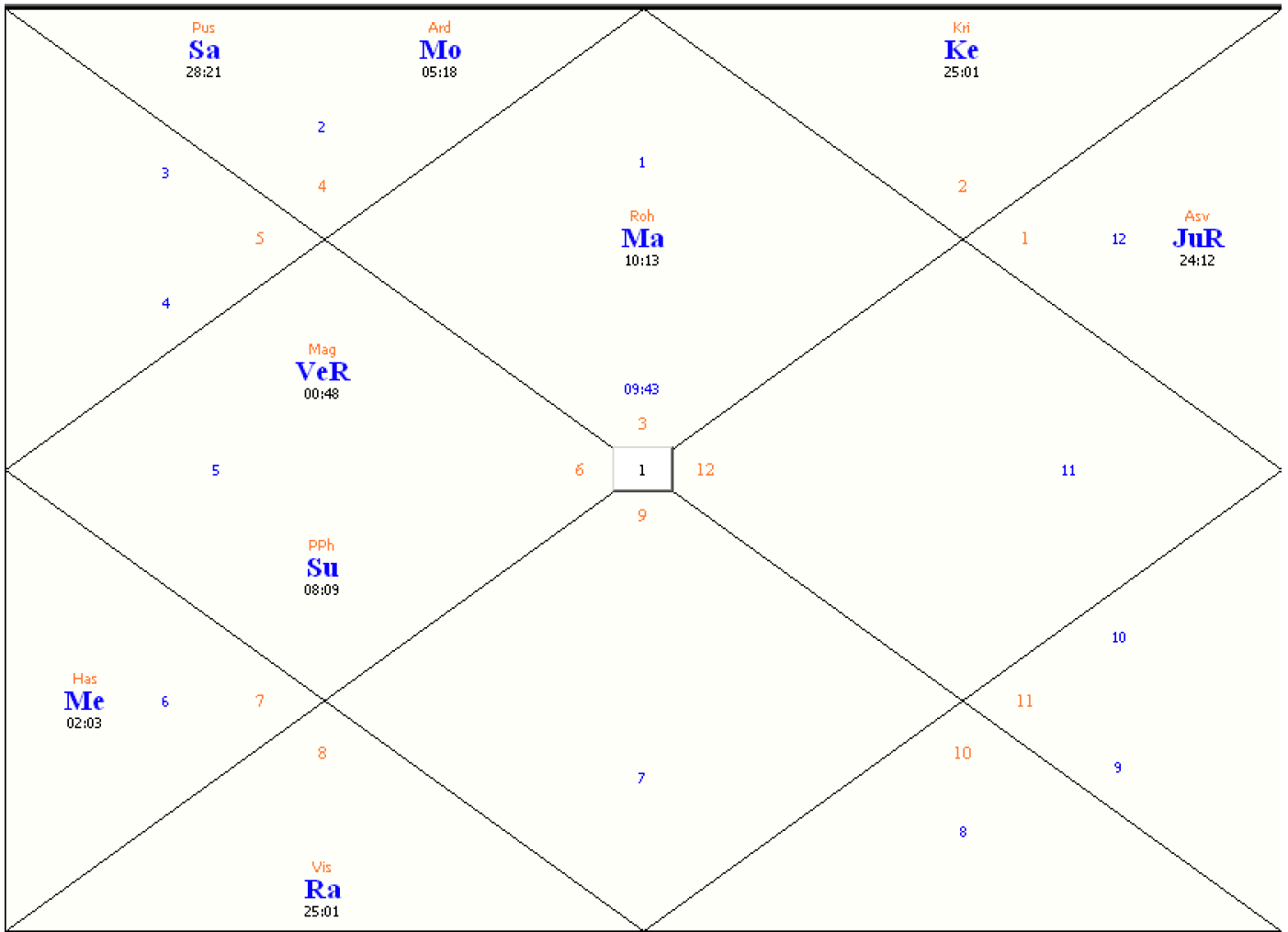


## Birth Chart Analysis of Dr. Nun Sava-Siva Amen-Ra



Dr. Nun Sava-Siva Amen-Ra is an osiriologist, epistemologist, ontologist, a researcher and practitioner of biogerontology, a practicing psychotherapist, a powerlifting champion and most importantly an ascetic. One can be assured that the concomitant categorization of such an individual is difficult as he is indeed

