CHAPTER IV

PILIGRIMS AND FAIRS OF CHANGADEV TEMPLE

In this chapter we can make an attempt to discuss about the devotees or pilgrims and fair, or devotion observed by them to the deity of the temple. It is very pertinent to discuss the motives of visiting the temple of Changadev or Rajabag Sawar. It will be also noted here their concept of the deities worshiped in the temple of Changadev. To understand these queries the researcher kept a close contact and keen observation during the various occasions when the devotees visit or make pilgrimage to this temple.

Besides, one hundred devotees were interviewed on the basis of random sampling regarding their caste, religion, sex, occasions of visits, reasons for their visits about their accommodation, food that they get, beliefs and rituals they perform, magico-religious activities they conduct and such other socio-religious questions were put to them; and then the data collected was processed and interpretation was made on the basis of their statements.

It may be recalled here that the researcher had already mentioned that large number (one lakh) of devotees used to visit the temple during the annual fair in 1986-87.

...
The devotees are going towards River Bennihalla for sacred dip.

Gathering of devotees before the temple.
Besides this, the devotees also visit on Thursdays and Mondays and other festival days. Traditionally it has been heard by the devotees that the Mondays and Thursdays have been held auspicious days for visiting this deity of the temple. Monday is generally the auspicious day for Hindus and for Vaishanavas, Thursday is held as an auspicious day. It seems this Vaishanava practice holding Thursday as a special day for worship started by Jnanadev and Changadev has been continued by the devotees of this cult.

As we mentioned earlier though the modernisation has taken place, there is no decrease in the number of devotees making pilgrimage to this temple. Throughout the year on these Mondays and Thursdays they go on visiting. But however there is a social change among the devotees. Now the 16% of pilgrims come in trucks, 20% of pilgrims come in tractors, 40% come in buses only 5% of pilgrims come by taxi, 10% by bullock-carts, 7% of pilgrims come by bicycles, and 2% come by scooters.
### Table No.5

**Devotees visiting the temple**

<table>
<thead>
<tr>
<th>Means of Transport</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Trucks</td>
<td>16</td>
</tr>
<tr>
<td>2. Tractors</td>
<td>20</td>
</tr>
<tr>
<td>3. Buses</td>
<td>40</td>
</tr>
<tr>
<td>4. Taxi</td>
<td>5</td>
</tr>
<tr>
<td>5. Bullock carts</td>
<td>10</td>
</tr>
<tr>
<td>6. Bicycles</td>
<td>7</td>
</tr>
<tr>
<td>7. Scootors</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Besides, nearly 34% of devotees walk to the temple also, and those who have made one walk the distance to the temple though it is a far away place. Among the pilgrims out of the sample of one hundred. In the age group of 18-25 these were 8 pilgrims, 25-32 these were 16, 32-49 these were 62, 49-56 these were 8, 57 and above these were 6. Among those interviewed 63 belongs to Hindus religion and 37 were Muslims. These pilgrims belong to the various levels of education. 45 were in Primary education, 30 Secondary education, 17 from Higher education and 8 were illiterates.
Table No. 6
Religion, Sex and Education among the Pilgrims

<table>
<thead>
<tr>
<th>Religion</th>
<th>Sex</th>
<th>Education</th>
<th>Illiterate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Hindu</td>
<td>63</td>
<td>53</td>
<td>10</td>
</tr>
<tr>
<td>Muslim</td>
<td>37</td>
<td>30</td>
<td>7</td>
</tr>
</tbody>
</table>

As to their sects there were 50 Veerashaivas, 6 Shaivas, 7 Vaishavas. Among the Muslims 25 were Sunnis, 8 were Siyas and 4 were Pinjars. According to the information gathered among hundred pilgrims 40 were depended on agriculture 32 were depended on labour, 23 depended on business and only 5 on other occupations. If we classify the pilgrims on the basis of their annual income 5 belong to the category of Rs. 20,000 and above, 25 belong to the income of Rs. 10,000 and upto Rs. 20,000, 30 belong to Rs. 5,000 to 10,000, 40 belong to below the annual income of Rs. 5,000. This shows that it is the cultivators and agricultural labourers who generally visit the temple and 70% of them were below the annual income of Rs. 10,000 per annum.
Table No. 7

