

Research Article

COMPASSIONATE PROMOTION OF WELLNESS FOOD PRACTICES

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Abstract

Background: Since the Buddhist principle of Metta/compassion is hardly being considered in conventional food security strategies, following research and development project has been implemented with the objective of fulfilling the wellness food Practices (WFP) through A Metta-based Timely Approach (MTA).

Methods: As per the MTA, the trainers were trained to acquire relevant knowledge, skills and attitudes (KSA) in both secular and spiritual perspectives based on the Teachings of Indigenous Medical Practice (IMP). It was followed by Transfer of such KSA regarding WFP to beneficiaries. Eleven variables have been used to evaluate the outcome quantitatively during the time period from 2013 (at the commencement) to March 2025.

Results: Results pertaining to following variables were obtained comparatively. Qualified Trainers (QT) and Compassionate Awareness Programs (CAP) conducted by them had reported 10 and 2.7 times increase respectively. The number of Indigenous Healthy Food Crops (IHFC) being utilized, Extent of Compassionate Paddy Farming (CPF), number of Paddy Farmers (PF) who engaged in Compassionate Food Production Practices (CFPP), amount of Paddy Yield (PY) so obtained and amount of Paddy Sold (PS) were multiplied by 05, 100, 04, 25 and 32 times in their sequence. Number of IHFC dependent Commodities (IC), Healthy Food Serving Events (HSE), Healthy Food-based Manufacturers and Sellers (HFMS) and Number of Positive Healthy Outcomes (PHO) had risen in their order by 13, 10 and 25 factors of multiplication.

Conclusion: Increasing trend of being more compassionate and being adhered to WFP as supported by positive agronomic, economic and health outcomes were seen and that preliminary evidence has shown to be successful at promoting WFP through MTA.

Recommendations: Further confirmation of MTA is suggested in wellness food security initiatives.

Key words: compassion, food, crops, farming, wellness, indigenous, manufacturers, sellers

1. Introduction:

1.1 Background

Wellness Food Practices (WFP) of the Sri Lankan civilization was characterized by a remarkable Diversity of more than 3000 Food crops, healthy food production and culinary practices. They had sustained in accordance with the Principals of Buddhism, upon which the wellness had been maintained for millennia. The deviation from WFP while acquiring Modern Food Practice (MFP) has been causing an increasing burden with regards to food safety & food security leading to a devastating health and economic burden. Based on scientifically confirmed positive nutritional and functional potentials, both World Health Organization (WHO) and Food and Agriculture Organization of the United Nations (FAO) too, advise their member countries on turning back to their respective Healthy Indigenous/ancestral Local Food practices. However, even the latest food security policy framework published in 2024 is also lacking the compassionate/righteous perspective.

1.1. Research Problem/Question

Therefore, research question of whether WFP could be promoted according to Buddhist philosophy of Metta (Compassion/Loving kindness) was considered.

1.2. Objective

To promote WFP, accordance to principles of Buddhism based on Compassion through an approach to be acceptable by the modern society

2. Methods

The following self-funded ongoing research and development project is implemented as a public private partnership. It was found by a group of professionals in 2012 with the strong determination to attain the supreme eternal bliss of Nibbāna through fulfilling Pāramita by establishing wholistic health based on WFP in a voluntary basis.

2.1. Literature study:

Primary and secondary sources about Buddhism, history, Medicine, nutrition and agriculture were reviewed and cited.

2.2. Intervention and Study design:

A Metta-based Timely Approach (MTA) has been designed to promote WFP, where trainers are required to acquire Knowledge, Skills and Attitudes (KSA) and transfer the same to any interested groups (beneficiaries) upon request, followed by perusing them for WFP related activities based on anticipating, preventing and intervening problems of MFP, while being assessed by specific variables. Results were descriptively analyzed.