individuated and thus, ineffectuates such an attempt. I personally acquired the birth details from Dr. Nun a few months ago to probe into the psychological imprints that drives the precision of his practice. Evolutionary processes embodied by such a psyche become evermore evident when analyzed and assessed through the illuminatory processes of Jyotish and undertaking such a task helps us understand what is required of oneself to weild such salubrious states of being.

I have chosen the siezers (grahas, planets); Moon, Sun, and Mars, for the analysis, though it must be remembered that all other planets get involved through their aspects or disposition and it is impossible to infer in isolation, without wasting words I shall begin with the magnification of the matters depicted in Dr. Nun's horoscope.

### **The Moon**

The Moon is the karaka (significator, symbol) of the subjective mind that harbours the Jiva (Life-force) and the Ahamkara (I-former), and for this reason it is associated with the Mother, the provider of nurturance; emotional and physical, thereof, laying the foundational roots that govern the fruition of the subtle force that forms (The "I" and the enlivener of the "I"). The sense of emotional security derived from the nurturance of Luna decides the state of the psyche and its projections upon the sacred screen of the societal cinema.

A mind rooted in calmness is all-knowing, and intuition is its conception, and a mind rooted in manifestations is self-doubting, and inertia instigates its confusion. To pause and observe, just as the reflection of the Moon is visible only in calm waters, strengthens it. Luna leads to lunacy if not let to self-reflect, it seeks to see itself, accept itself, and in doing so finds calmness.

Moon is the projection of the will of the Atman (the Self, symbolized by Sun). It is crucial to understand

that the subjectivity of the Moon, commonly called the Ego, is just a part within the whole of the Self (Sun), and this gives the Being/Consciousness/Atma/Self the space to accommodate the other facets depicted by the rest of the Grahas, namely; Mars – the strength of ones character, Venus – the choices that we conceive, Mercury – the methods of manifestation, Jupiter – the wisdom that guides, Saturn – the darkness that gives depth, &c.

Characteristically, in its most natural state, the Moon is Saumya (gentle) when waxing (binding, restoring) and Krura (Cruel) when waning (seperating, abolishing), feminine (receptive), vaishya (exchanging), sattvic (inspired), luminous (projecting), a creeping creature (adaptable), and sees in all direction, therefore, is all-knowing, wet (moist, goeey, unctuous, binding), &c. The implications of these ancient utterances is vast; multidimensional and multivalent, and the reader is advised to assess these with symbolic schematism, a process that requires surrendered contemplation.

#### Parashara Bhava Yoga –

- 1) “Wealth lord abiding in wealth – one born possesses wealth, is joined to (healthy) pride, maintaining two spouses or many spouses, and deficient in children though unrestrainedly procreating.”
- 2) “The Eighth lord in the Wealth – born with many strength deficiencies, causes a little wealth, lost possessions are not regained.”
- 3) “The lord of Fortune standing in the Wealth Bhava- a Pandit (Scholar), dear to the people, wealth, a gallant lover and accompanied by happiness from woman, children, etc.”

In Dr. Nun’s chart, Moon is well-dignified (Own House) in Cancer, therefore, Jagrat (Awake, Vigilant) amongst the Jagradaadi Avasthas, progressed 5 degree within this Rasi, therefore, Mrita (dead, done with) amongst Balaadi Avasthas, conjunct the Atmakaraka (significator of the Self) Saturn, therefore, experiencing certain Lajjitaadi Avasthas that are out of the scope of this essay, though simply stated, Moon and Saturn are creating a psyche that seeks to positively compensate through Saturnian compliance to lunar rhythms.

