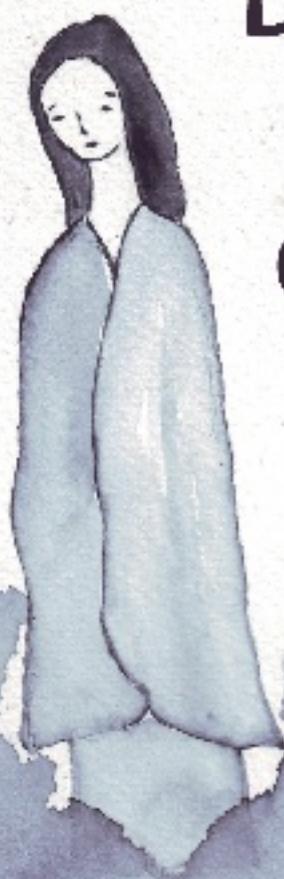
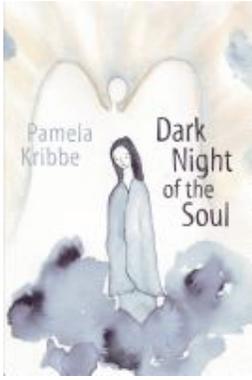


Pamela
Kribbe

Dark
Night
of the
Soul





*In **Dark Night of the Soul**, therapist and writer Pamela Kribbe (PhD) describes her personal experience with depression and psychosis, and seeks to understand these phenomena from a spiritual perspective. The second part of the book contains a series of channeled messages about the meaning of severe crises, the need to face our own darkness, and the unfailing presence of love and compassion in our lives.*

Dark Night of the Soul

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Dark Night of the Soul

Pamela Kribbe

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Introduction

On March 11, 2010, I found myself physically restrained in an ambulance that was taking me to the psychiatric ward of a hospital. Through the window I could see the streets of my hometown pass by me, streets where I had lived happily for years. Here I had built up a thriving professional practice while living with my husband and our beautiful daughter. Now I felt rejected and spit out by life. I was closed off from contact with others, and my only wish was to disappear; I just didn't know how. I was at the lowest point of my dark night of the soul.

This dark night had begun much earlier, in the spring of 2009, when I started to experience severe stomach problems, and I was overcome by violent fears. Gradually, I sank into a downward spiral of fear, pain, insomnia and eventually depression and psychosis. I experienced states of consciousness that I didn't know existed. I felt completely alienated from life and shut off from the merest glimpse of light, hope and perspective. It was a journey through hell. The recovery was eventually to be miraculously quick. A month after my stay in the hospital, I woke up from this horrible nightmare, and I felt reborn. It was as if the lowest had to be reached before I could rise up again. I had hit rock-bottom, as they say, and I could never have imagined how gruesome it was down there. Spiraling upward from this low point, however, something miraculous and deeply valuable travelled with me: the seeds of true love for myself and a sense of joy that felt divine.

Looking back on this horrific experience, I can now perceive the contours of an underlying spiritual logic. This journey through the underworld was not without meaning. At the time itself, the logic behind it eluded me completely. I felt utterly lost and desperate, without any sense of direction. This book, written some years later, has been a search for meaning, an attempt to interpret and integrate what happened to me. Part I is a personal account of my dark night of the soul. It is the story of how the downward spiral took hold of me, despite my connection with Jeshua and my intimate knowledge of psychology, therapy and spirituality. This account contains several inner dialogues with my soul and my guides that I recorded in my journal. In a separate chapter, my husband Gerrit speaks about his confusion, powerlessness and insights during my dark night of the soul.

In addition to telling my personal story, I also address the question of what role psychiatry can play in certain manifestations of the dark night of the soul. My personal experience with regular psychiatry has not been negative, although my initial attitude toward it was distinctly hostile. My stay in the hospital and the medication that I was given played an essential role in my recovery. Nevertheless, I often found the psychiatric approach one-sided and unnecessarily cold and clinical. In this book, I argue that both the spiritual and the modern psychiatric approach contribute valuable insights that can be reconciled and co-exist in treatment of psychiatric disorders. The first part of this book ends with a chapter on the excesses that may occur from a one-sided spiritual perspective, such as a naive faith in clairvoyance. These excesses confirm prejudices that exist towards modern spirituality (i.e., that it is vague and lacking substance) and can even lead to mental imbalance. A mature and well-grounded spirituality does not isolate itself from earthly reality, but rather connects itself with earthly reality and keeps both feet solidly on the ground.