Religion and Sects among the pilgrims

<table>
<thead>
<tr>
<th>Religion</th>
<th>Veerashaiva</th>
<th>Shaiva</th>
<th>Vaishnava</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu</td>
<td>63</td>
<td>50</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Muslim</td>
<td>37</td>
<td>25</td>
<td>8</td>
<td>4</td>
</tr>
</tbody>
</table>

Table No. 8

Annual Income and Occupation

<table>
<thead>
<tr>
<th>Annual Income</th>
<th>Agri.</th>
<th>Labour</th>
<th>Business</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>20,000 and above</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>10,000 to 20,000</td>
<td>25</td>
<td>3</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>5,000 to 10,000</td>
<td>30</td>
<td>15</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Below 5,000</td>
<td>40</td>
<td>20</td>
<td>20</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>40</td>
<td>32</td>
<td>23</td>
</tr>
</tbody>
</table>

The pilgrims were also enquired about their native places and it was found that 50 of them were from the same taluka, 25 of them belong to the same district and 20 were within the state and 5 belong to outside the state.
The devotees gathered in the fair.

Tents of devotees.
Among the pilgrims 70% of them visit once in a year, 20% of them visit very often and other 10% of them are occasional visitors to the temple. The reasons for the visiting the temple as given by the pilgrims themselves were recorded as follows:

1. Coming for cure of skin diseases and such other physical and mental cures, such type of pilgrims are 25%.

2. Purely religious purposes: This deity is a family God to as many as 30% of pilgrims.

3. Social purposes: It may be mentioned here that the Helavas, a community of geneologist particularly make matrimonial relations during the annual fair. Such other social purposes are also involved with some other visitors who visit the temple were 15%.

4. Many of them have the commercial purpose, some of them come there to sell their goods, like bamboos, wooden articles, bangles etc. such type of pilgrims were 30%.

Whenever the devotees or pilgrims visit the temple they offer raw sugar, flowers, insense, (Odabatti) ladoos, Madali (a type of sweet dish made out of wheat and sugar), huggi, kadabu etc. They also offer gifts in cash and kind to the temple, beggars, peeras, priests and physically handicapped and so on.
Such pilgrims and devotees visit the temple individually, with families, and in groups of friends and neighbours. They offer the sacrificial animals like sheep, fouwls etc.,. But the horses, goats, cow, bulls and such other cattle are tabooed animals for sacrifices in the temple. The idols of silver horses are also offered to the temple. All types of devotees and pilgrims, irrespective of their caste creed and religion are allowed to enter the inner part of the temple (Garbhagudi). This type of secularism is observed here, in the sense that there is no discrimination in this temple on the basis of sex, religion caste, colour. But however some times secularism means the concept that is used to antogonism to that of saceredness. We have not used the word secularism in this sense.

Almost all the devotees first take the dip in the sacred river Bennihalla, and then they visit the temple. Whenever the devotees visit the temple the expenses incurred by them is at least Rs.100 to 1000.

The priests receive the gifts, donations, presents made by the devotees and in turn they give the consecrated (sacred) ass, the water to be swallowed immediately and the small portion of the presentation is returned as a token of sacred portion to be carried with them. Some of the devotees distribute this returned sacred prasad to other fellows in the temple. Then the devotees are found to purchase the photoprint copies of the deity, pictures of the
deity, booklets of the deity etc, that are sold in the annual fair and in the shops.

When a researcher visited on one of the Thursdays, he found that there were 33 peeras and large number of devotees in the temple complex. Whenever a person is married the couple thinks of making a visit to the temple or it may be a birth of a child to the couple which makes them to visit the temple.

It may be noted here that the annual fair of Rajabag Sawar temple or Changadev temples are simultaneously held from the 3rd day of full moon day in Fhalgun month (Holi festival day) according to Hindus calender, in all main temples and branches whether in Karnataka or in Maharastra. However the biggest annual fair is held in Yamanur itself.

