



## AN ETIO-PATHOLOGICAL REVIEW OF 'SHITAPITTA- UDARDA-KOTTHA' WSR TO URTICARIA

**Dr. Sanjeev Khuje<sup>1</sup> and Dr. Archana Singh\*<sup>2</sup>**

<sup>1</sup>Asso. Prof. and Head, Dept. of Rog Nidan Evam Vikriti Vigyan, Govt. Ayurvedic College Rewa (M.P.)

<sup>2</sup>Asst. Prof. Dept. of Rog Nidan Evam Vikriti Vigyan, Govt. Ayurvedic College Rewa (M.P.)

**Corresponding Author: Dr. Archana Singh**

Asst. Professor, Dept. Of Roga Nidana Evam Vikriti Vigyana, Govt. Ayurveda College Rewa, (M.P.)

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### ABSTRACT

Urticaria is a type of skin rash occurs in response to allergic reactions characterized by itchy, raised, erythematous or skin colored bumps on the skin known as hives. In Ayurveda this condition can be correlated with 'Shitapitta-Udarda-Kottha'. All though, it is not a life-threatening problem, but due to its relapsing nature and irritating symptoms it seriously affects the quality of life. As per modern medicines, anti-histaminics or corticosteroids are the treatment of choice to reduce allergic symptoms, but repeated intake of these drugs reduces the immunity. In Ayurveda, principals of Shodhan and Shaman Chikitsa provides a comprehensive solution to this allergic condition without hampering the body immune. Various external and internal treatment procedures provides satisfactory relief in symptoms and reduces recurrence of urticaria.

**KEYWORDS:** Allergic condition, *Shitapitta-Udarda-Kottha*, skin rash, Urticaria.

### INTRODUCTION

Changes in lifestyle, consumption of unwholesome food, polluted environment, packaged- junk food, work in shift duties, stress, anxiety etc. are the main causative factors for imbalance of *Tridosha* (bodily humors) & *Agni* (digestive capacity) results in manifestation of various diseases in current scenario. Imbalance in these bodily humors causes disturbance in digestive capacity or vice versa. Disturbance in bodily humors and digestive capacity leads to formation of *Ama* and imperfect production of *Dhatus* (bodily tissues) results in altered immune system. Allergic reactions are also an example of altered immune response. Allergy is defined as a disorder in which the body becomes hypersensitive to particular antigens, which provoke characteristic symptoms whenever they are subsequently encountered.<sup>[1]</sup> *Sheetpitta- Udarda-Kottha* is a common allergic skin disorder which is caused due to disturbance in the equilibrium of *Vata*, *Pitta*, *Kapha* and *Rakta*, and manifest as inflamed lesions like of *Varatidansh* (wasp sting) and may be associated with *Kandu* (itching), *Toda* (pricking sensation), *Daha* (burning sensation), *Vamana* (vomiting) & *Jwara* (fever). These symptoms are very much similar to Urticaria in modern medical science.

Urticaria is a dermal vascular reaction of the skin, Modern pathology suggests that almost one third of Urticaria are cholinergic. results from the release of histamine, bradykinin, kallikrein, and other vasoactive

substances from mast cells and basophils in the superficial dermis, resulting in intradermal edema caused by capillary and venous vasodilation and occasionally caused by leukocyte infiltration.<sup>[2]</sup> If urticarial persist less than 6 weeks duration is called acute while if persist more than 6 weeks then known as chronic urticaria. It may be immune mediated or Nonimmune-mediated mast cell activation.

#### Immune-mediated mast cell activation includes

- Type I hypersensitivity reactions, in which allergen-bound IgE antibodies bind to high-affinity cell surface receptors on mast cells and basophils
- Autoimmune disorders, in which antibodies to an IgE receptor functionally cross-link IgE receptors and cause mast cell degranulation

#### Nonimmune-mediated mast cell activation includes

- Direct nonallergic activation of mast cells by certain drugs
- Drug-induced cyclooxygenase inhibition that activates mast cells.
- Activation by physical or emotional stimuli.