The second part of this book consists of a series of channeled messages on the dark night of the soul. Channeled messages are received through inner (telepathic) contact with a spiritual guide. The inner contact is established as the receiver (channel) opens up to the energy and wisdom of the guide who is beyond the earthly sphere. To open up to the guide means that you enter a state of alert receptiveness and let go of your own thoughts, allowing the guide to speak. When I channel, I feel peaceful and inspired. I remain present, and I am aware of everything that is said through me. Thus, I am not 'taken over' when a guide speaks through me, which is an experience I would not choose to have. I see channeling as collaboration between channel and guide. The channel's job is to give earthly form to a wisdom that lies beyond the earthly. The message has to be put into words, and the channel is the one providing the words, even if the channel is not 'making them up'. As I receive messages from Jeshua (and others) I do not invent the words; they come to me fluently. However, the guide speaking through me has to make use of my vocabulary, which is shaped by my personal and cultural background. Even when a channel is completely open and receptive, the message that comes through her or him is put into human words and concepts which are the product of an historical setting and which can be interpreted in different ways. It is important to be aware that all channeling is influenced by the psychological and cultural background of the channel. I have written extensively about this in my previous books and on my website, so I will not elaborate here.

With me, channeling began in the year 2002, when the energy of Jesus spontaneously came to me during a healing session I was doing with my husband Gerrit. From my youth, I had felt familiar with and attracted by the energy of early Christianity, although I did not have a religious upbringing. However, I was completely surprised by the fact that Jeshua - this is how he introduced himself to me, as *Jeshua ben Joseph* - appeared to me inwardly and told me that he wanted to pass on a number of messages. I felt moved, honored, frightened, skeptical and, above all, amazed and intrigued. In *The Jeshua Channelings*, my first book, I have described in detail how the channeling process began for me (*The Jeshua Channelings* pp.251-262).

In one of our first conversations Jeshua introduced himself as follows:

I am the one who has been among you and whom you have come to know as Jesus. I am not the Jesus of your Church tradition or the Jesus of your religious writings. I am Jeshua-ben-Joseph; I have lived as a man of flesh and blood. I did attain Christ consciousness before you, but I was supported in this by powers which are beyond your imagination at present. My coming was a cosmic event – I made myself available for this.

It was not easy. I did not succeed in my endeavors to pass on to people the immensity of God's love. There was a lot of misunderstanding. I came too early but someone had to come. My coming was like throwing a stone into a fish pond: all the fish flee and the stone sinks into the deep; the ripples on the surface of the water, however, remain noticeable for a long time. You could say that the kind of consciousness I wished to convey did its work underground after that. On the surface of the pool there were constant ripples; well-intended but misguided interpretations rose to meet and fight each other in my name. Those who were touched by my energy, moved by the impulse of the Christ energy, could not really integrate it into their psychological and physical reality.

It took a long time before Christ consciousness could really set foot on Earth, but now the time has come. And I have returned and speak through many, through all and to everyone who wants to hear me and who has come to understand me from the quietness of their hearts. I do not preach, and I do not judge. My sincerest hope is to speak to you of the vast and unfailing presence of Love, accessible to you at any time.

I am part of a much larger consciousness, a greater entity, but I, Jeshua, am the incarnated part of that entity (or field of consciousness). I do not like the name Jesus much, for it has become so caught up with a distorted version of what I stand for. 'Jesus' is owned by the Church traditions and authorities. He has been molded to fit the interests of the Church patriarchs for centuries, so much so that the prevailing image of Jesus is now so far removed from what I represent that it would truly please me if you could just let it go and release me from that heritage.

I am Jeshua, man of flesh and blood. I am your friend and brother, familiar with being human in every way. I am teacher and friend. Do not fear me. Embrace me as you would embrace one of your kin. We are family.

