

Jāmi' al-Sa'ādāt

Mohammad Rassafi

Biography and works of the author

Muhammad Mahdi ibn Abi Dharr Narāqi, was one of the most celebrated Shi'ite scholars of twelfth and thirteenth centuries. He was born in 1128 (A.H.) in Narāq, a place near Kāshān, and died in Najaf in 1209 (A.H.). His most prominent teachers are: Aqā Muhammad Bāqir Bihbahānī, Hakīm Mullā Ismā'il Khāwju'ī, and Shaykh Yusuf Bahrānī the author of al-Hadā'iq.

Muhaqqiq Narāqī, skilled in rational and traditional sciences and mastered in all branches of learning, has authored thirty two works in Jurisprudence (*fiqh*), Principles of Jurisprudence (*Usūl al-fiqh*), Philosophy, Theology, Astronomy, Mathematics, and Morality. *Lawāmi' al-Ahkām wa Mu'tamad al-Shi'a* in jurisprudence and *Sharh al-Shifā* in philosophy are taken as his most renowned works. He also has written two books in morality: *Jāmi' al-Sa'ādāt* and *Jāmi' al-Mawā'iz*. It can be said that *Jāmi' al-Sa'ādāt* is his most famous work on the whole.¹

Manuscripts and Editions

In introduction the author has called his work *Jāmi' al-Sa'ādāt*. This title is the only title mentioned for this book and there is also no doubt in attributing this book to Muhaqqiq Narāqī. In preface, the

contemporary scholar, Shaykh Muhammad Ridā Muzaffar, has mentioned two manuscripts on which the editor, Sayyid Muhammad Kalāntar, has relied in editing the book. One of them belonged to Aqā Buzurg Tehrāni, the author of *Al-Dhari'a*, which was copied in 1208 (A.H.), and the other had been in the library of Sepahsālār in Tehran which was delivered to editor. The editor did not mention its date of copy.

The author finished this book in 1196 (A.H.) and it was in the shape of manuscript until about one hundred and twenty years later. Then for the first time it was lithographed in Tehran by efforts of Hājj Muhammad Taqi Kāshani in 1312 (A.H.) and afterwards the first edited version was published in 1368 (A.H.) in Najaf by Sayyid Muhammad Kalāntar with elaborated preface of Shaykh Muzaffar. This edited version of the book has been frequently republished in Iran, Iraq, and Lebanon.

Related works

Besides *Mi'rāj al-Sa'āda* which is a brief translation of *Jāmi' al-Sa'ādāt*, done by Mullā Ahmad Narāqī, the son of the author, *Jāmi' al-Sa'ādāt* has been translated by Sayyid Jalāl al-Dīn Muḥtabawī in 1366 (S.A.H.) published by *Hikmat* publication under the title: *The Science of Islamic Morality*. He also published a summary of it by the same publication in 1367 (S.A.H.). A compendium of *Jāmi' al-Sa'ādāt* (written by Ali Mukhtāri) was printed in the fifth and sixth volumes of *Darsnāmeḥ Akhlāq* provided by the Centre of Compilation and Publication of Seminary Texts. An English translation of the condensed version edited by Muhammad Baqir Ansari and translated by Shahryār Sa'ādāt was published in *Al-Tawhīd* in 1404/1984.

Aqā Bozurg Tehrāni has also compiled an index for it in 1320 and called it: *Lāmi' al-Maqālāt, Fihris-e Jāmi' al-Sa'ādāt*.²

Amplitude of themes

Jāmi' al-Sa'ādāt, with regard to the scope of themes, can be regarded as one of the most comprehensive works in Islamic morality. Some of its specifications in this regard are as follows:

A. The principles and necessary and introductory issues of ethics propounded up to the time of the author such as: discussions about the incorporeality and survival of the soul, differences between moral virtues and vices and their results, the efficient agents in morality, good and happiness, the quadruplet faculties of human soul (the faculty of reason, imagination, anger, and appetite), pleasure or pain of the soul and etc. are articulated at the beginning of the book, and each one has been discussed in the proportionate of the volume of the book.

B. The main topics of servitude ethics like: obedience, submission, repentance and contrition, Knowledge, love, trust, contentment, and etc. are discussed in the book.

