

REVIEW ARTICLE

A Critical Review of *Samana Vata* and its Correlation with the Enteric Nervous System

Ramnarayan Tripathy*, Srikanta Kumar Panda

M.D. Scholar, P.G. Department of Kriya Sharira, Ayurvedic and Unani Tibbia College and Hospital, New Delhi, India.

ARTICLE INFO

Article history:

Received on: 22-07-2026

Accepted on: 21-08-2026

Published on: 30-08-2026

Key words:

Agni,
Enteric Nervous System,
Gastric Motility,
Prana Vata,
Samana Vata

ABSTRACT

According to *Ayurveda*, everything that exists in the outside world also exists within the human body. Knowing the components of the body gives one insight into the elements that contribute to its health. The three primary components of the body, *Dosha*, *Dhatu*, and *Mala*, can combine to form the entire physiological action of the body. The *Tridosha* needs to be precisely balanced for the body to function normally. The body's functions are governed and controlled by *Vata*; thus, *Acharya Sushruta* gave *Vata* the term "*Swayambhu*," which highlights *Vata*'s importance among the *Tridoshas*. As the most powerful of the three *Doshas*, *Vata* utilizes *Vayu* to direct and regulate every bodily function. The *Samana Vata* is located next to the *Jatharagni*, and its *Sanchar sthana* (effective region) is *Koshta*. It serves *Anna Dravya's Grahana* (Gastrointestinal Motility), *Pachana* (secretions of digestive enzymes), *Vivechana* of *Sara* and *kitta Bhaga* (Digestion and absorption), and *Munchana* (egestion) as well as strengthening *Agni*. The *Prana*, *Samana*, and *Apana Vata* help *Jatharagni* during the *Anna Pachana* process. According to current research, the enteric nervous system (ENS) is responsible for controlling every secretion and movement of the gastrointestinal tract. It is the most important local control system in the gut. With more than 100 million neurons, it is sometimes called the "mini brain of the gut" and has nearly as many neurons as the entire spinal cord. The purpose of this study is to comprehend the function of *Samana Vata* in *Pachana* physiology through *Agni* and the relationship between its regulation mechanism and the ENS.

1. INTRODUCTION

Ayurveda addresses the concepts of *Dosha* (*Vata*, *Pitta*, and *Kapha*) as the main theory concerning health and illness. It seeks to prevent illnesses and preserve the health of those who are in optimal condition.^[1] The *Vata Dosha* is an important *Dosha* that regulates all bodily functions, brain functions, speech and emotion, and several biological processes and other vital functions.^[2] In contrast to the development and sustenance of the body, *Dosha*, *Dhatu*, and *Mala* are highly regarded. *Doshas* are the primary bio-energies that regulate all physiological processes. When they are in balance condition, they are responsible for keeping the body in a normal and healthy state. They are essential for our body both physically and pathologically because vitiated *Doshas* can eventually lead to a variety of illnesses by vitiating *Dhatus* and *Malas*. The breakdown of food into nutrients,

which is required for body's growth, repair, and energy, depends on digestion. The body's components continue to lack nutrients unless the food is adequately broken down by *Agni*.^[3] Since dietary consumption affects the body's physical elements, somatic factors and organic elements, proper digestion is the primary necessity for maintaining homeostasis. The channel that transports food through chemical, biological, and metabolic changes in the body is called the *Annavaha Srotas*. It regularly supplies the body with electrolytes, water, and nutrients. Food components, especially macromolecules, are chemically changed by digestive secretions so that the constituents can pass through the epithelium and be absorbed. The gastrointestinal (GI) tract, which serves as the body's primary contact with ingested nutrients, is essential for maintaining the equilibrium of energy.^[4] The five types of *Vata Dosha* are *Prana Vata*, *Udana Vata*, *Samana Vata*, *Iyana Vata*, and *Apana Vata*.^[5] Each of these five *Vata Doshas* has a distinct location and activity. Among these, *Samana Vata* plays several roles at different levels. Near the *Jatharagni* and its *Sanchar sthana Koshta*, the *Samana Vata* serves as *Anna Dravya's Grahana*, *Pachana*, *Vivechana*, and *Munchana*.^[6] It additionally provides strength to *agni*.^[7]