PILGRIMAGE:

Pilgrimage to the sacred places forms an important attempt of the spiritual discipline of the people of almost all religions in the world. The followers of the cults are looked upon at certain places especially holy and magico-religiously powerful. Such is the ambition in their life time. Some take it occasionally and some others annually, monthly or weekly. Such places are considered to be holy and they depend on these places as it is the temperament of the people and their belief.
Devotees in a Q before the main temple during the fair.
There is no doubt that a devoted Buddhist will surely visit the BudhaGaya and sees the seat under the Bodhi Vraksha (Bodhi tree). This almost becomes a highest goal in his life. Accordingly a Christian devotee visits Jerusalem with all his love for Christianity. A Muslim thinks that if he visits Mecca his aspirations in the life is finished and in the Indian society such a pilgrim will be called as Hajj, and a Hindu will also make pilgrimage to the sacred places in India. A poor will make pilgrimage to the nearest places of pilgrimage centres. In Hinduism there is a growth of numerous sects and accordingly the people belonging to different sects make this pilgrimage to these places to the sect that they belong. Besides sects there are cults and sub sects among Hindus and they will be encouraged to make a pilgrimage to the places of their sects, cults and sub sects. Among such sub sects and cults, there is a cult of Changadev or Rajabag Sawar, whose doctrines are mainly towards the synthesis of Hindus and Muslims. This is the universal religion.

In India for Hindus and Muslims there are thousands of places which are considered as sacred by the people without the distinction of caste and creed. It is really very difficult to trace the cause of importance of many such holy places around which innumerable legends and traditions have been grown with the passing of ages. Some of these are
buried in the memories of the people and now giving different versions. This is also true in case of Changadev or Rajabag Sawar temple of Yamanur.

According to one legend Changadev actually came here, it is also said that there was a muslim saint called Tejoddin who was killed by his own devotees and later worshiped as a great saint. It is also said that this place of muslim saint Tejoddin has been occupied by the Hindus Maratha priests belonging to Burge family, at the time of Maratha rule, when the Maratha power rose to its zenith. It cannot be denied that under certain rules, certain cults and religion have flourished and vanished under the Muslim rule in India, many temple of Hindus were converted into Muslim religious places.

It has happened everywhere in the world. Even when the European Christians reached America they converted the temples of American Indians into Christian Churches. (Linton, 1955 : 134) So now it is very difficult to say the genesis of the temples of Changadev or Rajabag Sawar. No doubt there was a historical saint called Changadev, and he was a magico-religious person contemporary to Jnanadev in Maharastra. His cult might have been spread, during the Maratha rule in the part of North Karnataka, the places of worship of Muslims might have been occupied by the priests and devotees of Changadev.
As we have already noted, as mentioned in the gazetteer, the Muslim saint of Gulburga called saint Quadri might have been established this centre which was later occupied by the worshipers of Changadev. But however the cult continued as a combination of Islam and Hinduism. The name of Changadev or Rajabag Sawar, and a saint as the friend of RajaBaxa are retained as the name of the temples. Because when the devotees make slogans they say Raja Baxar Ki Dostara ho din. The slogan is also made as the Changadev Maharaj Ki Jai, whether it is the centre of saint Tejoddin or it is the centre of saint Quadri or it is the centre of the meditating place (Tapovan) of Changadev. One things is true that this temple is called as the temple of Rajabag Sawar aiming that it is the temple of the saint Quadri of Gulburga and saint Changadev have been described as the magico-religious personalities who were riding the tiger.

All sacred centres and all sacred personalities have some miraculous or magico-religious powers. Accordingly here in this centre of Rajabag Sawar the devotees have been impressed by the magico-religious power of the saint. Though the story of the place is said to be very ancient but at least from the time of the Marathas and the Muslim rule the place gained its importance. Especially the pious the poor, the physically handicapped, the folk, people of both Hindu,
Muslim religion are the devotees of this temple. If we analyse the temples and sacred places it is on the bank of the rivers or on the banks of sea or on the bank of lakes.

The early civilizations have also flourished on the banks of rivers and lakes and sea-shores. It may be noted here though Bennihalla is a very small river, the establishment of Tapovan or Meditating place of Changadev or other saints on this river bank is notable. It is quite possible that the place of solitude where water chosen by the saints for their spiritual gains.

At the time of Marathas their motive of religion was to save Hinduism from its destruction by the Muslim conquerers. Therefore it seems that they invented a cult which tried to synthesise Hinduism and Islam. The folk followed this cult and the rulers petronised it.

Besides the pilgrimage in all religions has acted as a custom of carrier of culture. Because people meet in such sacred centres. They carry the cult, the culture and the diffusion of culture taken place. For the religious minded people, it is to make themselves free from the sin. Therefore the temples of Changadev or Rajabag Sawar were worshiped along with the sacred palms of Muslims. The cult
became attractive to the people belonging to different sects in Hinduism and the Muslims in general.

