

Concept of Daridrāyoga in Astrology: Classical Foundations, Configurations and Remedies

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Abstract

Daridrāyoga is an important concept in classical Jyotiṣa associated with poverty, deprivation, and sustained material suffering. Ancient Indian tradition perceives daridrya not merely as economic scarcity but as a multidimensional condition affecting physical, mental, and social well-being. The present study analyzes Daridrāyoga on the basis of classical Jyotiṣa texts and correlates it with the concept of Daridrya-roga in śāstric literature. The paper discusses philosophical foundations rooted in karmasiddhānta, major astrological configurations responsible for Daridrāyoga, and the affliction of wealth-producing houses. Traditional remedial measures such as mantra, dāna, vrata, and ethical conduct are also briefly examined. The study emphasizes that Daridrāyoga represents a modifiable karmic condition rather than absolute fatalism, allowing scope for conscious remedial action.

Keywords: *Daridrya-roga, Jyotiṣa Śāstra, Karma Siddhānta, Poverty, Vedic Remedies*

1. Introduction:

When life moves into a phase of lack and hardship, the pain is felt far beyond money alone. Ancient Indian thinkers observed that poverty quietly touches the body, the mind, and the dignity of a person at the same time. In *Vedāṅga Jyotiṣa*, this lived experience came to be known as *daridrā*, not merely as financial deprivation but as a deeper human suffering shaped by destiny and past action.

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते ।
सुखं दुःखं भयं चैव कर्मणैवाभिपद्यते ॥

(Garuda Purāṇa, Preta-khaṇḍa)

Saint *Sāyaṇācārya* described *dāridryam* as a subjective experience born from karmic disturbance, leading to bitter tribulation, emotional distress, misfortune, and physical decline. Astrology later expressed this condition through *Daridrāyoga*, where planetary patterns reflect how such suffering unfolds in life, while also pointing toward understanding and remedies that may help restore balance and hope.

Dāridra-Yoga: In Astrology, “yoga” is the specific structure of horoscope wherein planetary placement, conjunction, or aspects, signs, houses that captivate auspicious or inauspicious outcome. Concurrently, *daridrā-yoga* imperceptibly converted into *dāridrya-roga* that implies potential hardships coupled with intractable destinies which sporadically hamper humankind. In *Vedāṅga-Jyotiṣa*, these turbulent situations further leads to vagabondage, fiscal irresponsibility, pauperization and corrupted life with respect to horoscopic merits and demerits. It substantiates pre-birth related vehement ailments (*roga*)

and impending critical moments (*yoga*) that summons admonishing karmic adjustments to change the destiny.

कर्माजितं पूर्वं भवेस्सदादि यत्स्यपड़किं समभिव्यनक्ति ॥ (Brihajjatakam)

Certain *Rājayoga*(s) are highly auspicious with meritorious combinations whereas negative contrivance (*duryōga*) attracts inverse effect. If any exalted planet gets direct aspect another exalted, the native involuntary suffer from mendicancy (*Bhikṣātana*). The classic adage "death is better than poverty" emphasizes ideological subjectivity that allures analytical verifiability in physical life. Manifestation of detrimental effects with its affirmative gravity of "*roga*" is somewhat inexplicable whereas equivalent to fatal demise.

दारिद्र्यान्मरणाद्वा मरणं मम रोचते न दारिद्र्यम् ।
अल्पक्लेशं मरणं दारिद्र्यमनन्तकं दुःखम् ॥ (Mṛcchakatika)

Traditional Outlook: According to traditional *Dharmaśāstra*(s), the following fourteen perpetrations are causal to grave disease viz., (1) menstrual copulation (2) consuming offal of menstruating woman (3) fornication with widows (4) adolescent sexual violence (5) inhabitance with restricted (6) copulation with untouchables (7) bingeing flesh

(8) Smooching partner's genitals (9) erogenous moisturizing, (10) depredation of distinguished wealth (11) execration of pedagogue (12) retaliations through witchcraft (13) ingestion of proscribed diet and (14) eschewal of linear *Nimttakarmas*.