Urticaria mostly occurs in attacks may continue to relapse for days, weeks, months or year, if not treated properly. Due to irritating symptoms, recurrent attacks may hamper patient's psychological status, and reduces the productivity of person. Modern medical science has

no permanent treatment of Urticaria. Anti-histamine and corticosteroids which are the choice of treatment in modern medical science provide temporary relief, so repetitive intake needed in case of recurrent attacks. Repeated intake of anti-histamine or corticosteroids has their own side effects, therefore Ayurveda keeps a supremacy in treatment of *Shitapitta*.

### Review of *Shitapitta-Udarda-Kotha*

#### *Vyutpatti and Nirukti of Shitapitta-Udarda-Kotha*

**Shitapitta:** There isn't any '*Vyutpatti*' or '*Nirukti*' for '*Shitapitta*' available in any texts. But it comprises of two words i.e. '*Shita*' and '*Pitta*' which indicates that there is mainly vitiation of *Doshas* having *Shita Guna Vata & Kapha Dosha* and *Dosha* having *Ushna Guna Pitta Dosha*.

**Udarda:** *Vyutpatti:* 'Ut' + arda {*Peedane*} + Ach Udarda. *Nirukti:* '*Udardati Peedayati Iti*' [*Shabda Kalpadruma*]

**Kotha:** *Vyutpatti:* Kuthi + Ach {*Nipatanat*} [*Shabdakalpadruma*].

*Kuti* {*Pratighate*} + Ach [*Amarakosha*]

*Nirukti:* *Chakrakara Kushtha roga, Mandalakam* [*Shabdakalpadruma*]

*Kotho Mandalakam – Mandalamiva – Evai Pratikrutau Iti.*

*Kaviti Kunthati* [*Amarakosha*].<sup>[3]</sup>

### General description of '*Shitapitta-Udarda-Kotha*

In Ayurvedic texts the three disorders are described almost similar having few different characters and different causative factors. *Madhavakara* defined *Shitapitta* and *Udarda* as synonyms of each other but then he quoted that *Shitapitta* having *Vata* dominancy while *Udarda* having *Kaphaja* dominancy and also mentioned specific character of *Udarda* as *Mandala* i.e. rashes having inflamed edges with depressed center. In the classics *Kotha* has been described as the itchy red rashes covering major part of skin and chronic in nature.<sup>[4]</sup>

Though these three *Shitapitta, Udarda* and *Kotha* has been described as different entities, but they can be considered as different types of the *Shitapitta* or Urticaria as they all having same cardinal symptom i.e. 'Itchy red rashes on the skin'.