The Dindi Yatras are made to Pandharapur in Maharashtra to the temple of Vithobha, from this temple and thus continuing the relation with the secular sacred centre of Pandharapur with this sacred centre of Hindu Muslims. "Whatever might be the origin and the history of the growth of pilgrimage in India, it speaks highly of the spiritual bent of the Indian mind that the places of pilgrimage existing on her soil have never ceased to draw huge crowds of people" (Bhattacharya: 1956: 495: 502).

The places like Gaya, Puri, Banaras, Kanchi, Madurai, Kedaranath, Allahabad etc. are the examples. Common people some times cannot visit such centres of pilgrimage, but for them the nearby centres like Pandharapur in Maharashtra and Yallamma and Yamanur in Karnataka and such other small but popularly visited temples by the folk are also very interesting from the point of view of the study of the little traditions. It is not the blind faith but this unique phenomenon of the attraction of the pilgrimage and its importance from the point of view of religious centre, socio-economic benefits etc. make them to involve in such pilgrimages. Some times they have to undertake long journies, inspite of much physical discomfort and heavy
expenses. It may be noted here that the people coming to Yamanur to visit this sacred centre come by walk and sometimes from long distances. It is their vow and belief in the God that he blesses them with their desires which are to be met in their life.

Sometimes the scriptures, declare that mental discipline and internal purification have more or less the same effect as pilgrimage to holy places. The popular mind attaches a special value for this religious life. Even famous saints like Budha, Mahaveera, Shankara have been respected to have visited the sacred places for their spiritual gains.

A visit to holy places gives a fresh stimulation. It brings them in contact with many people belonging to different cultures and it is an occasion to meet their own people. Pilgrimage is one of the causes that has contributed to the orthodoxy of Hinduism. The tradition is carried on the people of the different religions, get an opportunity to mix intimately with one another. Especially this is true in case of the temple of Changadev or Rajabag Sawar in Yamanur, in Karnataka.

Pilgrimage has been one of the important factors of social education. It offers an opportunity to the people
Devotees are purchasing raw sugar for offering to the deity.
living even in the distant villages to know the Indian culture different manners and customs. Formerly the pilgrimages were taken on foot by the people of Southern India used to go to Banaras and Himalayas, as a practice of pilgrimage on foot only. Now the increased because of the modern vehicles and communication system like buses, scooters, trucks, railways, tractors. Though tractors and trucks are ment for agricultural and commercial purposes these are used as vehicles for the pilgrims though they are unauthorised journey in vehicles.

The pilgrimage centres give an opportunity for commercial enterprises. In Yamanur for common people this is true because great number of bamboos, wood, donkies etc. are sold in great number. In Yamanur the Hindus and Muslims mixed together and it develops to help the national integration and national unity of the people. Here the people forget their caste, creed, religion and believe that God is only one irrespective of their own sect, caste and religion.

From the time immemorial the Hindus are known for their religious tolerance towards other religions. But here in Yamanur this is not only the place of religious tolerance but the people of all caste and religious believe in one religion and one God, whether he is called as Changadev or Rajabag Sawar. He is also the friend of Raja Baxa, as a saint
in whom the common Muslims in this part of the country had great reverence.

The Annual Fair of Changadev Temple:

'The fairs are quite akin to pilgrimages in their purpose and utility. They are highly useful from the standpoint of religion, national solidarity and economy of the people'. The religion and God are the inventions of man for his own welfare. The pilgrimages and fairs constitute the part of religion and worship of God and hence they are very important from the point of view of religion, social life, and economic life of the people who are part of the faith of particular sacred centres. The big fairs like Kumbamela (at the confluence of Saraswati, Ganga, Jumana rivers near Allahabad in Uttar Pradesh of India) in India have their all India importance, but the fairs like Changadev of Yamanur constitute the regional and portion of the population of this part of the country.

Kumbamela has still preserved its glory as a great religious centre as it is mainly an institution of Sanyasis (ascetics) and a large number of monks of diverse orders and sects. Likewise the Changadev temple of Yamanur constitutes in its pilgrims not only ascetics monks of
The priests are garlanded while devotees are prostrating.

The temple priests are returning from Bennihalla after giving sacred bath to the deity.
Hinduism and Islam, but also the mendicants of different sects and a large number of devotees who have faith in the cult of Changadev or Rajabag Sawar.

