

## Management of Maltemperament According to Different Types and their Principles

Adeeba Liaqat<sup>1</sup>, Kingsley Erhons ENERIJIOFI<sup>2</sup>, Muhammad Akram<sup>1</sup>, Momina Iftikhar<sup>1</sup>, Surendar Rangasamy<sup>3</sup>, Francisco Garcia-Sierra<sup>4</sup>, Md. Al Hasibuzzaman<sup>5</sup>, Fethi Ahmet Ozdemir<sup>6</sup>, Gawel Sołowski<sup>6</sup>, Najmiatul Fitria<sup>7</sup>, Marcos Altable<sup>8</sup>, Adonis Sfera<sup>9</sup>

<sup>1</sup>Department of Eastern Medicine, Government College University Faisalabad-Pakistan

<sup>2</sup>Department of Biological Sciences, Glorious Vision University, Ogwa, Edo State, Nigeria

<sup>3</sup>Department of Community Medicine, Sri Venkateshwaraa Medical College Hospital & Research Centre (SVMCH&RC) Puducherry, India

<sup>4</sup>Department of Cell Biology, Center of Research and Advanced Studies of the National Polytechnical Institute, Mexico City, Mexico.

<sup>5</sup>Department of Nutrition and Food Science, University of Dhaka, Dhaka 1000, Bangladesh

<sup>6</sup>Department of Molecular Biology and Genetics, Faculty of Science and Art, Bingol University, Bingol, 1200, Türkiye

<sup>7</sup>Department of Pharmacology and Clinical Pharmacy, Universitas Andalas, Indonesia

<sup>8</sup>Department of Neurology, Neuroceuta, (Virgen de Africa Clinic), Spain

<sup>9</sup>Department of Psychiatry, Patton State Hospital, USA

\*Corresponding author email: [makram\\_0451@hotmail.com](mailto:makram_0451@hotmail.com)

**Abstract:** The main pillars of Unani medicine are humours (Akhlāt) and temperament (Mizaj). It was described by several eminent Graeco-Arab physicians, Jalinoos. Rabban Tabri, Ibne Rushd, Ali Ibne Abbas Majoosi, Abu Bakr Mohammad bin Zakaria Razi, and other well-known Unani academics. They contend that each human has a unique temperament. The temperament of a person reflects their physical makeup and inclinations. According to Tibb, a biotic imbalance within the body is caused by a temperamental imbalance, which predisposes the human body to a variety of illnesses. The more subtle facets of life, such as air, water, food, rest, activity, work, waste evacuation, sleep, and so forth, are the sources of the first temperamental imbalance. Four types of temperament are identified: Safravi (Bilious), Damvi (Sanguine), Balghami (Phlegmatic), and Saudavi (Melancholi).



**Corresponding Author:** Dr. Muhammad Akram Department of Eastern Medicine. Government College University Faisalabad.

E-Mail: [makram\\_0451@hotmail.com](mailto:makram_0451@hotmail.com)

When

treating a wide range of illnesses, individual temperaments

a critical role. play According to the Unani system, an individual's temperament is highly crucial and is believed to be the result of the elements interacting. Taking the temperament into consideration is also essential when making a medical diagnosis. When one or more humours dominate the body, the humour becomes tainted and illness results. Especially when employing herbo-animo-mineral sources for natural remedies to repair diseases, temperament (Mizaj) is crucial. This review's objective is to outline the treatment of various temperamental disorders in accordance with unani medicine's tenets and categories. Furthermore discussed are the many temperaments, disease-causing variables, humours, necessary elements, and food in relation to temperament.

**Key words:** Types of Temperaments, Humours, Diseases, and Handling

### Introduction:

Many believe that Unani Tibb, one of the earliest medicinal systems, is where the present medical system got its start. In Arabic, the name for Greek/Ionian is Unani, and the word for medicine is Tibb. It can be viewed as the Greek medical system evolved by Arab civilization [1]. "Muslims still name it Unani gratefully recognising its country of origin," says Niamatullah (1973), "whereas European historians would call it Arabic Medicine or Geeko-Arabic medicine" [15]. In India and the Indian subcontinent, it is currently widely practiced [2]. As with otherscholars who contributed to the system, Ibn-e-Sina, also known as Avicenna (980–1037 AD), Aesculapeus (8th century BC), Pythagorous (580–489 BC), Aristotle (384–322 BC), Hippocrate (460–370 BC), Discorides (70 AD), Galen (131–210 AD), Ibne Raban Tabari (810–895 AD), Abu Bakar Zarakariya Razi, also called "Rhazes" (865–925 AD), and Jabir bin Hayyan (717–813 AD) are all considered immortal. The renowned Al-Qanoon-fit-Tibb, a five-volume book on the principles of Unani medicine (Canon of Medicine), was written by Ibn-e-Sina. According to Siddiqui (1981), Unani medicine was brought to India by Arabs in 1351 AD. Under the Mughal Emperors' patronage, it flourished among the common people and expanded throughout the nation. It had a setback when under British rule, but the families of the Nizam of Hyderabad, the Azizi family of Lucknow, and the Sharifi family of Delhi fought very hard to bring it back to life. Unani medicine is now regarded as one of India's medical systems and is vital to the country's healthcare system [3]. "In Tibb, 'temperament' is a notion of primary importance, however a challenging theory as it indicates the qualities of an atom, a molecule, a cell, a tissue, an organ, and the human body as a whole," noted Ali et al. (2007). As long as an individual's humoral balance is regulated by their lifestyle conditions and their overall quality of humours is in harmony with their temperament, health can be preserved and kept."

Therefore, temperament plays a guiding role in maintaining and protecting one's health. Every individual has a unique temperament depending on their humoral constitution, lifestyle, and surroundings, according to the Unani System of Medicine. A person's temperament is determined by the interplay of four bodily factors that result in various states (Mizaj). Illness

results from any deviation from one's normal temperament. The disorder is treated by correcting the patient's altered temperament with a variety of regimens and drugs.