Assessing the Ishta and Kashta, we get 18 points of Ishta that Jupiter provides to Moon ( $26/60 = 0.43$  x

41.5 = 18) and 32.5 points of Ishta to Saturn ( $47/60 = 0.78 \times 41.5 = 32.5$ ), alongwith 2:3 prosperity-annihilation ratio (fairly decent) to the 2<sup>nd</sup> Bhava helps the mind of the astrologer to add analytical ammunition while being involved with the intuitive processes of assessment.

The aforestated Avasthas and placements when superimposed upon the concreteness of the 2<sup>nd</sup> Bhava, we can clearly concur that this psyche (Moon) seeks to establish ma'at (order) in the matters of family, wealth, money, treasuries, resourcefulness, nutrition, grains, food, death through Saturnian constraint, severe sacrifice, and serene psychological solitude. The beneficence of Jupiter's aspect from the 11<sup>th</sup> Bhava upon this Saturn and Moon conjunction (26 and 47 Virupas, respectively) creates confluence for positive compensation rather than a negative one, and thus, helps and guides in the realization of aspirations by over-coming self-limitations (11<sup>th</sup> bhava matters). The Manas is mastering Saturnian survivalism through restriction.

The 9<sup>th</sup> house lord Saturn in the 2<sup>nd</sup> Bhava conjunct the 2<sup>nd</sup> Bhava lord Moon depicts a disciple of dharma of discipline and diligence. The delicacy with which Dr. Nun interacts is a disposition well-depicted through the confluence of the aforestated planetary interaction.

Interestingly enough, Dr. Nun fasts for 23 hrs everyday and has been doing so for the past 17 years, and simultaneously has won multiple powerlifting championships, this self-experimentation has led him to begin the monumental task of authoring the AIR (Age Inhibition Regimen) which professes Caloric Restriction and Cyclic Fasting for the purpose of prolonging ones lifespan; Moon being life and circadian rhythms and Saturn being prolongation of life, 2<sup>nd</sup> Bhava being nutrition and resourcefulness, the reader is required to triangulate and infer thereof. It is imperative to note that such an austere order can only be attained by strong Moon (mind) willing to meditate upon Saturnian sacrifices.

The 8<sup>th</sup> lord Saturn conjunct the 2<sup>nd</sup> lord Moon in the 2<sup>nd</sup> Bhava reveals that he is constantly conscious of the unconscious matters, Moon being Jagrat though Mrita, Saturn being Sushupti though Bala helps us further find the inclination of his mind to fathom the true meaning of death and ressurection, one does not want to identify the conditions and categories imposed upon by

the society, and the compensation mechanism mustered is that of mastering and therefore, overcoming the societal constructs. He seeks spirituality primarily through science and has authored various scientific papers, has a regular day job as a school teacher, and has mastered the aesthetic ideal imposed by society. Acceptance of the condition of the society, embodying it, and thus, overcoming the challenges, and thereof, its relinquishment can be discerned through this placement.

Rahu-Ketu on the 6-12 axis in Scorpio-Taurus, rasi aspect the Saturn-Moon conjunction in Cancer in 2<sup>nd</sup> Bhava, leads the author's redimentary understanding of the nodes to the following assessment; such solitary self-reliance and self-subjugation to self-limitation surrounding the mind, matter, mathematics, and mortality (the name of one of his books) has arisen from childhood influences and initial impressions during the developmental stages causing the consciousness to evolve through understanding disease (6<sup>th</sup>) and departure (12<sup>th</sup>). Dr. Nun has often spoken about the condition of the African-American community in the Baltimore area where he was born and brought up and how it deeply affected him. Moon is the Karaka of early experiences, Krura Grahas such as Saturn, Rahu, Ketu , and a waning Moon creates causes of seperation, suffering, and self-sabotage before one learns to derive meaning , and henceforth, mollify them.

### **The Sun**

The father principle symbolized by the Sun is a phenomenon that is not only observed in the social and biological hierarchical structures that are created through epochal evolutionary

convulsions but is also clearly captured by the subtle perception of a mind fluent in the language of symbols that weaves the webs of the seemingly chaotic cosmic chaos into infinitesimal patterns of meaning.