(From: The Jeshua Channelings, pp.7,8)

From this contact with Jeshua, a number of books have emerged. The channelings touched a much larger group of people than I had ever thought possible. Years later, I also began to feel with me the energies of (mother) Mary, mother Earth and Mary Magdalene. Since then I have also received from them channeled messages. In part II of this book you find a selection of channelings from several sources. All the channelings have to do with the theme of the dark night of the soul, some directly and others indirectly. The aim of the channelings is to provide clear, loving information about inner growth and awareness. At least as important as the words is the energy that can be felt while reading the channelings. If you feel inspired, comforted and encouraged by them, their true goal has been reached. It means that the channelings have helped you connect with your soul, the source from which you can find your own answers.

The final part of this book contains two articles by my husband and soul mate Gerrit Gielen. They both shed light on the dark night of the soul, i.e. intense experiences of crisis and self-loss, from the perspective of the soul and its many past lives. In the Appendix, I share my own experiences with regression to past lives.

I would like to thank a number of people from my heart, both for their love and support during my dark night of the soul, as well as for their invaluable assistance in the creation of this book. First of all, my gratitude goes to my life partner Gerrit and my daughter Laura. I feel infinitely blessed by your unconditional loyalty and love. Our being together in everyday life is for me

a source of fulfillment and joy. From this inspiration I could write this book. I thank my parents Amelita and Frans Kribbe for their loving support and background presence. Many people kept offering me friendship and encouragement during my journey through the underworld. In particular, I would like to thank my dear friends Anne Marie de Vrieze, Franca van der Linden and Christel Schulz. Your sincere love and commitment have deeply touched me. I am very grateful to Maria Baes, Martha Mason and Frank Tehan for helping me translate this book, which was originally written in Dutch, into English. They gave generously of their time and energy and I am very appreciative both for their language skills and their dedication. Finally, I would like to thank all of the participants in our workshops for their inspirational presence. The channeled messages in this book were received during various workshops and they derive their content in part from the energy and awareness of the participants. Together we have repeatedly created a field of love and compassion; from this fertile soil the channelings in this book emerged.

Part I

My Dark Night of the Soul



1. Pain and Fear

In the spring of 2009, I had to deal with stomach complaints. It was a busy time in my practice. I found it hard to say no when people asked for a consultation, so I scheduled too many appointments per week. Realistically, I felt I could not do more than three or four consultations a week. Because of the intensity of each consultation, I needed a lot of time to recuperate. During a session, I intuitively attuned myself to the energy of the client, and I was inclined to sympathize with the pain, fear and loneliness that I encountered. In addition, I tended to do my best and wanted to be as completely present as possible. I was a perfectionist. The readings were mostly well received, and I usually felt very inspired afterward. Following the readings, however, I also felt drained and tired and was able to do very little for the rest of the day. I then needed to take a day off to become properly grounded and to regain my inner strength.

In addition to the readings I gave, my husband Gerrit and I offered workshops that demanded a lot from me as well. It was the combination of my sensitivity and being anxious to succeed that ultimately led to my breakdown. On a Saturday morning in April 2009, I was sitting in a playground with my daughter Laura, then seven years of age, when I experienced a sharp burning sensation in my esophagus. I guessed that it was acid reflux from my stomach, but it became so strong that a couple of antacids – or even an entire package – could do little to assuage it. This scared me, and the following Monday I went to my family doctor (my 'GP'). He gave me medication that would reduce the acid production in my stomach and advised me to rest. I started to cancel some workshops and appointments. After ten days, the drug seemed to take hold, and I felt somewhat better. However, there was still an undercurrent of anxiety, tension and agitation present in me.

I was afraid to say no and to create space for myself. I told myself that, after all, the work I did in my practice was my heart's passion, and three or four readings per week were not that many anyway, or were they? I had all sorts of judgments about what I should and could do. Beneath lay the fear of rejection: suppose I took the space I needed for myself; would people not turn away from me?