2.2.1. Training of Trainers (TOT) about the practice of Metta/Compassion

- Premeditation activities

As the project members are the driving force of this project, at the very first instance they are required to observe five precepts with Thisarana Sarana (Kuddhaka Nikāya 01 2006, 02) followed by determining to connect themselves first with the highest “Kusal” or meritorious forces of Lord Buddha, followed by next level of right-minded noble living beings led by the “Maithree Bhōdhisathwa”.

- Meditation - Anithya

Meditation starts with practicing “Anithya” (impermanence) by contemplating ‘Nawa Seewathika’ (Deega Nikāya 02 2006, 449-460) for the purpose of reducing their clinging.

- Meditation - Metta

The next step starts with practicing meditation by being compassionate of all the living beings such as human beings, gods and goddesses, animals, evil spirits such ghosts, devils, demons etc.

2.2.2. TOT about the MFP and WFP

Based on the Teachings of Indigenous Righteous Medical Practice (IRMP) called Hela Nila Wedakama (HNW) of the Buddhist civilization, trainers must acquire the basic KSA of sustainable health systems based on righteous practices.

2.2.3. Study, Evaluate and Communicate hazardous effects of MFP

Continuous monitoring of health, agronomic, environmental and economic effects of MFP are being carried out and communicated in collaboration with relevant sectors.

2.2.4. Awareness of Beneficiaries pertaining to MTA and WFP

Since 2012, those who are responsible for the whole spectrum of activities of the food culture from farm to plate are educated according to MTA, both physically and virtually (online) with a scientific approach (quoting available scientific evidence as proof). This training includes power point presentations, field activities, meditation programs, exhibitions, culinary workshops, food stalls, food alms giving etc.

2.2.5. MTA-based Promotional activities

Awareness programs regarding Indigenous Farming Practices (IFP), preparation and consumption practices are carried out as follows at targeted areas with the people who are willing to follow given instructions.

2.2.6. Compassionate Food Production Practices (CFPP)

A compassion-based farming technology using medicinal liquid for farming, made of local herbal flora and fauna, was introduced.

2.2.7. Promotion and propagation of Indigenous Healthy Food Crops (IHFC)

Beneficiaries are educated about the value of traditional/indigenous crop varieties in economic, ecological and health perspectives, and are persuaded to start reutilizing them among farmers and consumers as recommended in MTA.

2.2.8. Promotion of Compassionate Food Processing and Culinary Practices (CFPCP)

Based on the understanding of IMP, several WFP-based commodities were produced with the yield of IFP as a modernized approach to eliminate MFP based health hazards.

Promotion of WFP is done in:

- Patients, farmers, children, pregnant women, elderly, entrepreneurs and food sellers
- Buddhist Ceremonial Food Alms Givings held in Katina, Wesak, Poson, Poya festivals, food festivals and exhibitions
- Public and social channels in audio, video and printed media
- By including WFP into curriculum of Food based and Buddhist counselling courses

3. Results and Discussion

Lord Buddha preached a 'Triad' called Thrilakshana, 'Anitya' (impermanence), 'Dukkha' (suffering) and 'Anātma' (soullessness) in Anattalakkhana (Panchawaggiya) Sutra (Samyutta Nikāya 01, 2006 114-117) (Kuddaka Nikāya 20, 2006, 273-289) to describe the real 'Sorrow' (Dukka) of everything in the world. Therefore, followers are motivated to achieve the wisdom of realizing four-fold noble truths; 1. 'Dukkha' (Sorrow) 2. 'Samudaya'/'Thrushna' (Greed/Clinging) as the cause of Dukkha 3. 'Nirodha' (Ending/Eliminating 'Dukkha') and 4. 'Dukkha Nirodhagāmini Patipadā' or 'Ārya Ashtangika Mārga' (representing eight-fold Noble Path towards fulfilling 'Nirodha'). The first two aspects, 'Sammā Ditti' (the Noble Vision) and 'Sammā Sankhappa' (the Noble Conception) together is called Pragnā (Wisdom). 'Sammā Sankhappa' represent Nekkhamma (reduce pleasure), Awyāpāda (reduce anger) and Ahimsa (refrain from harming animals) which include reducing greed and being compassionate. Third to sixth aspects, Sammā Wāchā, Sammā Kammanta, Sammā Ājeewa and Sammā Wāyāma represent righteous way of living and livelihood by keeping Word, Body and Mind disciplined, till the Samma Sathi (Right Mindfulness) and Samma Samadhi (Sustained Stability of the mind) is achieved according to Dhamma Chakka Sutra (Samyutta Nikāya 12.1.2. 2006, 270) and Sachchavibhanga Sutra (Majjima Nikāya, 3,4,11, 2006, 512-518).