Sun is the archetypal force that depicts the singular, stable, and solidified nature of self-sacrifice. It rises for the fulfillment of the requirement of the hour, it steps aside by setting at dusk once its work is complete, it purifies and is also self-purifying, and it cannot be given anything as it is complete.

This self-sacrificial cosmic ceremony in which the Sun consistently participates in all its wholeness is an outer representation of the deepest necessity of our psyche, an unconscious need to selflessly provide, the primordial urge of the soul. We reinforce this need in our microcosmic maps, construed via cultural and biological evolution, by procreating and providing for our children and loved ones. When we seek to selflessly provide, we find ourselves automatically arriving at a feeling of fulfillment. This is the primordial Sun principle.

It is concomitantly important to understand that this self-sacrificial ceremony is not an exchange and is unconditional in nature, when it does become an emotional exchange, founded in Egoistic survival-ism, the essence of this phenomenon is lost, and now the reader shall be reminded of Sun's debilitation within the symbols of Libra, the Rasi of exchange causes the nobility of Sun to fall, rightly understood as Undignified by the ancients for the purpose of understanding symbological confluences that helps an astrological mind to infer.

Parashara Bhava Yoga –

- 1) “Standing in the Happy, the lord of Brother – possesses happiness and is joined with wealth, the one born is wise and endures supporting a spoilt spouse.”
- 2) “The lord of Offspring standing in the Happy Bhava – a happy one, endowed with maternal happiness, joined to Lakshmi, of wise understanding and either a king, minister, or guru.”

The self-sacrificial nature of a strong Sun can be assimilated without much effort, though, Sun being the lord of the house of effort, the simplicity and smoothness with which Dr. Nun’s life seems to operate is the result of great efforts. The simplest of ideas are rooted in immense complexities.

Sun is placed in the Rasi of Virgo in a Friendly dignity, though Vriddha amongst the Balaadi, and Svapna amongst the Jagradaadi. Sun receive a strong aspect from an ill-dignified (Enemy) Mars and also from Saturn, 57 and 20 Virupas, respectively, thus having them share their Kashta of 31 Virupas ( $57/60 \times 32.7 = 31$ ) and 12 Virupas ( $20/60 \times 36.2 = 12$ ), respectively. This creates certain challenges for the Self to satisfactorily realize itself, the reader shall be reminded of pains involved in the processes of individuation; the self-sacrificial ceremony of consciousness is more severe. The wisdom of Jupiter, our innate ability to be taught by that which is heavier in knowledge than ourselves, saves the Sun by providing its 22 Virupas of Ishta to the Self (Sun).

The 4<sup>th</sup> Bhava of emotional security with the 3<sup>rd</sup> Bhava lord Sun in the sign of Virgo which symbolizes health (skills, science) and dis-ease (debt, dissidence, delays) with the aforementioned aspectual influences and avasthas, and a simultaneous inevitable involvement and integration of the 5<sup>th</sup> Bhava lord Venus conjuncting the Sun, all of which is 3<sup>rd</sup> from the position of the Moon, leads us to the following conclusions:

- (i) Dr. Nun requires self-effort (3<sup>rd</sup> house) to create an opportunity where through self-sacrifice (Sun) of his emotional needs (4<sup>th</sup> house) required to feel fulfilled (Venus) such as procreating and other creative endeavours (5<sup>th</sup> house) and deriving value (Venus) he can seek to fully individuate (Sun).