Corresponding Author:

Ramnarayan Tripathy,
Scholar, P.G. Department of Kriya Sharira,
Ayurvedic and Unani Tibbia College and Hospital,
Karol Bagh - 110005, New Delhi, India.
Email: ramnarayanatripathy@gmail.com

In addition, *Prana Vata*, *Vyana Vata*, and *Apana Vata* assist it to do its functions. To carry out all bodily functions, these *Vatas* appropriately cooperate and coordinate with one another. Since *Ayurveda* emphasizes that most illnesses are byproducts of *Agnidushti*. In *Ashtanga Hridaya Samhita*, it is stated that all the diseases originate from *Mandagni*. The basic aim of treating any disease is to fix and improve *Agnidushti*. *Samana vata* promotes *agni*, but when *saman vata* is vitiated, *agni* is also vitiated, which results in *Agnisada*-related illnesses. The Enteric Nervous System (ENS) controls the functions of the intestinal barrier in addition to maintaining enteric homeostasis.

Although classical Ayurvedic literature extensively describes the functional role of *Samana Vata* in digestion, limited scholarly attempts have critically explored its possible correlation with modern neurophysiological mechanisms governing GI regulation, particularly the ENS. A more solid scientific foundation for understanding traditional Ayurvedic physiological principles in terms of contemporary science may be established by establishing such a comparative knowledge.

Therefore, the aim of the present study is to review the functions of *Samana Vata* as mentioned in Ayurvedic classical texts and to explore its possible functional correlation with the regulatory mechanism of the ENS in GI Physiology.

1.1. Aim and Objective

A Conceptual study based on contemporary literature, reviewed published research articles, research papers, and reliable online sources, as well as classical references such as available Ayurvedic texts like *Charak Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Ashtanga Sangraha*, *Sharangadhara Samhita*, *Bhavaprakash*, etc. Modern scientific literature based on ENS, GI Motility, digestive secretions, gut neural regulation and autonomic regulation of digestion was systemically reviewed from electronic databases including PubMed, Google Scholar, Scopus and standard Physiology textbooks.

Publications released between 2000 and 2025 were considered in the literature search. Original research articles, review articles, physiology textbooks, neurogastroenterology publications, and peer-reviewed scientific articles relevant to GI neural regulation were included. Comparative analysis was performed to critically evaluate similarities, functional correlations and possible conceptual parallels between the Ayurvedic description of *Samana Vata* and the modern understanding of ENS.

2. REVIEW OF LITERATURE

The phrase “*Samana*” refers to “*Saman nayanataha samaha*,” which implies that a state of balance of anything we eat or make the body in equilibrium or ubiquitous state.^[8] *Samana Vata*, which lives in the *Kostha*, breaks down food and creates *Dhatus* and *Malas*.^[9] Its functions include carrying, balancing, and managing the food. When they reside in their place of residence, out of the five types of *Vata*, the *Prana Vata*, *Apana Vata*, and *Samana vata* – stimulate *Jatharagni*, which results in food digestion. Modern science claims that different parts of the nervous system regulate the entire digestion process. Of the five types of *Vata*, the *Prana Vata* aids in deglutition and mastication; the *Samana Vata*, which stays in the stomach, duodenum, and intestine, aids in churning, segmentation, and digestion; and the *Apana Vata* aids in the retention and outgoing activity of the digestive food material (i.e., defecation) from the rectum and sigmoid colon.^[10]

When food is properly consumed, *Prana Vata* pulls it into the *Kostha* (alimentary tract), the fluids break up the larger particles into smaller ones and make them soft by their unctuousness (moistness), and the *Antaragni*, which is activated by *Samana Vata* inside the *Amashaya*, cooks (digests) the food.^[11] These five forms of *Vatas* cause diseases that are specific to their sites and functions when they are present in an area that is distinct from their own and when they are compromised. Immediate death could also result from this (Tables 1 and 2).^[12]

3. ENS

The ENS, which is unique to the GI tract (GIT), is present throughout the gut, beginning in the oesophagus and continuing all the way to the anus. There are roughly 100 million neurons in the ENS, nearly the same to the total number in the spinal cord.