### Unani Tibb's Temperament Concept:

All things in nature are thought to be made up of four main elements: fire, air, water, and earth [4]. It does not imply that there are four components in nature. In truth, they represent the universe's fundamental split of matter. The fire element is hot and dry, the air element is hot and moist, the water element is cold and moist, and the earth element is cold and dry [5]. As a result, temperament can be defined as "the quality produced by the actions and reactions of contrary qualities of materials, which are broken down into smaller particles to make mixing of all particles easier." When those components interact with one another based on their various strengths (qualities), a state is created that is present in equal proportions in all elements" [6]. In other words, "temperament" and "constitution" are synonymous in any given topic. Each living thing has an innate temperament that shapes its characteristics and roles over time. Drugs and foods are categorised based on temperament, where each temperament denotes a distinct structural composition. Humours, or bodily fluids, are composed of several chemicals and influence the temperament of the human body. Hippocrates defined the human body as consisting of three components: (i) solid organs (aza), (ii) liquid humours (akhlat), and (iii) pneuma (arwah) gas [7]. The humours and their corresponding characteristics are delineated as follows: (i) Safra (yellow bile) is "hot and dry," (ii) Balgham (phlegm) is "cold and moist," and (iv) Sauda (black bile) is "cold and dry" [8]. Regarding I Dam, it is "hot and moist." The word "temperament" was coined by the ancient Unani physician Galen to describe a person's physical characteristics that influenced their propensity for certain ailments as well as their emotional and behavioural tendencies [9]. Consequently, temperament is often used in a psychological sense, whereas in a medical sense, temperament refers to a set of humours (biological constitution). Therefore, temperament is created by blending humours and is named after the primary humour of the organism. Someone's dam humour has taken dominance over other humours when they are described as having a heated disposition. Similar to how wet temperament denotes phlegm dominance, dry temperament denotes safra dominance, and cold humour denotes saud dominance. Based on this concept, the temperament of humans is also categorised as sanguineous (blood), choleric (yellow bile), phlegmatic (balgham), and melancholy (black bile) [10].

### Health and temperament:

Man remains healthy when the condition of eukrasia (in temperament) prevails and the quantity and quality of humours are normal and well-mixed [11]. When interruptions upset the balance and the person becomes ill, dyscrasia takes over. Majusi (2010) posits that whereas a balanced combination of humours in terms of both quantity and quality creates health, an uneven and disproportionate distribution of humours in terms of either quantity or quality results in illness.

The innate power of a body, called *tabiat*, is responsible for preserving this equilibrium [14]. The state of the body's humours is, however, influenced by outside factors including diet and surroundings. According to Tibb, there are six primary components (also referred to as lifestyle factors) that affect how the human body's temperament (humour) is composed. These include: (i) the immediate surroundings; (ii) food and beverages; (iii) physical activity and relaxation; (iv) sentiments and emotions; (v) sleep and waking; and (vi) waste evacuation and fluid retention [12]. According to Tibb, a temperament-based, personal approach should be used to health and its promotion. Understanding your constitutional type and taking appropriate care of your diet, lifestyle, and medications will help you stay well and avoid illness. A person's temperament is taken into consideration when recommending drugs. A person with the same temperament should not be prescribed a substance that has the same temperament.

### **Health maintenance according to temperament:**

Excessive manifestation of a major temperamental trait is detrimental, which is an important rule for maintaining and preserving health. Lifestyle choices that intensify heat and dryness will have an adverse effect on Choleric (*saфра*) temperament since these attributes are associated with this temperament [13]. Depending on a person's disposition, the following precise steps, if taken, can help maintain and preserve health.

### **Management of the Sanguine Temperament:**

People with a sanguine disposition are lively, gregarious, social, and fascinating due to the sogginess of the sanguine nature. Their Sanguine temperament glows, making them extra enthusiastic, curious, expressive, and joyous. All things considered, people with a sanguine disposition are typically free spirits and joy seekers who are not very resilient to austerity or anything restrained, strange, or horrifying. Therefore, any recommendations or restorative actions suggested for those with a Sanguine demeanour must be as amiable and compelling as is reasonable given the situation. Severe medications should be avoided or converted to increasingly more delicious flavours, if that is possible. If that activity could be transformed into a social gathering, a team building exercise, or a visually appealing piece of art, that would be ideal. This is the best course of action if what is good for you can also be made enjoyable and exciting, as opposed to despair, drudgery, and penance. Those that are cheery don't tend to impose their unrealistic kindness or order on others. The professional must emphasise the more noticeable changes or profits to be harvested later on, together with all the joy and enhancement of life they will provide, when some renunciation, order, or charity is required.

### **Dietary Management of the Sanguine Temperament:**

Sanguine temperaments are decent, generous processors and cravers. The trouble is that the appetite often exceeds the assimilation's ability to digest all the food consumed, leading to bingeing and unnecessary weight gain, especially beyond middle age. Sanguine people will inevitably put on weight unsportsmanlike, especially around the hips, midsections, and rump. Similarly, overindulging can strain not only the stomach and digestive tracts but also the supporting organs involved in absorption, such as the nerve bladder, pancreas, liver, and

spleen. Despite having a sweet taste, optimistic people are epicures and gourmets who require rich, oily foods like decadent pastries and rich, heavy sauces. The trick is to use the gourmet strategy of eating delicious tiny pieces and emphasising quality over quantity to check a tendency to overeat while still enjoying the taste. Food should be presented tastefully but also simply and forcefully; for Sanguines who wish to practise healthy eating habits, there are schools of nouvelle cuisine that combine delicious dining with wellness considerations. Sanguine personalities should exercise caution to avoid frequent overeating, gorge, and GI tract overload. In the unlikely event that they have been overindulging and the craving isn't strong enough to handle another meal, it would be wise to skip dinner or eat sparingly, if at all possible; the appetite will usually return by the time of the next meal. Another healthy eating strategy that is acceptable to Sanguines is eating light, and a plate of mixed greens for dinner is a good option. When paired with dinner, a small amount of red wine strengthens the heart, veins, and dispersion while also aiding in digesting. Furthermore, the red wine's ability to stimulate appetite and absorption will be greatly enhanced if it is infused with strong herbs like Wormwood or Absinthe.

### **Exercise and Lifestyle Management of the Sanguine Temperament :**

For those with a Sanguine personality type, social or group activities work best. Something altogether lovely, like a walk-around dinner to pique the appetite, can also work well. Sports like figure skating or dancing that have a social component or even a hint of style are also allowed. Those that are enthusiastic by nature prefer to practise in groups rather than alone. Even while Sanguines are not as lazy or dislike exercise as people with a Phlegmatic temperament, they nevertheless find it to be enjoyable and engaging rather than a chore or a chore. A fundamental mindset for Sanguines is fashionable, appealing to their conceit to maintain their physical well-being and beauty for as long as possible.