There is a definite organisation behind the annual fair held in Yamanur in the temple complex of Changadev or Rajabag Sawar. There are priests who act as intermediaries between the devotees and God. There are Muslim peeras and Mulas who have certain rights and duties assigned to them. More than this when the annual fair begins for about a month or so, so many other organisations also work for the success of the annual fair, for example,

1. Sanitary arrangements.
2. Police control.
3. Water facility.
4. Accommodation in Asylums and in open air.

All these above mentioned organisations work as per the request of the village Mandal Panchayat which is a local self government. The Mandal Panchayats are working in Karnataka for the last one year i.e. 1986-87.

Before the Mandal Panchayat the village Panchayat of Yamanur used to organise all these activities outside the temple during the annual fair. Now Yamanur is also the
head quarter of Mandal Panchayat under which about 10 villages are attached. So inside the temple complex it is the priests who organise all the activities every day and on special occasions, during the annual fair. But out side the temple especially during the annual fair the Mandal Panchayat has to organise the above mentioned activities.

1. Sanitary arrangements:

There will be a senior health officer looking after the arrangements and under his supervision two nurses and some other workers do their duties, especially for the devotees and pilgrims. As preventive measures inaculates for the diseases and contagious diseases. They have their tent outside the village on the bank of the river Bennihalla and they do perform this duty immediately after a devotee dips in the water of the river and comes out. (please see photograph).

2. Police control:

Yamanur has no police station, as such it comes under the police station of the Navalgund. At the time of annual fair the temporary police control room is established in one of the rooms of Dharmashala. They are controlling the mobs, watch over thieves and pickpockets and quarrels.
A devotee taking inaculation in the health centre in the fair.
They also do the arrangements of que system to the pilgrims.

3. Water facilities:

There are two drinking water tanks which are very old surrounded by the bunds. Both the tanks are fenced so that the water can be kept clean. The water is pumped from the tanks to the cement storages of water and from that storage the water can be taken from the taps by the pilgrims and devotees for their use including drinking purposes.

4. Accommodation:

There is a permanent building of Asylum for the purpose of stay of pilgrims and devotees very near the main temple. Here about thousands of devotees are lodged and the accommodation is given on the basis of first come first served, this is a free lodging for devotees. There is a huge open space where the pilgrims can cook, stay and sleep. There is another temporary Asylum only organised at the time of annual fair. This accommodates thousands of devotees. This arrangement is made by the help of tents opposite to the main temple in this open area. This comes under the Panchayat area of Yamanur. They can cook, stay
and sleep there only. During the annual fair the field owners are requested to clear off their fields near the main temple. So that the pilgrims and devotees come and stay with their carts and tents and huts.

Those who do not get space in the permanent and temporary Asylums have to stay in this open space left for them. At that time in the full moon day is just over, devotees and pilgrims can enjoy the moon light in the open air area. They cook, stay and sleep there only. But however the pilgrims who are wel-to-do have to return to the nearby towns or to the native place immediately after the visiting to the annual fair, because there are no lodging facilities in the vicinity of the temple complex.

"Agencies of Social Education in the Annual Fair"

Democracy will lose much of its usefulness, in a country like India where hardly 36.6 (census : 1981 ) per cent people are educated. It is very difficult to expect quick progress. Even if all the children of school going age are sent to the schools, there remains a great number of grown-ups for whom the world of the mind is a closed book. Long ago a movement called 'Adult Literacy' was started in India. It was later on named 'Adult Education', the scope of which was enlarged and the new idea called 'Social Education'. Adult Education is limited to literacy only whereas social education covers all aspects of the life an illiterate adult.
When the advanced countries of the world have come out of the narrow groves of ignorance, our countrymen are encircled by illiteracy, superstitions and blind faith in fate. Imagine the pathetic condition of a father who waits for a letter from his son and when he receives, he has to run to some one else to get it read. What will be the feeling of a young woman who receives the most intimate and personal letter from her husband but cannot read it and has to request a man to read it.