Based on these teachings activities of MTA are planned, implemented and evaluated with following variables as mentioned below.

3.2. Number of qualified trainers (QT):

It was multiplied by 10 times from 02 (2013) to 20 (2025) owing to dedication of their lives to compassionate practice to be qualified as trainers under the principles of MTA. Trainers who

were disqualified, were removed from the program. Trainers practice Anitya and compassionate meditation regularly, aiming beneficiaries like policy makers, administrators, farmers, entrepreneurs, consumers etc. and farmlands including plant world (flora and fauna), soil, water and air as well. Strengthening the compassionate forces is practiced in the form of upgrading “Kusal” (meritorious forces called Alōbha, Advēsha and Amōha) while eliminating “Akusal” (the sinful forces called Lōbha, Dvesha and Moha) of above. The basic qualifying standards required by those who engage in metta meditation are described in ‘Karaneeya Meththa Sutra’ (Kuddhaka Nikāya 01 2006, 20-22) and the benefits of doing metta/compassion are described in ‘Mettānisansa’ (Anguththara Nikāya 06 2006, 644), ‘Mahāparinibbāna’ (Deega Nikāya 02 2006, 110) and ‘Mettachetovimuththi’ sutra (Kuddhaka Nikāya 01 2006, 346-348). Trainers attain the state of “Samādhi”, the sustained state of mind on single intention and calming balanced mind called ‘Upekkhā’ where both pleasure and suffering are suppressed and “Adukkamasukha’ or neutrality is established as described in Upekkhā Sambojjanga (Deega Nikāya 02 2006, 476). These could be further promoted by chanting relevant ‘Parithrāna Suthra’ like Ratana Sutra (Kuddhaka Nikāya 01 2006, 08-14) and application of holy water energized by chanting of Pirith. This promotes rightminded/ meritorious forces/spirits and suppress evil and mythological forces/spirits respectively facilitating righteous practices including WFP as mentioned in Dhammika Suthra (Sutta Nipatha 2.14. 2006, 112). It describes how righteousness of people would promote natural climatic and divine forces to sustain a healthy and ecofriendly food production.



Fig.01: Buddha Statue (left) and Bodhisathwa Statue (right) at Ancient Eye Hospital in Dambegoda, Maligawila

Obtaining training about the MFP and WFP is based on IMP which is believed to be linked historically with Maithree Bōdhisathwa, as evident by the presence of “Bōdhisathwa” statues in the premises of ancient hospitals according to Maligāwila Dambegoda monuments (Samarasinghe, 2025) which is believed to be an ancient eye hospital.