### **Other Bodywork Therapies for the Sanguine Humor and Temperament:**

Apart from a good back rub, there are three types of bodywork therapies that are especially effective in reviving the stagnant or clogged blood that Sanguines tend to have. Hirudotherapy, also known as restorative leechcraft, and wet or draining measuring, sometimes known as dry measuring or hijama, are these. Dry measurement speeds up tissue healing and regeneration drawing old, stale by, or congested blood to the surface where it can be circulated and dispersed. It also replenishes depleted or strained muscles with fresh blood. Before the circumstance of attractions cups over small entrance points in the site to be seeped, wet measuring, also known as draining measuring or scarification and measuring, creates a condition where a large amount of blood is drawn up to the surface to be sent off. Generally speaking, this blood is thick and coagulated, dangerous, and best removed from the body rather than retained. The Hirudo treatment involves using healing bloodsuckers to remove old, stale, and toxic blood;

the parasites also release the chemical Hirudin into the patient, which has a blood-thinning effect that reduces blockages and stagnation even more.

### **Home Grown Therapies for the Sanguine Temperament :**

The Sanguine diversion, also known as Blood, has a warm, moist demeanour. In the same way that cell digestion is governed by the Vital Force and other necessary standards, it is Warm because it possesses the Innate Heat of digestion. It is moist because it has a delightfully rich content of supplements and is growing and supporting. Therefore, in general, herbs and homegrown remedies with cooling and drying properties will control, direct, or suppress Blood or the Sanguine intelligence, while in general, warming and saturating properties will feed, tonify, or increase Blood. Given that blood is the foundation of life and health, it is vital to have it at optimal levels in all areas of the body, including restricted areas. It is also crucial to consider the qualities, consistency, and appearance of the blood, or krasis. Every inequity or disturbance that Blood may be reliant on has an indigenous remedy to address it.

### **The Executives of the Choleric Temperament :**

Those that are irritable are often charismatic and powerful people. They are not biased to look for it; rather, they are reaching as far as they can to fit as much strength and vitality into their lives as they can. They are the trailblazers, the free spirits, the thinkers, the brilliant, clever, innovative movers and shakers who glow in the shadows. They exude a lot of energy and determination. As their basic default condition of soul and being, Yellow Bile, their dominant intelligence, makes them fiery, scorching, energising, and provocative in nature. This makes them strong, eager, and nery, courageous, and proactive. When it is agitated and unbalanced, the negative emotions associated with the Choleric intelligence include frustration, disappointment, and irritability, in addition to desire and envy. When the immense energy and drive people feel inside is not channelled properly or admirably, or encounters obstacles, outrage, disappointment, and touchiness arise; rechannel the energy and you typically resolve these concerns. Particularly destructive Choleric emotions that can "gobble you up" from within are jealousy and desire. This can even manifest psychosomatically as constant annoyance, stomach ulcers, or even dangerous developments. The solution is to redirect that internal disappointment towards attending to a worthy problem that can be resolved, but this is frequently quite challenging.

People that are easily agitated tend to try to fit as much activity, energy, and strength into their lives as possible, which can frequently lead to major problems. They are drawn towards extreme sports, often involving speed and adrenaline, but if they are unaware of their own physical limitations or impairments, they run the risk of grave or even more tragic self-harm. Their quest for a thrill and their desire to feel overwhelmed or extraordinary can also cause

individuals to crave and abuse certain types of drugs, most notably "uppers" or energizers, as well as alcohol. Additionally, they may be drawn to abuse these substances due to an underlying sense of exhaustion or indifference stemming from lives that may be overly routine or predictable. When they give off the impression of being unable to identify a real, pressing problem in their lives, or a disagreeable memory, problem, or unsettling emotion that is eating them up inside, such exhilarating diversion can also be a form of idealism. Those who are irritable also tend to be depressed, usually as a result of suppressed anger directed inward towards oneself; in order to overcome this tendency, they must learn to forgive themselves and stop being too harsh on themselves. Those who are easily agitated and demotivated by disappointment or substance abuse may also be the worst critics of themselves, especially if their lives don't always measure up to the high standards and goals they have set for themselves.

### **Overseeing Choleric Fire and Bile through Diet and Proper Pepsis :**

The predominant glee in those with a choleric disposition, known as yellow bile, is the epitome of the scorching standard of pepsis, or processing and transformation. Since their fundamental nature and temperament are based on the fiery yellow bile humour, proper dietary management and therapy are essential to maintaining the overall direction and control of their absorption and pepsis process for optimal health and prosperity. Two major nutritional goals should be met in order to do this: Firstly, the prevailing choleric humour needs to be restored to proper quality, krasis, and balance by avoiding foods and drinks that upset it, especially bad fats and oils like hydrogenated trans fats and oxidised, foul oils, as well as other foods like stale, old nuts and seeds, which may contain them. Heavy meats, especially red meat, and greasy or seared foods are also major offenders.

### **Exercise and Lifestyle Guidelines for the Choleric Temperament:**

In contrast to the more icy Phlegmatic or Melancholic dispositions, choleric individuals enjoy working out and prefer to be active and fast-paced. The main problem is that, due to their serious and determined personalities, individuals could push themselves too far in fitness and wellness programmes and hurt themselves. Strong spasms and strains can be a problem because the choleric temperament is hot and dry. It is important to drink adequate water and stay hydrated when exercising. A few minutes of gentle stretching before an exercise to warm up and after an exercise to cool down should be observed. If this advice is disregarded, especially in more experienced Choleric individuals, excessive rigidity and strain in the muscles, ligaments, and joints may be a problem. As previously said, the choleric person should be conscious of any limitations or physical conditions they may have and should not overdo it when exercising to avoid harm. A resistance and limit with regard to the practice and physical action should be built gradually and carefully in all wellness and moulding regimens; nonetheless, nervous clergy members may not typically take this advice to heart.