C. The important topics of personal and social morality such as: renunciation the world, shunning the ambitiousness and mammonism, seeking knowledge, cleanliness and neatness, and self-respect in personal morality, and on the other hand: lying, backbiting, gossiping, beating and foul language, humility, cheerfulness, forgiveness, justice and injustice, gift and giving banquet, in the social morality are discussed in details. There are also some discussions about family ethics such as: necessities of family, zeal, the rights of parents, and etc., but they must be mainly obtained from within the other topics.

Structure and content

The author has principally written this book to gather Islamic subjects about purification of the soul. However he has also added

some selected views of philosophers and mystics. The book consists of a brief introduction and three parts.

In introduction, the author has pointed to the superiority and the importance of morality and his aim of writing the book, and then he refers to his innovative arrangement of the themes in the basis of threefold faculties of the human soul, that is the faculty of reason, appetite, and anger,³ and he also pointed that, unlike his predecessors, he did not separate the virtues from vices; instead, according to the faculties of human soul, after each vice he has mentioned its contrary virtue.

In the first part (about 50 pages) he speaks of preliminaries. The superiority of ethics, the reality of character, the process of forming moral habits, the effect of moral training, the embodiment of deeds and its relation to moral habits, good and happiness, pleasure and pain, virtues and some of their results are among the others. The author believes that the man's final happiness is in his resemblance to God, i.e. a blissful man should perform good deeds just due to its goodness, not for any personal interest, and to reach this position a man must be purified from all material and animally impurities.

The second part (about 40 pages) proceeds to the kinds of morality, the faculties of human soul (as the origins of morality) and the kinds of results of virtues and vices. In this part a detailed list of the virtues of the fourfold soul's faculties has stated. He then has defended of moderation and avoiding of extremes in ethics, and pointed to the categorizing of these characters under faculties of the soul.

The third part (about 1100 pages) is by far the longest part of the book. This part itself consists of an introduction with some brief sections, and four chapters. In the introduction themes like: the way of keeping moderation, the method of treatment in spiritual medicine, the way of recognising ethical diseases and their general cure are studied. The author recounts the methods of approaching

to happiness and keeping equilibrium such: the companionship with virtuous people and avoiding of sitting together with the wicked, continuity in doing good deeds and forcing the soul to act in accordance with good habits, thinking before any action, avoiding anything that may stimulate his lusts and anger, striving hard to find out the defects of the soul and trying to cure them. Then the author has studied the way of treatment in the spiritual medicine in several sections.

Three (out of four) chapters have been allocated to the virtues and vices whose origin is just one faculty (reason or anger or appetite). The fourth chapter however proceeds to explain the common virtues and vices which originate from more than one faculty.

The first chapter (about 100 pages) deals with themes such as: slyness, knowledge and wisdom, simple and compound ignorance, teaching and training, doubt and certainty, monism and polytheism, temptation, inspiration and thinking. In this chapter the author has spoken of superiority of the knowledge and wisdom and stated the rules of teaching and training and proceeded to introduce branches of learning concerning hereafter (theology, ethics and jurisprudence). Speaking about "thinking," he enumerates the ways of thinking of creatures in detail and in about 30 pages he explains the wonderful aspects of creation of mankind and animals.

The second chapter (about 170 pages) deals with themes such as: rashness, cowardice and valour, fear and hope [concerning God], self-respect, magnanimity, zeal, good and bad opinion of someone, gravity, haste, forbearance and anger, forgiveness and revenge, moderateness and harshness, pride and self-admiration, degradation and humility, concealment [of truth], prejudice, hardheartedness, fair treatment and keeping perseverance [in the way of God]. The most discussed topic in this chapter is the subject of fear, which includes these issues: unworthy fear and its kinds, praiseworthy fear and its kinds, the origins of fear, the fear of God, the ways of

acquiring praiseworthy fear, the fear of bad destiny and the balance between fear and hope.

The third chapter (in about 200 pages) deals mostly with these themes: respite, profligacy, temperance, the world (disagreeable world, world's characters, desiring the world, and worldly people), wealth, asceticism, poverty and richness, greed and contentment, stinginess and generosity, giving *khums* (one fifth) and alms, gift and bribe, giving banquet, borrowing money, lawful and unlawful incomes, disloyalty and dissoluteness, speech and silence.

