



Acquiring Healthy Local Food Security through Village-Temple Interaction

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ABSTRACT

Offering the best righteously earned food to Lord Buddha and clergy has been a sacred and well-devoted activity of disciples since the origin of the Village-Temple Interconnection (VTI). Based on the secular and spiritual Knowledge, Skills and Attitude (KSA) gained through VTI, they developed Diverse Traditional Healthy Local Food (DTHLF) practices, which had started degrading presently upon acquisition of Modern Food Practice (MFP) giving rise to adverse health and economic outcomes. Therefore, with the objective of fulfilling healthy local food security and the Millennium Development Goals (MDG), an in-depth multidisciplinary literature survey at local and global levels coupled with an interventional study by means of organizing DTHLF Alms giving (DTHLF-Ag) followed by a comparison with conventional MFP alms giving (MFP-Ag) were done. The historical multifaceted positive impact of strong VTI on the wellness of the villagers were confirmed through literature study. The interventional study has shown that a vast majority of Main Ingredients (MI) and culinary preparations (CP) in DTHLF-Ag could be reliably categorised as DTHLF while none of them in MFP-Ag could be done so revealing the strong potential of VTI in escalating the availability, accessibility, preparation and consumption of DTHLF within the village. This highlighted the trustworthiness and righteousness among laymen and clergymen in the upliftment of this sensitive and compassionate activity. It further reveals three (03) basic characteristics of DTHLF; Suitability, Adequacy and Reliability (SAR) with regards to its source, method of production and method of cooking. It paved path also towards the righteous food trade based on small-scale entrepreneurship.

KEYWORDS: Village, Temple, Diverse, Healthy, Local, Food

1 INTRODUCTION

The VTI had provided devotees with KSA required for a righteous lifestyle which had sustained the wellness for millennia. Likewise, the food practice had been done according to five precepts to fulfill the SAR. Though, Sri Lanka (SL) had been enriched with 3,362 such food crop varieties, presently 90% of the population depend only on 30-40 varieties upon acquiring MFP, largely contributing to an increasing trend of food and pharmaceutical imports worth of USD 333 billion and 400 billion respectively in 2023 (Rajapaksha, 1998), (Annual Economic Review 2023, 2023). It contributes significantly to the ongoing food, nutritional and health crisis (Sri Lanka Ministry of Health routine reproductive-health information system between 2014-2023, n.d.), (Jayawardena et al., 2012), (Akhtar et al., 2023), (National Cancer Incidence and Mortality Data Sri Lanka 2020; Sri Lanka Cancer Registry 22nd Publication. (n.d.). The World Health Organization (WHO) and the Food and Agriculture Organization (FAO) too advice their member countries to go back to their time-tested Diverse Traditional Healthy Local Foods (DTHLF), based on their scientifically confirmed positive potentials. The following scientific communication is about promising results obtained upon implementation of the project to promote DTHLF through VTI coupled with extensive of survey of primary and secondary sources related multiple disciplinaries such as Buddhism, History, Agriculture, Medicine, Archaeology and Social Sciences etc.

2 RESEARCH QUESTION AND OBJECTIVE

The research question of whether the potential of VTI as a potential strategy in achieving the local food and nutrition security is clearly justified owing to the available research gap in this area. Therefore, the objective is to increase the availability, preparation, and consumption of DTLF by means of improving knowledge, skills and attitudes among priests and devotees through VTI

3 RESEARCH METHODOLOGY

The study was designed to be carried out to in two steps:

3.1 Literature-based Study to acquire KSA related VTI, DTHLF, and MFP

3.2 Interventional Study to compare MFP-Ag and DTHLF-Ag

3.1 Literature-based Study to acquire KSA related VTI, DTHLF, and MFP

The study involved an extensive survey of primary and secondary sources of literature related to VTI, DTHLF, and MFP which belong to multiple disciplinaries such as History (ancient chronicles such as Mahawamsa, Saddharmaratnawali, Thupawamsa, Pujawali, Rajawali, Rasavahini etc. and writings of colonial officers like The Ceylon); Buddhism (Sutra, Vinaya and Abhidharma Pitaka etc.) and other relevant religions such as Zen Buddhism, Hinduism, Celtic etc.; Agriculture and Forestry (FAO, Traditional Food Crops in Sri Lanka etc.); Medicine (Charaka and Susrutha samhita, Sārārtha Sangraha, Hippocratic Corps, Journals of health and nutrition, WHO that belong to

indigenous and allopathy etc.); and Archaeology (monuments and inscriptions). Data were also collected by Interviewing of local people with relevant indigenous knowledge such as indigenous medical practitioners and gathering of information during indigenous food exhibitions and alms giving ceremonies at divisional levels.

3.2 Interventional Study to compare MFP-Ag and DTHLF-Ag

Second step involves comparative study of following five (05) variables : (i) Culinary Preparations (CP); (ii) Main Ingredient/s (MI); (iii) Source of the Main Ingredient/s (SMI) (either local or imported); (iv) Method of Cultivation of Main Ingredient/s (MCMI) (natural/organic or unnatural (non-organic/chemical or intensive) or harvesting (Natural/unnatural) and (v) Method of Cooking (MC) (non-organic/chemical such as artificial flavours, colouring, leavening agents etc.) with regards to MFP alms giving events and DTHLF alms giving events and was conducted as follows. Sample size of 125 DTHLF food alms giving were taken from 2022 to 2025 covering 21 districts of SL except Jaffna, Mannar, Kilinochchi and Batticaloa due to the scarcity of Buddhist temples. Menu items were gathered from 05 chefs who had engaged in routing cooking at MFP-Ag through interviewing them and studying their menu cards. Inclusion criteria included only properly recorded and reported samples as mentioned below and under recorded and under reported samples were excluded.

3.2.1 Functioning of the Project

A voluntary self-funded charity project called “Sil suwandayi-Hela Diviyayi” was established in 2020 as a public-private partnership with the Department of Buddhist affairs of the Ministry of Buddhasasana Religious and cultural affairs, Buddhist Piriven branch of the Ministry of education, Ministry of Science and Technology and Food Security Division of the Presidential Secretariat. It is still functioning as an ongoing project.

3.2.2 Administration of THLF based activities from central to divisional level

Giving written formal directions and instructions about organizing DTHLF based food alms giving and farming activities from food security division of the presidential secretariat through commissioner general of Buddhist affairs and district and divisional secretaries to officers of Buddhist affairs who officially represent the clergy.