### Etiopathogenesis Of *Shitapitta-Udarada-Kotha*

**Nidana (Causative factors):** Here in case of *Shitapitta-Udarada-Kotha*; they are as follows

(1) Aaharaja Hetus	<p><b>a) Abhishyandi and Kaphaprapakara:</b> <i>Santarpana, Adhyasana, Guru Dravya, Snigdha Bhojana, Dadhi, Amla, Lavana</i> etc. are responsible factors for vitiation of <i>Kapha Dosha, Rasa Dushti</i> and production of '<i>Mandagni</i>'.</p> <p><b>b) Pittaprapakara and Raktadushtikara:</b> <i>Atilavana Sevana, Amla, Katu, Kshara, Tikshna Madya</i> are responsible for vitiation of <i>Pitta</i> and <i>Rakta Dushti</i>.</p> <p><b>c) Visha Janana Hetus:</b> <i>Viruddhahara</i> and <i>Adhyasana</i> are responsible for causing '<i>Mandagni</i>' and ultimately producing '<i>Ama</i>' which having properties like <i>Visha. Hetus</i> like <i>Dushivisha</i> and <i>Visha Annapana</i> are directly producing toxins, responsible for <i>Tridosha Prakopa</i> and <i>Rasa –Rakta Dushti</i> in body.</p>
(2) Viharaja Hetu	<p><b>a) Vata Prakopaka and Tvak Vaigunyakara Hetu :</b> <i>Shita Maruta Sparsha, Vishayukta Jalasnana, Vishayukta Abhyanga, Udvartana, Vastra, Abhushana, Vishakta Keeta Damsa, Chhardi Nigraha, Shishira Ritu</i> and <i>Varshakala</i> are responsible for mainly vitiation of <i>Vata</i> and also partly for vitiation of <i>Pitta</i> and <i>Kapha Prakopa</i>'. Due to direct contact with skin, they are also responsible for <i>Tvak Vaigunya</i>. <i>Bahya Krimi</i> is also responsible for <i>Tvak Vaigunya</i>.</p> <p><b>b) Kapha Prakopaka and Rasa Dushtikara Hetus :</b> <i>Atidivasvapa, Chhardi Nigraha, Shitamaruta Sparsha</i> etc.</p>
3) Nidarthakara Roga	<p>a) Sannipatika Jvara</p> <p>b) Unmada</p> <p>c) Adhoga Amlapitta</p> <p>'Doshika' involvement of 'Vata, Pitta and Kapha' 'Mandagni' &amp; 'Rasa Dushti' results in <i>Shitapitta – Udarda –Kotha</i>.</p>
4) Chikitsa Mithya Yoga	<p><b>a) Vamana Ayoga and Virechana Ayoga:</b> causes vitiation of <i>Vata &amp; Rasa</i> and <i>Rakta Dushti</i>.</p> <p><b>b) Svedatiyoga:</b> causes vitiation of <i>Pitta</i> and <i>Tvak Vaigunya</i>.</p> <p><b>c) Raktarshe Dushita Rakta Nigraha:</b> <i>Dushita Rakta</i> is an important factor for <i>Shitapitta – Udarda –Kotha</i>.</p>

**Poorvarupa (Prodormal signs)<sup>[5]</sup>:** In *Shitapitta-Udarda-Kotha* the following symptoms can be seen as *Poorvarupa*.

1. <i>Pipasa</i> (Thirst)	This symptom is mainly occurs due to vitiation of <i>Vata</i> and <i>Pitta</i> , also indicates the involvement of <i>Rasa Dhatu</i> .
2. <i>Aruchi</i> (Loss of appetite):	Mainly due to vitiation of <i>Kapha Dosha</i> and <i>Rasa Dushti</i> .
3. <i>Hrillasa</i> (Nausea):	Mainly due to vitiation of <i>Kapha Dosha</i> and <i>Rasa Dushti</i> .
4) <i>Dehasada</i> (feeling of tiredness)	Mainly due to vitiation of <i>Vata Dosha</i> and <i>Rasa Dushti</i>

5) <i>Angagaurava</i> (Feeling of heaviness):	Mainly due to vitiation of <i>Kapha Dosha</i> and <i>Rasa Dushti</i> .
6) <i>Raktalochanata</i> (Redness of eyes)	It is due to vitiation of <i>Pitta</i> and <i>Rakta Dushti</i> .

### Rupa (Sign & Symptoms)<sup>[6]</sup>

A) <i>Shitapitta</i>	B) <i>Udarda</i>	C) <i>Kotha</i>
<ul style="list-style-type: none"> <li>- <i>Vata</i> dominance</li> <li>- <i>Varati Damshta Samsthana Shotha</i> (inflammation like an insect bite)</li> <li>- <i>Kandu Bahula</i> (severe itching)</li> <li>- <i>Toda Bahula</i> (excessive pricking pain)</li> <li>- <i>Chhardi</i> (vomiting)</li> <li>- <i>Jvara</i> (fever)</li> <li>- <i>Vidaha</i> (burning sensation)</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Kaphaja</i> dominance</li> <li>- Having similar symptoms</li> <li>- <i>Sotsanga Saraga Mandala</i> (the red itchy rash having depression in center).</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Mandalani</i> (rashes)</li> <li>- <i>Kandu</i> (itching)</li> <li>- <i>Ragavanti</i> (redness)</li> <li>- <i>Bahuni</i> (spread all over the body).</li> </ul>

### Upashaya and Anupashaya

These are useful measures for differential diagnosis of similar diseases. so *Upashaya/Anupashaya* are not necessary here as sign and symptom are very clear and of the disease is easy to diagnose. Despite the disease is easily diagnosed, oleation with *Katu Taila* and sprinkling with luke warm water relieves the symptoms such as itching and rashes.