Trainers receive knowledge about the four (04) basic causative factors for ill health, as mentioned in the ‘Girimānanda Sutra’ (Anguttara Nikāya 06 2006, 194) in which ‘Wishamaparihārajā Abādhā’ includes “misuse” or wrong practices related to cultivation, processing and consumption. They include using toxic chemical substances and unsuitable planting materials (such as hybrid or genetically modified seeds) which have negative health, ecological, agronomic and economic concerns. Though such malpractices have primarily been aimed at increasing the yield, controlling pests, preservation, making the food tastier and more palatable, colourful etc., they unknowingly result in poor nutrition and toxic contamination of food while disrupting natural cycles of both organisms and elements in soil, water and air threatening the sustainability of the whole natural environment. The whole spectrum of organisms and elements of both macro and micro scales, required for optimal natural plant growth, are universally disturbed leading to production of food of suboptimal nourishment and toxic contamination (Acharya and Kendra, 2013) (National Audit Office of Sri Lanka, 2020, 60-61). Adhammika Sutra (Anguttara Nikāya 02 2006, 140) describes how unrighteousness of rulers would lead foods to become malnourished as a result the anger of divine forces who control weather conditions making them unfavorable for food production affecting the health of consumers. Long-term consumption of such unsafe food predisposes people and other animals to various diseases (WHO and UNICEF, 2023) (Katulanda et al. 2012). Therefore, such misconduct amounts to ‘Michchā Ajeewa’ (Mythical Lifestyle) which is against the philosophy of “Samma Ajeewa” (noble lifestyle) as described in Mahachattarisaka Sutra (Majjima Nikāya 03 2006, 212-218). To fulfil righteousness, the trainers must work hard and gain deeper secular and spiritual knowledge, skills and attitudes regarding WFP from farm to plate (cultivation, processing, entrepreneurship, cooking) in a modern scientific background by engaging in research activity (MTA, 2013-2021).

3.3. *Compassion-based Awareness programs (CAP):*

Increasing demand for CAP is shown based on the escalating interests from various groups of society such as farmers, schools, health institutions, divisional secretariats, temples etc. The

number of programs increased by 05 times between 2013-2017. Beneficiaries receive baseline understanding with regards to how compassionless MFP deviates from the concept of wellness. Poems with compassionate thoughts are recited as a strategy with promising outcomes when practicing compassionate meditation for children and pregnant women. This training facilitates development of life skills about compassionate functioning through all three doors (Mind, Body and Word) resulting in a situation where their lives become more slanted to ‘Samma Ajeewa’ instead of ‘Michchā Ajeewa’ (Majjima Nikāya 03 2006, 212-218).

3.4. IHFC being utilized:

Utilization of IHFC had increased by 05 times from 2013 to 2025. These refer to production of numerous, underutilized/unpopular but healthy, naturally occurring food crops, including indigenous varieties of rice, cereal grains, tubers, yams, fruits, green leaves, vegetables and spices, through WFP. This explains health consciousness among people in personnel and community perspectives. WHO and FAO too advise their member countries to go back to Their Healthy Indigenous Local Food practices based on their scientifically confirmed positive health economic and ecological potentials (World Health Report, 2002, p.88) (FAO, 2020). Sri Lanka was enriched with a remarkable diversity of more than 3000 food crops which have long been survived and are well adapted to local environment and the human biology leading to wellness as revealed by research and archaeological evidence. (Rajapaksa,1998), (Paranavithanna S., 1933, Paranavithanna S., 2001). IHFC are resilient to pest attacks, diseases and harsh climate changes and generates a well-balanced diet fulfilling physical, mental, social and even spiritual wellbeing leading to longevity (Pliny, 77-79 AC) (Abeysekera and Premakumara, 2016) (Alwis, 2017). IHFC could be categorized spiritually as “sāthvic” according to dietary advice in ancient Ayurveda (Maha-anaarany Upanishd, 5000 BCE). They are said to be the best food varieties suitable for those who have spiritual lives. Therefore, our ancestors strongly believed that this “Nature’s Gift” is a result of the Noble Power of Pāramitha (great metta/ great Karuna) of the Loard Buddha. It is still depicted in Buddhist rituals pertaining

