



Review Article

CLINICAL SIGNIFICANCE OF *DASHAVIDHA PARIKSHA* IN DIAGNOSIS

Krushna Ashok Choudhari^{1*}, Basant Kumar Thakur²

¹PG Scholar, ²Professor and HOD, Department of Rog Nidan Evam Vikriti Vigyan, Government Ayurved College and Hospital, Patna, Bihar, India.

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ABSTRACT

Ayurveda, the ancient Indian medical science, emphasizes a holistic and individualized approach to diagnosis and treatment. One of its foundational principles, "*Rogamadou Pareekshet Tathonantaram Aoushadam*," underscores the necessity of thorough examination before initiating therapy. *Dashavidha Pariksha*, or the tenfold examination, is a comprehensive clinical assessment method designed to evaluate both the disease (*Roga*) and the patient (*Rogi*).

The ten parameters include: *Prakriti* (constitution), *Vikriti* (current pathological state), *Sara* (quality of dhatus), *Samhanana* (compactness of the body), *Pramana* (body or organs measurements), *Satmya* (dietary and environmental compatibility), *Satva* (psychological strength), *Ahara shakti* (digestive capacity), *Vyayama shakti* (exercise tolerance), and *Vaya* (age). These parameters help assess the patient's physical and mental strength, disease prognosis, and suitability for specific treatments.

Among these, *Vikriti Pariksha* aids in identifying the disease process, while the other nine parameters offer insights into the patient's overall condition and vitality. This comprehensive analysis supports accurate diagnosis, individualized treatment planning, and better clinical outcomes.

The clinical significance of *Dashavidha Pariksha* lies in its integrative perspective that combines physiological, psychological, and lifestyle-related factors. It empowers the physician to understand the unique constitution and strength of each patient, promoting personalized and precise healthcare. This article explores the relevance of each component of *Dashavidha Pariksha* in current Ayurvedic practice and highlights its enduring importance in effective clinical decision-making.

INTRODUCTION

Ayurveda holds a distinct place in traditional systems of medicine, known for its holistic and patient-centric approach. Diagnosis in Ayurveda involves understanding not just the disease (*Roga*), but also the individual (*Rogi*) suffering from it. *Pariksha* or examination in Ayurveda is also carried out using the senses and the mind as primary tools. This process of assessment may involve *Pratyaksha* (direct observation), *Anumana* (inference), and *Aptopadesha* (authoritative testimony). Ayurveda effectively

addresses both the preventive and curative aspects of disease, making it highly beneficial for individuals of all age groups in today's context. For treatment to be successful, a thorough and detailed evaluation of the patient is essential. This aligns with the view of *Acharya Vagbhata*, who emphasized that treatment should only be initiated after proper examination, as stated in "*Rogamadou Pareekshet Tathonantaram Aoushadam*"^[1]

Several *Acharyas* have outlined different methods for assessing the strength of the patient (*Rogi Bala*) and the disease (*Roga Bala*), but in the *Charaka Samhita* it has been emphasized a clear and systematic approach through *Dashavidha Pariksha*. This tenfold examination serves as a vital clinical tool for physicians to evaluate patients in various disease conditions. Each of the ten parameters holds

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significant value in understanding the underlying causes of illness, making *Dashavidha Pariksha* a crucial component in both the diagnosis and prevention of diseases. It not only aids in identifying the root cause but also guides the path toward effective treatment and holistic healing.

This *Dashavidha Pariksha* is essential for understanding both the nature of a disease and *Rogibala* (strength of the patient) before formulating a treatment plan or prescribing any medication. Except for *Vikriti Pareeksha*, the remaining nine parameters are primarily used to evaluate the general state of health and apply to both healthy individuals (*Swastha*) and patients (*Athura*). *Vikriti Pareeksha*, on the other hand, is specifically conducted to identify the underlying causes and type of disturbances of *Doshas* responsible for disease development. This comprehensive approach helps in assessing lifespan, physical strength, and the severity and intensity of the illness, making it a key component in personalized diagnosis and treatment in Ayurveda.

AIM AND OBJECTIVES

1. To study the *Dashavidha Pariksha* in detail.
2. To understand the importance of *Dashavidha Pariksha* from clinical diagnosis point of view.
3. To evaluate *Dashavidha Pariksha* in *Chikitsa*.

