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A Brief Analysis about Anubhavamantapa & Parliament of India

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Abstract: ***The Parliament of India is the supreme legislative authority in the country and it is bicameral. It is divided into two houses – the Rajya Sabha, which is the Council of States, and the Lok Sabha, which is the House of the People. The Lok Sabha can be dissolved. In Rajya Sabha, 238 members are elected by the State and 12 members are nominated by the President for their contribution in the fields of art, literature, science and social services. The citizens of India directly elect the 543 members exercising the universal adult franchise. All the Indian citizens, who are aged 18 years and above, irrespective of their gender, caste, religion or race, are eligible to vote to elect their representatives to the Parliament. BASAVESHVARA established ANUBHAVA MANTAPA, a seat for intellectual discourses and provided equal opportunity to learn to all persons. It was a laboratory of Basaveshvara own preaching's. He was the protagonist of equality and therefore the Anubhava Mantapa was open to all without distinctions of old and young, rich and poor, men and women, high and low, king and servants. It is a well-known fact that for centuries before Basaveshvara's movement and also even during his period, there had been unimaginable wastage of talent because of the caste system. Basaveshvara pleaded for suitable opportunities to be provided for all the citizens for the fullest development of their personality. Learning had been the monopoly of a few privileged people only and a large section of the society was deprived of such a facility and it led to exploitation of the under-privileged by a few privileged ones. Basaveshvara revolted against such a system and proclaimed that knowledge is not the monopoly of a few people.***
Keywords: Parliament, Anubhavamantapa, Basaveshwara, Lawmaker, Social Reformer

I. INTRODUCTION

Originally called the House of Parliament, it was designed by the British architects Sir **Edwin Lutyens** and **Sir Herbert Baker** in 1912-1913 as part of their wider mandate to construct a new administrative capital city for British India. It is said that the circular structure of the 11th-century Chausath Yogini Temple may also have inspired the design of the building.[1] Construction of the Parliament House began in 1921 and it was completed in 1927.

The opening ceremony of the Parliament House, which then housed the Imperial Legislative Council, was performed on 18 January 1927 by Lord Irwin, Viceroy of India.

The third session of Central Legislative Assembly was held in this house on 19 January 1927.

The Parliament Museum, opened in 2006, stands next to the Parliament House in the building of the Parliamentary Library.

A. Details about the Indian Parliament

The Parliament of India is the supreme legislative authority in the country and it is bicameral. It is divided into two houses – the Rajya Sabha, which is the Council of States, and the Lok Sabha, which is the House of the People. The Lok Sabha is referred to as the Lower house and the Rajya Sabha is referred to as the Upper house.

The members of the Parliament are either elected by the people of India or nominated by the President of India.

The Legislature or Parliament is headed by the President of India. The term of Rajya Sabha is six years (one-third of its members retire every two years and are replaced by newly elected members) and the term of Lok Sabha is five years.

The Lok Sabha can be dissolved. In Rajya Sabha, 238 members are elected by the State and 12 members are nominated by the President for their contribution in the fields of art, literature, science and social services. In Lok Sabha, 543 members are elected by the voting population of India and two Anglo Indians are elected by the President of India. The Speaker, who is the Presiding Officer of the Lok Sabha, is elected by its members.

The Vice President of India, who is the ex-officio Chairman of Rajya Sabha, is elected by the members of an electoral college consisting of the members of both the Houses of Parliament.

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II. STRUCTURE OF PARLIAMENT

Legislature of Parliament headed by President of India

Rajya Sabha(Upper House) Council of States
(term - 6years (1/3members retire every2 years)

Loka Sabha (Lower House) House of The People
(term -5 years(automatically dissolved)

238 Members elected by State MLAs+ 12nominated by President for contributions to art, literature, science services and social.