3.2.3 Temple-based provision of KSA and guidance for THLF based activities

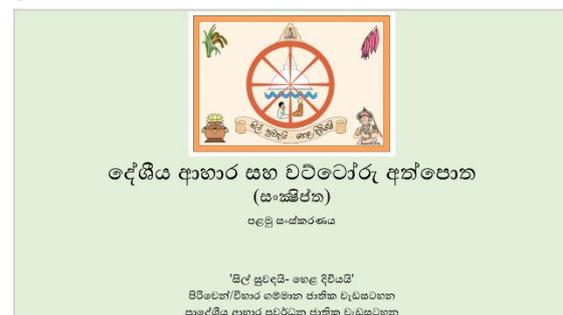


Figure 1. Guidebook

Provision of KSA regarding DTHLF (covering health, agronomic and economical importance) is done voluntarily by the trainers both physically (including practical sessions) and virtually (on-line) through the temple or Pirivena (temple-based educational

Institutions) based organizational and administrative structures called ‘Dāyaka Sabhā’. A comprehensive guide handbook containing local food varieties and culinary preparations including relevant descriptions with coloured photographs was published freely along with awareness programs. (Figure. 01)

3.2.4 Directing devotees towards exploring DTHLF and related Culinary Preparations

Upon acquiring KSA about DTHLF, both clergy and devotees are instructed to start organizing DTHLF alms giving activities at special celebrations such as **Vesak**, Poson, Poya days, Katina etc. as exemplified memorable landmark event at village level to maximize the utilization of DTHLF while stopping/minimizing the use of imported conventional food products.

3.2.5 Organizing alms giving as ceremonial exhibitions

Here, devotees share /divide varieties of DTHLF and their respective culinary preparations among themselves as a voluntary activity. Therefore, each one of them had to find out by him/herself, the availability and accessibility of respective food variety allocated to them from their area and how various culinary preparations are made from these DTHLF according to the known recipes, which may be traditional, conventional or innovative. DTHLF alms giving ceremonies are held as special demonstrative events which persuade devotees to collectively take part in exhibiting each and every labelled raw and cooked food item allocated to them prior to

being offered to Buddha and clergy. It is coupled with selected speeches and dharma sermons delivered by priests and knowledgeable laymen, highlighting the importance of such food pattern. It directs school children, school and preschool teachers and relevant local people such as farmers, entrepreneurs, professionals in the related fields etc. towards production and consumption of DTHLF.

3.2.6 Monitoring and Data collection

The DTHLF-based activities are continuously being evaluated, monitored and documented with photography and video recording through temple-based organizers and trainers physically and virtually as necessary in accordance with the Instructions provided. Detailed reports about the events were required to be prepared and sent to the divisional and central levels.

4 RESULTS AND DISCUSSION

Results obtained through the Literature-based Study to acquire KSA related VTI, DTHLF, and MFP will be discussed under the following topics from 4.1.1 to 4.2.2.

4.1.1 Establishment of VTI

An extreme devotion in ancient devotees who were offering alms could be exemplified by recalling the sacred alms giving to Siddhartha Gautama in the verge of his noble Enlightenment, by the lady Sujata, from a the most affluent rich family of contemporary India. She had followed an extraordinary tedious process to generate ultra-purified cow’s milk to cook this food alms (Pitaka.lk, 2025). Mahawansa, the greatest historical chronicle of

SL, describes how the first ever temple complex called Mahāvihāra had been established with temple-based Dining Halls (bhaktha bhojana Shālā), Food Stores (bathala), Hostel (Lovāmahapāya) and Training centres (pirivenas) such as kālaprāsāda (the first recorded pirivena). Monks headed by the Great Thera Mahinda started walking along the streets for food called 'Pindapāta' had been the beginning of Priest-Devotee (Temple-Village) interaction leading to the ritual of offering ('Dāna') (Mahawamsa sinala, 2015). This pooja has been a well-devoted sacred activity (even up to now) of the devotees, who donate the best or the apical part of what they have earned through righteous livelihood. Since then, VTI has still been functioning as a very strong mechanism between clergy and village providing guidance for both the secular and spiritual life of villagers called preaching 'Artha and Dharma', by clergy.

4.1.2 Righteous Healthy Food Practices in Buddhism

Most of the religions have their own sets/rituals of dietary instructions including permissions, restrictions and prohibitions as mentioned in the Bible, Buddhist Scripture, Korān and Bhagavadgeetā (Kwon and Tamang, 2015). Buddhism describes the concept of food up to a very deeper extent in both physical and spiritual contexts according to Ahara Sutra (Sanyutta Nikaya, 2006, p.20) and considered to be the single most important factor for the sustenance of body and mind (Khuddaka Nikaya, 2006, p.04). Righteous production of food is the prime reason for the wellness as mentioned extensively in Sangithi, Pattakamma,

Adammika, Dhammika and Kutadanta Sutra (Deega Nikaya, 2006, p.352; Anguttara Nikaya, 2006, p.124; Anguttara Nikaya, 2006, p.140; Sutta Nipāta, 2006, p.112; Degha Nikaya, 2006, p.240). In Bhesajjakandhaka (Mahawaggapāli, 2006, p.520-623) and Yagu sutra (Anguttara Nikaya, 2006, p.403), Lord Buddha has clearly prescribed certain DTHLF based food/medicinal preparations such as porridge (Kenda) varieties, Pasgorasa (cow's milk-based products), Panchabhesajja (Ghee, Butter, Gingerli oil, Bee honey, Sugar Cane Jaggery) and specific fruit juices (Ashthapāna) for monks to sustain healthy lives. Archaeological evidence has shown that the habit of offering cooked rice and porridge according to Lord Buddha's teachings had been in practiced during the reign of King Mahādātaka Mahānagā during 67-79 AC as mentioned in the maharatmale inscription (Paranavitana, 1983; Wickremasinghe and Karuṇāratna, 1976). Lord **Buddha** had mentioned four (04) basic causative factors for ill health in 'Girimānanda Sutra' (Anguttara Nikāya 06 2006, 194). Out of those, and "misuse" or wrong practices related to cultivation, processing and consumption such as using hazardous toxic chemical substances and unsuitable planting materials which have negative health, ecological, agronomic and economic concerns, could be categorized under the 'Wishamaparihārajā Abādhā'. Certain foods such as meat should not be accepted or consumed without critical questioning according to Bhesajjakaandhaka (Mahawaggapāli, 06, 2006 p.559). In addition, as appeared in the famous Thonigala inscription of SL, the most delicious list of food items

offered to priest by wealthy families during 14th century did not include any meat or fish (Wickremasinghe and Karuṇāratna, 1976).