The Following are the Ten Types of Examinations

1. *Prakriti Pariksha* (physical & mental constitutions)

The body of the foetus is determined by the constitution of sperm and ovum, that of time and uterus, that of food and behaviour of the mother and that of the products of *Mahabhutas*.

As a result, the prevailing *Dosha* or combination of *Doshas* during conception determines the *Janmika Prakriti* (inborn constitution) of the foetus. This is why individuals are born with varying constitutional types, such as *Vataja*, *Pittaja*, *Kaphaja*, or a balanced *Tridoshaja Prakriti*, each reflecting the unique *Doshic* predominance at the time of their origin.^[2]

Swabhava denotes the innate qualities or distinct attributes of a person, including both physical and psychological aspects, that are determined from the very moment of conception. It serves as a guide to understanding what is naturally normal for a person. Individuals with a *Kapha*-dominant *Prakriti* generally possess robust strength, those with a *Pitta*-dominant constitution exhibit moderate strength, while *Vata*-dominant individuals tend to have comparatively lower strength. Hence, *Prakriti* significantly influences a patient's overall strength (*Atura Bala*) and ability to endure physical and mental challenges.^[3]

Significance of *Prakriti Pariksha*

Based on this evaluation, personalized recommendations regarding what is beneficial (*Pathya*) and what should be avoided (*Apathya*) can be made. For instance, individuals with a *Vata*-dominant constitution should avoid foods that are dry, cold, rough, or astringent in nature, and instead opt for warm, oily, and sweet items. Those with *Pitta Prakriti* should steer clear of hot, spicy, sour, and salty foods, as well as situations that may provoke anger or irritation. People with *Kapha* dominance benefit from regular physical activity and should avoid exposure to cold or damp environments.

Individuals with a balanced (*Sama*) *Prakriti* typically enjoy good health and resilience, and even when they fall ill, they tend to recover more quickly. Hence, the assessment of *Prakriti* holds significant value not only in disease management but also in maintaining overall health and wellness.^[4]

2. *Vikriti Pariksha* (disease susceptibility)

Vikriti is *vikara* (disorder) or pathological manifestation. The disorder should be examined in terms of the strength of cause, *Dosa*, *Dushya*, constitution, place, time and also by symptoms, because the severity of disease cannot be known without knowing the strength of cause etc. The disease having strength similar to that of *Dushya*, constitution, place and time along with great strength of cause and severity of symptoms, is taken as severe. The contrary is mild. The moderate disease has similarity in one of the *Dosas*, *Dushyas*, etc., and as such, moderate strength of cause and severity of symptoms.^[5]

Significance of *Vikriti Pariksha*

Vikriti is important not only for assessing the intensity and involvement of *Dosha*, *Dushya*, and other pathological elements but also for predicting the probable progression and outcome of the condition. By analyzing the severity of causative factors (*Hetu*) and clinical features (*Lakshana*), one can categorize the disease as easily curable (*Sukha Sadhyata*), difficult to cure (*Krichchha Sadhyata*), or incurable (*Asadhyata*). This, in turn, helps in devising a suitable treatment plan.

3. *Sara Pariksha* (quality of dhatus)

To determine a person's specific level of strength, the concept of *Sara* is categorized into eight types, each corresponding to the excellence of a particular tissue: *Twak* (skin, contextually referring to *Rasa Dhatu*), *Rakta* (blood), *Mamsa* (muscle), *Medas* (fat), *Asthi* (bone), *Majja* (marrow), *Shukra* (reproductive tissue), and *Satva* (mental strength). Each type of *Sara* is assessed based on its relative quality and is classified into three gradations: *Pravara* (excellent), *Madhyama* (moderate), and *Avara* (low).

This assessment provides valuable insight into a person's overall vitality and disease resistance. [6]

Significance of *Sara Pariksha*

The primary objective of *Sara Pareeksha* in Ayurveda is to evaluate the *Bala* (strength or vitality) of an individual. This assessment is based on the quality of the *Dhatus* (body tissues), as each organ or body part originates from a specific *Dhatu*. The inherent qualities of these *Dhatus* influence both the structure and function of the corresponding body parts. Hence, by examining *Sara*, one can determine the anatomical integrity and functional efficiency of the tissues.