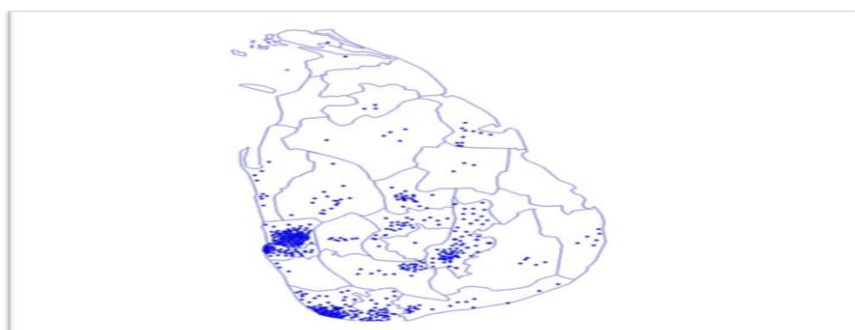


Fig.03: Distribution of awareness programs by 2025

to farming and yield such as ‘Kamath Mangalyaya’, ‘Aluth Sahal Mangalyaya’ which have continuously been held since millennia. It may be the reason behind why this seed resource is called “Buddha Bōga” in the Sri Lankan folklore. Because of this remarkable diversity of food crops including thousands of rice and cereal grain varieties, more than thousand varieties of tubers, fruits, green leaves, vegetables and spices, Sri Lanka was called “The Granary of East” in ancient times.

Japanese spiritual or temple food termed Shojin-Ryori, (“devotion cuisine,” the cuisine of spiritual progression) produced according to metta without killing of animals, need to fulfill three mental criteria while preparing and eating temple cuisine; Daishin (maintaining a calm and open mind), Roushin (treasuring each ingredient as an individual: as a parent treasure each child), and Kishin (gratitude for the moment, food, and company) (SAVOR JAPAN,2009)

3.5 Extent CFPP pertaining to Paddy Farming (CPF): Area was increased by hundred times and the number of farmers engaged increased by more than 04 times from 2013 to 2016. The amount of paddy yield generated through *CFPP* had escalated 25 times within 03 years from 2013 and the amount of paddy sold by farmers was recorded 32 times more in 2016



Fig.04: First traditional paddy yield using Govithanata Aushadha at Padavi Sri Pura.....

Compared to that of 2013. Non-chemical *CFPP* enriches the soil with beneficial microbes which subsequently nourish soil with nutrients required by the food crops. *CFPP* complies with the

principles of compassion, neither involves in any killing of pests, natural flora and microflora nor application of hazardous artificial chemicals. Buddhist Philosophy-based agricultural methods are further proven to be having promising results (Hidas G., 2019) (Castagnetti F et al., 2015). This eco-friendly farming method promotes generation of food yield with an optimal nutritional profile (vitamins, minerals, fibers and beneficial microbes) essential for prevention and cure of both non communicable and infective diseases (Wickramasinghe RDSS et al.,2019). Increasing extent and yield could have been attributed to proper compassionate communication of the required message and relying on farming community on the effectiveness of the *CFPP*. Therefore, the livelihood of farming beneficiaries has become a gradual transition from unrighteous to righteous which further explains the improvement of their meritorious deeds. Perseverance and understanding of Dhamma in farmers make their food production a success according to Mahadukkhakkhanda Sutra (Majjima Nikāya 1.2.3. 2006, 200). During the time of Lord Buddha, contemporary farming had been highly appreciated to be one of the five righteous livelihoods according to Wanijja Sutra (Angutta Nikāya 05 2006, 338) as it was performed in an environment-friendly manner, obeying five precepts and compassion.

