unconditional love is in there because you have to have some form of love towards others, and an openness to others, in order for the string to protect us. Just by doing the action of putting on the string, it's not going to do anything. If you're a jealous person, you could wear 1,000 red strings, it's not going to do anything for you.

Chris: [Laughs] Darn.

Janet: You said the red string goes to Bethlehem?

Rabbi Berg: Yes.

Janet: Can you talk about that? What do you mean?

Rabbi Berg: Bethlehem is a city in the Palestinian Territories in the Middle East, and Rachel was buried there around 3,000 years ago. In the Bible,



she represents protection. It's actually a dangerous kind of trek, they go on in an armored car, with all of the fighting that happens there, and there's a meditation that happens while the people that go there. If you just go there, you'll see random people wrapping red string around the tomb and it gets imbued with that energy.

It's similar to Lourdes in France, where supposedly there was a sighting of the virgin Mary and the waters become holy...

Janet: The bath.

Rabbi Berg: Exactly, and then there's that energy that emanates from there. Same thing in Bethlehem, Rachel being buried there emanates the energy or protection, so anything that goes there also gets imbued with the energy of protection, and therefore, wearing it on the wrist protects us.

Janet: Incredible. I was in Lourdes two weeks ago and took a bath, by the way...

Rabbi Berg: Oh, really?

Janet: ... and had that experience. Walked into the bath, kissed the face of Jesus and I thought, 'No big deal, right? I'm just going to go take this bath, right?' The minute I walked into the water, I burst out crying, I mean slammed me down, all of me, and I could not believe the energy that came out of me, so I totally understand what you're talking about in terms of how this could be imbued with all of this purity and protection from Rachel. I'm glad I asked that question. Thank you.

Chris: I want to delve into this a little bit, because I've read a little bit about Kabbalah. I've listened to the Power of Kabbalah tapes, and I know that Kabbalah puts a lot of importance on being proactive rather than reactive in one's life, is that right?

Rabbi Berg: Yes.

Chris: When I think about the red string, I wonder isn't that a reactive response to negativity, and does the Kabbalah suggest what one can do so one doesn't even encounter negativity in the first place, or have I missed the point here?



Rabbi Berg: Well, when I decide I want to put on the string, it's a proactive approach to the unfortunate realities in this world that people are reactive. People around this end up looking at us. Yes, it ends up being a reactive thing, and kind of you're reacting because there are people that are trying to, but we live in this world that, unfortunately, is a very reactive, a judgmental world.

Kabbalah, we view spirituality as, it's spirituality for the day-to-day, for the moment-by-moment. In your work, that's when you want to be spiritual, not when you're home by yourself and meditating. It's spirituality for the actual world that we live in, and that's why there are certain tools that we have.

I sometimes get instant messages or emails from a student who has a crisis mode at work. We believe that spirituality should be all the time, not just when we're home and comfortable, all by ourselves. It's all the time, and that's why, because of that, we do the proactive approach to protect us from the reactive people around us.

Chris: Earlier in our conversation, you were talking about the process by which one infuses light into the dark aspect of our self, is that right?

Rabbi Berg: Yes.

Chris: Would it be correct to say that one of the functions of the red string, in providing that protection, is providing the ability to infuse that light, and in turn, in doing that, perhaps also to be able to share the flame as you said, to share the light with others so that negativity in the environment as well could also be transformed?

Rabbi Berg: Yes, and also what I end up using the string for also, and yes, it's also about sharing it with the people around me, the world, the universe, but it also reminds me, like if I'll be in a bit of reactive mood, or just a bit down, I'd look at the string, and it kind of reminds me of where I am, what I'm doing and wakes me up a little. I use it as sort of a tool with myself, and I know that others use it also.

Once it's on, I use it as a reminder, as you have to remember who you are, what you are, and remember to use the tools that you talk about, use it in your life.

Janet: What is the teaching of the Kabbalah regarding creating wealth?



Rabbi Berg: Well, the first idea of wealth is that we teach that money is actually a good thing and that money represents energy. There is a perception of some people that money is kind of, almost a dirty thing, and some people have guilt if they have an abundance, and why. Kabbalah says you should have as much money as possible, as long as you do some form of sharing, some form of thinking of others, but as long as that's part of our consciousness, that money is a good thing, money really represents energy.

To use abundance in a positive way, that's why money was brought to this world, so we could use it in a positive way, and there is an unfortunate part to that, that a lot of people that have an abundance, aren't in the mindset of sharing. It's not just giving away your money, but it's in the mindset of sharing.

Sometimes using money in the wrong ways - a parent that has everything, and gives their child everything, and always gives them fish and never teaches them how to actually learn to fish and actually earn it for themselves - so unfortunately it starts messing with our brain when there's abundance.

The first step is realizing it's energy, and then what you do with that energy is, there are steps you should take, and you shouldn't give somebody something that they're not going to appreciate. You should give to someone who will appreciate, and sometimes those values are warped, but the idea of wealth and idea of abundance is energy.