Beyond physical assessment, *Sara Pareeksha* also helps gauge various aspects of an individual's overall strength-such as memory, intellect, ability to withstand disease and temperature changes, age-related vitality, emotional resilience and even the capacity to maintain wealth or resources. This comprehensive evaluation supports the formulation of personalized and effective treatment plans tailored to the individual's constitution and capacity.

4. *Samhanana Pariksha* (body built or compactness of body)

Samhanana, *samhati* and *Samyojana* are synonyms. It refers to a well-proportioned body in which the bones are evenly aligned, the joints are firmly connected, and the flesh and blood are harmoniously integrated. Those with a well-compact body are strong; otherwise, they are weak, and those with moderate compactness have medium strength. [7]

Significance of *Samhanana Pariksha*

An individual with well-developed bones and joints, along with firm and clearly defined musculature, is considered to have a *Susamhata Sharira*- a well-proportioned and compact body structure. Such a person is regarded as physically strong (*Balwaan*) and is classified under *Pravara Samhanana* (superior body build). Similarly, individuals with moderate or less compact body structures fall under the categories of *Madhyama* and *Avara Samhanana*, respectively.

5. *Pramana Pariksha* (body or organs measurements)

Pramana pariksha involves assessing the physical dimensions of the body, including height (*Utsedha*), breadth (*Vistara*), and length (*Yama*), using the individual's finger width (*Angula*) as the unit of measurement. A person whose body measurements fall within the normal range is believed to possess desirable qualities such as long life, good physical strength, strong immunity, happiness, prosperity, and overall well-being. On the other hand, individuals whose body proportions are significantly shorter or longer than the ideal standard are thought to lack these favourable attributes. The entire body measures

eighty-four fingers in height and also in breadth (with both hands extended). [8]

Significance of *Pramana Pariksha*

Pramana pariksha plays a crucial role in identifying abnormal body proportions, such as gigantism or dwarfism. It helps in determining whether these deviations are due to genetic factors, as also described by *Acharya Charaka* under the concept of *Ashta Nindita Purusha* (eight condemnable body types). This assessment aids in understanding the underlying cause and guides the physician in deciding the appropriate line of treatment, as well as evaluating whether the condition is curable (*Sadhya*) or incurable (*Asadhya*).

6. *Satmya Pariksha* (suitability)

That is considered suitable when used regularly, promotes health and well-being. People for whom ghee, milk, oil, meat broth, and all six tastes are suitable tend to be strong, resilient to hardships, and live longer. On the contrary, those suited to a rough diet and single *Rasa* are often weak, unenduring, short-lived, and with a little means. Those having mixed suitability have medium strength. [9]

Consumption of foods and substances that include all six tastes (*Rasas*) is considered most beneficial for health, promoting strength and longevity. Individuals accustomed to such a balanced diet are classified as having *Pravara Satmya* (superior compatibility). On the other hand, those who are habituated to a single taste or prefer dry, limited diets (*Ruksha* or *Eka Rasa Satmya*) generally possess lower strength and shorter lifespan (*Alpabala* and *Alpayu*). Individuals with mixed or inconsistent dietary habits (*Vyamishra Satmya*) typically exhibit moderate strength (*Madhyama Bala*).

Satmya can also be evaluated based on food selectivity:

- Pravara Satmya*- Indicates non-selective eating habits.
- Madhyama Satmya*- Suggests moderate selectivity.
- Avara Satmya*- Highly selective or restricted diet.

This assessment helps in understanding an individual's adaptability to various foods and guides dietary planning accordingly. [10]

Significance of *Satmya Pariksha*

Acharya Charaka highlights the importance of *Satmya* by stating that the habitual intake of all six tastes (*Sarva Rasa Abhyasa*) contributes to enhanced strength (*Bala*), while the repeated consumption of a single taste (*Eka Rasa Abhyasa*) leads to weakness or reduced vitality (*Daurbalya*). This underscores the role of a balanced and varied diet in maintaining overall health and physical resilience.