I also had deep fears about doing channelings for a large audience. There was a lot of interest in my work, and often things went very well during the gatherings. During the channelings, there was a flow of inspiration that carried me, and there was the shared, warm energy with the attendees that always gave me a great feeling afterward. But one or two weeks prior to each public channeling, I experienced a lot of anxiety, tension and resistance, which was grueling. Performing for a large public does not come naturally to me; I had found that frightening already during my internship at the University. I am naturally introverted and withdrawn. There was also a deep fear of rejection; what I was doing (channeling) was still very unusual. Would I not encounter skepticism and ridicule? Yet I had the sense that I *had* to do this. I felt authentically inspired. In addition, there were less valid reasons: people were asking for the channelings, and I did not want to disappoint them. Also, I assumed that as a writer I was supposed to give public talks and channelings. In retrospect, it was a combination of my fear of rejection and false images of 'how it should be' that prompted me to ignore my own rhythm and to exceed the limits of what I could handle. Looking back, offering channelings to large audiences was probably something that I should have built up slowly and calmly, so that I could overcome my fear gradually.

In May 2009, I still felt shaky, and my stomach was still sensitive. In addition, I then received the message that my mother had breast cancer. I remember that I heard the news from her over the phone. It was as if at that point something snapped in my nervous system. My usual capacity to hold myself together seemed to have been lost. I tried to prevent myself from feeling too much compassion and sympathy, which my mother did not expect from me and which would not have helped her, in any event. This setting of my emotional boundaries worked out better than I expected, perhaps because I simply did not have the capacity for experiencing those emotions at that point. It was helpful that, in this period, I had inner contact with my grandpa, my mother's father whom I had never known, because he died before my birth. From him, I received very positive, encouraging messages which I relayed to my mother. She was very open to this communication and experienced a wonderful and much deeper connection with her father, even though her personal relationship with him had not been easy. In the end, my mother's surgery was successful, and she traversed her illness with great courage and a positive attitude. She recovered well from cancer.

However, that spring things went downhill with me. I again got violent stomach upsets, and the medications seemed to work less effectively. I tried to eat as carefully as possible and to avoid everything that produced stomach acid. Because of that, I began to eat less, lost weight, and had more trouble sleeping. My nerves were overwrought, and I had a continual, violently burning sore throat at night because of the reflux of stomach acid. This pervasive pain kept me from sleeping and got progressively worse. I could no longer offset the sleep deprivation with an afternoon nap, something I was used to doing. Never before had I had trouble sleeping. I was someone who always fell asleep easily and slept through the night. Now there was this constant tension in my body that made it hard for me to cross that boundary into sleep. I tried alternative remedies such as Valerian root, Melatonin, and certain herbal mixtures, but they hardly made a difference.

In the summer of 2009, I also had to deal with anxiety and panic attacks, which also were new experiences for me. I was used to experiencing fear related to something specific. For example, when I was afraid before a reading, I felt a fear relating to that specific event, but the fear would disappear when the session was over. Now, however, I was faced with anxiety attacks that were more general in nature and that seemed to come out of nowhere. Suddenly, I would be overcome by waves of fear that manifested themselves in my body as violent stimulation and tension in my stomach, chest and throat. This happened several times a day. After a while, I could feel the fear even between my shoulder blades and in my arms and legs. It was a very physical sensation which was extremely unpleasant.