Social Education embodies a broad approach to the solution of the problem of the community, primarily through community action. Besides literacy, it includes health, recreation and home life, economic activities and citizenship training. The entire national extension and community development programme, social welfare extension projects, rural programmes undertaken by Government agencies in co-operation with the people, programmes of voluntary organisations like the Sarva Seva Sangh, the Bharat Sevak Samaj and others, the co-operative movement, village Panchayats, etc., are all sides of the nation-wide effort towards social education and rural improvement which are now in progress in the country.
The objectives are to bring about a change in the outlook of the people and to help them to realise the possibilities for development through self-help projects; to create in the village people an urge for better living and a desire for more knowledge relating to improvements in developmental activities such as agriculture, animal husbandry, health, cottage industries, home and family, to help in organising the people through the formation of Panchayats, co-operatives farmers' associations, Youth Clubs, Women's Clubs; to provide a means of self-expression and an outlet for the creative spirit in man through organising art and cultural activities; to develop rural leadership; and to help people understand their rights; duties, obligations, individual and collective responsibilities of citizens in democratic society.

In order to realise these objectives the programme was divided into two parts. One consisted of whatever item any agency wanted to or was capable of taking up out of the vast field of social education. Such agencies were to be encouraged and helped depending upon the usefulness of the work performed and to the extent to which the state resources could be diverted for the purpose. The other part consisted of a planned programme which was to differ in rural and urban areas, in view of the different conditions prevailing in
each. In the rural areas literacy clubs were to established and adult literacy classes conducted. Stationary and mobile libraries were to be organised. The cultural agencies were to be fully utilised-fairs, festivals, bhajan mandalies and kavi sammelanias encouraged. Film shows by mobile vans and well regulated radio broadcasts were to be encouraged. In the urban areas the programme was to include the improvement of the skill of the workers.

This experiment in India is not very old. Many obstacles have been put in the path of social education. There is a natural dislike in the grown-ups to the learning of three Rs at an advanced stage in life. They feel that it is useless to exert to learn as they have already spent the golden period of life. There is widespread educated unemployment in the country. An average villager forms a very unfavorable opinions of the present system of education. He does not want to get that education which forces him to join the ranks of the unemployment. Experienced teachers are not available. Most of work of social education is done by language teachers who do not know the techniques of teaching adults. Very little suitable literature is available. The adults have to be taught with the "Primers" containing stories of cats and rats.
Though social education is the bed-rock of national reconstruction, yet much progress has not been made in it in our country. It has been clearly realised that the grown-ups must be taught in a different way from the children. An adult's vocabulary and power of reasoning are greater than those of a child. He is sensitive and reacts to his social surroundings more quickly. Again, an adult, however uneducated has his own outlook and philosophy of life. A child, on the other hand, has no such philosophy. He is consequently willing to learn more. Hence, it is important for social education centres to have a friendly atmosphere. Adults have to be encouraged at every stage. The ego in adults, too, is more developed. So, for social education, the spread of information and knowledge is less important than the fact that the heads and hearts of the adults should be influenced. Once enthusiasm is created, an intelligent and tactful teachers can lead them to new knowledge and culture.

Another important point to remember is that greater stress is to be laid on discussion or the indirect method in social education. Adults thus meet in groups and discuss problems in a homely manner. The usefulness of this method is increased all the more when the discussion centres round problems in which the adults are interested. The duty of a
Social education worker is to guide the discussion and see that it does not become personal but is directed towards constructive channels.

Social education in countries like England, Denmark and Russia has helped a lot to uplift the masses. In England many residential colleges were started in the post-war period. These colleges are building up a tradition of attendance of short courses and are eagerly seeking the co-operation of the employers and trade unions in securing the release of workers for such courses. In Denmark there are evening Schools and continuation Schools where practical subjects like wood work, domestic science and gymnastics are studied. In the Soviet Union progress made in adult education is really praiseworthy. The state recruited two and half million 'Cultural soldiers' to teach without pay. Hundreds of thousands of special paid teachers were also appointed to supervise the work of 'Cultural soldiers' and to guide and inspire them in their work. So much so that by the year 1933 ninety percent men and women of the U.S.S.R. could read and write. Such a progress has also been made in other countries.

India has to learn a lot from the experiences of other countries. Social education is a bold step taken by our Government. The programme is, however, moving at a
snail's pace. If we are keen to make it a success, it is essential to make it compulsory for every student to show field work in the sphere of social education before he is awarded a University diploma. In India as it has been already said the cultural agencies like fairs, festivals, prayer groups, sangsters of various kinds play a very important role in social education of the people. Hence these have been discussed in the foregoing pages regarding the sacred centres of Rajabag Sawar temple related the devotees both belonging to Hindus and Muslims.