4.1.3 Ancient Buddhist Temple centred Medical Education

In Buddhist civilisation, the *pirivena*, the temple/monastery-centred educational system (TCES) of SL is the basement upon which, the KSA pertaining to several disciplines were provided, which are required for a correct livelihood and thereby the wellness of the village. Mahawansa (p.81) witnesses that along with the great bringing of Mahabodhi (under which the enlightenment of Siddhārtha Gautama took place) from India, experts belonging to eighteen professions including farming, medicine, astrology etc. were accompanied. It explains the fact that the TCES had been providing not only religious education but also secular education as well. It is revealed by the Catalogue of Pali, Sinhalese, Sanskrit, Manuscripts (belonged to multiple disciplinaries including medicine, agriculture, astrology etc.) in Temple Libraries of Ceylon (Vihara Potgul Nāmāwali) and Catalogue of palm leaf manuscripts in the Library of Colombo Museum. The 'Directory of Palm Leaf Manuscripts of Ceylon' published by the Department of Cultural Affairs gives a directory of 1587 temples which owned Palm Leaf Manuscripts (PLM) and contained 44,329 PLM in its first part. The 06th chapter (p.119-148) of directory of Pali, Sinhala and Sanskrit PLM (listed by H. Nevil, a civil servant in 1897) consisted of PLM related to Medicine, Astrology, Occult Sciences and Rituals. It contains, around 350 PLMs pertaining to the

field medicine written in Sinhala, Pali, Sanskrit, Burmese, Siamese, Tamil, Telugu, Malayalam and Cambodian languages. This further explains that SL had been a knowledge hub in the ancient Asia with regards to TCES. Bhesajja manjusa, Yogaratnākara, Sārārtasangraha, Yogārṇawa, Yogadhārana, Waidyachintāmani etc. are some of the examples of medical PLM (National Library Review, 2014, p.03-04; Natlib.lk, 2024). Therefore, Temples/Piriven had been the educational centres gaining top most priority from Kālaprāsāda and Diksandaseneviya pirivens of Mahavihara, Anuradhapura (307-267 BCE) to Thotagamuwe Vijayaba piriven in Kotte in 15th century (Piriven sinhala, 2016; Blogspot.com, 2015).

4.1.4 Healthy Dietary Concepts of Buddhist Temple Centered Medical Education

According to Sārārtha Sangraha written by King Buddhadasa (341-370 AD) the food must fulfill three main criteria, suitability, adequacy and reliability for a healthy life. Thereby, the food and culinary choice should be in keeping with the area, season and prakurtti (body state) of an individual ('Sathmya') (Kumarasinghe,1987). This teaching guide us towards very important eligibility criteria for a food to be classified as healthy. Food items which qualify under the above standards are the most suitable food for physical and spiritual wellbeing and could be categorized as "sāthvic" according to dietary advice in Mahānārāyana Upanishad (5000 BCE) belonging to origins of Ayurveda in relation to the teachings of Hindu religion (Archive.org, 2025). All the foods in this category are natural, fresh and either plant

or dairy-based excluding meat, fish and egg. These practices had considerable impact on the Buddhist Civilization in India.

4.1.5 VTI Related Food Serving Practice

Since the establishment of VTI, offering of food to Lord **Buddha** statues, Bodhi, Pagoda, and Priest had been a sacred activity. Thus, the King had made special arrangements to continue such practice by issuing orders by means of written instructions as to how and what to be offered and how the food should be supplied etc. as seen in temple-based inscriptions. They involve dedication of required land and teams by law. Examples: Thonigala Inscription contains food items to be offered to Bhikkus in between for breakfast (after taking porridge) and lunch (Paranavithanna 2001). Eppāwala inscription, about offering of undamaged rice to Bodhi and Vihara Mandira (Martino and Codrington, 1933); Sagama rock Inscription by King Buvanekabahu (1372-1408 AC) about offering of undamaged rice to God Skanda (Paranavitana 1943); Galpāya rock inscription instructed to donate the income drawn from paddy, coconut and arecanut lands in Siyambalapaya (Paranavitana 1970). These offerings involve routine food alms called Peru dāna and special events include Poya day, Katina and other special events. Therefore, food servings to temples in the ancient times could have been done with great respect and compassion.

4.1.6 Ancient Sustainability of Food and Health

Several historical examples for self-sustained and healthy lifestyle of ancient Sri Lanka have been found. Pliny, the author of the world's first encyclopedia, called 'Naturalis Historia', has mentioned (in the 22nd chapter, named 'Taprobane') "These people look upon hundred years as a comparatively short life thus much have, we learnt respecting Taprobane" proving the longevity of Sri Lankans in the first century (Elder, 1893). The monograph published in 1974 by **the Department of Census and Statistics** of SL also had explained the fact that the population of ancient SL had been 70.5 million (Perera, 1974). According to 'The Ceylon', by Emersion Tenent, the fifth colonial secretary general of SL, the ancient population of SL could have been several times that of the colonial era (Archive.org, 2025). He further states (p. 422) quoting Rājāwali that people had been living within 1,400,000 villages (administrative units) altogether in Ruhunu, Maya and Pihiti of SL during the reign of King Parakrama III of Kotte SL in 1410 AD. Interestingly, Tenent (p.431-432) attributes the growth of widespread irrigation works and farming of food crops (to sustain such a huge population to VTI, which persuaded devotees towards a compassionate food production and consumption, preventing destruction of animals leading to plant-based diet. He (p.435) describes the characteristics of a home garden as follows "Their leading features are lines of graceful areca palms, grooves of oranges, limes, jack tress and breadfruit; and irregular clumps of palmyras and coconuts. Beneath

these, there is a minor growth, sometimes of cinnamon or coffee bushes; plantains, guavas and papayas: a few commoner flowers: plots of brinjals (egg plants) and other esculents and while the stems of the standard trees are festooned with climbers, pepers vines, tomatoes, and betel” (Tenent, 1861). Having such home gardens with a vast diversity of food crops testify the local food sustainability in the contemporary period (17th century).

4.1.7 Gradual Decline of VTI

Unfortunately, deliberate and well-planned strategic separation of priest and devotees (village and temple) by the colonial governors headed by Maitland as pointed out by the Report on Investigation of Buddhist Information (p.46-49) published in 1956, caused gradual weakening of VTI. In addition, Innumerable number of literature (PLM) had been lost or exported during the foreign invasions including the 1818 Uva rebellion. According to the National Library Review (2014, p.03-04), 2,777 of such PLM had been taken into custody by the British Museum in 1907.