7. *Satva Pariksha* (psychological state)

Satva (psyche) is known as the mind. Psyche is of three types according to strength: superior, medium,

and inferior. Accordingly, the persons are also (of three types) having a superior, medium, and inferior psyche. Amongst them, those having a superior psyche are, in fact, *Satvasara* (with *Satva* as essence) and have been described in the context of *Saras*. They, though possessing a short body, are seen unmoved even in severe afflictions- innate or exogenous- due to the predominance of *Satva* quality. Those having a medium psyche sustain themselves at the instance of others or entirely by others. But those possessing inferior mind can sustain neither by themselves nor by others, although having big stature, they are unable to endure even mild pain, they are associated with fear, grief, greed, confusion and conceit; and even during fierce, frightening, disliked, disgusting and ugly narratives or on the look of the animal or human flesh or blood get afflicted with anxiety, abnormal complexion, fainting, insanity, giddiness or falling on the ground or even succumb to death. [11]

Significance of *Satva Pariksha*

An individual with *Pravara Satva* possesses strong mental and physical resilience, making them well-equipped to undergo intense procedures like *Panchakarma* and other *Shodhana* therapies without significant discomfort. In contrast, a person with *Avara Satva* lacks such endurance and may not tolerate these treatments effectively. Those with *Madhyama Satva* falls in between- they may require encouragement, reassurance, or mental preparation before they can successfully endure such therapeutic interventions.

8. *Ahara shakti Pariksha* (digestive capacity)

Ahara shakti, or the digestive capacity of an individual, is evaluated through two key parameters: *Abhyavaharana Shakti*-the ability to consume a specific quantity of food, and *Jarana Shakti*-the ability to properly digest that food. These capacities are assessed and categorized into three levels: *Pravara* (high), *Madhyama* (moderate), and *Avara* (low), providing insight into the individual's overall digestive efficiency. [12]

Significance of *Ahara shakti Pariksha*

Evaluating *Ahara shakti* is essential for understanding the state of an individual's digestive fire (*Agni*), which plays a central role in maintaining health. Individuals with *Sama Agni* (balanced digestion) typically enjoy good health, as their digestive functions remain stable and efficient. Those with *Tikshna Agni* (intensely strong digestion) also tend to remain healthy due to their ability to digest food quickly; however, continuous intake of *Pitta*-aggravating foods may predispose them to disorders such as *Bhasmak Roga* (excessive hunger) and *Amlapitta* (acid reflux or GERD).

In contrast, individuals with *Mandagni* (weak digestion) are more susceptible to various illnesses

due to impaired digestive capacity. *Vishama Agni* (irregular digestion), often associated with *Vata* imbalance, leads to inconsistent digestion and frequent gastric disturbances, making such individuals prone to chronic digestive issues. Hence, proper assessment of *Ahara Shakti* is vital for disease prevention and personalized dietary planning. [13]

9. *Vyayama shakti Pariksha* (physical endurance based on exercise)

An individual's physical strength is assessed based on their ability to perform tasks such as lifting weights or engaging in physical activity. The presence of *Samyaka Vyayama Lakshana*-the ideal signs indicating appropriate exertion-serves as a benchmark for optimal exercise tolerance.

However, some individuals may either reach these signs effortlessly or experience fatigue before achieving them, which helps in identifying whether their strength is of a higher or lower grade. It's important to note that exercise capacity is influenced by various factors such as age and gender and should be assessed accordingly. [14]

Significance of *Vyayama shakti Pariksha*

An individual with *Pravara Vyayama shakti* (excellent physical endurance) is generally more resistant to diseases and can easily tolerate intense treatments such as strong or sharp medicines, surgical interventions (*Shastra Karma*), cauterization (*Agni Karma*), and purification therapies (*Shodhana*). Such individuals often respond quickly to treatment, making the therapeutic process smoother and more efficient. In comparison, those with *Madhyama Vyayama Shakti* (moderate capacity) can handle treatment with some caution, while individuals with *Avara Vyayama Shakti* (low endurance) require gentler approaches due to their limited physical strength.

10. *Vaya Pariksha* (age assessment)

Vaya is defined as the state of body corresponding to the length of time. Ayurveda categorizes age into three broad stages:

1. *Bala Avastha* (Childhood and Growth Phase):

This includes infancy and childhood up to 16 years, followed by the phase of tissue development (*Vivardhamana Dhatu*) from 16 to 30 years.

2. *Madhyama Avastha* (Middle Age): It is characterized by strength, energy, virility, prowess, and acquisition. Ranging from 30 to 60 years, with proper physical and mental strength.