### Samprapti (Pathogenesis)

According to *Acharya Madhavakara*, following various etiological factors, when vitiated *Vata* and *Kapha Dosha* being mixed with *Pitta Dosha* and spreads internally and externally resulted in to *Shitapitta-Udarda-Kotha*.<sup>[7]</sup>

Above description of *Samprapti* is very short and can't explain entire pathogenesis of *Shitapitta-Udarda-Kotha*. So, for complete understanding of *Samprati*, it is required to analyze the *Poorvarupas* and *Rupas* of *Shitapitta- Udarda- Kotha* to find out the main elements of the pathogenesis i.e. *Dosha-Dushya -Srotas - Adhishthana*.

**Dosha involvement:** *Madhavakara* clearly states *Tridoshaja* involvement in pathology of *Shitapitta-Udarda-Kotha*. Prodromal signs like *Dehasada* showing vitiation of *Vata*, *Raktalochanata* and *pipasa* showing vitiation of *Pitta* whereas *Angagaurava*, *Aruchi* and *Hrillasa* showing vitiation of *Kapha*. Manifestations such as *Toda & Kandu* indicates 'vitiation of *Vata, Jvara & Daha* indicates vitiation of *Pitta*, whereas *Kandu, Chhardi, Varati Damshta Shotha* indicates vitiation of *Kapha Dosha*.

**Dushya and Srotas:** There isn't clear indication of *Dushya* and *Srotas* in description of *Samprapti* had given by *Madhavakara*. But, prodromal signs, and clinical presentations indicates involvement *Rasa & Rakta Dhatu* and *Rasa & Raktavaha Strotodushti*.

**Adhishthana:** *Tvak* is *Adhishthana* of *Shitpitta-Udarda-Kotha* as its cardinal symptom i.e. *Kandu* and *Varati*

*Damshta Samsthana Shotha* can be observed to be manifested on skin.

### Samprapti-Ghataka of 'Shitapitta-Udarda-Kotha'

**Dosha:** *Tridosha*

**Dushya:** *Rasa, Rakta*

**Srotas:** *Rasa, Raktavaha*

**Strotodushti Prakara:** *Vimarga Gamana*

**Agni:** *Manda and/or Vishama*

**Udbhavasthana:** *Amashaya*

**Samcharasthana:** *Tiryaka Shira; Rasa, Rakta Vaha Srotas*.

**Adhishthana:** *Tvak*

**Vyadhi Svabhava:** *Ashukari*

**Vyadhimarga:** *Bahya*



### Management of Shitapitta-Udarda-Kotha

(1) **Shodhana Chikitsa:** Out of five methods of 'Shodhana' Vamana,<sup>[8]</sup> Virechana,<sup>[9,10]</sup> & Rakta

Mokshana is advised for the treatment of Shitapitta-Udarda-Kotha.

a) Vamana	By Patola+Nimba+Vasa Kwatha <sup>[11]</sup>
b) Virechana	By Triphala+Guggulu +Pippali <sup>[12]</sup>
c) Rakta Mokshana	after Mahatikta Ghrita Pana <sup>[13]</sup>

**2. Shamana Chikitsa:** It is described under two headings i.e. Bahya Shamana Chikitsa and Abhyantara Shamana Chikitsa.

**a) Bahya Shamana (External application):** In Ayurveda, there are various Bahya Shamana Yogas described which are effective and useful for Shitapitta-Udarda-Kotha, some of them are as following:

-Abhyanga by Katu Taila and Parisheka by luke warm water (B. Pra. 55/8)

-Abhyanga by Yavakshara+Saindhava+Sarshapa taila (Chakradutta 51/10)<sup>[14]</sup>

-Udvardana by Siddhartha + Rajani + Prapunnada + Tila + Katutaila (Chakradutta 51/5)

-Lepa by Durva + Nisha (Chakradutta 51/6)

-Agnimanth pralepa (Chakradutta 51/7)

-Nimbapatradi lepa (Chakradutta 51/9)