4.1.8 Healthy Food Practices of Zen Buddhism in Japan

Since the introduction of Zen Buddhism in the 06th century, Japanese spiritual or temple food termed Shojin-Ryori, has been practicing on Compassion without killing of animals, based on the belief that it will negatively affect the practice of meditation. Therefore, Shojin-Ryori food practice is devoid of meat and fish. However, it involves consumption of a highly diverse natural vegetarian foods with five

colours (green, yellow, red, black and white) and five tastes (sweet, sour, salty, bitter and umami) while considering seasonal variations create a well-balanced state of nutrition. Now it has become a new trend in the ‘niche food marketing’ as it is associated with physical and spiritual health. The text called Tenzo Kyokun, by Dogen Zenji who founded the Eihei-ji temple in 1237, gives instructions for this food practice (Web Japan, 2022; Bureau, n.d.)

4.1.9 Healthy Food Practices of Celtic religion Connected to the Origins of Allopathic (western) Medicine in ancient Europe

According to the history of allopathic Medicine, dated back to around 400 BCE, Hippocrates, the father of Allopathic Medicine, has gained his ‘healing dietetic therapies’ from the temple of Asclepius (temple of Celtic religion), which was considered to be the worshiping centre for God Asclepius and an ancient healing sanctuary situated on the island of Kos in ancient Greece (Kos Island Greece, 2025; National Library of Medicine, 2008). Classical Hippocratic Oath says:

“I swear by Apollo Physician and Asclepius and Hygieia and Panacea and all the gods and goddesses, making them my witnesses, that I will fulfill according to my ability and judgment this oath and this covenant: I will apply *Dietetic Measures* for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice”. This is based on the translation from the Greek by Ludwig Edelstein (Edelstein, 1943)

It highlights the ancient connection between temple-based religious teachers of dietary treatment in allopathic medicine.

Upon establishment of the World Medical Association, Hippocratic oath was rewritten as its modern version in 1964 by Louis Lasagna, academic Dean of the School of Medicine at Tufts University to accommodate contemporary scientific gains (Lasagna, 1964). The Modern Hippocratic Oath.

“I swear to fulfill, to the best of my ability and judgment, this covenant: I will respect the hard-won scientific gains of those physicians in whose steps I walk and gladly share such knowledge as is mine with those who are to follow. I will apply, for the benefit of the sick, all measures [that] are required, avoiding those twin traps of overtreatment and therapeutic nihilism” (World Medical Association, 2018; Gakis, 2016).

In this modern version (also referred as “Declaration of Geneva-physicians Pledge” by WMA) the doctors “*Respect*” has been shifted towards hardy won scientific gains from religious perspective and the “dietetic Measures” in the classical version. This Modern Oath is used by most of the medical schools today (Gakis, 2016) and its relevance /impact to the gradual deviation of Food Practice from righteous and compassionate perspectives should be further evaluated.

4.1.10 Multidisciplinary Interpretation of DTHLF

As discussed above, DTHLF could only be correctly interpreted through multidisciplinary

considerations pertaining to historical, religious, archaeological and scientific perspectives. DTHLF should involve righteous food practices leading to physical, spiritual and cultural wellbeing of the communities (Fao.org, 2020; Food security policy of SL, 2014; www.sciencedirect.com, n.d.). These foods have long survived in the traditional/indigenous food culture where they are either naturally grown as wild varieties or have been domesticated and grown with minimal agronomic practices (in an eco-friendly manner) or harvested by indigenous communities. Majority of DTHLF of SL are plant-based and include cereal grains, fruits, vegetables, roots and tubers, green leaves and spices. The rest involves animal food such as dairy products (Paranavithanna 2001). They are well concorded with the biological profile of the indigenous people leading to their sustained health and longevity. Most or considerable proportion of them are presently classified to be minor or underutilized. Such foods are also perfectly adapted to local climatic conditions and are resilient to a wide range of climatic fluctuations (OpenLibrary.org, 2025; Mihiranie et al., 2020). DTHLF are rich in biodiversity and were time tested to be having diverse bioactive potentials, which have already been confirmed scientifically (Abeysekera and Premakumara, 2016; Alwis, 2017). The eco-friendly farming method needed for DTHLF promotes generation of food yield with an optimal nutritional profile (vitamins, minerals, fibres and beneficial microbes) essential for prevention and cure of both non communicable and infective diseases (Wickramasinghe RDSS

et al.,2019). Righteous DTHLF production has been scientifically confirmed to be having promising results pertaining to pest control, plant nutrition and yielding potentials, according to multiple sources of evidence (Hidas G., 2019; Castagnetti et al, 2015; Kaufman and Mock, 2014; Sukanya Chakravorty et al., 2024).

4.1.11 Requirement of an Eligibility criteria for DTHLF

In summary, DTHLF should fulfill three requirements which covers food security in both qualitative (healthy and righteous food practice) and quantitative (self-sustained) aspects:

- i. Suitability (S)- of food itself and for the area, season and prakurti (body/mind state) of an individual
- ii. Adequacy (A) - Fulfill the required daily amount of the individual
- iii. Reliability (R) - The healthy process from ‘farm’ to ‘plate’ (production to consumption) should be reliably maintained

WHO and FAO instruct to go back to their DTHLF Traditional Food Culture, based on their time tested and scientifically confirmed positive health, economic and ecological potentials (World Health Report, 2002, p.88) (FAO, 2020). Therefore, we need to develop a working interpretation based on the above understanding to promote DTHLF. As per this project following set of criteria belonged multiple disciplinaries are used to either qualify or disqualify a food as a DTHLF (see Figure 2).

<p>Spiritual</p> <ul style="list-style-type: none"> • Production, Transport, Preservation, Manufacture, Preparation, Trade and Consumption should be done in a righteous manner in accordance with Buddhism
<p>Historical /Archaeological</p> <ul style="list-style-type: none"> • Have long been survived in the traditional/indigenous culture in Buddhist civilization
<p>Agro-ecological</p> <ul style="list-style-type: none"> • Locally sourced according to agro-ecological zones • Rich in biodiversity • Planting material many be either Naturally occurring or • Have been domesticated by indigenous people as indigenous varieties • Naturally Grown or Grown with minimal agronomic practices (in an eco-friendly manner) or Harvested by indigenous communities • Mostly plant-based or animal-based such as milk products • May be categorized as minor or underutilized • Generally adapted to local climatic conditions and are resilient to a wide range of climatic fluctuations
<p>Heath and Nutritional</p> <ul style="list-style-type: none"> • Well concorded with the biological profile of the indigenous people leading to their sustained health and longevity • Mostly time tested and Confirmed scientifically to be having diverse bioactive potentials • Play a vital role in the preservation of physical and cultural wellbeing of the communities • Choose food according area, season and prakurti (body state) of an individual • Cooking involves healthy natural methods of flavouring, colouring, seasoning etc.