3. *Jirna Avastha* (Old Age): Spanning from 60 to 100 years, this period is marked by a gradual decline in bodily functions and vitality.

Understanding the age category helps in tailoring treatments, dietary recommendations, and lifestyle modifications appropriate to the individual's physiological stage. [15]

Significance of Vaya Pariksha

Assessing Vaya (age) is crucial for understanding the age-specific prevalence of certain diseases and Dosha dominance. It plays an essential role in determining the appropriate dosage of medication, as dosage requirements vary across different age groups. Additionally, certain therapeutic procedures are unsuitable or contraindicated during childhood and old age and must be avoided accordingly.

Age is a fundamental and unavoidable factor that must be considered in every clinical decision. It not only influences treatment planning but also reflects the physical strength and resilience of the patient, which directly impacts their response to therapies.

DISCUSSION

In Ayurvedic clinical practice, effective diagnosis and treatment rely on a deep understanding of both the patient (*Rogi*) and the disease (*Roga*). *Dashavidha Pariksha*, as described by *Acharya Charaka*, offers a systematic tenfold assessment method that encapsulates the comprehensive nature of Ayurvedic diagnostic reasoning. This approach does not consider disease in isolation but integrates constitutional, functional, psychological, and environmental aspects of the individual, ensuring a holistic and personalized evaluation.

Each of the ten parameters contributes uniquely to forming a thorough clinical profile. *Prakriti* (constitution) reveals the innate tendencies and susceptibilities of the patient, while *Vikriti* identifies deviations from this baseline, indicating the current pathological state. *Sara*, *Samhanana*, *Pramana*, and *Satva* help assess tissue quality, body compactness, body measurements, and psychological state crucial elements in gauging prognosis and selecting treatment modalities.

Vaya (age) and *Satmya* (habitual compatibility) emphasize Ayurveda's attention to individual variability across age groups, lifestyles, and regional adaptations. This helps determine the appropriateness and tolerance of specific therapies. *Ahara shakti* and *Vyayama shakti* provide insight into the individual's digestive efficiency and physical endurance, essential for evaluating metabolic status and readiness for treatment.

Vikriti Pariksha plays a central role in linking this constitutional understanding to the disease state, considering key diagnostic factors such as *Desha* (location), *Kala* (season), *Hetu* (etiology), and *Dushya* (affected tissues). This enables precise identification of disease manifestation and progression within the individual context.

Thus, *Dashavidha Pariksha* functions as more than a diagnostic framework; it serves as a clinical compass that guides logical, personalized, and context-sensitive decision-making. Its continued relevance underscores the clinical strength of Ayurveda in blending timeless diagnostic principles with real-world applicability.

CONCLUSION

Dashavidha Pariksha is a foundational tool in Ayurvedic diagnostics, offering a structured method for evaluating both patient and disease with clarity and depth. It facilitates the assessment of constitution, strength, mental resilience, and disease manifestation through a logical, tenfold framework. This multi-dimensional approach enhances diagnostic precision and aligns with Ayurveda's individualized philosophy of care.

The significance of *Dashavidha Pariksha* lies not only in its diagnostic capacity but also in its ability to support informed clinical judgment, appropriate treatment selection, and patient-specific management. It enables the physician to balance traditional principles with clinical practicality, making it a timeless component of Ayurvedic methodology.

In the current era of personalized medicine, *Dashavidha Pariksha* offers a distinctly integrative approach that remains clinically relevant. Its application improves understanding of patient variability, supports predictive assessment, and strengthens the foundation of holistic care. By bridging theoretical knowledge with clinical application, it ensures that the diagnostic process is both accurate and therapeutically meaningful.

Ultimately, *Dashavidha Pariksha* exemplifies the depth and sophistication of Ayurvedic diagnostic science. Its continued relevance in both preventive and curative care confirms its place as a clinically valuable, patient-centered diagnostic strategy that upholds the essence of Ayurveda in modern healthcare.

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***Address for correspondence**

Dr. Krushna Ashok Choudhari
PG Scholar,
Department of Rog Nidan Evam
Vikriti Vigyan, Government
Ayurved College and Hospital,
Patna, Bihar, India.
Email: kchoudhari14@gmail.com

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