It has two types of innervation, that is, intrinsic and Extrinsic.

3.1. Intrinsic Nerve Supply^[126]

Two intramural plexuses are situated in a small area (a) between the intestinal wall's longitudinal and circular muscle layers (myenteric plexus of Auerbach) and (b) between the circular muscle layer and submucous (submucous plexus of Meissner). A group of neurons from the ventral region of the brain stem give rise to the myenteric plexus in the medulla oblongata. The axons are subsequently transported to the GIT via the Vagus nerve. Physiologically, the myenteric plexus is a component of the digestive system, or enteric nerve system.

The function of the myenteric plexus is mainly concern with GI Motility with motor functions, whereas GI secretions and local blood flow via sensory function are the primary actions of Meissner's plexus.

3.2. Extrinsic Nerve Supply^[127]

This is controlled by the autonomic nervous system, which includes the parasympathetic and sympathetic nerve fibers.

- The parasympathetic nerve, which is supplied by the cranial (Vagus) and sacral (2nd, 3rd, and 4th) divisions, releases acetylcholine at its ending, leading to three effects: (1) The GIT musculature to contract. (2) The sphincters to relax. (3) The stomach and intestine to secrete in higher amounts
- At their terminus, sympathetic nerves produce adrenaline, which causes the smooth muscle membrane to become hyperpolarized and the GIT musculature to relax. Preganglionic sympathetic nerve fibers to the gastrointestinal tract arise from the lateral horns of the spinal cord (T₅-L₂). Its function is to decrease the tone and motility of the GIT and contract the sphincters (Table 3).

4. DISCUSSION

In this manuscript, a correlation is assumed between ENS and functions of *Samana Vata* in the process of digestion. The *Tridoshas*' equilibrium and homeostasis are essential components of good health. *Vata*, one of the *Tridoshas*, is commonly referred to as “*Vayusyantatanradharah*” because it is the fundamental component of the living body and contains both the structure and functions of living things. It has been said that *Samana Vata* is *Agni Samipasthaha*, meaning close to *Agni*, or digestive fire, and that it is in charge of the movement in the *Kostha* (abdomen). In this sense, the *Ashtanga Hridaya* has accepted the role of *Samana Vata* (in the forms of *Anna Grahana*, *Pachana*, *Vivechana*, and *Munchana*) in the whole digestion process, from food intake to its elimination.

4.1. *Annam Grunhati* (GI Motility and Passing of Food to Stomach)

Food is received and withheld by the digestive system. The amount of food that is first consumed and stored in the digestive tract is regulated by *Prana Vata*, that is, the *Anna Grahana karma*. *Samana Vata* collaborates with *Prana Vata*'s reception function to enable this. But *Anna Grahana* is mostly *Prana Vata*'s *Karma*. *Acharya Vagbhata* has also recommended it for *Saman Vata*.^[28] The oesophagus transports food from the pharynx to the stomach. The oesophagus's two types of peristaltic waves, which are the reason for this. The primary peristaltic wave moves from the oesophagus to the stomach in around 5–10 s. The Vagus nerve controls oesophageal peristalsis through the myenteric plexus. However, if the bolus is not emptied by the first wave, the food that is retained causes the oesophagus to enlarge. This initiates the second peristaltic wave, which facilitates the emptying of food from the stomach.^[29]

4.2. *Annam Pachati* (Secretions of Digestive Enzymes)