Outrage and stress are rampant, and learning to control one's temper can be a tricky area for clerics to focus on. Yoga and reflection are helpful practices that can help quiet the mind and reduce tension; they have assisted many Choleric individuals in finding inner peace. A great way to help wind down and relax before bed is to practise some deep breathing exercises and yoga poses right before bed. You can also try massaging your feet and sacred places with relaxing essential oils. Another way to promote rest, which is often difficult for Choleric, is to consider eating dinner promptly, or at least three hours before bedtime, or light dinner. This is because an overfed GI tract from too many stimulating and aggravated by Choleric foods will prevent peaceful, sound sleep. Cheap food consumed on the run should be avoided as it will also agitate and disrupt the absorption of cholesterol.

### **Natural Therapy for the Choleric Temperament :**

The primary objective of indigenous treatment for those with choleric imbalances is to maintain the proper levelling of stomach-related and metabolic fires. Above all, the choleric person needs to cool off. After that, they should be kept adequately hydrated and saturated with herbs that support the embodiment of Radical Moisture, as well as with serous bodily fluids and the phlegmatic intelligence, which is the choleric person's inverse but related balance. The strongest, most strongly cooling and detoxifying taste available is the severe taste, which is generally the best homegrown choice for doing this; the astringent taste, which is also cooling in many herbs, comes in second and is also helpful for clearing out any terrible, destructive, or foul exudations or releases that may be available. When the body's reserves of cold liquids and material are evaporated or reduced due to prolonged fevers, heat, or irritation, dampening demulcents or emollients—which are often tasteless or somewhat sweet—become quite helpful.

### **Calming Aromatherapy to Defuse Choleric Stress and Tension :**

People with a choleric temperament are strong, hard-working people who push themselves to the limit. They can accumulate a lot of stress and strain from their hectic, exciting lives and daily activities. Thus, when used and placed correctly, cooling and calming sweet-smelling embodiments and basic oils can work wonders in calming and reducing choleric pressure and strain.

### **The Board of the Melancholic Temperament :**

The Melancholic is the most complex and difficult to identify of the Four Temperaments; conversely, the Sanguine, which is its opposite but comparable temperament, is perhaps the easiest to understand. Words like scientific, logical, grounded, and sober-minded all ring true, as do others like thoughtful, detached, clever, philosophical, dispassionate, and contemplative. The hearty melancholic psyche is inclined to stick to the hard facts and evidence and can be very determined and left-brained; a lack of inspiration and vision to see possibilities beyond the actual difficult aspects of life can also turn them into rather exhausting people and party animals, or scholarly geeks who will generally be withdrawn and sceptical. Moreover, melancholics tend



to accumulate a great deal of stress and have a persistent worry-wart, with obvious anxiety and nervousness; hence, the melancholic temperament is also known as the anxious temperament. Melancholics, with their love of the real and the simple, are typically capable, dependable, down-to-earth individuals who are effective, tenacious, and persevering.

In general, the melancholic temperament is typical of the middle age stage of life. The carefree, joyous joys of youth have vanished, and the spirit is burdened with natural concerns and obligations; above all, a resolute sense that life is what it truly is prevails. This turn of events awakens a sense of cunning, ignoring the longing for the impulsivity and sensual excess of youth. By and by, there's a ton that the Melancholic Temperament can gain from the Sanguine to recapture a superior feeling of balance and equalization: to help up, don't pay attention to things along these lines, and figuring out how to appreciate life more; and to connect with others for association and kinship, and for help and help, and sharing life's overwhelming burden. This also helps the professional understand how to work with and arouse people with melancholic temperaments, encouraging them to trust others, try new things, and abandon their old habits, as well as to perceive and imagine more prospects for healing and recovery. Similarly, melancholics must learn to put aside their worries and inquiries for a long enough period of time to allow the doctor's healing medications and therapies to take effect. Try it out; you'll enjoy it! Melancholics can use their immense control and dedication to completing the treatment regimen to make their decision once this is completed and the tangible evidence of healing and recovery starts to flow in.

### **Dietary Management of Melancholic Health and Pepsis :**

More than any other of the Four Temperaments, Melancholics are known for having more nutritional sensitivity and being less forgiving of malnutrition. They are also known for having delicate, clinging absorption and pepsis. Their levels of pepsis and Digestive Fire will generally fluctuate depending on their emotional and psychological states. Hunger typically follows in a similar manner, accompanied by anxious eating and cravings, as well as periods of poor appetite and anorexia. Due to the Retentive Virtue of Black Bile, intestinal probiotic verdure and resistance will also generally be weak and insecure. Assimilation and GI work will generally be anxious and colicky, with gas, distension and swelling, stoppage, and irritable bowel syndrome being normal. Melancholics must be careful to eat a sufficient amount of a supporting diet that includes a sufficient amount of rich, velvety, nutritious foods within an essentially solid and adjusted eating regimen. After all, Black Bile, the dominant cleverness in those of a Melancholic Temperament, receives the most unfortunate and coarsest portion of supplements from food and drink and is fundamentally opposite to the prospering, sustaining Sanguine diversion. Melancholics generally have the hardest time being vegan out of all the Four Temperaments because meat will typically create a liberal gracefulness of Blood; they typically do

well with a small or moderate measure of meat in their dietary pattern. The briskness and harmful pepsis of the Melancholic disposition, which the subtle astringency of crude nourishments also stimulates, makes crude food abstains from food also not advised. Melancholics often experience a craving for desserts and starches as comfort food sources, or to give them quick bursts of energy, because their glucose levels can be as erratic as their absorption and pepsis. Additionally, because they are prone to frailty and other nourishing lacks that can deplete their vitality levels, this should be avoided as a viable substitute for healthy eating.

### **Exercise and Lifestyle Guidelines for the Melancholic Temperament :**

Exercise is a good way for melancholics to reduce their level of anxiety and stress as well as produce the mood-enhancing endorphins that help with melancholics' propensity for depressive episodes. Regular exercise, especially before dinner, can also help to stimulate and control the erratic need and absorption of melancholy. Nevertheless, the melancholic person should exercise moderately and avoid exerting too much energy, since this could leave them very exhausted and debilitated the next day. Melancholics are prone to wasteful supplement absorption and osmosis, which can leave them with concealed, lifelong supplement deficiencies. As a result, they may be unaware of basic deficiencies and weaknesses in their bodies. Because of their withdrawn, independent disposition, melancholics tend to prefer practicing alone or spending time in nature, which genuinely grounds them and provides them with a deep sense of harmony and stability.