- (ii) The above confluences are 3<sup>rd</sup> from the position of the Moon and therefore, create a double confluence when understood from the representations of the 3<sup>rd</sup> house, namely; self-effort, courage, skills, hobbies, etc.
- (iii) The Vachaspati's beneficial aspect on both the Moon and the Sun creates a confluence for great vocational and literary skills.
- (iv) The Bhava Yogas formed by the 3<sup>rd</sup> lord in 4<sup>th</sup> conjunct 5<sup>th</sup> lord in 4<sup>th</sup> involving Sun, Venus, as well as Mercury, when understood via the natural Karakaship of each of the, created a confluence for intelligence (Sun, 5<sup>th</sup> Bhava) and education (5<sup>th</sup> Bhava) attained through severe (Kashta shared by Mars and Saturn) self-sacrifice (Sun) and self-effort (3<sup>rd</sup> house) to create emotional security and Sukha (4<sup>th</sup> house).
- (v) Venus is the karaka of spouse in a heterosexual male's chart and is also the Darakaraka in Dr. Nun's chart, and therefore, leads to the conclusion that the involvement of Spouse has been extremely crucial for the emotional stability required for such an austere lifestyle, and the consequent derivation of the sense of fulfillment (Venus).
- (vi) While keeping the above point in mind, it is imperative to notice that Jupiter is the 7<sup>th</sup> Bhava lord (Spouse), is well-dignified (Great Friend's rasi), has high Ishta points, and aspects all the crucial grahas such as Venus, Saturn, Sun, Moon, and Rahu from the house of achievements and honours, the 11<sup>th</sup> bhava. He mentions the importance of his wife (Nunet Amen-Ra), who assists him in his works and is also a practitioner of the Amen Age-Inhibition Regimen, numerous times in his research papers, books, and interviews.
- (vii) Saturn and Moon being 11<sup>th</sup> from the Sun, the Karaka of career, success, and fame reveals that the will of the Self (Sun) reflected upon the self (Moon) is essentially to undertake the greatest of burdens involved for the attainment of the highest possible human achievement, which is the complete integration of Mind, Body, and Soul to overcome mortality as much as possible.



- (viii) Saturn and Sun are both Karakas for authority, and are different aspects of the father-principle. Dr. Nun continues to gain authority (11<sup>th</sup> house, Jupiter) as he consistently embodies his regimen and expands the encyclopedic AIR research papers (3<sup>rd</sup> house). Through patient perseverance (Saturn) required for the copious amounts of (self)research (8<sup>th</sup> lord Saturn) required to formulate a coherent philosophical paradigm (9<sup>th</sup> lord Saturn), combined with the constant self-sacrifice (Sun) cultivated through Self-effort (3<sup>rd</sup> lord Sun), will slowly but surely balance the collective (saturn) and the personal (sun) psyche (moon) for the purpose of communal benefit (11<sup>th</sup>) and eventually fulfill man's true purpose of embracing the yin (Saturn) and the yang (Sun) in all its entirety.
- (ix) 4<sup>th</sup> lord in the 5<sup>th</sup> house (Mercury) and the 5<sup>th</sup> lord in the 4<sup>th</sup> house Venus conjunct Saturn depicts the youthfulness of Dr. Nun's intellect (Mercury) that allows him to so severely indulge in various subjects in the peaceful private environments, though it also indicates the sacrifice of choosing to not procreate causing friction with the spouse, due to the Saumya characteristic of Venus and Mercury, and the Parivartamsha they form between an angular and a trinal Bhava, while also receiving the beneficence (Ishta) from a Jupiter aspect, shows that all is overcome through intelligible conversation which espouses to create emotional security mutually.

Sun is the archetype of the limitless flight of the Soul, and yet again, it is simultaneously salubrious to appreciate the inherent dichotomy of all existence, and therefore, consider the opposing Saturn's sense of limitation that Icarus unfortunately became unconscious of and flew too close to the Sun.

It is inconceivable to articulate, in their absoluteness, the intuitive processes involved in the assimilation of the various variables to create the confluences for the appropriate judgment of the imperceptible matters of the mind and spirit. The author's inchoate astrological analysis is subject to missing the various pieces required to get the whole picture of the puzzle with accuracy, and the reader as well as the author is to be reminded of the importance of humility while attempting to interact with such mysterious matters thereof.

## **The Mars**

A warrior without a fight is like a sunflower without sun light. The karaka of mental mettle, fearless fortitude, courage to care for the weak, is the Red one, the Mars. It rules over the Fire element, Krura in character, Masculine in mannerism, a Kshatriya (protector) at heart, Tamas (Inertia) is its motivator, four-legged is his form (can bear burdens), it looks upwards (foresighted, visionary), dry is its disposition, &c, the reader must again be reminded of the dynamic implications of the aforesaid adjectives associated with Mars on all levels; physical, psychical, and spiritual.