Figure 2. Criteria to be fulfilled as a Sri Lankan DTHLF

4.2.1 Results and Discussion pertaining to food items of MFP-Ag

Thirty CP made of 42 MI were found and only 10 main ingredients (MI) were locally sourced while majority 70 % (28) were unknown as to the source and 02 of them were imported. Only 02 MI were naturally grown and 28 (70%) were chemically grown while 10 remained unclassified. Majority (83%) of CP could not be classified while 05 of them were naturally cooked. Therefore, none of the CP could be categorized as DTHLF owing to lack of suitability and reliability. The reason is that those chefs had to use food items, spices etc. given by clients who often urge them to use ‘unhealthy foods’ and required artificial chemicals to maximise the taste and appearance of their menu. It explains the ignorance or lack of consideration among people of secular and spiritual knowledge about unhealthy foods and

their negative impacts on the people. Though the MFP looks apparently adequate, they are undernourished and cause nutritional inadequacies causing diseases (Wickramasinghe RDSS et al.,2019). Therefore, real adequacy needs to be reconsidered. Hazardous chemical-based agricultural practices which kill the beneficial soil organisms required for the optimal plant

growth jeopardize natural activities of food plants resulting a yield of suboptimal nutrition with toxic contamination (Acharya and Kendra, 2013; National Audit Office of Sri Lanka, 2020, p.60-61). Improper culinary preparations with artificial food additives such as flavours, colourants, preservatives, emulsifiers, sweeteners, leavening agents are likely to cause adverse health outcomes (Warner, 2024).

Table 1. Menu Details of MFP Food Alms Giving Events

	Culinary Food Preparation	Main Ingredient/s	Source: Local/Imported	Method of cultivation: Natural (N)/Unnatural (UN) Not Sure (NS)	Culinary Preparation: Natural/ (N) Unnatural (UN) Not Sure (NS)	Categorized as THLF Yes-Y No-N
1.	Rice (white/brown/fried)	Conventional Rice	Local/Imported	UN	N, N, NS	No
2	String hoppers	Conventional Rice	Local/Imported	UN	N	No
3	Macaroni	Refined Wheat	Imported	UN	NS	No
4	Noodles	Refined Wheat	Imported	UN	NS	No
5	Bread	Refined Wheat flour	Imported	UN	NS	No
6	Kottu	Refined Wheat flour	Imported	UN	NS	No
7	Pizza	Refined Wheat flour	Imported	UN	NS	No
8	Rotee	Refined Wheat flour	Imported	UN	NS	No
9	Dhal	lentils	Imported	UN	NS	No
10	Brinjal moju	Brinjal (egg plant)	Local	NS	NS	No
11	Bean curry	Beans	Local	NS	NS	No
12	Potato curry/sambol	Potato	Local/Imported	UN	NS	No
13	Coconut sambol	Coconut	Local	NS	N	No
14	Meat curry/devilled	Meat	Local	UN	NS	No
15	Fish curry/devilled	Sea/tank fish	Local/Imported	NS	NS	No
16	Papadam /peanut mixture	Wheat/blackgram	Imported	UN	NS	No
17	Fried onion	Red onion	Local/Imported	UN	NS	No
18	Tomato curry/sauce	Tomato	Local	NS	NS	No
19	Mango curry	Mango	Local	NS	NS	No
20	Emberella curry	Emberella	Local	N	NS	No
21	Baby Jack curry	Baby Jack	Local	N	NS	No
22	Soya curry/devilled	Soya	Local/Imported	UN	NS	No
23-28	Vegetable salad /chopsuey	Pumpkin, carrot, beet, cabbage, beans	Local/Imported	NS	NS	No
29-36	Fruit salad/individual	Mango, Pinapple, papaya, plantain, Apple, grapes, Melon	Local/imported	NS	N	No
37	Ice cream	Milk	Local/Imported	UN	NS	No
38	Curd and honey	Buffalo milk and coconut or Kitul	local	NS	NS	No
39	Watalappam	Egg, Cow's milk, jaggery	Local	NS	NS	No
40	Jelly /jelly pudding	Gelatine, jelly, milkmaid	Local/Imported	NS	NS	No

4.2.2 Results and discussion about DTHLF-Ag

They consisted of 110 CP made of 138 MI. Out of them 131(94%) were locally sourced and only 06 were uncertain. Amongst them 113 (82%) MI were either naturally produced while the rest were unclassified. The method of culinary preparation is most significant and outstanding fact is that a vast majority 107 (97%) of CP had been prepared without using any artificial chemical ingredient. But curd, treacle and ice cream were not classified as they were unreliable as to their production. Eighty-one (81%) of CP got qualified as DTHLF while 29 of were not. MI up to 113 (82%) were DTHLF and rest were lacking reliability and suitability as to their source and method of cultivation. The number of CP per event ranged between 28 to 75.

We found almost all basic traditional culinary groups with additional DTHLF-based modernised Culinary Versions. (See Table. 02 and Figure.03) It had drawn special attention of the lay people and clergy of young age group as they are more attractive (and some are even addicted) to modernized foods such as pizza, sausages, lasagne, shawarma, meat balls, short-eats (cutlets, rolls, pastry, pie etc.) and deserts like cakes, ice-cream, pudding, toffees etc. Therefore, such modernized food items could also be prepared with DTHLF while excluding or minimizing imported food varieties as ingredients. (See figure 06). Overall, a high

degree of acceptance of DTHLF by clergy and devotees was observed as per neuroleptic (sensory) and nutritional characteristics of DTHLF.

It was observed clearly that devotees in general are still compassionate and highly faithful towards clergymen. Therefore, they are highly concerned about their righteousness and trustworthiness in finding and preparing meals of highest quality according to their knowledge. Therefore, this special bond could be efficiently utilized only when the correct KSA is given to both clergy and devotees in such a way that they would be convinced.

This activity has also paved path towards small-scale entrepreneurship development within the local communities which is an essential requirement for the scaling up of this food pattern, though it will not be subjected to discussion in this paper.

It should be specially mentioned that this project involved no state funding allocations for its planning and implementation and still being functioned solely through voluntary dedication of project members in labour, money and time. They work compassionately expressing love and kindness through their three main doors (Mind, Body and Word) coupled with relevant dedicated stakeholders of state and private sector in the central and peripheral levels headed by clergy and devotees of 'Dayaka Sabha' (Dahanayake et al.2025).