दारिद्र्यस्य महाव्याधेन्दिनानि चतुर्दश रजस्वलाभिगमनं, तदुच्छिष्टस्य भोजनं, विधवागमनं, चैव कन्यकागमनं तथा, वर्णेन स्वनिकृष्टानां जनानां च साहसिका, तैः साक्षयनंचापि तेषामुच्छिष्टभोजनं, निषिद्धानां कलञ्जादि द्रव्याणां चैव भक्षणम् । योनेरास्वादनं चैव जिह्वामैथुनमेवच देवद्विजगुरुप्राज्ञद्रव्याणां चोरता तथा । दुष्प्रतिहारशूरत्वं तथा, दुष्टान्भोजनं नित्यानां विहीतानां च प्रत्यवायवतां तथा । कर्माणां चानुष्टानां तेषां निष्कृतिरुच्यते । (Prayaschittasudhamani)

The significance of *mahāpātakas* leads to capital sins that transmit metaphysical iniquity which demands voluntary self- chastisement to sought reparations against wrongdoing. The person perceived as immoral with obscene thoughts and acts leads to ephemeral alienation due to chronic disorder. In *Satyarthapradakshika* states that:

दुराचारो हि पुरुषो लोके भवति निन्दितः ।
दुष्कर्माणी च सतं व्यधितोऽल्पायुरेव च ॥ (Satyārthapradakshikā)

Astrological Configurations: Predominantly, privation is followed by complex interaction of macro-environmental factors comprising of filthy habitat, illiteracy and inequality which limit access to preventive measures. Sanskrit phrase *dāridrya-yoga* typically ascends inauspicious permutations of afflicted planets such as *Śani*, *Rahu*, or *Ketu* settled in 6th or 8th bhava while ascendant lord becomes *Gulika-bhavanadhipa*. The debilitated *Candrā*, located in 6th, 8th or 12th houses or hemmed with two malefic(s) lacking benefic aspect stumble the mental equilibrium of the native.

भयेश्वरादतिबलो निधनेश्वरो वा लग्नाधिपत्रिदशानाथगुर्यदिस्यात् ।
केन्द्रात्महिर्दिनकरस्य कराभितप्तो लाभाधिपो यदि विहीनबलो दरिद्रः ॥ (Jatakaparijata)

The native born with *daridrā-yoga* shall be insolvent, delinquent debtor, infuriated, unsubstantiated, hearing-impaired, feckless and a potty-mouthing person.

ऋणग्रस्थ उग्रोदरिद्राग्रगाण्यो भवेत्कर्णिरोगी च सौभ्रात्रहीनः ।

अकार्यप्रवृत्तस्तथाभासभाषी परप्रेष्यवृत्तिर्दरिद्राख्ययोगे ॥ (Brihajjataka Paddathi,)

Specific conjunctions of *Śani* and *Candrā* in the 12th house with the aspect from *Kūjā*, deprived of benefic aspect from *Brhaspati* makes the native a bankrupt and financially unsecured with exaggerated fictitious disorder.

Affliction of Dhana-Bhāvas: The classical *Jyotiṣa* tradition further explains that *daridrāyoga* does not merely arise from the presence of malefic planets, but from the weakening or destruction of *dhana-bhāvas* and their lords through mutual afflictions. When the lords of *Lagna*, *Dhana* (2nd) and *Lābha* (11th) houses become debilitated, combust, eclipsed, or associated with *pāpa-grahas*, the native is subjected to repeated financial instability and social humiliation. Particularly, if the 2nd lord is placed in the 6th, 8th or 12th *bhāva* without benefic aspect, the accumulation of wealth becomes obstructed, resulting in chronic scarcity.

धनस्थानेश्वरः पापैः संयुतो यदि दृश्यते ।

नीचोऽस्त्वगः शत्रुगृहे दरिद्रो जायते नरः ॥ (Bṛhajjātaka)

Varāhamihira states that affliction of wealth-giving houses leads to loss of resources, dependence on others and continuous struggle for sustenance. Such configurations, when supported by adverse *daśā* and *antardaśā*, gradually mature into *daridrāyoga*, reinforcing the doctrine that material deprivation is a visible expression of unseen karmic residue (*adrṣṭa-karma*).