543 Members elected by general Population +2 Anglo Indian elected by President of India

Speaker-Vice President (elected by both Loka and Rajya Sabha Members)

Speaker (elected by Loka Sabha Members)No Voting rights Except the decisive vote

III. LOK SABHA

The Lok Sabha, also known as the Lower House, is the "House of the People". It comprises 543 members who are elected from the (parliamentary) constituencies and two members of Anglo-Indian community who are nominated by the President of India.
The citizens of India directly elect the 543 members exercising the universal adult franchise. All the Indian citizens, who are aged 18 years and above, irrespective of their gender, caste, religion or race, are eligible to vote to elect their representatives to the Parliament. The requirement for being elected in the Lok Sabha is that the person must be a citizen of India, should be mentally sound and should not be bankrupt and criminally convicted. The minimum age for membership of the Lok Sabha is 25 years. Out of the 543 parliamentary constituencies, 131 seats belong to the reserved category, 84 seats are reserved for the people belonging to Scheduled Casts (SC) and 47 seats are reserved for Scheduled Tribes (ST) categories.

IV. RAJYA SABHA

The Rajya Sabha or the Upper House is the "Council of States". The Rajya Sabha is a permanent body and can't be dissolved. One-third of the members retire every second year and newly elected members replace them.
The members of the Rajya Sabha are indirectly elected by the members of the various state legislative assemblies for a fixed term of six years. The Rajya Sabha can have a maximum of **250** members in all. Out of those, **238** members are to be elected from the States and Union Territories and 12 are nominated by the President of India. The minimum age for membership of the Rajya Sabha is 30 years.

Top 10 Facts about the Indian Parliament

1) The Parliament of India is circular which represents "Continuity
2) Lok Sabha and Rajya Sabha are horse shoe in shape.
3) Lok Sabha carpet is green in color which represents that India is an Agriculture land and the people here are elected from grass root level, Rajya Sabha carpet is red in color which denotes royalty and also tells about the sacrifice done by the freedom fighters.
4) The library in the Indian Parliament is the second largest in India.
5) Circumference of Parliament is 1/3rd of a mile i.e. 536.33m

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6) The first hour (i.e. between 11 to 12 noon) is known as the Question Hour. During this MPs put forward questions about the policies, government and different bills.
7) Around 12 noon MPs can discuss any important topic with prior notice to the Speaker. This is known as Zero Hour.
8) President's office is in Room number 13 of Parliament (13 no. is not so unlucky in this case).
9) Parliament canteen is the cheapest in the country with 3 course veg meal in 61 Rs and Chicken Biryani for Rs. 51 (Highest amount in the list)
10) Voting in Parliament is done electronically for the questions asked, amendments, new bills etc. There is a voting console, a system with colored buttons, green for a Yes, Red for No and Yellow for abstain.

V. ANUBHAVA MANTAPA

BASAVESHVARA established ANUBHAVA MANTAPA, a seat for intellectual discourses and provided equal opportunity to learn to all persons. It was a laboratory of Basaveshvara own preaching's. He was the protagonist of equality and therefore the Anubhava Mantapa was open to all without distinctions of old and young, rich and poor, men and women, high and low, king and servants.

The Anubhava Mantapa was democratic in outlook and was working on the principle that every individual is rational and has the capacity to think about the general problems of the society. It was also based on the principle that no man or a class or a group should be strong enough to wrong others, and each man can judge for himself as to what is best for him.

A. Establishment

Anubhava Mantapa was stated to have been established in the year **1140** at Basavakalyana. All people were allowed to have access to this institution without any distinction of caste, creed, sex or economic status. Altruism and good character alone were required of anyone who came to Anubhava Mantapa. Everybody was to take up some work or the other for livelihood. They were not to have any caste feelings or feelings of untouchability. These were some of the principles they were expected to follow. Anubhava Mantapa soon became popular. Many devotees from different parts of Karnataka. India came to Basavakalyana and joined the new order. There were as many as 770 members in this platform. Allamaprabhu was the presiding deity of the Anubhava Mantapa. Channabasavanna was the secretary of the Mantapa. Shantarasa was entrusted with the responsibility of recording the mystic thoughts that were deliberated upon and approved in the meetings. These devotees were provided with food and facilities for puja in Mahamane, the residence of Basaveshvara. The two wives of Basaveshvara, his sister Akkanagamma, his nephew Channabasavanna and some other devotees were in charge of various arrangements both in the Anubhava Mantapa and in the Mahamane. Discussions on religious and spiritual matters were held in Anubhava Mantapa. The number of participants increased every day.