Samana Vata aids food digestion by activating the *Jatharagni*, which is situated beneath the *Amashaya* in *Grahani*.^[30] *Samana Vata* stimulates the *Pachak Pitta*, commonly known as the *Agni* itself. *Samana Vata* works alongside *Pachak Pitta* and *Kledaka Kapha*. The *Jatharagni* are strengthened by it. Numerous liquids and digestive enzymes are found in our digestive system to help in digestion. For example, the principal function of gastric juice is to make consumed bacteria unresponsive, but the pepsin enzyme aids in the digestion of protein. Protein, fats, and carbohydrates are broken down in pancreatic juice. The secretin enzyme increases the production of pepsin, while pancreatic bicarbonate and biliary bicarbonate inhibit the creation of Gastric secretions. The Meissner's plexus, or submucosal plexus, controls the action of the enzyme pepsinogen, which is transformed into pepsin for the digestion of proteins, etc., while the parasympathetic and sympathetic nervous systems promote and suppress it.

4.3. *Annam Vivechayati* (Digestion and Absorption)

Samana Vata splits the digested material into *saara* and *kitta bhaga* after the *Pachana* process. While *kitta bhaga* is expelled from the body, *saara bhaga* is utilized as needed. Modern science states that after food is digested, it is transmitted to the body's organs. The tiny components of food that are absorbed by the intestinal wall include vitamins, minerals, and smaller absorbable units of lipids, proteins, and complex carbohydrates. This affects the local blood flow in the intestines. The watery part of the chyme is absorbed through the osmosis process. All of this physiology is controlled by the Meissner's plexus.

4.4. *Annam Munchati* (The Process of Expulsion of Waste Materials)

The word "*munchana*" essentially means "to push out the waste material." The *Sarvangsundara teeka* of *Ashtanga Hridaya* explains *Samana Vata* as pushing the *Purisha* and *Mutra* downward.^[31] *Samana Vata* is thought to perform a supporting role by initiating *Apana Vata*'s function for expulsion, whereas *Apana Vata* regulates the evacuation of waste products including urine and feces. The two vata i.e. *Samana* & *Apana vata* work together to eliminate waste product from the body. In addition, it is thought that *Samana Vata* has a role in initiating the defecation and micturition reflexes.

Recent advances in neurogastroenterology have established the concept of the Gut–Brain Axis, a bidirectional communication network involving the central nervous system, ENS, autonomic nervous system,

endocrine pathways, immune mediators, and intestinal microbiota. The brain and GI system communicate continuously through vagal and sympathetic pathways, controlling immunological function, motility, secretion, hunger, and stress reactions. It is interesting to note that *Ayurveda* outlines the coordinated actions of *Prana Vata*, *Samana Vata*, and *Apana Vata* during digestion. *Apana Vata* controls excretion, *Samana Vata* controls digestion and absorption, and *Prana Vata* facilitates food intake. Though the two systems are part of separate scientific frameworks, this integrated physiological coordination conceptually resembles the contemporary Gut-Brain Axis.

The physiological activities of the ENS are mediated by numerous neurotransmitters including:

- Acetylcholine – Stimulates GI motility and secretions
- Serotonin (5-HT) – Regulates intestinal peristalsis and sensory signaling
- Nitric Oxide- Relaxes GI smooth muscles and sphincters
- Vasoactive intestinal peptide – Promotes intestinal secretion and smooth muscle relaxation
- Substance P – Facilitates intestinal contraction and pain transmission.

Together, these neurotransmitters control blood flow, absorption, secretion, and GI motility. Despite the fact that *Ayurveda* does not explain these biochemical mediators, their combined physiological effects might offer a contemporary framework for comprehending the roles that are traditionally associated with *Samana Vata*.

According to recent research, the ENS actively interacts with intestinal immune cells, such as macrophages, dendritic cells, mast cells, and lymphocytes. These neuroimmune interactions preserve GI homeostasis by controlling inflammatory reactions, tissue healing, epithelial barrier function, and mucosal integrity. In a similar vein, *Ayurveda* views harmony of *Doshas*, a healthy *Agni*, and a functioning *Samana Vata* as crucial for preserving digestive health and preventing illness. These findings support a functional comparison between Ayurvedic physiological ideas and contemporary neuroimmune control, even though direct equivalency cannot be proved.