Janet: I want to go deeper into this, because you know, I am in India. For another series, I'm interviewing saints, or enlightened beings, here in India, and what I've found across the board is that one of their main things is about giving, and setting up organizations where they're feeding the poor and constantly clothing people. Are you talking about that form of giving or is it about tithing? Can you go deeper into that?

Rabbi Berg: Well, it's basically about consciousness. It's about how do we take a situation that I'm in and elevate consciousness of the people around me? Now, if there's a need, and there's someone walking down the street that is starving and hasn't eaten in three months, I'll give them food.



When we're given the tool of abundance, or we're given any kind of tool that we have something that is needed, the first step is, 'Okay, my conscience needs to be - it's not just for myself, it's for others.' And then the question becomes, "What's the best way for me to manifest that?"

If you live in Bellaire or any neighborhood where it's difficult to find someone that lives next to you that really needs something, and then it becomes either about going out and actually finding people who need you, but it starts off in the consciousness, a consciousness of opening up your life to other people, allowing other people to be part of your life.

Then the "how" - in India, there's a great need. In a country like Mexico, there's a great need and it's easier to find what your mission could be, but in our country, sometimes it's difficult, but the first step is consciousness, knowing that if you have something, it wasn't just given to you, it was given to be able to share.

Just like if you're a sports figure and you were given an ability, you have to share it with the world. If you have a brain, you have to share it with the world. If you have wealth, there's some form that's not just selfishly for ourselves.

Janet: How I would go about figuring out that for me, where would I give, would be to say a prayer inside myself and ask to have that intention to be directed to where the need is the greatest that I can fulfill. Is that correct?

Rabbi Berg: That's correct. What I do is I just focus on one of the 72 names, and figuring out, okay this is the direction that I need to go in. This is where it's needed, because you could give money, you could give time, you could give energy. There are so many avenues of where we give, that the first switch is consciously allowing our lives to have others in it, and that's a big step.

Many of us don't have that switch that allows others to be in our life, but once you do that, then you need to be directed, okay, where should your sharing be guided towards?

Janet: That is so beautiful. Thank you so much.

Chris: This reminds me, as you're speaking - in Janet's book, *The Passion*



Test: Discovering Your Personal Secrets to Living a Life on Fire, she talks about how each person and every single individual is unique. Every person has a unique gift, and the idea that when people are aligned with their unique gifts, and they're giving those gifts, then what they're doing is, by virtue of giving their gifts, that they are increasing not only their own abundance, but the abundance of everyone around them. What you're talking about, sounds to me, very much similar.

Rabbi Berg: One of the ways, Kabbalistically, to know where you need to share the most, a lot of times it comes where it's most difficult. That's like a clue. Unfortunately, sometimes it's easy to give a check, sometimes it's easy to give from your time - whatever's easy, chances are, that's not part of what you really need to be doing.

Janet: So if you have a parent that needs you and you're pretty stuck, you have some stress from the past with that parent and you can feel in your physiology when you think, 'I should go and see them and take care of them,' and there's this big block inside your heart. Is that what you're talking about...

Rabbi Berg: Yes.

Janet: ... difficult? Because by giving, what you're doing, nobody really needs anything you have, don't you agree with that? What you're really doing is giving to yourself and you're healing that place in you, within yourself, by going to that place, which in a sense, you have fear, would you say?

Rabbi Berg: Yes. Sometimes it's fear, sometimes it's just effort. Every person has the aspect that doesn't allow them to get to the place they need to get to.

Janet: This is so profound. I'm so thankful that you're being completely clear. One of the things you just said minute ago, you said that it starts with a consciousness, consciously allowing others to be in our life, and my thought is that all I have to do is consciously be aware of what I'd like to create, what I'd like to do. I don't have to worry about the mechanics. God will do that. Is that your belief?

Rabbi Berg: Well, once you allow others, once you open yourself up for people to be in your life, it snowballs from there. It will happen. Unfortunately, there are fears or blockages that don't let us be truly



open and honest with other people.

Chris: Yehuda, you know our magazine is called *Healthy, Wealthy nWise*. We've talked about wealth. Does the Kabbalah have a contribution to make in the area of health? Does it deal with health issues?

Rabbi Berg: Well, it does. When we go through a health issue, usually there is a cause, an energy cause. The famous disease is dis ease when a lot of times you could track back of time, when we started going downhill, by either we went through something or something happened.

One of the things that we do when someone's combating a health situation, some people want to be sick. Some people, by focusing, people end up being focused on them as opposed to other things. People want to be sick. Sometimes people have allowed themselves to lower their energy and therefore have to go through something.

What Kabbalah does, and obviously no one has all the answers, but what Kabbalah helps in a person's situation that has to do with health, we focus our energy to combating and not letting go, and one of the biggest problems, not just health issues in general, especially in this country, victim consciousness. Why me, why this, why that? Basically you end up being a victim as opposed to being a being that's fighting.