Finally the most important themes of the fourth chapter (in about 600 pages) are such: envy and jealousy, torment and insult, justice and injustice, to supply the needs of the faithful and to serve him/her, to make happy the hearts of believers, enjoining the good and forbidding the bad deeds, observation of relationship and to break off relations with others, the rights of parents and neighbours, concealment of others' faults and secrets, gossip and backbiting, joking, veracity and mendacity (amphibology, exaggeration, perjury, swearing falsely, breaking promise) menace, over ambition, sincerity and ostentation, hypocrisy, pride, wishes and desires, sinfulness, repentance and turning back to God, longing and abomination, love of God, meeting with God, seclusion, neglect, God's pleasure and anger, trust and not trust [in God], thankfulness and ingratitude [concerning God], patience and impatience, purity and worship and obedience versus disobedience.

In dealing with the last theme, the author has stated some mysteries and delicacies of worships in detail and proceeds also to the inner secrets of liturgy, the degrees of purity, cleanness, prayer and its parts and conditions (time, facing Mecca, standing, saying *Allahu Akbar*, intention, *isti'ādha* [saying in Arabic: "I seek refuge with God from Satan, the rejected" before reciting the Qur'an and prayer], bowing, prostration, confession of faith, salute, congregation prayer, festival prayer, Friday prayer, prayer for *āyāt* [for unusual natural

events], remembrance of God and prayer, reciting the Qur'an, fasting, pilgrimage, and visiting holy shrines. The happy conclusion of the book is some speeches about visiting the holy shrine of Imam Ali (a) in Najaf and Imam Husayn (a) in Karbalā.

The organization of the book is very interesting and helpful. First of all the author has mentioned necessary principles and preliminaries in the outset of the book. Second, he has stated the virtues and vices that have one origin prior to those that have more than one origin. Third, he brings all virtues and vices of each faculty in one place and together and divides them according to their origin. Fourth, at the end of discussion about some important themes, he has offered his sincere advices for his readers. And finally, he has provided a brief index of each chapter before beginning them.

Jāmi' al-Sa'ādāt represents truly a critical point in the history of Islamic ethics where his learned, talented, broadminded and pious author has produced a masterpiece in morality with two specific characteristics.

First: we can say that after writing of *Akhlāq Nāsirī* and some moral treaties of Bābā Afdal al-Dīn Marqī Kāshānī, in the Islamic world, there were no great and technical works on philosophical morality. In other words, during five centuries before *Jāmi' al-Sa'ādāt* no remarkable book had been written in this regard but Muhaqiq Narāqī properly exemplified some strong points of philosophical school of Islamic morality in his book, i.e. despite that his book was not a book of philosophical ethics, the author by virtue of his deep knowledge about this school and its negative and positive points, has borrowed the essence of messages and a selection of most distinguished themes and some useful tools and useful methods of this school and applied them in his book. So *Jāmi' al-Sa'ādāt*, after *Tahārat al-A'rāq* and *Akhlāq Nāsirī*, represents an improved and expanded philosophical approach to ethics and, at the same time,

benefits from other approaches to morality like the scripture based one.

Second: qualities like: free thinking, being innovative and original make *Jāmi' al-Sa'ādāt* incomparable with the moral school of Ghazālī. In fact *Ihyā' 'Ulūm al-Din* in its ideas and organization has had great impact on following moral thinkers, and this can be witnessed in the works of great thinkers like Mullā Muhsin Fayd Kashāni (before Narāqī) and Sayyid 'Abdullāh Shubbar (after Narāqī), but Narāqī suggested a kind of novel realm and organization in morality according to his specific view of training anthropology, and founded his systematic order in *Jāmi' al-Sa'ādāt* upon it, while its inner structure is formed by numerous verses of the Qur'an and traditions.

The method of the book

The general structure of *Jāmi' al-Sa'ādāt* is philosophical. The author, as said in the preface, has adopted Aristotelian view about justice on the one hand and the division of soul's faculties to reason, appetite, anger and imagination on the other hand and has remained faithful to this structure up to the end of book and tried to interpret all virtues and vices according to this pattern. The other impact of philosophical view on this book is the especial effort of author in analysing virtues and vices and explaining their worldly results.