The strength of ones character, the ability to unflinchingly force oneself towards that which one believes in even in the face of adversity, for this reason it is the God of War in Greek mythology, and to wage war for peace is a martial theme. Violence even well intentioned always comes back, and Mars, the planet of free-will creates confusion due to its violent nature, though a well-placed Mars protects those who are incapable of standing up for themselves and helps restore balance.

### **Parashara Bhava Yoga –**

- 1) **“The Sixth lord abiding in the Lagna – the one born is sickly, joined to fame, his own are enemies, and endowed with good qualities, he is rich, esteemed and rash.”**
- 2) **“The lord of Gain abiding in the Lagna – the one born is Sattvic, wealthy, happy, looking at all impartially, insightful, loquacious and always endowed with profit.”**

In Dr. Nun’s birth chart, Mars is posited in the sign of Gemini in a Great Enemy Dignity in the 1<sup>st</sup> Bhava, and with the application of the Prosperity:Annihilation formula, we get 4:1, the dispositor of Mars is Mercury which is placed in the 5<sup>th</sup> Bhava in Libra in a Great Friend Dignity. Mars is also receives a 26 Virupas aspect from Mercury which shares 17.5 points of its Ishta ( $26/60 \times 40.1 = 17.5$ ) while aspects its Own House.

Assessing the position of the Mars, it can confidently be said that the 6<sup>th</sup> house (health, conflict, delay, scientific inquiry) lord Mars, planet of war and logic in the sign of skills and science, Gemini, in the 1<sup>st</sup>

Bhava of the body itself, shows how Dr. Nun passively, through trial and error, has attacked and utilized the science which stands against spirit to turn it against itself through meta-analysis and sheer logic.

By creating a regimen based in science with its foundational philosophy in spirituality, and then testing it for more than a decade on himself and his close ones, thus proving its efficacy, and thereof, releasing it for the world to study and embrace, is a theme only a courageous self-sacrificing warrior of science can unfold on Earth. It is important to notice that Mars is also the lord of the 11<sup>th</sup> house (achievements and aspirations) and the dispositor of Jupiter placed in that house, which further shows that such scientific servitude and inspired instigation of investigation has paved the path for the highest human achievement possible, to prolong life for the sake of Self-knowledge (Atmagyaan).

The intelligent application of this ill-dignified Mars comes from Mercury's beautiful 5<sup>th</sup> house placement. The scientific aggression of the Mars gets expressed in every research paper and piece of writing which is well-articulated, precise, profound, and based in practical experience (5<sup>th</sup> house is also the house of Authorship along with the 3<sup>rd</sup>).

The lagna is one's self, the 5<sup>th</sup> house is one's creative intelligence, Mars is one's strength of character, Mercury is one's skills and abilities, and creating symbolic confluence between their respective house lordships, we get a person who instead of foolishly questioning the norm without having a solution to make it better, tested his research and findings upon himself and created a system of nutrition based on his Lunar inclinations, which is to prolong life by living in harmony with science and spirit. The rasi aspects from the 4<sup>th</sup> house Sun and Venus aids to the symbolism of bodily sacrifices and choices required to undertake such a task.

Note: It is important to assess and contemplate upon the standards set by society to measure moderation. If one honestly engages in self-improvement, the considerable weakness in resolve and the imbecility of these standards become self-evident. Therefore, such seemingly austere practices are essentially only a reflection of one's incapacitation due to the nihilistic hysteria of the collective consciousness. The processes of individuation inspire us to re-evaluate these.

In conclusion, by creating confluence and triangulating the various astrological concepts by assessing the placement and influences on Sun, Moon, and Mars, it becomes obvious that Dr. Nun is a specialist of Saturnian self-discipline and Solar self-sacrifice for the sake of science and spirit, and this herculean task requires abidance in the ways of the Tao which not only requires Martian courage and Jupiterian wisdom but also Lunar all-knowing and Mercurial management, and from such cohesive choices and balance, the Venusian wellness, regeneration, and self-fulfilment follow.