What Kabbalah really helps with, and I've seen this, is getting away from the victim consciousness. Okay, you're in the situation already, now what are you going to do to make that better? Don't focus on why you're in that situation, focus once you hear what you can do about it.

Janet: Say that again - that last line?

Rabbi Berg: A lot of times we're focused on why and how, and what did I do to end up in this situation?

Janet: Right, which just keeps your head going, right?

Rabbi Berg: And it's just a whole victim consciousness, as opposed to okay, you're here. Lance Armstrong got cancer, but he didn't give up, he won five Tour de Frances. Christopher Reeve, before he passed



away, was fighting every day to try to make that situation that he was in, the best he could do. There are so many thousands and millions of people who end up in the same situation and just give up, stay in their victim consciousness.

Janet: Would you say then, with that turn around, every moment is a gift? If you don't have victim consciousness, then whatever happens to you, and by being open, you can see that every moment actually is a gift. There is a gift in that moment, if you don't go victim.

Rabbi Berg: If you don't go victim, every single second... a gift can be a life-changing moment, but if you stay in victim consciousness, unfortunately you become blocked from all that.

Janet: That is our belief, so thank you. This is so profound to be able to be with you Yehuda, and at *Healthy, Wealthy nWise*, we believe strongly in the power of intention to manifest outcomes. We'd like to know what your current project is, and what intention you would like us at *Healthy, Wealthy nWise*, as well as all of our readers and listeners, to hold for the fulfillment of that for you?

Rabbi Berg: I was born with a gift of attention deficit, and I end up having to work on more than one thing at a time, so my passion ends up really being cut into slices. What I do, I wake up every single day, and I say, "Hopefully today I will be able to touch someone and to take a key and open someone's heart and do something different every day."

The manifestations, if it's a book I'm working on, or this or that, is less important, but what I do every morning and I say to myself, "I hope every single day, at least one person is affected by me," I've opened one person's heart on a day-to-day basis.

Chris: Beautiful.

Janet: What is the single most important idea that you'd like to leave our readers with that we haven't discussed? Is there anything you'd like to share?

Rabbi Berg: The big idea is that we all have issues. We all have garbage, we all go through it, and we shouldn't ever feel alone. We're all in this same boat together. It may look like somebody else has it better, but if it looks like they have it better, if you really drilled down into



them, they're either as [bad] or worse than we are.

If you want to succeed in this life, you don't have to be by yourself. There are plenty of spiritual teachings that could lead you in a path to feel that you're part of a group, or with others going through your thing. The most important thing is never to feel that we're by ourselves and we're alone. There are so many people in this world who are more that willing and welcome to help each and every person.

Janet: That being one of them, the Kabbalah. What are the different ways that people can participate in the Kabbalah? I know they can go to www.72.com.

Rabbi Berg: They can go to www.72.com, which directs them to their own personal name, to different things, and then if they're more comfortable - some people are comfortable on line, some people are comfortable on the phone, it's 1-800-KABBALAH, or 1-800-522-2252.

You can speak to, a Kabbalah person could answer, there are instructors available for questions, and free information available.

Janet: For our friends on the West coast and the East coast, you have... your Kabbalah International is in Los Angeles, is that right?

Rabbi Berg: Yes, there are centers in New York, L.A. , Miami and Boca. There are different centers around the country and around the world, so if you're wanting to go to actual classes, you can call either the 800 number or on the website, and it gives them access to actual, physical centers to study Kabbalah.

Janet: That's www.72.com?

Rabbi Berg: Yes.

Chris: If people are interested in your newest book, *The Red String*, then they can also purchase the book through www.72.com?

Rabbi Berg: Yes.

Chris: Wonderful.



Janet: Well, it has been an incredible way for me to wake up this morning, Yehuda. As always, my experience with you is one of deep thankfulness that you're put here on this planet. I love what you said that you wake up every morning asking that today, you'll be able to touch someone, and I'd like to set a group intention for all of our listeners, because I know that if you're on this line, you all have the same intention to be able to give maximum to the world, that our intention is that today, and all the rest of the days, we will be able to touch someone in our lives.

Yehuda, thank you so much for being with us.

Rabbi Berg: Thank you, Janet. Thank you, Chris.

Chris: Thank you so much, Yehuda.

Janet: It's wonderful and we look forward to connecting with you again, and any way that we can support you in your wonderful work, please know that we're here, we're sincere, and I know that many of our listeners, you will be meeting soon because I know they're feeling the same way I felt when I met you, so thank you.

Rabbi Berg: Thank you so much.

Chris: Good night, everyone. Thank you so much for being with us tonight, and be sure and join us in two weeks for our next call with the spiritual teacher, Bill Bauman. Have a wonderful evening everyone. Good night.