Nutralization Of Dāridrya-Yoga: There are exceptional cases alleged to *daridrā-roga* viz., if a discrete house gets besmirched due to placement of a malefic in the 11th house solicits reversal effect. However, it is contrary to malefic *daridrā-yoga* but integrate with ample opulence under exceptional rule of neutralization. Meanwhile, if the lord of 11th house posited in 6th, 8th or 12th that boost-up afflictions of the concerned. Astrology correlates the etiological illustrations of five components attributed to tribulations viz., determinants (*nidāna*), prodrome (*pūrvvarīpa*), manifestation (*rūpa*), curative response (*upāśaya*) and pathological process (*samprāpti*).

Vedic Remedies: Performance of sacred fasting of *Payovrata*, *Prājāpatyavrata*, *Pañcagavyaprāśanam*, *Guru-śuśrūṣā*, *Cāndrāyanavrata* and *Gaṅgāsnāna* are *Vedic* remedies to nullify the karmic effects of *Mahāpātaka* (the forbidden sins) noted in *Dharmaśāstras*.

जन्मान्तर कृतं पापं व्याधि रूपेण बाधते ।

तच्छान्तिरौषधैर्दर्नर्जपहोमसुराचर्नैः॥ (Prasnamarga)

To reduce the intensity of *daridrā-roga* chanting mantras of *Sri-śukta*, *Pavamanaśukta* and *Bhāgyaśukta* at sanctum sanctorum stand highly auspicious to acquire liberated tranquility. Under *Vaidika-Vāñmaya*, submission of *Mahālakṣmī Pratimā* alongwith *śrī-sūkta-japa* by the *Learneds* has been recommended by *Sāyanācārya*, as effective propitiation for *daridrā-roga*. Donating the needy, feeding animals, providing shelter for domestic animals, offering viands and basic necessities to the underprivileged and adopting satvic lifestyles shall nullify detrimental impacts of sinnous planets in horoscope.

दारिद्र्यनाशनं दानं शीलं दुर्गतिनाशनम् ।

अज्ञाननाशिनी प्रज्ञा भावना भयनाशिनी ॥ (Chankayaniti 5-11).

The Astrological *daridrā-yoga* such as *Duryōga*, *Aśubha*, *Guru-caṇḍāla*, *Vaidhṛti*, *Paiśāca*, *Viṣayoga*, *Sarpī*, *Mrakṣa*, *Ṣaḍaṣṭaka*, *bhavanāśakah*, *Śatrupīḍā*, *Bhikṣāṭana*, *Dehakhāṭa*, *matibhraṭa*, *Bhayāsavyabhicāra*, *Kṣaya*, *Pitr-Māṭrśāpa*, *Jarā*, *Sārpaśāpa*, *Māṭrgrāma*, *Visārpan*, *mūka*, *Śakaṭa* and *kemadruma* diverts to *daridrā-roga* commensurately stretch harrowing effects contingent to respective *vargābala* of planets.

Conclusion:

The physical experience of the malefic effects attributed to individuals can be described as coincident *yogas*, the inevitable destiny. The Vedic text directs the method to overcome the tormenting effects using the combined therapy of *auṣadhi*, *māṇtra* and *tantrā*. In *Rogapraśna*, if the *Ārūḍha* be *Dhanurāśi*, 6th lord *Śukrā* posited in 8th bhava *Karkaṭikā*, while Guru sighted in debilitated *Makararāśi*, the attributed disease pertains to menstrual issues and infertility falls under *daridrā-yoga*. The permutations of significant planet *Kūjā* and *Candrā* reconfirm its intensity. Performing *Bṛhaspativāra-vrāta* and using *Saptasaram kvāṭha* and *Puṣyānuga-cūrṇam* becomes compatible antidote to grievous malady of impotence. According to *Jyotiṣa*, the root cause of disease is due to pre-birth related cosmic justice which warrants *Daivavyapāśraya-cikitsā* with integrative medicine to vanquish the adversities.

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