B. Classification of Members

The presiding officer of the Anubhava Mantapa was Allamaprabhu, a senior most Shivasharana, who was endowed with the wisdom and virtues of a great spiritual and social thinker and a saint in his own right. It was studded with acclaimed Sharanas like Channabasavanna, Akka Mahadevi, Madiwala Machayya, Madara Channayya, Aaidakki Lakkavva, etc. It enabled people of different castes and creeds to develop a sense of brotherhood, each one addressing the other as brother or sister.

The saints involved in the activities of Anubhava Mantapa were divided into three categories: 1) Avatarika Guru, 2) Siddha Guru and 3) Sadhaka Guru.

Basaveshvara, the founder of the new faith, was believed to be the Avatarika Guru.

Prabhudeva, Channabasavanna, Siddharama and Akkamahadevi were placed under the category of Siddha Guru. Hundreds of other saints were Sadhaka Gurus.

C. Difficulties

People in the King's court who were jealous of Basaveshvara got an idea. They reported to the King that Basaveshvara was feeding a large number of his followers - the Shaiva devotees - out of the money taken from the King's treasury. Bijjala asked Basaveshvara about it. Basaveshvara's answer was clear:

"The expenses of Mahamane are met by the earnings of several devotees. I am a devotee of Shiva and do not want other people's money. If you have suspicions, well, I shall tender my resignation this very moment. Before that let there be a detailed inquiry about these charges.

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The cash and all accounts of the treasury may be checked this moment." Upon this Bijjala himself checked the accounts and the cash. Everything was absolutely correct. Bijjala begged to be forgiven.

He also requested Basaveshvara to continue as the chief officer. Thus the false charges made by the jealous courtiers only established Basaveshvara's perfect honesty and increased his fame. After the death of Baladeva, Bijjala made Basaveshvara his minister. Basaveshvara proved very efficient in this new office.

He led his usual simple life. But his thoughts were always high and his heart was pure. His utterances were like a string of pearls. He was polite and civil, 'with folded hands and bowed head' while moving with the common people. In matters of justice he was always firm and never yielded to personal considerations. He was fearless even in the face of great difficulty and danger.

D. Anubhava Mantapa: A Platform for Law Making

It is a well-known fact that for centuries before Basaveshvara's movement and also even during his period, there had been unimaginable wastage of talent because of the caste system. Basaveshvara pleaded for suitable opportunities to be provided for all the citizens for the fullest development of their personality.

Learning had been the monopoly of a few privileged people only and a large section of the society was deprived of such a facility and it led to exploitation of the under-privileged by a few privileged ones. Basaveshvara revolted against such a system and proclaimed that knowledge is not the monopoly of a few people.

Unlike any other religion Lingayatism was consitutionalised itself in a unique manner by establishing an institution to build its edifice. In the historical development of religions, we usually see a prophet or a founder preaching a religion that is carried on through oral preaching which are later systematized and given proper shape. Lingayatism was put in a systematic order in the course of its evolution in an academy called Anubhava Mantapa.

Almost all issues concerned with the governance of the society were discussed in this Assembly. The issues were of varied nature covering social, economic, cultural, spiritual, religious and literary aspects.