### **Bodywork Therapies for the Melancholic Temperament :**

The greatest treatment for neuromuscular, ligament, and rheumatic complaints and clutters, which are well-known to affect melancholics, may be oleation and massage, also known as Abhyanga Ayurvedic medicine. Oil has a wonderfully calming effect that soothes and lessens feelings of anxiety and hopelessness.

### **Nervines, Mineral Substances and the Healing Alchemy of the Earth Element:**

The Earth component, associated with melancholic intellect and disposition, possesses some unique and remarkable qualities that can be discovered medicinal products that reflect or perfectly capture the essence of the earth. The Earth component's primary properties are cooling and drying; it also has an astringent or authoritative quality and governs processes like accumulation, sedimentation, crystallisation, and so on. Earth is also dense and overpowering, with a settling, settling energy that grounds itself. In relation to its solidity and establishment, Earth is equally Fixed and suffering. Many medicinal ingredients that represent the healing qualities and principles of the Earth component are actually extracted minerals.

Powder, also known as soapstone, has a cooling and drying quality that helps to soothe and dry skin that is hot, clammy, agitated, or bothersome. It also smooths and moisturises. As a naturally occurring mineral, powdered talc is also heavy and has a sinking energy; this, together with its perfection, lends it a healing purpose in Chinese medicine for reducing kidney stone formation and disintegration. In the unlikely event that you must use Talcum powder indoors for this reason, make sure you choose unscented varieties.

Bentonite, also known as Earth, possesses astringent, cooling, and chelating qualities that pull out and bind poisons to kill them. Earth is a common component of facial veils used for corrective treatments, as well as poultices used to extract toxins from dermatitis, rashes, and persistent skin disorders. In addition to Sandalwood oil or adhesive, Bentonite Clay mixed with water in the form of glue will also evaporate and suppress a skin breakout pustule or ejection.

The mineral substance known as smithsonite, which has a pink or ruddy appearance, is the source of the popular Calamine Lotion. It is very effective in treating skin conditions characterised by warmth and redness, as well as turbid, yellowish exudations, such as the rash caused by poison oak or poison ivy.

Nervines are herbs that are gently quieting or quieting, and they resonate with the Earth element because they have a substantial, deep vigour that calms us and makes us feel more "grounded". We refer to those who energise others as "uppers" and those who tranquillize or calm others as "killjoys" for this reason. Valerian root (*Valeriana officinalis*) is the nerve-wracking plant that most likely embodies the healing qualities and excellences of the Earth element; in addition to being overpowering and powerful, Valerian root also has a strong, grittier, musky scent.

Valerian root is probably unique among other treatments for anxiety and insomnia, because it also reduces and suppresses tension, worry, and pressure in other areas of the body, such as the muscles, the stomach and GI tract, and the heart.

### **Restorative Management of Mixed Temperaments :**

As with the basic dispositions, or the fundamental four, these eight or more blended demeanours are not in and of themselves neurotic states, but rather established conditions. When creating your personal wellness regimen for optimal prosperity, you must make accommodations and show some leeway. These mixed dispositions, like the basic, fundamental four, indicate a propensity for, or potential for, particular types of pathology; however, these are only possibilities, and they can be mitigated or prevented by a healthy regimen of diet, exercise, lifestyle, supplements, and other factors. Above all, we should approach our sacred nature and demeanour with logic and presence of mind, whether they are straightforward or blended. We should also avoid falling into the twin traps of excessive pessimism or despondency on the one hand, and excessive one-sided rigidity on the other. It is important that we learn to listen to our

bodies and respond swiftly, decisively, and expertly to medical issues as they arise, without unnecessarily projecting our own anxieties and expectations about our health into the future.

If you are fated to have a certain mixed or double personality, it is false to believe that you will only experience diseases, including the dominant humours associated with each of your component dispositions. Although you will have a greater tendency to experience pathologies involving these two humours, you may also experience pathologies involving humours unrelated to your sacred cosmetics, even though these may be less common, whenever prompted by various dietary careless activities or other pathogenic elements, as the earth or conditions may direct. All told, diseases have the ability to develop and become complex over time, sometimes including all four humours; treating them can be likened to sorting through the knots in a difficult Gordian knot.

Although I have mentioned a few common medical issues and the tendencies of the various mixed personalities above, try not to focus too much on them. As a unique person with a particular blend of traits, you might not have these common tendencies towards disease or you might have some distinct ones of your own. On the other hand, even though they are perfectly blended together, just like a painter blends his colours, the two distinct personalities in your blended established cosmetics can still compete for attention and appearance, with one becoming excited or lively before the other takes over. Conversely, you could embody multiple personalities, each with a stomach-related arrangement and a circulatory or musculoskeletal arrangement, or even more. Every person has unique wellbeing examples, challenges, and a destiny to fulfil.

### **Basic Points to Evaluate Temperament:**

Every person possesses an inherent, consistent equalisation or unique makeup of humours and traits that are specific to them. We refer to this as a person's sacred nature and mannerisms. According to Greek medicine, being in harmony with one's protected nature and personality is being completely in balance or in line with it. We refer to this state as being in demeanour. Then once more, the more one deviates from this harmonious, balanced state of being in personality, the more out of balance and unhappy one becomes. This state, which deviates from an individual's inherent disposition, is referred to as dystemperament. The primary duty of the physician in Greek medicine is to guide the patient back from a state of dystemperament, or irregularity, to one of equalisation, or being in personality. The conventional system starts with the most recent circumstances and symptoms and works its way back to the most established and constant ones, like peeling an onion. Giving some general metrics of wellbeing is possible, but they must be inclusive and flexible enough to include everyone.

However, when it comes to the specifics of what defines optimal health for a certain random person, it needs to be defined by that person's unique sacred essence and behaviour. Collectively, we possess unique abilities, traits, and weaknesses in addition to a vital personal motive. We can certainly infer that not every individual was born with the potential to be an

exceptional competitor, for example, based only on the obvious features of the constitution and form. Nevertheless, by living and being in harmony with one's own protected nature and disposition, each person can find a state of wellbeing and equalisation in body, psyche, and soul.