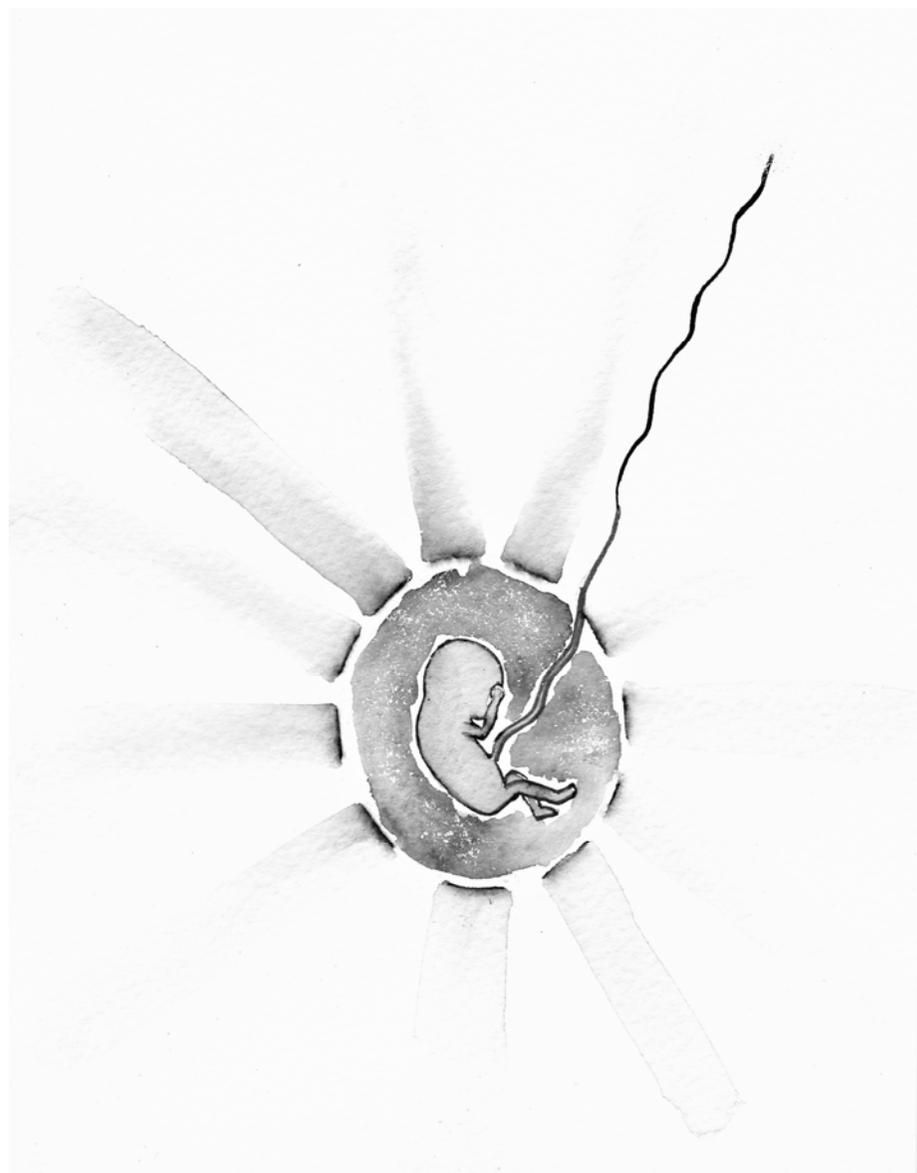
I received from the family doctor a prescription of tranquilizers (benzodiazepines) that also promoted sleep. These pills actually helped me to relax. One pill provided me with three or four hours of rest, which was a relief. What upset me, however, was that I felt terribly guilty about taking such a pill. The doctor cautioned restraint in the use of this medication, and I felt weighed down by the idea that the pills could artificially veil the fear and become addictive. All kinds of spiritual judgments came to the surface and were also confirmed by the people around me, such as: 'You need to go through this and not artificially suppress it.' 'With the pills, you fight your symptoms and you do not get to the underlying cause.' In short, 'Taking pills means you fail spiritually'. By this type of prejudice, which I internalized, I felt ashamed and weak when I took a pill. The positive effect of the pills – the receding anxiety and tension - became undone by the self-recrimination that went along with it.

In retrospect, I could have swallowed those pills without remorse and in a higher dose rather than a lower one. The adverse effects of taking the pills were nothing compared to the advantage that they would have given me of more sleep and relaxation. The lack of sleep would eventually lead to a severe psychosis and depression, leaving me completely incapacitated. I had not hit rock bottom yet, however. Looking back on this period, I still see the summer of 2009 as a positive time, in which, despite the anxiety attacks, insomnia, and continuous physical pain, I still had hope and a meaningful connection with others. During that time, I had cancelled all channelings, consultations, and workshops and did nothing anymore in terms of work. It was more a matter of day-to-day survival, and what was worse, getting through the night. I also began to suffer from hyperventilation, a chronically rapid (chest) breathing in which you ingest too much oxygen, but you have the sense that you lack oxygen. Some weeks the experience became so debilitating that I could no longer walk outside. I found this terrible as I love walking in nature. My breathing was enormously erratic, and I could no longer breathe deeply into my belly. Only when I lay flat on the ground did I find some peace.