5. CONCLUSION

Samana Vata regulates the transformation of food and is found throughout the *Mahasrotas* (GIT). It is in charge of *Anna Dravya*'s *Munchana* (pushing excrement forward), *Sara-Kitta Vivechana* (separation and absorption), and *Grahana* and *Pachana* (GI motility and secretions). Through *Palana Karma*, it impacts (*Anugraha*) the entire body and enhances the *Agni*. *Samana Vata* and the ENS show a close functional similarity because both are very much essential elements for control of digestion and maintaining gut health. As the ENS autonomously regulates GI processes such as absorption of micronutrients and essential elements, enzymatic secretions and peristalsis, it is known as the "second brain" of the human body. However, these similarities should be interpreted as conceptual and functional correlations rather than direct anatomical or physiological equivalence, since *Samana Vata* represents a holistic Ayurvedic functional principle whereas the ENS is a defined neuroanatomical structure. The integration of classical Ayurvedic concepts like *Samana vata* with the contemporary ENS provides a valuable interdisciplinary perspective of understanding digestive physiology.

6. ACKNOWLEDGMENTS

None.

7. AUTHORS' CONTRIBUTIONS

All authors have read and approved the final version of the manuscript.

8. FUNDING

The authors declare that no financial support was received from any organisation for the submitted work. In addition, all authors declare that they have no financial relationships with organizations that might be interested in the submitted work.

9. ETHICAL STATEMENT

Ethical approval was not required for this study, as it was a review article with data obtained through a literature search.

10. CONFLICTS OF INTEREST

The authors declare no conflicts of interest in relation to the publication of this paper.

11. DATA AVAILABILITY STATEMENT

The data analyzed in this review were obtained from publicly available sources, including peer-reviewed articles, observational studies, and surveys accessible through databases.

12. DISCLAIMER/VIEW AND OPINIONS

The opinions expressed in this article are solely those of the authors and do not reflect the views of the International Research Journal of Ayurveda and Yoga or its editorial board.

13. AI-USE DECLARATION

The authors declare that no generative AI tools were used to create scientific content, interpret data, or draft any sections of this manuscript. AI-based tools were used solely for minor language and grammar refinements to improve clarity and readability. All scientific content, analysis, and conclusions remain the sole responsibility of the author.

14. PUBLISHERS' NOTE

This journal remains neutral with regard to jurisdictional claims in published institutional affiliations.