Table 2. DTHLF based Traditional and modernized culinary Preparations

Traditional/Indigenous Food Categories	Traditional Culinary Preparations	Modernized Culinary Preparations
Traditional rice	Kenda/kanji (Porridge)	Mohito
Cereal grains	Tahmbum hodda (Kāyama)	Pinacolato
Green leaves	Bath (steamed rice), Steamed cereals,	Pizza
Vegetables	Steamed Yams/Tubers,	Sausages
Roots and Tubers	Thalapa, String hoppers	Lasagne
Fruits	Pittu, Roti, Hoppers	Meet balls (Vege)
Spices	Those, wade, idli,	Short-eats (cutlets, rolls, pastry, pie etc.)
Dairy products	Kirata /Niyambalāwa	Kebab
	Mirisata	Batters
	Thekata (beduma, Fries)	Chilli paste
	Embula	Desserts:
	Melluma	Ice-cream
	Salādaya	Pudding
	Awulupath (Deserts)	Toffees
	Sweets (Kevili)	Cookies
	Curd	Custard
	Treacle	
	Jaggery	



Figure 3. Photographs of some DTHLF alms giving events

Table 3. Menu Details of DTHLF Alms Giving Events

	Culinary Food Preparation	Main Ingredient/s	Source: Local/Imported	Method of Cultivation: Natural (N) /Unnatural (UN)/Not Sure (NS)	Culinary Preparation: Natural/ (N) Unnatural (UN) Not Sure (NS)	Categorized as THLF Yes/No/Not Sure (NS)
Porridge /Soup varieties						
1	Traditional Rice Based (TR) porridge	Traditional rice (TR) mixtures	Local	N	N	Yes
2	Olu porridge	Traditional Olu rice	Local	N	N	Yes
3	Popped rice porridge	Traditional rice (TR) mixtures	Local	N	N	Yes
4	Polkiri (Coconut milk) porridge	Traditional rice (TR) mixtures	Local	N	N	Yes
5	Vegetable soup	Vegetable mixture	Local	NS	N	Yes
6	Tambum Hodda (rasam)	Spice mixture +(03) tamarind	Local/Imported	NS 03	N	NS
Main menus						
7-16	Rice (steamed rice) -10 varieties	TR Kurulutuda, Retdel Madatawalu, Batapolel Suvendel, Kalu heenati Kahawanu, Kahamala Maawee, Olu seed	Local	N	N	Yes
17	String hoppers	Traditional rice (TR) mixtures	Local	N	N	Yes
18	Roti	Kurahan ((finger millet)	Local/Imported	NS	N	No
19	Roti	TR + tubers+yams	Local	N	N	Yes
20	Kurahan thalapa	Kurahan ((finger millet)	Local/Imported	NS	N	No
21	Pittu	Kurahan ((finger millet)	Local/Imported	NS	N	No
22	Tose	Undu (Black gram)	Local/Imported	NS	N	No
23	Idli	Undu (Black gram)	Local/Imported	NS	N	No
Dishes						
24	Mun curry	Mun (green gram)	Local	NS	N	No
25	Mun steamed	Mun (green gram)	Local	NS	N	No
26	Mun vandu	Mun (green gram)	Local	NS	N	No
27	Mun salad/	Sprouting Mun	Local	NS	N	No
28	Mun curry/	Sprouting Mun	Local	NS	N	No
29	Mun tempered	Sprouting Mun	Local	NS	N	No
30	Chickpea curry	Chickpea	Imported	NS	N	No
31	Kiriappa	TR	Local	N	N	Yes
32	Baked corn	Corn	Local	NS	N	No
33	Steamed Batala	Batala (sweet potato)	Local	N	N	Yes
34	Steamed Manihot	Manihot	Local	NS	N	No
35	Steamed Kiri Ala	Kiri ala	Local	N	N	Yes
36	Steamed Hingurala	Hingurala	Local	N	N	Yes
37	Steamed dandila	Dandila	Local	N	N	Yes
38	Steamed Rajala	Rajala	Local	N	N	Yes
39	Vegetables					
40	Murunga Kirihodaa	Moringa	Local	N	N	Yes
41	Me karal curry	Me karal (yardlong bean)	Local	NS	N	Yes
42	Steamed Jack	Kos (Jack)	Local	N	N	Yes
43	Anama	Kesel bada (Banana stem)	Local	N	N	Yes
44	Anama	Puhul (ash pumpkin)	Local	N	N	Yes
45	Anama	Kollu (horse gram)	Local/Imported	N	N	No

46	Melluma	Lolu /patharaja (Glue Berry)	Local	N	N	Yes
47	Melluma	Tibbatu (turkey berry)	Local	N	N	Yes
48 -58	Melluma (kawalam) (mixture of 10 green leave varieties)	Passion, pethi thora ,peni thora, polpala,moringa, katuru murunga, ,wata bhanga,koppa kola, ali pera, mukunuwenna	Local	N	N	Yes
59	Melluma	Girapala	Local	N	N	Yes
60	Melluma	Kirihenda	Local	N	N	Yes
61	Salad	Pipinna (Cucumber)	Local	NS	N	Yes
62	Curry	Wetakolu (Ridge gourd)	Local	NS	N	Yes
63	Curry	Thumba karivila (spiny gourd)	Local	N	N	Yes
64	Curry	Awara (sword bean)	Local	N	N	Yes
65	Curry	Kebella	Local	N	N	Yes
66	Curry	Miyana dalu	Local	N	N	Yes
67	Kalupol	Kos eta (jack seed)	Local	N	N	Yes
68	Niyambalawa	Kekiri (Cucumber type)	Local	N	N	Yes
69	Moju	Brinjal	Local	NS	N	No
70	Sambol	Coconut	Local	N	N	Yes
71	Sambol	Gotukola (Indian pennywort)	Local	N	N	Yes
72	Sambol	Anguna kola	Local	N	N	Yes
73-78	Salad/Copsuey	Pumpkin, carrot, beet, cabbage, beans	Local	NS (5)	N	No
79	Papadam	Mussenda	Local	N	N	Yes
80	Papadm	Mella kola (papadam leaves)	Local	N	N	Yes
81	Embula	Polos (baby jack)	Local	N	N	Yes
82	Embula	Ala kola	Local	N	N	Yes
83	Embula	Thel kola	Local	N	N	Yes
84	Salad	Kadu pahara (Lilac tesselflower)	Local	N	N	Yes
85	Curry	Emberella	Local	N	N	Yes
Desserts						
86	Curd	Buffalo milk	Local	NS	N/UN	No
87	Treacle	Kitul/coconut	Local	N	N/UN	No
88	Talapa	Kittul	Local	N	N	Yes
89-94	Fruit salad	Fruits mixture Mango, pineapple, Melon, Papaya, plantain	Local	NS (5)	N	No
95	Fruit cocktails	Fruits mixture Mango, pineapple, Melon, Papaya,	Local	NS	N	No
96	Kamaranka	Do	Local	N	N	Yes
97	Bibile	Orange	Local	N	N	Yes
	Penidodam			N	N	Yes
98	Divul Kiri	Wood apple	Local	N	N	Yes
99	Rambutan	Do	Local	N	N	Yes
100	Jambo	Do	Local	N	N	Yes
	Sweets /Avulupath					
101	Konda Kewum	TR	Local	N	N	Yes
102	Mun Kevum	TR+Mun	Local	N	N	Yes
103	Hendi Kewum	TR	Local	N	N	Yes
104	Thala Guli	Gingerly	Local	N	N	Yes
105	Weli thalapa	TR	Local	N	N	Yes
107	Gotu pittu	Kurakkan	Local/Imported	NS	N	No
108	Aluwa	TR	Local	N	N	Yes
109	Peni walau	TR	Local	N	N	Yes
110	Halapa	Kurahan	Local/Imported	NS	N	No