The dialogue was of an astonishing quality. It was described as the first idea of a democratic parliament. The only difference between the members of the Anubhava Mantapa and the present parliament is that the members in Anubhava Mantapa were not elected by the people whereas the members of the parliament are elected by the people. The entry and membership of the Anubhava Mantapa was decided by the senior members such as Allama Prabhu and Basaveshvara.

Members were having the freedom to think and express their ideas freely. They were allowed to put questions and get clarification on matters of doubt and complexity. Members were indulging in the discussion that would make us wonder if it is something like the Dialogues of Plato, the great Greek scholar. The dialogues in the Anubhava Mantapa were based upon the mundane and mystic experiences of the sharanas participating in it.

The Mantapa was described as experimental station where sharanas were engaged in finding out solutions to various problems of life, mundane as well as spiritual. Fine blending of the mundane with spirituality was the unique and exquisite experiment of the Mantapa aimed at transforming the society into an ideal one. Sharanas of the Mantapa did not withdraw from society and its mundane problems, or from their worldly responsibilities, but tried to make their mortal life a means of salvation.

One of the cardinal principles of Anubhava Mantapa was that every sharana, who is a member, should take up a kayaka. A person not interested in kayaka or negligent about his kayaka would run the risk of losing his membership of the Mantapa.

The idea behind this principle is that everyone should earn his daily bread. No one should be parasite or an exploiter. This was considered as the crucial point for the sustenance of the Mantapa as well as the entire society.

Anubhava Mantapa criticized sharply the meaningless differentiation of human beings as high or law based on their birth or occupation. Unique discourse on equality charged with the acceptance of the parenthood of God and the fraternity of humanity fascinated the tortured minds and consoled the gasping hearts of the oppressed and distressed masse

The powers and functions of the Indian Parliament may be generalized in the following heads.

1) *Law Making Powers:* The Parliament of the Union Government is competent to legislate on all matters that are enumerated in the Union List and the Concurrent List of the Constitution. In the Concurrent List, the Parliament and the State Legislatures have joint jurisdiction. However, in case of conflict over any law made under the Concurrent List, the Union Law will prevail upon the State Law provided the State Law has not received the earlier assent of the President. The Union Parliament is also competent to make law over the State List under the following circumstances:-

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a) When the proclamation of Emergency is in operation the Parliament can make law in any item included in the State List. In case of the declaration of President's Rule in any State under Article 356 of the Constitution, the Parliament is competent to legislate on any matter included in the State List (Article 250).

b) In normal times when Rajya Sabha passes a resolution by two-thirds majority of its members present and voting that it is necessary in the national interest that Parliament should make law with regard to any matter enumerated in the State List, then Parliament is competent to make law in that matter for the whole or any part of India (Article 249).

c) The Parliament is competent to legislate on any matter pertaining to the State List if such legislation is deemed necessary for the implementation of international treaties or agreements concluded with foreign States (Article 253).

d) If the legislatures of two or more States pass a resolution to the effect that it is desirable to have a parliamentary law in any matter in the State List, then the Parliament can make law for those States (Article 252).

e) Except in the above-mentioned occasions, the Parliament of India is not competent to make law in the State List. If at any time, the Parliament encroaches upon the rights of the States, the Supreme Court can prevent such encroachment of the Parliament through its power of Judicial Review. The Parliament must make law in accordance with the provisions of the Constitution.

2) *Financial Powers:* In the financial domain the Parliament is the supreme authority. Not a single paisa can be spent by the Executive without parliamentary sanction. The budget is annually prepared by the Cabinet and it is submitted for the approval of the Parliament. The Parliament also approves all proposals of the Union Government to impose taxes. Money Bills can originate only in the Lok Sabha. After they have been passed by the Lok Sabha, they are sent to the Rajya Sabha for approval. Within 14 days the Rajya Sabha is expected to give its consent. Thus the power of the Rajya Sabha is limited with regards to money Bills. Further, to keep a vigil on the way the Executive spends the money granted by the legislature, there are two Standing Committees of the Parliament. They are the Public Accounts Committee and the Estimates Committee. These two Committees exercise legislative control over the Executive on behalf of the Parliament. There are certain items of expenditure included in the Budget which are not votable in the Parliament. These items include salary of the President, the Judges of the Supreme Court, and the members of the Union Public Service Commission etc. They are charged from the Consolidated Fund of India.