The first part of the book proposes that man's happiness depends on knowing God and being like God in his attributes and this view is also adopted from philosophers. But in the third volume the author by propounding the issues of love [of God], desire [towards God], fondness, and meeting with Him has adopted a kind of mystical approach, although the author does not believe necessarily in the authenticity of sayings and actions of mystics and never resorts to them directly. On the other side, the author who had a long term acquaintance with traditional sources benefits in all places of his

book and even in every page, from relevant Qur'anic verses and traditions and supports his claims with the sayings of infallibles.

Founding such scheme and providing such contents for the book is in fact the result of gathering the advantages of philosophical, mystical, and traditional schools in the mind of Narāqī and clearly, this advantage puts the book *Jāmi' al-Sa'ādāt* in rank of the best ethical works that have adopted a synthetic approach to morality.

The writer also has applied specific style in offering his points. In the beginning of each part, he puts an index of its subjects and then examines them one by one. Also at the outset of each topic he begins with exact definition of it and analyses its concept and then proceeds to speak about its kinds and moral codes. In this stage the author besides offering intellectual arguments and analysing the origins and results of moral habits and also citing persuasive statements like: simile and likening, has greatly benefited from traditions.

When needed, the author utilizes sermons to create some training effects on them. These sympathetic advices with pleasant and fine tune and in most cases with beautiful and rhymed sentences, inflame the motive of moral wayfaring in the soul of the reader.

Writing style of the book

His style of writing is firm, fluent and smooth. The initial phrases of the book are mostly philosophical and the other phrases are mainly inspired by religious literature and at the end of some parts the atmosphere of preaching prevails, but all these phrases in all ups and downs and changes in tune keep their fluency, beauty and uniformity. In some cases it seems that the subjects are prolonged but in the most cases this prolongation is for reaching some important goals which really need such prolongation.

Concerning quotations, Qur'anic verses and traditions are frequently used; simile and analogy are used less frequently and poems and parables are rarely used.

Final assessment

There is no doubt that *Jāmi' al-Sa'ādāt* is an everlasting work in Islamic ethics. It relatively enjoys distinguished comprehensiveness, and perhaps it is difficult to find a moral book more comprehensive and profound than *Jāmi' al-Sa'ādāt*.

Writing's style and eloquent and expressive literature, few but proper and expressive similes and allegories, presenting novel and innovative classification, and more attractive than the others the advices that the pious author gives mainly at the end of each part, have made *Jāmi' al-Sa'ādāt* a pleasant and impressive book to read to the extent that all Shi'ite scholars emphasize the necessity of studying this book. Another advantage of this book is that the piety and spirituality of the author are reflected in its contents in the manner that an enthusiastic reader can smell the fragrance of faith and good deeds and pure devotion from his writings in this book. Shaykh Muzaffar in this regard writes:

In my opinion the value of *Jāmi' al-Sa'ādāt* lies in the faithful spirit of its author and I believe that if the reader is apt to accept the good, he did not finish it without being impressed by it. This book unveils the spirit and the spiritual state of the author and is a true witness on his high character and sincere faith. I believe that the publication of this book and its distribution amongst people would have a noticeable effect on turning their attention towards good.⁴

Despite all its advantages, the main critiques have levelled against it by some scholars are thus:

1- Mullā Muhammad Hasan Qazvini (1240 A.H.), as he himself states, was asked by the author to review and summarise *Jāmi' al-Sa'ādāt*, but after examination of the book he decided to write a new book in morality because there were in his opinion some deficiencies in the book: prolixity and superfluities in his writing in a manner that the students get bored when they study and read this book, also its style and order is not a valid style in writing, and finally there are some mistakes and confusions in some topics.⁵

We may defend *Jāmi' al-Sa'ādāt* against the first criticism by saying that the author has not aimed to supply a fully arranged textbook, instead his goal was writing a fully effective moral text for those thirsty for Islamic morality. In the case of the second criticism the critic may mean the same criticism we mentioned in the structure of the book. We mentioned that some parts of the book like the fourth chapter of the third part which speaks of multi-faculty virtues and vices are much longer than the other parts of the book and it was better if the author provide a more harmonious organization for his book. And concerning the third criticism we cannot judge properly because there is not any explanation in the word of Qazvini.