### **Blended Temperaments:**

Greek medicine's foundational, protected categories are known as the Four Temperaments. In addition to these pure varieties, mixed personalities also exist. All things considered, pure types are rare; the vast majority of us have mixed personalities. Being a twin personality, having a more grounded or essential one and a lower-quality auxiliary one, is the classic example. These two dispositions will periodically shift in relative preponderance or be fairly uniformly adjusted due to many influences and circumstances, such as nutritional, lifestyle, climatic, etc.

It is possible for two people to have three dominant personalities that are roughly equal in quality. At that moment, the one remaining weak personality stands out rather than the three typically strong ones. The helpless personality needs to be strengthened and fortified all the time, much like a table with four legs and one short leg. According to Greek medicine, there are four basic prospects for a single safeguarded disposition: a direct personality; a double demeanour that is both necessary and auxiliary; a double demeanour that is generally equivalent; and a triple demeanour that leaves the staying one weak.

### **Personality Evaluation :**

Take out a clear piece of paper and assess your personal sacred character and disposition. Enumerate all the quality classes that are used to illustrate the Four dispositions starting from the left and working your way right. At that time, the heads of four distinct sections—S for Sanguine, C for Choleric, M for Melancholic, and P for Phlegmatic—were visible over the top, arranged from left to right. Experience each category at that point to determine your current standing on each. You would check both the P and S sections under Face if, for example, your eyes and lips are of the Sanguine variety yet your nose and overall facial form are Phlegmatic.

You would just need to look at one section under Face if your face is clearly of a single, unadulterated kind. For each classification, a general technique that is comparable to that should be used. From a therapeutic and well-being perspective, the most important aspects for you to think about are not those that focus on superficial details, but rather the fundamental and profound aspects of digestion and physiology, brain research, and behaviour. To ensure that you

receive the right information and perspective, especially about these deep and fundamental topics, it helps to review this agenda with a close friend who is familiar with you.

### **Qualitative and Quantitative Aspect of Humors.**

Humours: The human body's Four Elements' metabolic operators are known as the Four Humours. Maintaining their cleanliness and proper equalisation is essential to promoting wellbeing. The following are the Four Humours and the roles they play:

Mucus – Water  
 Blood – Air  
 Yellow Bile – Fire  
 Dark Bile – Earth

Each of these four humours, or necessary liquids, is present in the circulatory system in varying degrees:

- The red, hemoglobin-rich portion is called blood, or the Sanguine silliness.
- Mucus, also known as Phlegmatic humour, is offered as the distinctive plasma package.
- Yellow bile, also known as the choleric diversion, is a little bilirubin accumulation that gives skin a faint yellowish hue.
- Dark Bile, also known as the Melancholic diversion, comes in the form of tanish, dim dregs that are thickened and include platelets.

Assimilation: The Four Humours' Origin and Metabolism  
 The Four Humours are in charge of a living thing's nutrition, growth, and digestion. They begin with the procedure connected to the stomach.

### **Four stages of absorption are identified in Greek medicine:**

Defecation or stool is the waste product of the First Digestion, which takes place in the gastrointestinal tract and results in chyle. The Four Humours are the result of the Second Digestion, which takes place in the liver. Sweat, urine, and bile are the ways in which its waste products are eliminated. . The Third Digestion takes place in the veins and supplies the body's vital organs. Sweat and urine are how its wastes are eliminated.

- The last congelation of the Four Humours into live tissue is known as the Fourth Digestion, and it takes place in the tissues. The disposal of its wastes is done in comparison to the Third Digestion.

In the Second Digestion, the Four Humours begin in the liver in the following manner:

- Blood, or the Sanguine intelligence, is the first to manifest and receives the largest, most luxurious supplementation. It is the most abundant humour that makes its way into society.
- Mucus, also known as Plasma or the Phlegmatic humour, is the second to appear and receives the largest amount of nutrients after that. It also penetrates the broad distribution and is ample.
- The third to arise is Yellow Bile, or the Choleric diversion, which receives a meagre amount of nutrients that are fairly gritty. It's not that roomy. Only a small amount accumulates in the overall flow; the remainder is stored in the nerve bladder, its storehouse, to be used in different ways.
- The melancholic foolishness, also known as dark bile, appears last and receives the smallest, coarsest dose of nutrients. The least ample is this one. Only a small amount accumulates in the general flow; the remainder is stored in the spleen, its container, to be used in different ways.

Blood and mucus, the first two humours, are both wet and thriving; they are the metabolic operators of the two wet components, air and water, respectively. They are essential to the creature's growth, digestion, and sustenance in big amounts.

The final two humors—yellow and dark bile—are depleted and dry, and the living thing only needs little amounts of these. They are the individual metabolic operators of the Dry components, Earth and Fire. Even though they are only necessary in little amounts, they are powerful and fundamental stimulants when needed.

### **Blood/Sanguine Humor/Air:**

Blood is either warm and moist or hot and wet. It is the essence of necessity and well-being, growth and nourishment. Blood is pure nutrition that has been perfectly prepared. The veins and supply pathways serve as its home and repository. The vital force and innate heat that drive cell digestion are carried by blood. Blood is fundamentally trade and touch, since it is the basic, healthy, and metabolic currency of the living form. Blood possesses attractive righteousness, or power, because all tissues, cells, and organs are drawn into it because they are inherently in need of it.

### **Mucus/Phlegmatic Humor/Water:**

Phlegmatic humour is wet and cold. It includes mucus as well as other substances from outside the body, such as spit, plasma, lymph, bodily fluid, and serous and interstitial liquids. All of these liquids work together to chill, saturate, nourish, lubricate, secure, and cleanse the living thing.

The expulsive goodness, or strength, of the phlegmatic humor eliminates waste, carries necessary supplements, and washes out pollutants. The lymphatics and veins are the Phlegmatic humor's home. The Phlegmatic distraction provides the body with essential and deep nourishment.

### **Yellow Bile/Choleric Humor/Fire:**

Hot and dry choleric silliness. The liver produces it, and the nerve bladder stores it. Bile gets along well with the other stomach-related centre GI tract discharges because of its hot, abrasive nature and exceptional digesting power. Bile and fire consume, utilise, and transform. Consumptively, bile facilitates the breakdown, absorption, and excretion of lipids and cholesterol. It also functions as a natural diuretic, stimulating intestinal peristalsis and stools. It also gives the stool an earthy tone. Fundamentally, choleric accumulations in the circulatory system weaken blood, allowing it to enter through the most advantageous capillaries, provoking a provocative response, and acting as a surfactant to open up the lungs and respiratory sections.