During those months, I still had contact with my spirit guides and with Jeshua. I opened up to their energy and their positive, encouraging words. I also received help from people around me, primarily from my husband Gerrit, who patiently talked with me and encouraged me. In addition, I received occasional readings from a friend and fellow therapist, and I received a weekly massage, all of which made me feel somewhat better. Even though the upset stomach, the fear and the tension, the insomnia and the hyperventilation did not lessen during this period of time, I still felt hope and encouragement as a result of these helpful interactions.

During July and August 2009, I kept a diary in which I attempted to better understand my fears through writing. I often wrote in dialogue form, by posing questions to my spiritual guides or to my soul. The next chapter contains a number of excerpts from my diary at the time.





15. Two Types of Darkness

I am Jeshua, an old friend who loves to share this afternoon with you, simply being together in the energy of love and unity. This is something you desire so much, because quite often you feel adrift and lost in life on Earth. I am here to remind you of the truth that lives within you, in your soul. It is not observable with the naked eye, and you often lose touch with that truth when you are busy and involved in your many activities, duties, and responsibilities.

Please take a moment to become still and to let all those external pressures fall away. Sense the silence deep within you. The silence in your heart is not a void, but a *full presence* that can be only sensed if you take a step back from the hustle and bustle of your everyday life. We are here today to take that step back in order for you to remember who you are and to revitalize yourself with the fullness of silence in your heart. This enables you to begin to live again, but now with more ease and joy.

Life seems to be a battle at times, but that is not how it is meant to be. You are essentially here to experience yourself, to remember your strength and your beauty as radiant angels of light, and to share that light with others. By doing that you will feel at home on Earth. Life will become simple again, easy and joyful.

So go within, together with me, and remember the Source from which you came: the imperishable, eternal light that is ever moving and changing, taking new forms, and still always undivided and One. You are part of that stream, and in fact, *nothing bad can happen to you*. You are safe and whole even now, dwelling in your earthly body. You are safe even in this world, which seems to be dominated by struggle and conflict.

Today we talk about light and darkness, and about bringing light *into* darkness. And what is darkness? It is something that evokes resistance in you as a human being. No one wants to experience darkness; no one wants to suffer pain, sadness, or fear; yet it is part of our life. So why is that darkness there?

People have asked this question for centuries. Now, to start with, much depends on how you ask the question. Do you ask the question from an attitude of openness: "Why is there darkness, why is this happening to me,

what should I do with it?' Or do you pose the question from fear, anger, and resistance: 'Why on earth is that darkness present in my life, and how can I beat or avoid it?' Feel the despair and the resistance expressed in the latter question, and recognize those emotions within yourself, because it such a human reaction to resist what feels dark, unwholesome, or difficult.

The deepest challenge to you as a human being is to say yes to situations that you initially refuse to accept; to say yes to what you want to avoid at all costs. It requires great inner strength to say yes to what comes into your life in the form of darkness. If you cannot find that strength -- which is understandable -- and you say 'no,' you harden in opposition to that which happens, and the darkness becomes deeper and the despair increases.

There are actually two kinds of darkness in life. The first darkness is something external that happens to you on your path in life. It can be a divorce from someone you love, the loss of a loved one, a disease, or an accident. In short, it could be anything that deeply distresses you in the form of a crisis or a major setback. I will call this darkness *one*.

And then there is your *reaction* to darkness *one*, your emotional response. Every human being is inclined to initially resist fate, to rail against the darkness. But if you keep up your resistance and close down and keep saying no by passing judgment on what is happening in your life, then there is an additional layer of darkness, a second kind of darkness. I will call this darkness *two*; it surrounds darkness *one*.