2- Another criticism levelled against the author is his reliance on traditions which are sometimes not fully documented by the narrators (i.e. *mursal* traditions⁶ or traditions without *sanad*)⁷ and also quoting many traditions from sources such as *Ihyā' 'Ulūm al-Dīn* by Ghazālī whose chains of traditions are sometimes not authenticated. However after mentioning this criticism Shaykh Mudaffar regard it as not specific to *Jāmi' al-Sa'ādāt* and writes:

The carelessness in quoting traditions when their contents are altogether harmonious with moral goals has been a style among scholars and writers of morality; however from a prominent scholar like Narāqi who had access to rich and authentic sources it was expected that he with some more

investigations and deeper care in quoting traditions, added the quoting authentic traditions to the other privileges of *Jāmi' al-Sa'ādāt*.⁸

3 – Narāqi like many authors of his time sometimes brings excerpts from other sources without actually naming the source. In this regards, Shaykh Muzaffar states:

The author in many cases has excerpted some other texts and this method has been current among moral writers, as if their books were shared among each other.⁹

Certainly adaptation of texts from other writers used to be a common practice in the time of Narāqi. Perhaps one reason was that there were not that many books and scholars were familiar with those available so there was no need to mention the reference.



[A sample of the text of *Jāmi' al-Sa'ādāt*, translated into English for this volume.]

How to cure spiritual diseases¹⁰

Indication: As mentioned before, medical practice is a pattern for spiritual medicine. The rule in curing bodily diseases is to discover the kind of disease at first, then its causes and signs, and then to suggest

a way for its remedy. Another point is that the treatment in medicine is either general that covers all diseases or specific to a single disease. Now the method of spiritual therapy is the same as medical therapy, and we will explain it in some parts.

Part I. The way of diagnosing spiritual diseases

Spiritual diseases are deviations of moral traits of character from moderation and we can diagnose them as follows. You certainly knew formerly that human faculties are exclusively three kinds: the first one is the faculty of reason or discernment, the second is the faculty of anger which is reworded as repulsive power, and third is appetitive faculty restated as attractive power. Deviation of each faculty is either in quantity or in quality. Deviation in quantity is either in the form of excess or in the form of deficiency, and deviation in quality is due to the corruption and inferiority of that faculty. So the diseases of each faculty are due to either extremes or inferiority in quality.

Some examples of excess in the faculty of reason are: slyness, pretending cleverness, going beyond the limits of thinking, exaggerating in debates, magnification of some weak doubts, judgment about metaphysical entities by the faculty of imagination, practicing reason in unthinkable realms. Likewise, some examples of deficiency in the faculty of reason are: stupidity, neglecting of knowing necessary things accurately like knowing immaterial entities in terms of material properties. And [concerning deviation in quality] some instances of reason's degradation are: sophistry, intensive tendency towards uncertain sciences like polemics and applying them as certain issues, and eagerness towards the divination, soothsaying, and juggler etc. to reach some lower desires.

And concerning the excess in the faculty of anger or repulsion some examples are: intensive anger and fury, sever revenge in the manner of wild beasts. Likewise some instances of deficiency in this faculty

are: zeal-less, not having enthusiasm, to be like children in their characters. And degradation of this faculty shows itself in cases like: to feel anger against inanimate objects and animals, or against people without any reason.

Finally, some examples of excess in appetitive or attractive faculty are: to eat or to copulate greedily more than natural need. And its deficiency is like: to be lazy in finding necessary foods, to waste family, and to extinguish passion completely. And deviation in it is like: appetite to eat mud or to have homosexual desires.

Now as you saw we have four principal virtues, therefore the numbers of principal vices according to quantity are eight because there are in the sides of each virtue two contrary vices, and its numbers according to quality are four. Out of their combination and mixing so many kinds of vices will arise, as you acquainted with most of them.

Part II. The causes of spiritual diseases

You must know that the causes of deviation in morals are either related to the soul itself, whether they are being in the soul from the beginning of its creation or appear after creation due to practicing some bad deeds, or related to the body because some bodily diseases may lead to some bad habits.

The secret of this point is that the soul and body have a kind of interconnection so they influence each other, i.e., the occurrence of each state in one of them permeates the other. For example the anger or love occurring in the soul affects body and causes its shaking and anxiety. On the contrary, if body exposes to some diseases especially illnesses in the main parts of body it will cause some deficiencies in comprehension and imagination. In many cases some melancholic diseases lead to malice and cowardice and suspicion, and some other ones to rashness and recklessness. Generally most of bodily diseases bring about ill humour.