REFERENCES

- Shastri K, editor. Charaka samhita with vidyotini hindi commentary. Vol. 1. Varanasi: Chaukhambha Bharati Academy; 2003. p. 587.
- Sharma RK, Dash B. Charaka samhita of Agnivesha. Vol. 1. Varanasi: Chaukhambha Sanskrit Series Office; 2004. p. 347.
- Sharma RK, Dash B, editors. Charaka samhita of Agnivesha with Chakrapani Dutta ayurveda dipika commentary. Vol. 4. Varanasi: Chaukhambha Sanskrit Series Office; 2018. p. 3.
- Barrett KE Barman SM, Brooks HL, Yuan JX, editor. Ganong's review of medical physiology. 25th ed. New York: McGraw-Hill Education; 2016. p. 473.
- Kaur J, Bansal K. Textbook of kriya sharira with modern physiology. 1st ed. New Delhi: Chaukhambha Sanskrit Pratishthan; 2023. p. 36.
- Tripathi B, editor. Ashtanga hridayam of Vagbhatta with nirmala hindi commentary. New Delhi: Chaukhambha Sanskrit Pratishthan; 2003. p. 171.
- Shastri K, editor. Charaka samhita with vidyotini hindi commentary. Vol. 2. Varanasi: Chaukhambha Bharati Academy; 2006. p. 777.
- Sharma B, Chauhan AP. Textbook of ayurveda physiology (kriya sharira). Varanasi: Chaukhambha Orientalia; 2020. p. 31.
- Radhakant D. Shabdakalpadruma. Chaturtha khanda. New Delhi: Naga Publishers; 1987. p. 342.
- Shastri AD, editor. Sushruta samhita with ayurveda tattva sandeepika hindi commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2005. p. 134.
- Murthy KR, editor. Ashtanga sangraha of vagbhatta. Vol. 2. Varanasi: Chaukhambha Orientalia; 1996. p. 82.
- Sharma RK, Dash B, editors. Charaka samhita of Agnivesha with Chakrapani Dutta ayurveda dipika commentary. Varanasi: Chaukhambha Sanskrit Series Office; 2018. p. 22.
- Tripathi B, editor. Ashtanga hridaya of vagbhatta. New Delhi: Chaukhambha Sanskrit Pratishthan; 2003. p. 171.
- Tripathi R, editor. Ashtanga sangraha of Vagbhatta with saroj hindi commentary. New Delhi: Chaukhambha Sanskrit Pratishthan; 1999. p. 375.
- Shastri K, editor. Charaka samhita with vidyotini hindi commentary. Varanasi: Chaukhambha Bharati Academy; 2006. p. 777.
- Sharma PV, editor. Sushruta samhita with dalhana commentary. Varanasi: Chaukhambha Vishvabharati; 2013. p. 6.
- Katyayan A, editor. Bhela samhita with vidyotini hindi commentary. Varanasi: Chaukhambha Surbharti Prakashan; 2017. p. 87.
- Shastri P, Vidyasagar P, editors. Sharangadhara samhita with adhamalla dipika and kasiram gudhartha dipika commentary. Varanasi: Chaukhambha Orientalia; 2018.
- Mishra BS, editor. Bhavaprakasha with hindi commentary. 10th ed., Vol. 1. Varanasi: Chaukhambha Sanskrit Sansthana; 2003. p. 36.
- Sharma PV, editor. Sushruta samhita with dalhana commentary. Varanasi: Chaukhambha Vishvabharati; 2013. p. 7.
- Tripathi B, editor. Ashtanga hridaya of vagbhatta. New Delhi: Chaukhambha Sanskrit Pratishthan; 2003. p. 172.
- Tripathi R, editor. Ashtanga sangraha of Vagbhatta with saroj hindi commentary. New Delhi: Chaukhambha Sanskrit Pratishthan; 1999. p. 374.
- Mishra BS, editor. Bhavaprakasha with hindi commentary. 10th ed., Vol. 1. Varanasi: Chaukhambha Sanskrit Sansthana; 2003. p. 51.
- Katyayan A, editor. Bhela samhita with vidyotini hindi commentary. Varanasi: Chaukhambha Surbharti Prakashan; 2017. p. 88.
- Shastri K, editor. Charaka samhita with vidyotini hindi commentary. Varanasi: Chaukhambha Bharati Academy; 2006. p. 778.
- John NA, editor. CC Chatterjee's human physiology. 12th ed., Vol. 1. New Delhi: CBS Publishers and Distributors Private Limited; 2018. p. 382.
- Hall JE. Guyton and hall textbook of medical physiology. 12th ed. Philadelphia, PA: Elsevier; 2012. p. 756.
- Gupta A. Ashtanga hridayam of Vagbhatta with vidyotini hindi commentary. Varanasi: Chaukhambha Prakashan; 2018. p. 121.
- Reddy PL. Fundamentals of medical physiology. 8th ed., Vol. 2. New Delhi: CBS Publishers and Distributors Private Limited; 2023. p. 701.
- Shastri K, editor. Charaka samhita of Agnivesha revised by charaka and dridhabala. Vol. 2. Varanasi: Chaukhambha Bharati Academy; 2016. p. 453.
- Kunte MA, Navre RK. Ashtangahridaya of Vagbhatta with sarvangasundara and ayurvedarasayana commentary. Varanasi: Chaukhambha Surbharti Prakashan; 2022. p. 193.