Modernized items						
111	Mojito	Gotukola	Local	N	N	Yes
112	Mojito	mint	Local	N	N	Yes
113	Pinacolato	Pineapple	Local	NS	N	No
114	Pizza	Manihot and jack seed flour	Local	N	N	Yes
115	Lasagne	Manihot and jack seed flour	Local	N	N	Yes
116	Fried rice	TR	Local	N	N	Yes
117	Sausages	Kohila (lassia)	Local	N	N	Yes
118	Sausages	Baby Jack	Local	N	N	Yes
119	Meet balls	Kohila (lassia)	Local	N	N	Yes
120	Chilie paste	Kesel Muwa (Banana blossom)	Local	N	N	Yes
121	Cutlet	Mixture of Yam/roots	Local	N	N	Yes
122	Rolls	Mixture of Yam/roots	Local	N	N	Yes
123	Pattie /Pie	Mixture of Yam/roots, Manihot and jack seed flour	Local	N	N	Yes
124- 129	Batter	Keselmuwa/ kohila/ nivithi/vegetables/tubers	Local	NS	N	No
130	Kebab	Lassia, fruits and tomatoe	Local	NS	N	No
131	Stuffed capsicum	Malu miris (Banana pepper)	Local	NS	N	No
132	Devilled sausages	Kohila, Baby Jack, Mushroom	Local	N	N	Yes
133	Pudding	Kitul four	Local	N	N	Yes
134	Ice cream	Kittul	Local	N	N/UN	NS
135	Ice cream	Kurakkan	Local	N	N/UN	NS
136	Custard	Pumpkin	Local	N	N	Yes
137	Custard	Kiri ala	Local	N	N	Yes
138	Cookie	jack seed four	Local	N	N	Yes

Table 4. Summary of Findings related to DTHLF and MFP Alms Giving

	No. of CP	No. of MI	No. & % of SMI	No. & % of MCMI	No. & % of MC	No. & % of DTHLF
			Local (L) Imported (I) Not Sure (NS)	Natural (N) Unnatural (U) Not Sure (NS)	Natural (N) Unnatural (U) Not Sure (NS)	Yes-Y No-N
DTHLF Alms Giving	110	138	L-131 (94%) I-01 NS-06	N-113 (82%) U- 00 NS -25	N-107 (97%) U-00 NS-03	CP: Y-81 (81%) N-29 MI: Y- 113 (82%) N- 25
MFP Food Alms Giving	30	42	L- 10 I- 02 NS-28 (70%)	N- 02 U- 28 (70%) NS-10	N-05 U-00 NS-25 (83%)	CP Y-00 N-30 MI Y- 02 N- 40

4.2.3 SL Governments Taking Preliminary Steps to Promote DTHLF

Based on this concept the governments have also taken initial steps by presenting to the parliament a few aspects of DTHLF under the

under the “Zero mileage” food, based the **Divisional food Promotion and Evaluation Task committee, meant to promote Local food Security in relevance to the “Sil Suwandayi- Hela Diviyayi” program** (Report

on the Conceptual Policy Framework for Food Security Chair of the Parliamentary Sub Committee in 2014.). See Figure 04. “Sil Suwandayi- Hela Diviyayi” program has also been recognized by the government gazette notification on Wesak festival, 2025 as “Sil Suwandai- Hela Diviyai’- A programme

conducted in accordance with the Lord Buddha’s discourse for healthy life- 16.05.2025” (Home affairs Circular, 2025). Accordingly, demonstration and offering of food alms on Modernized Culinary menus of DTHLF were conducted. (See figures 06 and 07).

ශ්‍රී ලංකා ප්‍රජාතන්ත්‍රවාදී සමාජවාදී ජනරජයේ නවවැනි පාර්ලිමේන්තුව
(පස්වැනි සභාවරය)
இலங்கை சனநாயக சோசலிசக் குடியரசின் ஒன்பதாவது பாராளுமன்றம்
(ஐந்தாவது கூட்டத்தொடர்)
The Ninth Parliament of the Democratic Socialist Republic of Sri Lanka
(Fifth Session)

මෙහි, මධ්‍යම හා දිගු කාලීන ජාතික ප්‍රතිපත්ති සම්පාදනය කිරීමේ දී ප්‍රමුඛතා හදුනා ගැනීම පිළිබඳ ජාතික සහ අනු කාරක සභාව විසින් සකස් කරන ලද ආහාර සුරක්ෂිතතාවය සඳහා වූ සංකල්පිත ප්‍රතිපත්ති රාමුව පිළිබඳ වාර්තාව පාර්ලිමේන්තුව මෙහි දිවියේ කරන ලද්දේ අනු කාරක සභාවේ සහායකයා ලෙසින් සහභාගී වීමෙනි.
2024 ජූනි මස 04 වන දින දින දා