Darkness *one* brings you into a level of intense, deep emotions. Something happens in your life that brings a lot of grief, fear, and pain, and as you experience those emotions, you are very much alive. Life flows through you like a thundering wave. Can you allow this to happen? Deep emotional blows strike you – they shock you – and then it becomes a question of whether you have the strength to trust that there is something in that experience that will take you somewhere that you would like to go. If you do find that inner strength, you begin to trust that life has meaning, even though you, as a human being, often do not understand the meaning.

To put it even more clearly, darkness *one* invites you to accept that your soul may have *chosen* to have this experience, perhaps to bring something hidden to the surface, to heal something you did not know needed healing. A pivotal

moment of choice then arises when you are confronted with the options of either accepting and opening up or resisting and closing down.

It is most common still for humans to want to say no. I will not say it is wrong, but by doing so, you are putting an extra layer of darkness (which I have called darkness *two*) onto the darkness already present (darkness *one*). Darkness *two* comes from within; it is your reaction to darkness *one*. If you persist in saying no, the flow of your emotions will come to a stop, and you, too, will become immobile by saying, 'No, I do not want to experience this; I refuse; I cannot accept it'. If you persist, you will be filled with resentment, anger, and bitterness. These sentiments are not really emotions; they are *judgments* that freeze the natural flow of emotion inside you. Darkness *two* prevents life from flowing through you; you have put up walls and defenses. In the end, this may attract grave forms of darkness to you, such as deep despair, alienation, and depression. When you are in a deep depression, the flow of life has almost halted. You feel dead inside.

Life is always subject to change. Life inherently holds the possibility for growth and healing, for a new birth, if you trust it at a basic level. But if you persist in saying no, you shut out that possibility. You keep insisting that life is not as it should be, and as you judge life in this way, you disconnect yourself from life and can sink to the deepest darkness that a human being can experience. It is not darkness *one* (external situations) that brings people to the deepest level of darkness, it is the persistent refusal to accept the emotions arising from darkness *one*. This is darkness *two*: an inward hardening, a shutting off of your feeling nature.

How does a person bring light into this kind of darkness? If someone arrives in the first kind of darkness, and becomes very sad, anxious, and distressed, you can still reach them. They are still alive, they are in touch with the emotions running through their body and psyche, and they actively seek for the meaning behind what is happening to them. This person is still whole and healthy from a psychological standpoint, even if they face very grave situations. A person dealing with darkness *one* is in need of comfort and compassion, and they are able to receive and appreciate a loving gesture from another – they are still very much alive.

But someone who persists in their refusal to accept, who keeps saying no, such a person is shut off from receiving love. They close down, not only against their inner light, but also against the light from outside that wants to

come to them through others. That is loneliness, and isolation, that is being lost – *that is hell on Earth*. And I tell you that each of you knows this hell from within. Maybe you are not fully aware of it, but for most people, a process of closing down started long ago during their childhood.

You know how a child stands spontaneous and uninhibited in the world, and how their emotions flow easily. These emotions often pass quickly through their being, because no barriers have been erected, no gates have been closed. Generally, life freely flows through a child. There are exceptions, of course, because some children carry burdens from early childhood or past lives, but you get the point I am making. Being a child is to be in a state of relative openness. A child is alive and spontaneous because it cannot be otherwise; it has not yet learned to rein in itself the way adults do.

But as you grow older, you start to experience emotions with which you do not know how to deal. People are trained by society to shy away from difficult emotions. Thus, the adults around you often do not help you understand those emotions and they avoid speaking about them. Most of you become confused as a child. You start to believe you are strange and different. Maybe as a child you were still full of inspiration, enthusiasm, love, and dreams, and then those dreams bump against the harshness of reality. You begin to put up barriers against your feeling nature in reaction to the fears and prejudices that exist in your family environment, or later at school and in the people you meet. Inner doors close, and this often happens subconsciously, but some of you may remember it as an old grief.

See if you are able to find the child within yourself, the symbol of your spontaneity; a child who is outgoing, uninhibited, alive, and someone who says yes to what presents itself as experience. Can you see that someone who says yes to joy, pleasure, and enjoyment, as well as to grief, fear, and anger? Imagine that this child within wants to come to you. It is still there; space and time are illusions. In the inner reality nothing is ever lost. Your original life stream is preserved, and still wants to join with you.

