

ACVA Newsletter 2026-04 – Technical Article



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Navatārā cakra – Part 4

It has been a few months since we started exploring the Navatārā Cakra and its Tārās. In this final installment of the Navatārā series, we will briefly explore the remaining Tārās and conclude by exploring potential uses of the Cakra as an add-on tool for compatibility analysis.

1. Sadhana (सधन) Tārā

Meaning: Realization, actualization and fructification are terms that can be used to describe the word, Sadhana. More tangibly it signifies wealth and opulence.

Signification: By the time the Mahadaśā of the Sadhana Tārā comes around, most folks are in their “been there, done that” mode of life. Mortgages paid off, kids all grown-up, retirement age approaching, the Sadhana Tārā is the time of life when most folks feel they have reached the fourth rung in Maslow’s hierarchy of needs (described last month) i.e. “Esteem”, the level where one feels they have achieved most if not all of what they wanted. A sense of innate satisfaction that lets them finally step off the material train to focus on the simpler albeit more rewarding experiences that life has to offer. The time of life where they can let their hair loose, put their feet up and enjoy the sunrises with a cup of coffee and sunsets with a glass Chardonnay.

2. Naidhana (नैधन) Tārā

Meaning: Naidhana quite literally means decay and death.

Signification: Naidhana Tārā literally represents the ending current circle of life. The golden years and their culmination that foretells the transition from the Bhūloka (earthly realm) to Svargaloka (heavenly realm). A time to reflect and review the years lived, covert them to pearls of wisdom and letting those pearls sink to the bottom of the eternal ocean of Mānas so that they can be re-discovered by the soul in its next go around.

3. Mitra (मित्र) Tārā

Meaning: Mitra means friend.

Significance: For the fortunate few that live long enough to experience the Mahadaśā of the Mitra Tārā, life is akin to the “bonus” round of the first player video games (think Super Mario), where in the protagonist hero has rescued his princess from the evil monster and is now busy collecting goodies and gold coins for their happy ever after life.

For the rest of us that might not be that fortunate enough, the Mitra Tārā ruler’s Bhuktis would offer a sampling of what the “bonus” round is meant to bestow.

4. Atīmitra (अतीमित्र) Tārā

Meaning: Atī means surplus or excess. Mitra as we saw means friends. Atīmitra is therefore the Vedic equivalent of the present-day BFFs (best friends forever) albeit in the cosmic sense.

Significance: Almost no one survives to see the Atīmitra Mahadaśā. However, everything else that we talked about for Mitra Tārās above would apply to Atīmitra Tārās, the only difference being the intensity of the effects would be 2x to 4x.

To summarize our discussion of the Tārās, at the risk of stating the obvious, the 1st, 3rd, 5th and 7th Tārās from one’s natal Moon can be considered as adversarial Tārās whereas the 2nd, 4th, 6th, 8th and 9th can be considered friendly Tārās. As with everything else, adversarial doesn’t equate to “bad” and friendly doesn’t equate to “good”. The key is to align our activities and mindset with the energy of the Tārā in question. E.g. Days of the month when the Moon transits through our adversarial Tārās are likely better suited to train for a Triathlon than the friendly Tārās. On the other hand, Moon’s transits through friendly Tārās might be more conducive to social and family gatherings.

Compatability

Compatability in Jyotiṣa is a vast ocean in itself. However, the Navatārā cakra can come in pretty handy for us to perform a quick litmus test of any friendship / relationship of ours. The versatility of the Cakra allows us to perform the test regardless of whether or not we have the birth details of the other person that we are trying to access our compatability with.

If we know someone whose Janma Tārā (birth Moon’s Nakṣatra) is in the 2nd, 4th, 6th, 8th or 9th Nakṣatra from our birth Moon’s Nakṣatra, their influence on our lives will be very likely be ecounraging and supporting throught the duration of the relationship. For somone who Janma Tārā is in the 1st, 3rd, 5th or 7th from ours the influence might be mildely frictional at best and adversial at worst.

For someone new that we meet, whose Janma Tārā we won’t know, we could note the Moon’s Nakṣatra as of the day and time when we first meet them. That would be the considered the Janma Tārā of that relationship. We then juxtapose this Tārā against our

own Janma Tārā and apply the same logic that we applied earlier, a placement in the even Tārās (and the 9th) would mean the relationship overall would be much more amicable for both parties whereas not so much in the odd Tārās.

If there are near and dear ones in your life that you get along with extremely well, chances are their Moon falls in your Mitra or Atimitra Tārās. Check it out.

One final note before we conclude our discussion on the Navatārā Cakra. In this series, we have discussed at depth the Navatārā Cakra as it applies to the 27 Nakṣatra (Tārā) system. The Nāḍī branch of Jyotiṣa advocates a Navatārā Cakra that leverages the 28 Nakṣatra (including Abhijit) system. Although at the offset it might sound like they are competing and contradicting systems, they really aren't and with enough practice and deliberation they can be used in a very complementary and symbiotic manner. However, in interest of comprehension ease as well as applicability, we will discuss the 28 Tārā system sometime in the future.

That said, we hope that this primer on the Navatārā Cakra has given you enough to chew on as well as enough to inspire you to do some further digging into as well. Until next time, happy Jyotiṣing.

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Pratik is an IT professional by day but a Jyotiṣi at heart. Drawn to Jyotiṣa since his teenage years, he has always relied on it for Divine guidance and grace. He never considered studying Jyotiṣa till he got immersed into learning it by sheer happenstance at age 41, when he had his Lagneśa (Jupiter) and Saturn transiting his ascendant, which he believes brought about this destined transformation. Since then, he has been ardently pursuing the magical science with the sole intent of using it to better his life, the lives of his loved ones and anyone else that the Universe sends his way. To him, Jyotiṣa is a sadhana that brings him mental peace and emotional bliss. He can be reached at vyotishforgood2020@gmail.com.