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**‘YOU SHOULD ESTABLISH GUARD, WARD AND PROTECTION  
ACCORDING TO DHAMMA’: THE CONSTITUTIONAL MANDATE OF  
EXECUTIVE PRESIDENCY AND THE BUDDHIST TEACHINGS OF  
KINGSHIP**

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This research intends to conceptualise the constitutional duties of the Executive Presidency under the Second Republican Constitution of Sri Lanka in light of Buddhist teachings of kingship. The research begins by exploring the theoretical foundations of the role of religion as a source of law that validates the applicability of Buddhist teachings of kingship in the context of the constitutional power of the Executive President. This analysis is based on two phases. First, provisions related to good governance which make the Executive President responsible and accountable to the Constitution, Parliament and the general public. Second, the provisions relating to the protection of subjects which mandate that the president should respect, protect and fulfil people’s rights. This research highlights the importance of Buddhist teachings of kingship as a set of moral and ethical values that can be used in evaluating and interpreting the constitutional mandate of the Executive Presidency. Finally, it proposes that applying the norms and concepts underlying the Buddhist teachings of kingship in the ongoing constitutional amendment process can enhance the democratic nature of the office of the Executive Presidency.

Keywords: Buddhist teachings of kingship, Executive President, Good governance, Protection of subjects

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