3) *Control over the Executive:* The Parliament keeps a day-to-day watch over the activities of the Executive. As ours is a parliamentary system of Government, the Executive is responsible to the Parliament for all acts of omissions and commissions. The Parliament may remove a Cabinet out of power by a vote of no confidence. It may reject a bill or a budget proposal of the Cabinet. Members of the Parliament have a right to ask questions and supplementary question to the Ministers. Any lapses or mishandling on the part of the Government can be exposed in the Parliament. Adjournment motions may be moved to discuss serious administrative lapses. Through adjournment motions, matters of public importance can be brought to the notice of the Government by the members of the Parliament. There is a Committee on ministerial assurances appointed by the Parliament to see that the promises made to the Parliament by the respective ministers are fulfilled. In this matter the Lok Sabha is more powerful than the Rajya Sabha.

4) *Amending Power:* The Parliament is competent to amend the Constitution. Both the Houses have equal powers so far amendment of the Constitution is concerned. A bill to amend the Constitution may originate either in the Rajya Sabha or in the Lok Sabha. Unless it is passed by both the Houses with the required majority, the amendment cannot be effective.

5) *Judicial Functions:* The Constitution vested in the Parliament the power to impeach the President, the Vice-President, and the other High Federal Officers like the Judges of the Supreme Court and High Courts, Auditor-General, Members of the Public Service Commission etc. Impeachment is a judicial trial of the Parliament to remove high federal officers. While the resolution for impeachment is moved in one House, the other House sits as a Court of Trial. Approval of both the Houses is necessary for any impeachment. Further, the Parliament possesses punitive powers to punish its members, and non-members who have broken the privileges of the House. This power is not ordinarily subject to the review of the Court. In a Parliamentary system of Government, legislative privileges are immune from judicial control.

6) *Electoral Function:* The Parliament participates in the election of the President and the Vice-President. It also elects some of its members to various Committees of the Parliament. The Vice- President is elected by both the Houses of the Parliament. He is removable by a resolution of the Rajya Sabha agreed to by the Lok Sabha.

7) *Deliberative Function:* The Parliament is a forum for deliberation on questions of public importance. It also serves as a ventilating chamber of public grievances. The Parliament is a mirror of national life. Whatever happens in various parts of the country can be discussed in its forum. It is often described as "a nation in miniature". Of all the functions of the Parliament this

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is an important function in a democratic country. Resolutions passed by the Parliament after days of deliberation may have the force of law. The Parliament represents the consensus of public opinion in the country Churchill once described the British Parliament as "the citadel of liberty". The Parliament in India also protects the rights and liberties of the people.

