

**ROLE OF ADHARMA IN AYURVEDA WITH SPECIAL REFERENCE TO CLIMATE
CHANGE: A REVIEW****^{1*}Varsha Singh Somvanshi, ²Manohar Ram, ³Ramnihor Tapsi Jaiswal, ⁴Vijay Kumar Rai**¹Post Graduate Scholar, Department of Samhita Evum Siddhanta, Rajkiya Ayurvedic College and Hospital, Varanasi, Uttar Pradesh, India.²Professor and HOD, Department of Samhita Evum Siddhanta, Rajkiya Ayurvedic College and Hospital, Varanasi, Uttar Pradesh, India.³Department of Samhita Evum Siddhanta (Reader), Rajkiya Ayurvedic College and Hospital, Varanasi UP.⁴Associate Professor, Department of Swasthavritta, Rajkiya Ayurvedic College and Hospital, Varanasi, Uttar Pradesh, India.***Corresponding Author: Varsha Singh Somvanshi**Post Graduate Scholar, Department of Samhita Evum Siddhanta, Rajkiya Ayurvedic College and Hospital, Varanasi, Uttar Pradesh, India. DOI: <https://doi.org/10.5281/zenodo.21785830>**How to cite this Article:** ^{1*}Varsha Singh Somvanshi, ²Manohar Ram, ³Ramnihor Tapsi Jaiswal, ⁴Vijay Kumar Rai (2026). Role Of Adharma In Ayurveda With Special Reference To Climate Change: A Review. World Journal of Pharmaceutical and Medical Research, 12(8), 353-355.

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ABSTRACT

Climate change is a major global environmental challenge with profound effects on ecosystems and human health. Ayurveda provides a unique perspective on environmental disturbances through the concept of Adharma (unrighteous conduct), which is considered a fundamental cause of ecological imbalance and widespread diseases. Classical Ayurvedic texts describe that unethical human actions disturb Vayu (air), Jala (water), Desha (land), and Kala (season), leading to environmental degradation and Janapadodhwansa (mass destruction of communities). The manifestations of these disturbances closely resemble contemporary climate change phenomena such as global warming, pollution, biodiversity loss, extreme weather events, and emerging diseases. This review explores the Ayurvedic understanding of Adharma and its relevance to climate change. The study highlights how Ayurvedic principles of ethical living, environmental conservation, and sustainable resource utilization can contribute to ecological sustainability and public health protection.

KEYWORDS: Adharma, Ayurveda, Climate Change, Janapadodhwansa, Environment, Sustainability.**INTRODUCTION**

Climate change has become one of the most pressing global concerns of the twenty-first century. Rising temperatures, changing rainfall patterns, biodiversity loss, environmental pollution, and increasing disease burdens threaten both human and ecological well-being. While modern science explains climate change primarily through anthropogenic greenhouse gas emissions and environmental degradation, Ayurveda offers a broader philosophical and ecological perspective.

According to Ayurveda, health is maintained through harmony between the individual, society, and nature. Any disturbance in this harmony can lead to disease and environmental imbalance. The concept of Adharma, described in classical Ayurvedic literature, represents actions contrary to natural and moral laws. Such actions

are believed to disrupt ecological equilibrium and contribute to widespread suffering. This review examines the role of Adharma in environmental degradation and explores its relevance to contemporary climate change.

Concept of Adharma in Ayurveda

The term Adharma refers to conduct that deviates from Dharma, the principle that sustains order, balance, and righteousness in the universe. Adharma includes greed, excessive consumption, exploitation of natural resources, violence toward living beings, and disregard for environmental ethics.

Ayurvedic texts emphasize that human behavior has a direct influence on environmental conditions. When society collectively engages in Adharmic practices, natural elements become disturbed, leading to adverse

consequences for both the environment and public health.

Adharma and Environmental Imbalance

In the Janapadodhwansaniya Adhyaya of Charaka Samhita, environmental disturbances are linked to the vitiation of common factors shared by entire populations. These include.

Vayu (Air)

Pollution, atmospheric disturbances, and deterioration of air quality can be correlated with the vitiation of Vayu.

Jala (Water)

Contamination of water bodies, scarcity of potable water, and ecological damage to aquatic systems reflect disturbances in Jala.

Desha (Land)

Deforestation, soil degradation, urbanization, and habitat destruction indicate the vitiation of Desha.