District	Places cultivated
Kurunegala	Giribawa, Ambanpola, Galgamuwa, Thambuththa
Anuradhapura	Padaviya, Galenbindunuwewa, Kekirawa, Kahatagasdigiliya, Horowpathana, Ipalawagama, Galnewa, Rajanganaya, Nochchiyagama, Wahalkada, Mahawilachchiya
Trincomalee	Sri Pura, Kalyanipura, Gomarankadawala, Morawewa, Namalwatta, Welioya, Seruwawila, Morawewa, Kantale
Puttalam	Saliyawewa, Nawagaththegama, Inginimitiya, Nanneriya
Gampaha	Mirigama, Mahara, Gampaha, Udugampola
Vavuniya	Kovilkulam, Chettikulam, Thambaikulam, Udukkodai, Nedunkerni, Kanakarayankulam
Mullaitivu	Oddusudan, Olumadu, Thunukai, Welioya
Matara	Deniyaya, Mulatiyana, Akuressa, Matara, Kamburupitiya, Pagoda, Athuraliya, Pitabeddara, Dickwella
Galle	Baddegama, Dodangoda, Bope Poddala, Niyagama, Alpitiya
Hambantota	Lunugamwehera, Thissamaharama yoda kandiya, Katuwana, Ranna, Walasmulla, Beliatta
Monaragala	Okkampitiya, Bibila, Ethimale, Buttala, Wellawaya, Dambagalla
Ratnapura	Elapatha
Ampara	Uhana, Dehiattakandiya, Deeghawapiya,
Badulla	Mahiyanganaya
Polonnaruwa	Bakamuna, Minneriya, Medirigiriya, Hingurakgoda
Kandy	Hasalaka

Table.01. Areas of Traditional Paddy Farming from 2013-2025

3.5. The number of IHFC based Commodities (IC): IC produced and released have increased from a single to 30 products (by March 2025) which include functional food supplements with disease-preventive and remedying biological activities. These novel formulae

have emerged because of a tremendous effort based on metta of right-minded beings who engage in IRMP. It could also be exemplified as a re-emergence of historical events pertaining to inventions of therapies.

As revealed by IMP, commonly available MFC has been scientifically confirmed to have substandard nutrition (Vitamins, Micronutrients, Fibres and beneficial microbes) (Acharya and Kendra, 2013). The deficiency has already been found in specialized conventional western diet plans such as DASH, BEST LIFE, South Beach and Best Life (Calton, 2010). As evident in “Wishamapariharja Abādhā”, MFP has been gradually creating a ‘Nutritional Gap’ between the rapidly changing food pattern and the optimal nutritional requirement for the balanced functioning of biological systems, which are genetically determined and relatively constant. This phenomenon is described by western nutritionists as the theory of “Evolutionary Discordance” which explains the underlying cause for ongoing upward trend of modern diseases called ‘Diseases of Western Civilisation’ (Cordain, 2005, 341-354)