### **Dark Bile/Melancholic Humor/Earth:**

Dry and Cold is Dark Bile. A common blood byproduct known as the Sanguine diversion is solid, dark bile. The retentive righteousness or power of dark bile, along with its cooling, drying, astringing, accelerating, gathering, coagulating, and setting effects on digestion, are crucial for the development of teeth, bones, and all the body's thick, strong basic connective tissues. Consumptively, Black Bile agitates the stomach and appetite, settles the stools, and gives the stomach-related organs the ability to hold onto their food for a long enough time to be properly processed. Essentially, melancholy accumulations in the bloodstream cause the blood to thicken and clump, which is essential for wound healing, the organisation of scar tissue, and all other auxiliary body fixes. In addition, dark bile manages bone structure and mineral digestion.

### **The Effects of the Humors:**

The Four Humours are more than just tangible, repulsive materials. In any case, they infect the entire living thing as inconspicuous vapours, affecting the mind, thoughts, and emotions. Consequently, the Four Humours also have mental effects, which enables them to affect the body and the brain:

- Mucus starts feelings of aloofness, dormancy, subjectivity, dedication, emotionalism, affectability, and nostalgia.
- Blood promotes feelings of bliss, mirth, optimistic thinking, excitement, fondness, and prosperity.
- Yellow Bile stimulates, energises, and piques curiosity. It provokes anger, touchiness, intensity, aspiration, jealousy, and mental fortitude since it is fiery, bothersome, and acidic.
- Dark Bile



causes one to become reflective, hopeless, and distant. It invigorates reason, cynicism, alertness, sincerity, and discernment.

Generally speaking, the Four Humours only have an impact on the brain and emotions when they are exaggerated or agitated. If not, they might also highlight the character's strong traits.

#### **Intersection of the Humors :**

The harmonious balancing and interacting of the humours is what constitutes wellbeing. Sound humour maintains its own identity and practical respectability despite the fact that the Four Humours work together to provide the creature's optimal development, feeding, and digestion. Eucrasia (also known as "great blend") is the state in which the humours are harmonious, balanced, and working well together. Dyscrasia, which means "awful blend," is the state in which the humours are unbalanced, disturbed, or ill.

#### **Specific Ratio of Humors in Body and Disturbance in this Ratio.**

It is commonly attributed to Hippocrates to have applied this arrangement to the medication. Hippocrates, instead of Alcmaeon, proposed that humours are the fundamental normal fluids, such as blood, yellow bile, body fluid, and "dim bile" (he more likely meant blood composites in individuals with diminishing internal organs). According to Alcmaeon and Hippocrates, an individual's unusual excess or deficiency of any of the humours' natural fluid may be an indication of an illness. Hippocrates and, shortly after, Galen proposed that disposition (social) type is produced by a mild deviation in the combination of these fluids. The thesis is outlined in *On the Nature of Man*, one of the treatises attributed to Hippocrates:

The human body is composed of several biological fluids, including yellow and dull bile. These are the elements that comprise its composition, resulting in both prosperity and torment. In essence, prosperity is the situation in which these constituent materials are blended throughout and in the proper proportions, both in terms of quality and quantity. When one of the compounds exhibits either insufficiency or an excessor is isolated within the body and not combined with other substances, torment results.

Regardless of how the notion of the four humours manifests itself in some Hippocratic writings, some Hippocratic authors simply acknowledged the proximity of two humours, while some even gave up on the humoral hypothesis altogether. All things considered, humoralism, or the "show of the four breaths of air," as clinical hypothesis, gained recognition for a very lengthy period thanks to Galen's synthesis (129–201 AD).

Hippocrates' idea of the four humours was linked to the conventional view of Empedocles' four parts—earth, fire, water, and air. However, neither Hippocrates nor Galen made this connection; instead, they made extremely basic references to common fluids. Galen recognised that the body could produce distinct humours based on various sustenances, even though he believed

the humours were created within the body rather than being consumed. All things considered, warm foods would ultimately result in the production of yellow bile, whilst cold foods would typically cause the production of bodily fluid. Seasons of the year, life stages, geographical locations, and professions also had an impact on the likelihood of the surrounding humours.

The four airs, depicted in a woodcut from the seventeenth century: sad, vivacious, irritable, and detached.

It was well acknowledged that dyscrasia, or the imbalance of humours, was the simple cause of all illnesses. Eucrasia, or the equality of humours, was associated with prosperity. Thus, the qualities of the humours affected the likelihood of the diseases they produced. Bodily fluid created cold symptoms and yellow bile induced warm ailments. Galen further emphasised the noteworthy nature of the attributes in *On the Temperaments*. A perfect character combined the four qualities in a rational way. Galen saw four characters that were dominated by one of the following characteristics: warm, crisp, saturated, or dry; and four more that were dominated by a combination of the two: warm and wet, warm and dry, cold and dry, or cold and drenched. Over time, the final four—idealistic, contentious, melancholy, and indifferent—became more well-known than the others, bearing the names of the humours with which they were associated. Although the term "disposition" came to refer just to mental habits, Galen used it to imply serious pretence, choosing a person's vulnerability to obvious ailments in the same way as lead and energy tendencies were chosen.

Furthermore, biological conditions, dietary modifications, and other factors may cause the "corruption" of at least one of the humours, which could ultimately lead to sickness[8]. It was agreed that the body ingested or absorbed the vapour to make up for these deficits. All of these humours would go in all directions in the body depending on diet and exercise, according to the understanding of conventional clinical perspective held by the Greeks and Romans, as well as by later Muslim and Western European clinical establishments. Yes, a patient's personality or even physical well-being may suffer at that point if they were experiencing a flood or imbalance of any one of these four fluids.

### **Entertainment Factor Production :**

Jokes are the last result of hepatic absorption and are produced via osmosis techniques. Everybody uses retention as a constant technique, which may often be divided into four ongoing stages[21]. The phases of gastrointestinal digestion, hepatic processing, vascular preparation, and tissue handling. Food is broken down into a logical state for the body to use at each stage. Food is turned into chylous in stomach retention, which makes sense for the liver to keep and continue osmosis. During the hepatic absorption stage, chylous becomes "chymous." The four humours that make up chymous are body fluid, yellow bile, dim bile, and blood. By then, the vessels are filled with these four humours. Furthermore, food begins to resemble the organ tissue for which it is intended at the final stage of digestion, known as tissue assimilation.