-Udvardana by Eladigana Churna + Taila (Chakradutta 51/11)

**b) Abhyantara Shamana:** For Abhyantara Shamana following drugs are mentioned in ayurveda:

-Udarda Prashamana Mahakashaya by Charaka.<sup>[15]</sup>

-Eladi Gana by Shushruta: 29 drugs mentioned as Eladi Gana for the Shamana of Kotha.<sup>[16]</sup>

-Navakarshika Guggulu (BhavPrakash chi. 55/8-9)<sup>[17]</sup>

-Trikatu + Sharkara (BhavPrakash chi. 55/10)

-Guda + Amalaki (BhavPrakash chi. 55/10)

-Yavani +Vyosha +Yavakshara (BhavPrakash chi. 55/10)

-Aardraka Rasa +Purana Guda (BhavPrakash chi. 55/11)

-Yavani + Guda (BhavPrakash chi. 55/13)

-Nimba Patra + Ghrita +Amalaki (BhavPrakash chi. 55/15)

-Aardraka Khanda (BhavPrakash chi. 55/16-20)

-Shushka Pakva Gambhari Phala after boiling with milk (Yoga R. Shitapitta-Udard-Kotha Nidan Chi./11)<sup>[18]</sup>

-Yashtyadi Kwatha (Yoga R. Shitapitta-Udard-Kotha Nidan Chi./12) (B.R. Shitapitta-Udard-Kothadhikar 55/9)<sup>[19,20]</sup>

-Shitapitta Nashaka Ghrita (B.R. Shitapitta-Udard-Kothadhikar 55/11)

-Haridra Khanda (B.R. Shitapitta-Udard-Kothadhikar 55/13-17)

-Brihat Haridra Khanda (B.R. Shitapitta-Udard-Kothadhikar 55/18-22)

-Shitapitabhanjana Rasa (B.R. Shitapitta-Udard-Kothadhikar 55/29-33)

-Vatapittanthaka Rasa<sup>[21]</sup>

-Sleshma Pittala Rasa<sup>[22]</sup>

-Guduchyadhi Loha<sup>[23]</sup>

-Rasadi Gutika<sup>[24]</sup>

**Shamana Yogas commonly practiced in management of Sheetapitta:** *Laghu Sutashekhar Rasa, Sutashekhar Rasa, Arogya Vardhani Vati, Gandhaka Rasayana, Malla Sindura, Swarna Bhasma, Praval Bhasma.*<sup>[25]</sup>

**Pathya Apathya:**<sup>[26]</sup> Pathya and Apathya for 'Shitapitta - Udarda - Kotha' are as follows;

**Pathya:** Jeerna Shali, Jangala Mamsa, Triphala, Madhu, Mudga Yusha, Kulattha Yusha, Ushnodaka, Karkotaka Shaka, Karavellaka Shaka, Moolaka Yusha, Dadima Phala, Shigru Shaka, Moolaka Shaka, Vetragra Phala, Potika Shaka, Shalincha Shaka, Lava Rasa, Tittira Rasa, Katu, Tikta, Kashaya Rasa, Kulattha Rasa

**Apathya:** Ksheera vikarani (Dairy products), Chhardi Nigraha, Ikshu, Divaswapna, Matsya, Poorva and Daksheena, Disha Pavana, Anupa, Audaka Mamsa, Snana, Naveena Madhya, Atapa Sevana, Virudhahara, Vyavaya, Snigdha, Amla, Madhura, Dravya, Guru Annapana.

## CONCLUSION

Urticaria is an allergic and type I hypersensitivity reaction which is manifested because of exposure to such allergens correlated with *Shitapitta-Udarada-Kotha* in Ayurveda. Vitiation of *Vata* and *Kapha* are primarily disturbed in this disease and when combined with *Pitta*, and follows the above described pathogenesis produces various irritating symptoms of disease. In *Ayurveda* it can be managed successfully by using *Shodhana* and *Shamana Chikitsa* principals. Different *Bahya* and *Abhyantara Aushadi Yoga* are also described in *Ayurveda* which effectively reduces the symptoms of the disease without any side effects.

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