Kala (Season and Time)

Irregular seasonal patterns, delayed monsoons, droughts, floods, and extreme temperatures correspond to disturbances in Kala.

These factors collectively create conditions favorable for widespread diseases and environmental crises.

Climate Change Through the Ayurvedic Lens.

Although climate change is a modern scientific concept, its manifestations resemble the environmental abnormalities described in Ayurveda.

Global Warming and Seasonal Disturbance

Ayurveda recognizes the importance of predictable seasonal cycles for maintaining health. Disturbances in seasonal patterns are described as Kala Vikriti and are associated with increased disease susceptibility. Rising global temperatures and changing climatic conditions can be viewed as modern expressions of such disturbances.

Environmental Pollution

Adharmic activities such as excessive industrialization, unsustainable development, and overconsumption contribute significantly to environmental pollution. These activities affect air, water, and soil quality, resulting in ecological imbalance.

Biodiversity Loss

Ayurveda emphasizes coexistence with all forms of life. The destruction of forests, extinction of species, and disruption of ecosystems resulting from human greed and exploitation can be interpreted as consequences of Adharma.

Emergence of Diseases

Environmental degradation increases vulnerability to infectious diseases, respiratory disorders, heat-related

illnesses, and nutritional deficiencies. Ayurveda describes such large-scale health crises under the concept of Janapadodhwansa.

Janapadodhwansa and Climate Change

Janapadodhwansa refers to the destruction of communities due to environmental disturbances affecting entire populations. Unlike individual diseases caused by personal factors, Janapadodhwansa arises from disturbances in shared environmental components.

The increasing frequency of climate-related disasters, pandemics, water scarcity, food insecurity, and environmental migration demonstrates the continuing relevance of this concept. Climate change can therefore be viewed as a modern manifestation of Janapadodhwansa resulting from collective.

Ten Sins are Crimes

Himsa means causing injury, torture leads to crime like murder, domestic violence etc. Stealing, robbing leads to crime against Senior Citizens, Economic offences, Crime against Foreigners, Crime in Railways etc.

Anyathakama results unlawful sex activity leads crime against women like Rape, unnatural sex, child abuse.

Paishunya showing others fault or scolding is particular form of nuisance and it is punishable offence by law.

Parushavachana means abusive or harsh speech which intended to brutalised others.

Anrutvachanais untruth Speaking leads crime against Domestic violence, Dowry. Corruption, Cyber crimes, kidnapping etc. Sambhinna.

Aalapa means speech causing disputes among personal relationships or with the society shows crimes in the form of murder, acid attack, assault etc due to separation, breaking of company, love patterns like love triangle, love break, one sided love. **Vyapada** is quarrel, intention of harming any form of offensive violence which harms to living being or non living things.

Abhidya is jealousy not tolerating good of others leads the disequilibrium in mind which turns into Pradnyaparadha ultimately violent crimes. One should stay away from the ten sins and observed the Ashtanga Yoga along with Sadvritta described in Ayurveda and Yoga Darshan.

Adharmic behavior.

Ayurvedic Strategies for Prevention

Ayurveda advocates restoration of Dharma through ethical and sustainable living practices. These include:

Conservation of natural resources

Protection of forests and biodiversity

Responsible consumption patterns
Environmental cleanliness and pollution control
Promotion of social responsibility and ecological awareness
Adoption of seasonal and environmentally compatible lifestyles
Such measures align closely with modern principles of sustainable development and climate action.

DISCUSSION

The Ayurvedic concept of Adharma provides a holistic framework linking human behavior, environmental degradation, and public health. While modern climate science focuses on measurable environmental indicators, Ayurveda emphasizes the ethical and behavioral dimensions underlying ecological crises. The integration of these perspectives may offer a more comprehensive approach to addressing climate change.

Ayurveda encourages individuals and societies to recognize their interconnectedness with nature and to adopt practices that support ecological balance. This approach remains highly relevant in an era marked by environmental uncertainty and increasing climate-related health challenges.

CONCLUSION

Ayurveda identifies Adharma as a fundamental cause of environmental and societal disturbances. The consequences of Adharmic behavior, including pollution, ecological degradation, and seasonal irregularities, closely resemble contemporary climate change phenomena. The concept of Janapadodhwansa further highlights the impact of environmental imbalance on population health. By promoting ethical conduct, environmental stewardship, and sustainable living, Ayurveda offers valuable insights for addressing modern climate challenges and fostering long-term ecological and human well-being.

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