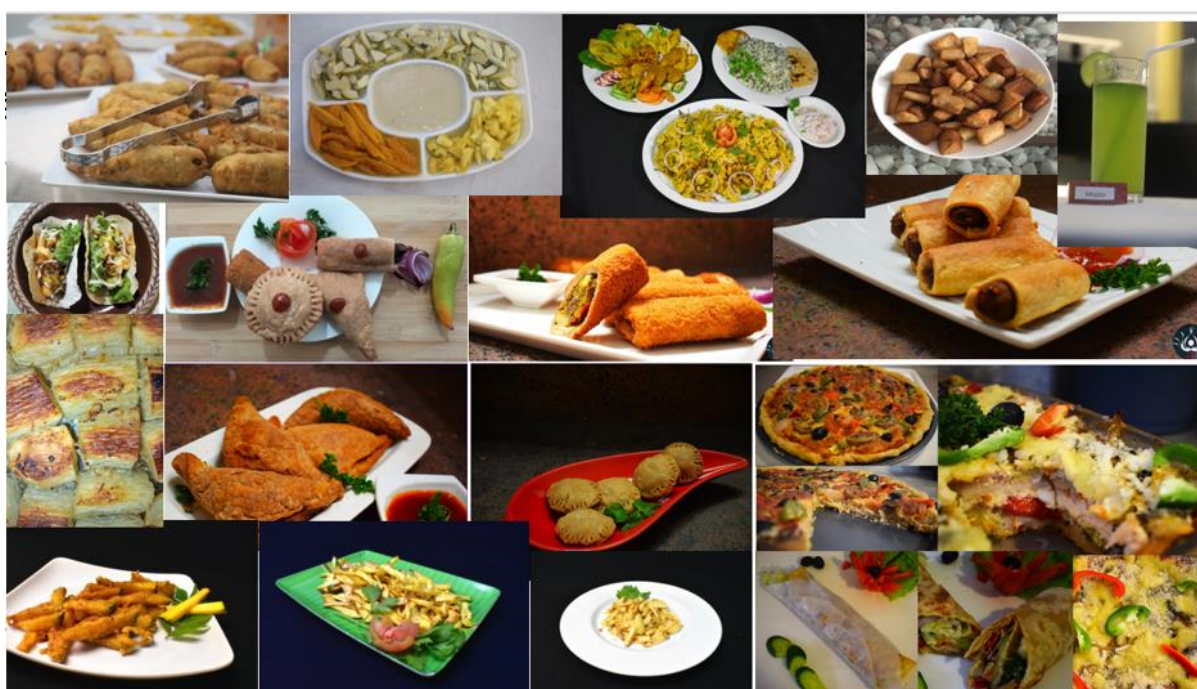


Figure 05: Modernized IHFC-based Menus

IC qualify the standards of medicinal/functional food supplements upon analysis of their nutritional and functional/health food properties from internationally accredited laboratories (Senanayake et al., 2015, 12-13) (Pathirana et al., 2017) (Wickramasinghe RDSS et al., 2019). It uses materials such as traditional grains, green leaves, spices and vegetables etc. to be formulated

as supplements, namely herbal porridges, Aggala’, ‘Rasams’, herbal drinks etc. to fill up the nutritional and medicinal gap between modernized food and actual biological human requirement. They are presented either as unprocessed raw traditional grains and grain-based flour types as well. ‘Porridge’ is a special culinary preparation which are highly valued by Lord buddha owing to its various biological advantages within the human body as mentioned in the ‘Bhesajkhanda’ (Mahawaggapāli 06 2006 520-623) and ‘Yāgu Sutra’ (Anguttara Nikāya 5 2006, 402). The taste and appearance of MFC like Pizza, lasagna, shawarma, short eats, fried rice, kottu, sausages etc, for which the younger generation is addicted were also successfully introduced to simulate above MFC, using IHFC-based ingredients under MTA (Project reports, 2013-2024).

SLTRV	Pre-prepared		Added fresh
	Herbals/Spices (Botanical names)	Others	
Kalu heenati	Vigna Radiata	Cicer arietinum	Ghee Bee honey Sago Radish Pumpkin Beans Carrot Radish Pennywort Coconut Mustard Garlic Curry leaves Table salt
Pachchaperumal	Brassica juncea	Cocos nucifera	
Madathawaalu	Musa spp.	Aerva lanata	
Kahawanu	Hemidesmus indicus	Abelmoschus esculentus	
Batapolal	Plectranthus zeylanicus	Aegle marmelos	
Kuruluthuda	Desmodium triflorum	Manihot esculenta	
Malakada	Trigonella foenum-graecum	Foeniculum vulgare	
	Murraya koenigii	Moringa oleifera	
	Syzygium aromaticum	Cassia auriculata	
	Sesamum spp.	Allium cepa L.	
	Caryota urens	Pandanus amaryllifolius	
	Cinamomum verum	Raphanus spp.	
	Coriandrum sativum	Artocarpus heterophyllus	
	Cephalandra indica	Cardiospermum halicacabum	
	Piper nigrum	Peucedanum graveolens	
	Centella asiatica	Allium sativum	
	Costus speciosus	Cuminum cyminum	
	Citrus aurantiifolia	Asparagus racemosus	
	Asteracantha longifolia	Osbeckia octandra	
	Passiflora edulis		

Table 02: Indigenous Food Items Used for RFP based Commodities (FC)

As ‘Jigachcha’ (hunger) the first ever disease found in the world is because of the ‘greed’ or ‘Lōbha’ towards food according to Agganna (Deegha Nikāya 04 2006, 137) and Mahathanhasankhaya Sutra (Majjima Nikāya 1.4.8. 2006, 602), MTA aims at optimizing food quality while reducing excessive greed.