குறுகிய, நடுத்தர மற்றும் நீண்ட-கால தேசிய கொள்கைகளை வகுப்பதில் முன்னுரிமைகளை அடையாளம் காணும் பற்றிய தேசிய சபை உப குழுவினால் தயாரிக்கப்பட்ட உணவுப் பாதுகாப்பிற்கான கருத்தியல் கொள்கை கட்டமைப்பு பற்றிய அறிக்கை உப குழுவின் தலிசானர் கௌரவ சட்டத்தரணி நாமல் ராஜபக்ச அவர்களினால் பாராளுமன்றத்தில் சமர்ப்பிக்கப்பட்டது
2024 ஜூன் மாதம் 04 ஆம் திகதி சென்னைக்கிழமை

Report on the Conceptual Policy Framework for Food Security
prepared by
the Sub Committee of the National Council on Identifying the Priorities in Formulation of Short, Medium & Long Term National Policies Presented to Parliament
by the Hon. Namal Rajapaksa, M.P., Attorney at Law,
Chair of the Sub Committee
On the Tuesday, 04th of June 2024

fisheries sectors.
3.4.2.1 Mainstream climate action in policies, regulations, programs and plans in the entire agriculture sector.
3.4.2.2 Enhance the resilience of communities to adapt to climate shocks through improved capacity in emergency preparedness and disaster risk reduction.
3.4.3 Exploration, conservation and utilization of natural resources for sustainable agriculture.
3.4.3.1 Promote sustainable management of ecosystems that consists of crops, livestock, aquatic resources, and native biodiversity through appropriate regulations and farming systems.
3.4.3.2 Create an enabling environment for conservation and sustainable utilization of resources from natural ecosystems.
3.4.4 Promote the concept of “Zero Mileage Food”.
3.4.4.1 Ensure reduction in food miles for food commodities through promoting locally available, under-utilized and nutritious food.
3.4.4.2 Strengthen critical nodal points of a food system to support reducing food miles, wastage and consumer prices.
3.4.5 Preserve ecosystem functions and services to ensure the long-term sustainability of food production.
3.4.5.1 Ensure maintenance of a minimum forest cover to sustain cropping systems, enhance nutrient cycles, support pollination, and maintain hydrological cycles crucial for food production.

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Figure 4. “Zero mileage Food” Concept in the Parliamentary Report

Home Affairs Circular : 04/2025
My Number : 060/1/2/2022
Ministry of Public Administration,
Provincial Councils and Local
Government
Independence Square,
Colombo 07.
29.04.2025

Secretaries of Ministries
Chief Secretaries of Provincial Councils
District Secretaries/Government Agents
Heads of Departments
Heads of Corporations and Statutory Bodies
Divisional Secretaries

Commemoration of State Vesak Ceremony- Buddhist Era 2569
01. In commemoration of the sacred Sambuddhu Themagala, the government has declared the period from May 10 to May 16, 2025, as 'Vesak Week' in conjunction with the Vesak religious festival.
02. Under the guidance of Samasthalanka Sasamarakkhaka Mandalaya and with the assistance of the Ministry of Buddhasasana, Religious and Cultural Affairs and the Department of Buddhist Affairs, and the government and non-governmental institutions, including district and divisional secretariats, arrangements have been made to hold the Vesak festival in a grand and dignified manner across the island.
The theme of this year's State Vesak Ceremony is,
"Bhujetha mitte kalyāne - bhujetha pariutāme."
-Let us associate with noble friends, endowed with virtuous qualities.)
03. During the Vesak week, from May 10 to May 16, 2025, during which the Sambuddhu Themagala is commemorated, all public and private institutions, as well as households, are expected to hoist the Buddhist Flag and adorn their premises with environmentally friendly Vesak decorations.
04. The State Vesak Festival of the Buddhist Era 2569 will be held on May 10, 2025, at the Nuwara Eliya International Buddhist Centre in the Nuwara Eliya District, and concurrently, it is expected

Sinhala Buddhist customs, and organizing hospitality programs such as charitable processions and visits to elder care homes, children's homes, and hospitals.
v. **Bhikkhus and Nuns training programmes- 14.05.2025**
To conduct capacity-building programmes for the Buddhist monks who are studying in Privernas, to identify the resource persons in the area and provide the necessary facilities for the Buddhist monks who are in the district and are studying in Privernas and find it difficult to provide themselves with basic facilities required.
vi. **Spiritual Development Programmes- 15.05.2025**
Conducting Dharma sermons, Dharma discussions, and meditation programs centered around temples to promote the spiritual development of the people. Raising awareness among Dharma school children and the youth about Buddhist customs, traditions, and rituals.
vii. **'Sil Suwandai- Hela Diviyai'- A programme conducted in accordance with the Lord Buddha's discourse for healthy life- 16.05.2025**
Organizing free medical clinics, organizing blood donation campaigns, eye clinics etc., organizing registration programmes for eye donation and body organ donations, alongside the main program, implementing activities based on the available resources in each area, ensuring coverage across all Divisional Secretariat Divisions and Medical Officer of Health (MOH) areas.
05. On the three days of May 12, 13, and 14, 2025, all slaughterhouses and meat shops across the island, including meat counters in supermarkets, shall remain closed. In addition, all liquor stores, outlets selling alcoholic beverages, and social clubs throughout the country must also be closed on these days.
Focusing on the above points, all relevant parties should provide the necessary guidance and instructions with the aim of fostering a virtuous society that upholds Buddhist values during the Vesak celebration. By implementing meaningful and effective programs centered around every temple during Vesak Week, everyone should contribute towards building a morally enriched society nurtured by Buddhist principles.

Sgd / S. Alokanbandara
Secretary
Ministry of Public Administration, Provincial Councils, and Local Government

Figure 5. State Circular on the State Wesak Festival, 2025, including the “Sil Suwandayi-Hela Diviyayi” concept



Figure 6. Modernized culinary preparations made under the concept of THLF



Figure 7. DTHLF Culinary Demonstrations on the Wesak week (2025) in Hanguranketha Divisional Secretariat, Nuwa Eliya District

5 CONCLUSIONS AND RECOMMENDATIONS

Results of the multidisciplinary literature survey and the comparative interventional study done with the objective of promoting DTHLF through VTI has shown promising preliminary evidence and establishes the impact of strong VTI on the wellness. It confirmed that DTHLF-Ag could be reliably categorised as DTHLF while none of them could be done so in

MFP-Ag according to SAR with regards to SM, MCMI, MC. Therefore, it further highlighted the special need of having an accepted set of multifaceted working guidelines pertaining to health, religious and agroecological perspectives. Therefore, VTI related historical religious bond and thereby the trustworthiness and righteousness among laymen and clergymen could be essential in regaining DTHLF. Further studies are recommended to

consolidate the above findings as per the future food security policy planning and support from the governing body is suggested to energize this sensitive approach through a compassionate attitude.

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