VI. CONCLUSION

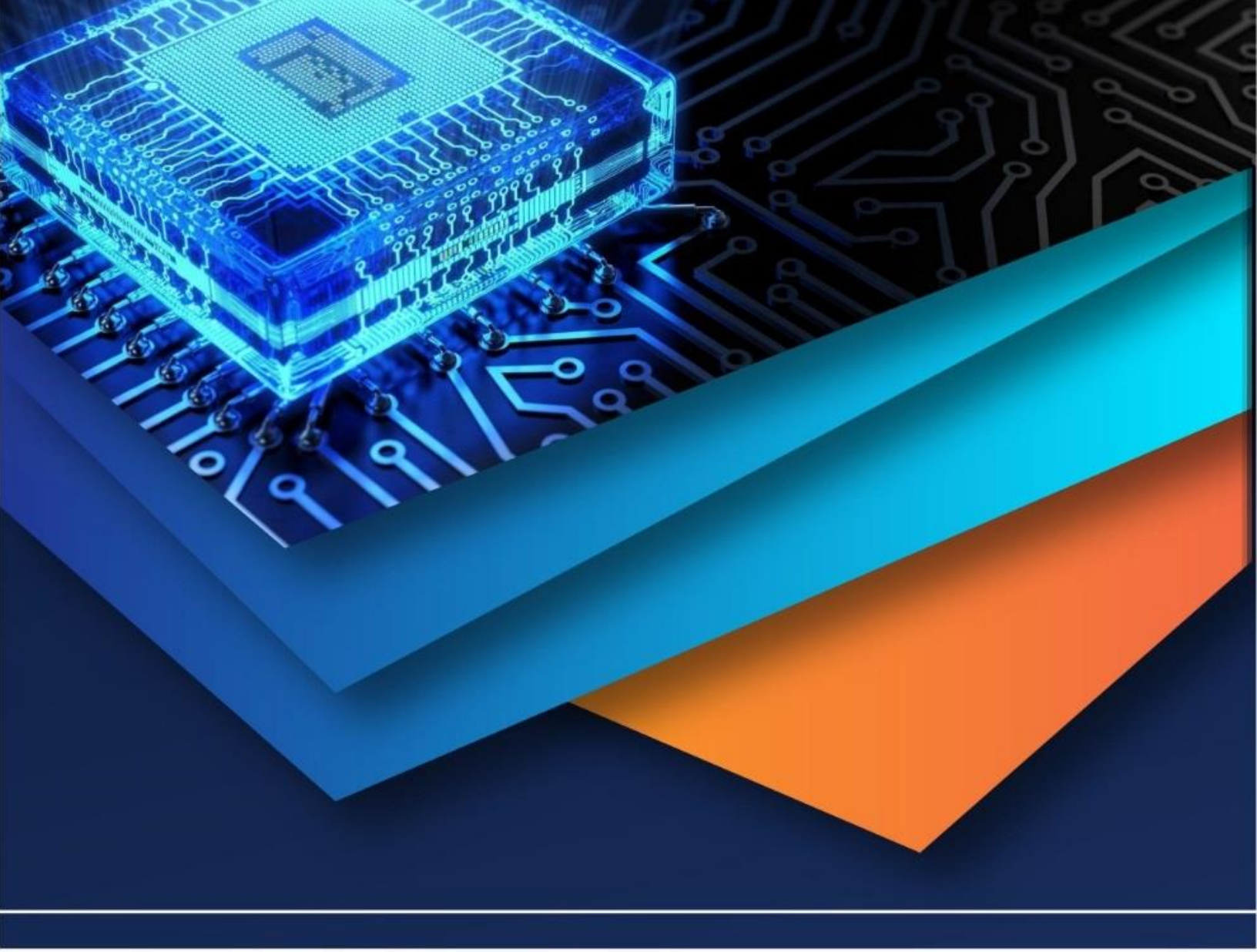
Basaveshwara (1134-1168) was an Indian philosopher, social reformer and statesman who attempted to create a casteless society and fought against caste and religious discrimination.

A. New Anubhava Mantapa, would be a six-floor structure on 7.5-acre plot and represents various principles of Basaveshwara
B. The building would showcase a 12th Century Anubhava Mantapa. It was also called, the first Parliament of the world frequently.
C. It has been established in Basavakalyan, the place where the philosophers and social reformers used to hold debates.
D. The building is to be built on the Kalyana Chalukya style of architecture.
E. The grand structure would consist of 770 pillars. There would be a seating capacity for 770 people.
F. The basement has been designed such that a Dasoha Bhavana or the dining hall.
G. The structure would have a Linga placed on a large pedestal on the top. There would be a state-of-the-art robotic system and an open-air theatre along with functions like a modern water conservation system a terrace garden to suit the view, a library, a research centre etc.

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