1. Songs:

Many devotees and pilgrims sing the chorus songs during the fair. These songs are generally contain the themes about Changadev or Rajabag Sawar, his cult and importance. The following songs collected during the annual fair goes as follows: Such songs are of different types. The general songs are only discussed here but other types of songs are discussed later.

i. "The yogi comes to the house,
   Shri Gurudev (presupter) came to the house,
   He is riding the tiger,
   He has a big serpent in his hand,
He is a miraculous person,
He is a miraculous person,
The yogi came to the house,
Shri.Gurudev (presupter) came to the house.

ii. "He has long hair
He is a straight eyed one,
He is wearing sandal on his fore head
He is wearing Rudraximala in his neck,
He came to the house of the devotees"

"He was born in Sundarpur,
He was initiated into the spiritual
life by Jnanadev,
He stayed in Yamanur". (Translated)

This type of songs are sung by a group of men. They sit in one of the platforms during the annual fair and sing such songs. They have got different types of musical instruments which are rythical with the songs they sing. Those are different kinds of songs sung. Among them Kawwali is one type of song.

2. Kawwali:

It is a song sung in the Muslim style where four or five persons sit together and sing in a particular style. One of them will be leading and the others follow. The hands are used as symbols to narrate the theme of the songs. The song about Changadev or Rajabag Sawar goes as follows in the Kawwali style.
A saint was born in Sundarapur,
He was called as Changadev,
He was well-known in 56 countries in India,
He was wise, He was famous,
He was Sidha,
He used to practise Yoga,
He used to enter into the body of others,
He used to fly in the sky". (Translated)

3. Bhajan (A Prayer song)

Another type of song sung during the annual fair,
on weekly day i.e., on Mondays and Thursdays are known as
Bhajans or prayer songs are sung by different groups during
the annual fair. They are not peculiar only to annual fair,
but they may be sung on any day and especially on Mondays
and Thursdays in the temple complex. The prayer songs have
great value because they contain the Bhakti-cult or
devotional songs. These songs are in praise of God Changadev
or Rajabag Sawar. They may contain also the themes about any
socio-religious activities.

The following example of the prayer song gives the
theme of the Changadev or Rajabag Sawar.

i. "Come let us wave the sacred lamp
to Changadev,
Come let us wave the sacred lamp
to Changadev,
Wave the lamp to Changadev,
Who got the knowledge from Jnanadev,
He burnt the lamp with the water of the
Bennihalla,
He was a miraculous man".
ii. "He used to make the serpent, his whip.
He used to ride the tiger,
He came to Yamanur,
For such a man let us wave the sacred lamp," (Translated)

Bhajans are sung generally by Hindus in their own style with the musical instruments like Tamburi, and Tala. Sometimes Harmonium is also used by them. They came in groups called a Bhajana Mela and practice such prayer songs. Such prayer song group contain generally 10 to 15 persons. Those who can sing very well join such Bhajana mela (please see photograph).

4. Riwayat:

Another type of song sung during annual fair called Riwayat. These are sung in Hindustani and Kannada languages. These songs are supported to be in Muslim style. But these songs are sung by both Hindus and Muslims like Kawwali.

The following Hindustani and Kannada example of a song Riwayat of Changadev or Rajabag Sawar, illustrates the themes that contain.
i. "I cannot describe peer Rajabag Sawar,
All types of people suffering
from skin diseases come here,
They take the sacred bath in the river
Bennihalla,
The sin is expiated,
The water is salty, but drunken as ghee,
Pray the peer and prostrate before
the Darga". (Translated)

Generally there is another kind of song sung during annual fair which is of great value for the folk is called as Gee Gee Pada (a kind of folk song). In this style generally a person lead in singing and narrating the songs and his company generally of two persons follow him. The ladies may even participate in such songs. If a group of songstars sing this type of song on a platform the audience will go on listening and appraising the song.

The following example of Gee Gee Pada given here illustrates the theme of a song. Some times there will be two parties singing such songs, which one group goes on putting questions and challanges and the other group goes on answering.
Group of Geegee Song.