Figure 06 and 07 : RHF based Alms Giving

- 3.6. WFP serving events (HSE):** They have raised from 10 to 130 from 2013 to 2025 owing to the increasing availability of IHFC varieties and gradual elimination of the negative mind of people on the local healthy indigenous food varieties. Involvement of the Government in promoting IHFC could also be a supportive factor. Majority of such events include alms giving where devotees have become increasingly compassionate regarding the wellbeing of clergy. It further strengthens the loosening spiritual relationship between temple and village as well (Project reports, 2013-2024).
- 3.7. WFP based Manufacturers and Sellers (HFMS):** The number increased by 13 times irrespective of selling with reasonable profit margins to be affordable by the consumers. Owing to the continued compassionate promotional activities and healthy outcomes reported by consumers, marketing became popular, leading to increase of the customer base which compensated for the fairly reasonable profit margins among dedicated sellers who are more truthful and compassionate towards customers (Project Reports, 2013-2024).
- 3.8. Number of positive healthy outcomes (PHO):** Cases have been reported by medical professionals with regards to following conditions (Senanayake et al., 2015, 12-13) (Pathirana et al., 2017) (Wickramasinghe RDSS et al., 2019)
- Control and cure of diabetes, cholesterol, fatty liver, gastritis, connective tissue diseases like SLE, and immune blood disorders like polycythemia
 - Optimization of weight
 - Improved appetite, haemoglobin and immunity in cancer patients
 - Control of arthritis, asthma, catarrh and goitre
 - Correction of anaemia

- Relief from constipation
- Stopping or delaying of worsening of chronic kidney diseases
- Correction of menstrual irregularities and electrolyte disturbances
- Improvement of nutrition, immunity and electrolyte balance in patients receiving intensive health care. Kutadatta Sutra (Deegha Nikāya 01 2006, 240) and Dhammika Sutra (Sutta Nipata 2.14. 2006, 112) explains how the righteousness of rulers would lead to the

	Variables Number of (No) /Extent of (Eo) /Amont of (Ao)	2013	Up to March 2025	Multiplication Factor
1	No. Qualified Trainers (QT)	02	20 (March 2025)	10
2	No. Compassion-based Awareness programs (CAP)	16 per month	52 per month (2017)	2.7
3	No. IHFC being utilized (IHFCU)	30	150 (March 2025)	05
4	Eo. CFPP (Paddy) Farming (CPF) in acres	70	7000 (2016)	100
5	No. Paddy Farmers (PF)	717	3000 (2016)	>04
6	Ao. Paddy yield (PY) in Kgs million	0.1	2.5. (2016)	25
7	Ao. Paddy Sold (PS) in (Kg)	25,000	820,000 (2016)	32
8	No. IHFC based Commodities (IC)	01	30 (March 2025)	30
9	No. WFP serving events (HSE):	10 (2013 to 20)	130 (2021 to March 25)	13
10	No. WFP based Manufacturers and Sellers (HFMS):	88 (2013/14)	950 (2017/18)	>10
11	No. positive healthy outcomes (PHO):	00	25 (March 2015)	-

Table 03: Results Summary

Establishment of WFP causing food to become well-nourished, leading to the wellness of the society as manifested by righteousness, strength and longevity.

4. Conclusion

Preliminary evidence has shown that MTA is successful at promoting WFP with dedicated trainers and beneficiaries.

5. Recommendations

MTA needs further confirmation as a potential strategy in promoting WFP and the importance of including MTA in modern policy making in food security, safety and education is highlighted.

6. Acknowledgment

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7. Declarations

There is no conflict of interest

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