Imagine for a moment that a smiling child is coming to you with an attitude of openness. In your imagination, hear it say: 'Do you remember who I am?' Look at that child, and ask what you can do for it. There is a heart-wish the child wants to see fulfilled, something you may have pushed away for a long time. Let the child speak for a moment. The child stands for the yes in you, the part of you that wants to live, so let it speak.

A child still possesses trust. As adults, you have absorbed ideas that are full of fear and mistrust, and that feeds saying no to life and contributes to darkness *two* in you. Try now to sense or visualize this second kind of darkness; the part of you that is opposed to life, which no longer wants to experience pain, and which actually wants to escape this life. Can you feel that element of hardening and contraction within yourself? Can you feel it physically, or perhaps see a color associated with it?

There is a part in you that is very tired and no longer wants to live, because it has seen and experienced too much pain and struggle. Feel the weight of that part. Can you say yes to it? Do not try to change it immediately; try to understand how that has come about. No one deliberately closes off themselves because of an unwillingness to live. It is an act of desperation; it is the not knowing that there is another way to live that leaves you with that reflex of shutting off, of shrinking back, of saying no.

I do not ask you to only say yes to darkness *one* in your life: the difficult events, illness, pain, suffering, or whatever. I ask you to also say yes to darkness *two*, to that within you that has closed off itself from life as a *result* of painful events; to that which no longer wants to experience life and rejects it. And to reach that part in yourself, you have to be very gentle, because insistence and coercion do not work there.

That is the essence of light; the light that can flow into the darkness. This light can reach every corner because it carries no judgment. It does not say, 'Oh, this is bad, we must break down this defense or that blockage, because life *must* flow again'. It never says that. The light simply says: 'I understand'. The light says: 'It has been so very difficult for you, I can see that. I can see how you have tightened up, how you have closed down yourself, and how that contraction has eventually made you tired and empty.' Light is gentle and fluid. It can penetrate into the deepest pain and suffering, and the most hardened human soul.

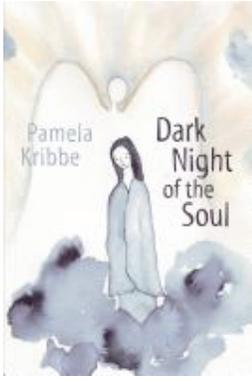
I ask you to again open yourself to that light. If you cannot find that willingness within yourself, if you do not feel the openness to let go of the 'no', then allow that to be as well, because the light is always there. It is with you even in moments of despair so deep that you feel that there is no more light within you. It is there during those times, and in those situations, where you have totally lost touch with it and never again expect to see it.

The fact is, the light is not *yours*, it belongs to *all that is*. The entire universe, and all creation, *is* light; everything is imbued with light. Know it is there and put your trust in the light and in life. As soon as you allow even a small opening for trust and surrender to enter into your life, you are opening the door a crack. Know that even during the darkest night, your soul is always connected to you and offering you light and consolation. Although that door is open only a tiny crack, the light will find that opening. You do not have to do anything except allow it to happen. *The light is with you, life is with you*. Ultimately, your 'no' to life cannot maintain itself.

I ask you to surrender to the light, where light means saying yes, and not only to the difficulties in your life, but also to your problem with *saying* yes, the resistance you put up against deep emotions that make you feel naked and vulnerable. Become like a child again. Live! *Say yes to everything*. Envelop yourself with compassion and understanding. In doing this, you bring flow and movement into your life. *You can do it!* I see your strength. In each of you is a flame of consciousness, a bright flame of light. I am here to remind you of it.







*In **Dark Night of the Soul**, therapist and writer Pamela Kribbe (PhD) describes her personal experience with depression and psychosis, and seeks to understand these phenomena from a spiritual perspective. The second part of the book contains a series of channeled messages about the meaning of severe crises, the need to face our own darkness, and the unfailing presence of love and compassion in our lives.*

Dark Night of the Soul

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