Part III. General treatments for spiritual diseases

If the cause of moral deviation is a bodily disease it is necessary to cure that by medical treatments. And if it is related to the soul then the general treatment here is like the general treatment in bodily treatment. General treatment in the case of bodily diseases is to cure them at first by some food contrary to that disease in temperament.¹¹ For example, a cold disease is cured by a hot food. At the second step, if the former remedy does not affect the cure must be done by medicine. At the third level, it must be cured by some poisonous drugs (translator: like antibiotics), and finally if none of these remedies affect burning or cutting the infected organs is the last cure.

Likewise the treatment in spiritual illnesses is the same; diagnosing deviation the sick person must find its contrary virtue and practice it and take care of its results. This is as the first step, i.e., a food contrary to illness. So as the occurrence of hot in temperament removes the occurred cold, likewise the occurrence of each virtue in the soul removes its contrary vice. Then if it does not work he must reproach his soul and blame it for this vice in a pervasive way, i.e., blame it in thought, in saying, and in practice, and address his soul by non-verbal and verbal language and say: o carnal soul you cause yourself to perish and expose yourself to the anger and wrath of God and very soon [after death] you will suffer in hell with devils and the wicked. Then if this does not work too he must go towards the vice contrary to this vice and practice it, but moderately. For example, who he is timorous should practice like a rash man, so he must plunge in horrible and frightening experiences and throw himself in dangers; Or for instance, a miser must give very frequently his money generously to needy men. Of course, he stops these excessive practices when these vices are about to be removed. This remedy is as cure by poisonous drugs. And finally if all aforementioned ways did not work due to the firmness of disease, as the last choice he must mortify his soul by sorts of hard works and

difficult mortifications weakening the origins of the vice. This is as cure by cutting and burning and is the final treatment.

Some especial treatments for soul's disease

Indication: after offering some general treatments for all kinds of vices now we proceed to specific cures of each vice. We already introduced the virtues and vices of threefold faculties. From now on we will mention the treatment of each vice at first and then remind its contrary virtue and what has been said in the praise of this virtue according to reason or traditions, because knowing each virtue properly is the best help for removing its contrary vice.

As you saw, there is in some cases a common treatment for some different vices, and also some different virtues or vices may have just one contrary. In the continuation, we will point to these cases and also after discussing each vice and virtue we refer to some conduct resulting from them and their cure - if any - respectively. So we mention at first vices and virtues of reason's faculty, then those of anger's faculty, then appetitive faculty, and finally vices and virtues belonging jointly to two or three of faculties. Therefore there will have four chapters...

1 See: Muhammad Bāqir Khwansārī, *Rawdāt al-Jannāt*, vol. 7, pp. 200-203; Mīrzā Muhammad Ali Mu'allim Habib Abādi, *Makārim al-Akhlāq*, vol. 2, pp. 360-364; The Preface of *Jāmi' al-Sa'ādāt*, Muhammad Ridā Muzaffar, vol. 1, pp. ف - ن.

2 *Al-Darī'ah*, vol. 5, p. 58.

3 The author divides the faculties of human soul into four faculty: faculty of reason, faculty of imagination, faculty of anger, and faculty of appetite, but he arranges the structure of the book according to three of them.

4 *Jāmi' al-Sa'ādāt*, vol. 1, editorial preface.

5 Muhammad Hasan ibn Ma'sum Qazvīnī, *Kashf al-Ghitā 'an Wujuh Marāsīm al-Ihtidā*, p. 19.

6 *Mursal* traditions are those traditions transmitted by someone who has not heard it directly from the Prophet or the Imams and has not mentioned the name of the person in between.

7 Each tradition to be valid must have authentic *sanad*, i.e., a chain of narrators up to the Prophet (s) or Imams (a). The plural form of *sanad* is *asnād*.

8 *Jāmi' al-Sa'ādāt*, p. "ق".

9 *Ibid*, pp. "ر - ق".

10 Mullā Mahdi Narāqi, *Jāmi' al-Sa'ādāt*, edited by Sayyid Muhammad Kalāntar, Mu'assissah Matbu'ātī Ismā'īlīyān, Qum, 1383, vol. 1, p. 95.

11 the author speaks here according to traditional medicine which was current in his age. Traditional physicians treated diseases according to four temperaments: Hot, Cold, Moist, Dry.