In the event that anything seriously impairs the humours' progress, they won't be in a worthy state. Working is essential to creating amiability, from the type of food that enters the body to the best organ. For effective assimilation, the stomach and liver must function consistently together. If there are any anomalies in the process of gastric osmosis, the liver, veins, and tissues cannot be supplied with the raw chylous, which can lead to irregular blood chemistry on occasion. Not even the conversion of strange chylous into common chylous and then back into normal humours is ready for a healthy functioning liver.

The ultimate result of stomach osmosis is humours. However, as they are not the final result of the assimilation cycle, the unexpected amusement produced by hepatic preparation will affect other organs that are moving towards the processing of the food in the handling cycle.

### **Unification of Humorism with Empedocles Model :**

According to Empedocles' conjecture, there are four elements: earth, fire, water, and air, with earth constituting the standard constructions. Since this theory had significant weight for a considerable amount of time, subsequent researchers connected seasons and Empedocles' "basic segments" with characteristics associated with every cunning as shown by Hippocrates-Galen.

The accompanying table displays the four humours along with their observing periods, seasons, aspirations for growth, and emerging auras:

To put it simply, cleanliness is the science of healing. It is the area of expertise in illness prevention and assistance for individual well-being. At its core, Greek medicine is essentially just a sophisticated and contemporary system of hygiene.

Greek medicine views improper hygiene practices as the foundation of all wonderful wellbeing. Greek medicine views improper or careless hygiene as the root cause of most diseases. Like the two sides of a coin, cleanliness is essentially a two-sided speciality. On the one hand, you should provide your body with all it needs to function properly: a pure, healthful, and balanced diet; appropriate and fulfilling physical activity and exercise; sufficient sleep; and a reliable, practical daily routine and way of life. However, you should maintain the body clean throughout to rid it of any waste and harmful substances that it doesn't require.

### **The Six Hygienic Factors:**

According to Greek medicine, there are six key areas or factors that, when kept under strict control, promote wellbeing and, when allowed to become disorganised, cause illness and disease. They are as follows: They set the foundation for all general health and illness prediction in Greek medicine.

- Ambient Air

- Food and Drink
- Exercise and Rest
- Sleep and Wakefulness
- Retention and Evacuation of Wastes
- Perturbations of the Mind and Emotions

These six components are occasionally referred to as the Six Non-Natural Factors because they are not fundamentally inherent to the body and its tendencies. I refer to these as the Six Hygienic Factors since they deal with important aspects of cleanliness. The entire philosophy of hygiene in Greek medicine is founded on the optimal application of these six elements. To restate the Six Hygienic Factors and their associated roles:

### **Encompassing Air**

The impact of one's home and territory on one's health. the effects of climate, ecology, geography, and other circumstances on an individual's well-being. the expertise in sensible relaxation. the foundation of all natural medicine and overall health.

### **Food and Drink:**

The essential components of a healthy diet, sensible food selection, and sound eating habits. diet-based protected administration. What you eat, but also how much, when, where, and how it is consumed

### **Exercise and Rest:**

The importance and value of suitable exercise. the traditional Greek investigation of movement and bodily culture. The different types of activities and selecting the appropriate one. Step-by-step guidelines for creating an exercise regimen that is safe, effective, realistic, and appropriate. achieving the ideal balance between activity and rest.

### **Rest and Wakefulness :**

The importance and assessment of getting enough sleep for maintaining one's health. putting together a revitalising daily routine that balances appropriate, helpful attentive action with a good, calming sleep. matching one's personal sleep/wake cycles to the cycles of the natural world.

### **Maintenance and Evacuation of Wastes:**

Identifying and creating the ideal balance between waste removal and waste management. forming strong internal habits. Maintaining urinary health. detecting, preventing, and managing self-intoxication. simple sterile purification procedures.

**Annoyances of the Mind and Emotions:**

The impact that our emotional and psychological moods have on our overall health. a well-established system of mental and emotional management. Healthy, satisfying, amiable, and beneficial sexual relationships.

Regarding the Four Elements,

there are four additional perspectives on the specialisation of cleanliness. These Four Doctors' daily attention and care are necessary for your body:

- Doctor Sunshine on fire
- Fresh Air: Doctor
- Earth: Doctor Healthy Die
- Water: Doctor Pure Water

**Conditions of Health and Disease:**

Most people understand with a cool head that you're either solid or wiped out. Greek medicine maintains that in addition to these two extremes, there are also intermediate stages where a person is neither completely cured nor in perfect health. From the perspective of Greek medicine, these are the main prospects:

**Supreme, Radiant Health:**

Much more than the negligible absence of symptoms; perfect health, boundless energy, perpetual bliss, contentment, and profound tranquilly.

**Minor Complaints :**

Distressing side effects, small dysfunctions, and distressing behaviours start to manifest and channel the living form's inherent imperativeness and adaptability. Many people use various palliatives and medications to help them move forward and continue about their daily lives.

**Normal Health:**

The straightforward absence of any overt indications or symptoms of illness or brokenness; in any way, the person doesn't feel especially strong, energetic, or solid.

**Blended Illness and Health:**

The person is neither totally ill nor totally well; health and illness are blended to comparable degrees.

**Strengthening:**

The patient is recovering from a serious illness; recovery is not yet complete, and the patient's condition is still delicate and fragile.

**All out Disease :**

The person is suffering from a serious illness, and all the symptoms and indicators of an obvious, full-blown illness are there. The goal of the Art of Hygiene is to elevate you to the pinnacle of this scale—to pure, magnificent wellbeing—as far as your innate limit in terms of wellbeing will allow. Being clean is far more than just avoiding illness to a minimal degree; it is the cultivation of perfect health.

**Conclusion:**

There has been a shift in contemporary medicine recently, with a focus on health maintenance rather than treatment. But since its beginning, Unani Tibb has prioritised keeping one's health. According to Tibb, the first step towards health and recovery is understanding one's unique constitutional character and temperament. This basic idea governs how to stay well and prevent illness. In terms of providing the right care and medication to his patients, it is also beneficial to the doctor.

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