

The Sunrise Meditation

Master Omraam said, “When you contemplate the sun in the morning, you are contemplating the center, the spirit, the eye of God. This is why you must be animated with the desire to draw nearer to the center, to your own center. The simple act of looking at the sun brings you closer to the heart of the external solar system as well as to that of your own being: your consciousness draws closer to your own center, your spirit, from which it draws light, peace, freedom, and strength. The day you decide to work at this in all consciousness, you will sense the movement of currents and waves flowing between you and the sun, creating forms and colors and a whole new world.

Most of his life, Master Omraam began each morning with the sunrise meditation or what he referred to as “attending the sunrise.” He placed great importance on this activity and insisted that everyone in his community practice it with full attention and devotion. It is still practiced by many of his communities as well as those of Master Peter Deunov. It is a discipline that is well worth the time and effort as it can bring much insight and blessing into your lives.

It requires preparing the night before by going to bed early in a good frame of mind with no negativity. If you feel any irritation toward a person or a situation you heard about in the news, do the Ho’oponopono ritual, violet flame, and Astreas before going to bed.

In the morning, take a bath or shower. This is the ablution that Hindu’s perform before dawn, prior to their surya namaskar ritual. We are about to greet the highest spiritual being in the solar system and want to present ourselves clean and fresh physically, mentally, and emotionally. If it is overcast or for other reason’s you can’t see the sunrise, still face the East and do the meditation.

Read the meditation for the day, then gaze at a picture of Master Omraam or another ascended master. During this course you will use a picture of Master Omraam and Benjamin Christ’s collection of meditations on the sun. After the course you can use any master and their words. But make sure that the image of the master is from a student of the ascended masters such as Charles Sindelar, Marius Michael-George, Tom Miller, and Lisa Delaney. Ask the master to inspire you with insights into the deeper meaning of their words.

Contemplate the meditation for up to 20 minutes. Focus on the words of the meditation. Your thoughts should remain on the thought for the day. You can reread the thought for the day during the meditation if you forget a point. Glance inwardly for a moment and if you notice any ego voices trying to disturb your silence with thoughts like “This is stupid,” “This is a waste of time,” “I’m hungry” or “I want to go back to bed,” silence them with one mantra - Om. Then go back to the picture and the thought for the day. The thought for the day is like a seed. Our meditation is like watering it to stimulate it to sprout, and the sungazing afterwards is like the warmth and light of the sun which causes it to grow and blossom into beautiful flowers and fruits of contemplation. The fruit of each person’s meditation will be different even though the seed is the same because the ground or consciousness of each person is different. After sungazing, write down in your journal any thoughts that came to you during your meditation. But for now, just follow the branches as your plant grows.

So when you gaze at Omraam’s picture, ask him to inspire you and reveal the deeper meaning of his words. Omraam’s words form a matrix of basic concepts that entrain the Word or light of wisdom from the sun. The object of this meditation is to establish contact with Omraam through his image and his words. His image is a means of contacting his spirit, just as the sun is an image of God, which helps us to contact His Great Spirit. In his book *Know Thyself*, Omraam wrote “...when a

disciple looks at a photograph of his master, he cannot help but sense that that form, that physical body, speaks to him... and reveals the things of the spirit.”² Dr. Natacha Kolesar told me that once Omraam came to give a lecture and he just stood there in silence, emanating wisdom for half an hour. And the audience just sat and looked at him in silence. Some people, like Dr. Kolesar, received a profound teaching.

While you are doing this and waiting for the sun to rise, perform alternate nostril pranayama, as instructed in the Sungazing Handout. When the sun breaks above the horizon and the first rays enter your eyes, greet the sun with a silent prayer of love and gratitude, or raising both arms in greeting and reciting mantras, songs, or prayers, depending on your level of sungazing. You can perform the solar sphere invocation 20.022 and breath in the solar breath of Alpha and Omega. Then resume contemplation.

After sungazing, do the palming exercise and continue meditating. If you still have a few minutes left before the 20 minutes is up, finish the meditation in a dark room, such as a walk-in closet. Long-time sungazer Seekverta wrote, “In your planning for your SunGazing, always reserve a little time for a short 'dark retreat,' after you leave the Presence(of the Sun). Go somewhere alone, somewhere completely dark, completely silent (maybe your closet). The Essenes used desert caves. The Egyptians went into rooms of the pyramids or temples (dark rooms) built for that purpose. The ancient Druids always had a cave-'barrow' dug next to the stone circles or man-made hills (like Silbury), or a stone cairn (Ireland) with a dark room. Sit there quietly in the silent darkness, and meditate upon your SunGaze. It is here (alone, in the dark) that you will get your answers, your direction, and your resolve. Go into your Mind and read the answers written there. See the Light embedded there. It is here (alone, in the dark) that you will connect to the Mind of God, and that Source will show you the way forward.”

Write down any thoughts you may have had during the meditation in your journal. Do this immediately after the meditation. You may find that while writing you receive inspiration from the master.

Journal writing is the easiest type of writing because it doesn't involve anyone but yourself; You're the only reader. So you don't have to worry about grammar, punctuation, logic and content. You can write whatever is on your mind and heart without any hesitancy because you won't be offending anyone or embarrassing yourself. You can really let the creative juices flow.

What are the tools for keeping a journal? The answer to this question depends entirely on your personal preferences and may change over time. People use any combination of the following journaling tools: paper and pen/pencil, watercolors, lined notebooks, sketch pads, computer, tape recorder and loose scraps of paper. The important thing is what you write about, not how you write it or what you write it with.

The rules of keeping a journal can be distilled down to three simple principles:

1. Date each entry. At the time you write, it doesn't matter if you add the date, but when you look back over your journal, it helps to keep things in perspective.
2. Write when and how you want. Change writing tools to give journaling variety and interest. Also, if you force yourself to write, the writing will become dry. It's better to quit writing before you feel finished than force yourself to write when you don't want to.

3. Always tell the truth. Why bother to write if you aren't going to be honest with yourself?

You can address journal entries to your higher Self or a master. A good practice is to bring your journal with you to your meditation sessions and record any significant insights that spring from the deeper levels of the mind into which you dive during these sessions.