How to cite this article:

Tripathy R, Panda SK. A Critical Review of Samana Vata and its Correlation with the Enteric Nervous System. IRJAY. [online] 2026; 9(8):17-21.

Available from: <http://irjay.in>

DOI link- <https://doi.org/10.48165/IRJAY.2026.90803>

Table 1: Locations of *Samana Vata* according to different Samhitas

Samhita	Location
Astanga Hridaya ^[13]	It is situated near the <i>Jatharagni</i> and travels with in the <i>kostha</i> (<i>Saman agni samipasthaha kosthe charati sarvataha</i>)
Astanga Sangraha ^[14]	Near <i>Antaragni</i> (<i>Samano antargni samipasthaha tat samdhukshanaha</i> [A.S. Su- 20])
Charaka ^[15]	Near <i>sweda</i> , <i>Dosha</i> , <i>Ambu Baha Srotas</i> and <i>Antaragni</i> (<i>Sweda doshambu bahini srotamsi samadhisthitaha antargne parswasthaha samanoagni balapradaha</i> [Cha.Chi. 28/8])
Sushrut ^[16]	In between <i>Amashaya</i> and <i>Pakwasaya</i> (<i>Amapakwasayacharaha samano banhisangataha</i> [Su.Ni. 1/16])
Bhela ^[17]	Spread all over the body
Sharangadhara ^[18]	<i>Nabhi</i> (<i>Samano nabhisamsthitaha</i>)
BhavaPrakash ^[19]	<i>Kostha</i> and <i>Nabhi</i> Region

Table 2: *Karma* (functions) of *Samana Vata* according to different *Acharyas*

Acharya's name	Karma (functions) of Samana Vata
Sushrut ^[20]	Digestion of <i>aahara</i> and segregation occur (<i>Soannam pachati tatjaamscha visheshamwivinati hi</i> [Su.Ni. 1/16])
Laghu Vagbhata ^[21]	<i>Munchana</i> , <i>Vivechayana</i> , <i>Pachana</i> and <i>Gruhnana</i> of <i>Anna</i> . (<i>Annam gruhnati pachati vivechayati munchati</i> [A.H.Su. 12/8])
Vridha Vagbhata ^[22]	Stores food in the gastrointestinal system, breaks it down into absorbable and non-absorbable parts, and then transports it to the lower intestine. (<i>Srotobicharotadavalambanat anna dharana pachana vivechana kittadhonayanadikriyaha</i> [A.S. Su- 20])
Bhava Mishra ^[23]	Breaks down food, moves it to the duodenum, and separates its byproducts.
Sharangadhara ^[18]	Promotes blood flow (<i>Rasascha hridayam yati samana maruteritaha</i>)
Bhela ^[24]	Keeps the body's coordination intact.
Charaka ^[25]	Supporting and boosting <i>Antragni</i> (<i>Antargnescha parswasthaha samanogni balaprada</i> [Cha.Chi. 28/8])

Table 3: Correlation of functions of *Samana vata* with functions of ENS

Functions of Samana Vata	Classical description	Modern physiological correlation with ENS
<i>Grahana</i>	Reception and retention of food	Swallowing reflex, Vagal regulation
<i>Pachana</i>	Digestion by stimulation of <i>Agni</i>	Gastric acid secretion, pancreatic enzyme secretion, intestinal digestion
<i>Vivechana</i>	Separation of <i>Sara</i> and <i>Kitta</i>	Digestion, nutrient absorption, selective intestinal transport
<i>Munchana</i>	Propulsion and elimination of waste	Peristalsis, colonic transit, defecation reflex
<i>Agni Balapradana</i>	Maintenance and enhancement of digestive capacity	Co-ordinated Ens regulation of gastrointestinal function