Bhajanamela.
i. "Geeya Ga...... Geeya Ga....
Saint Changadev use to control the mind,
He offered the saligram to his disciple,
Geeya Ga...... Geeya Ga".

ii. He was a man lived for the long life,
He was the saint smong the saints,
He was loved by Jnanadev,
The God born in Sundarapur,
came to Yamanur
for the welfare of the people.

iii. "He was a man of spiritual powers,
His foot wears are sacred to all,
Geeya Ga..... Geeya ga....."(Translated)

5. Kirtanas:

Kirtanas are very common among the Hindus in narrating the religious themes. These are not completely in verses, but also they are in prose. These are in the style of half verse and half prose. The prose is also in a form of song. They have great values for the folk. Especially whenever the Kirtanas are organised, great number of people gatherd with much devotion to listen the Kirtanas. Generally in the Kirtanas the biographies or the praises of certain saints, God, and Godesses and their mythologies are narrated. A small portion of Kirtana is given here as follows:
A boy was born in Sundrapur with the blessings of saint.
He learnt four Vedas, Six shatras and all knowledge.
This was not sufficient for him,
He was sent to Kashi to learn Yoga,
He returned as a Yogi and Sidha
He meets Jnanadev and learns knowledge from him,
Such a spiritual person wanders all over the country and came to Yamanur,
He uplifted the people from disease and poverty,
He gave them knowledge,
He made them wise,
He was a great saint among the saints".

(Translated)

The above discussed songs of different kinds have a very great educational value in the matters of social education and informal education. The folk that attends this annual fair is generally drawn from the people who are illiterate and ignorant and belong to the lower strato of the society. The songs, kirtanas and bhajana melas, that go on in the annual fair of Changadev or Rajabag Sawar temple, represents the folk culture of this part of the country. Moreover here Hindus and Muslims both have a chance to exhibit their skills in singing the folk songs.
There are still many other activities of social education during the annual fair among them and mention may be made about the folk drama, dramas, cinemas in touring talkies and playing recorders.

1. FOLK DRAMAS:

There are many types of folk dramas in this part of the country. Some of them are also played during the annual fair, there will be atleast one or two groups exhibiting such folk dramas during the fair which are almost go for a month. These are organised by the surrounding villagers. Some times they charge the audience and mostly they are free. Such folk dramas contain the theme of Hindus mythologies like Mahabharata and Ramayana, the two great epics of Hindus. In order to exhibit their dramatic skills, the persons concerns involve themselves in such folk drama groups. The devotees of the surrounding villagers and the pilgrims enjoy such folk dramas, especially arranged during the nights. Lot of colour and costumes are used in such folk dramas. They are of great value of social education. The religious ideologies are narrated to the people. The people learn the history of our society, through these folk dramas. When people gather men and women are arranged seperately to witness such folk dramas. In the village life and especially for the folk, the folk dramas have their own importance in their society and culture.
2. **DRAMAS:**

Besides folk dramas, the drama companies also visit the annual fair and exhibit their shows. They are generally charged with entrance fees and entertainment tax also has to be paid. Such drama companies take the opportunity of gathering the people and exhibit their skill. Generally such companies are trying to seek the good will of the people to become famous. They can also play the themes on Changadev and such other saints who are very much revered by the people. Thus dramas play a great role in educating the people, creating a devotion, religious ideologies. And their drama companies play an important role in providing entertainment and social education, for the common people. The drama companies make use of the filmstars in their dramas in order to attract good number audience.

The dramas have the themes on historical mythological, social and political aspects and such other different aspects of the society are reflected through the dramas on the minds of the people and thus educating them. The Hindus and Muslims participate together to organise and play such dramas and thus bringing the synthetic life of Hindus and Muslims. Once such drama company had come to Yamanur and its vicinities. It exhibited for months together until the rain started.
3. **TOURING CINEMA TALKIES:**

When there was no permanent cinema theatre in Navalgund the touring talkies used to visit to exhibit their shows and make money. But now for the last two decades there is a permanent cinema theatre in Navalgund, the touring talkies hesitate to come to Yamanur, because there is already a permanent theatre near by town. Before a decade or so the touring talkies had great value during annual fair. They exhibited their shows regarding religious, historical, mythological and social and such other important events of the society and religion. But however nowadays as there is already a cinema theatre in Navalgund the touring talkies have ceased to function, film regarding Changadev is generally exhibited by the cinema theatres. It is needless to say that the cinema theatre has played a great role in educating the people in different aspects like, astetic sense, religious mindedness, historical knowledge and social life of the people of our country.

4. **RECORD PLAYER:**

Every shop and such other organisation, during the annual fair do have a record player in these days, formerly they used the phonographs but nowadays the record players are used for entertaining the people. But however some times
they become a nuisance. As everybody is using such record players and loud speakers and the singing of folk songs it pollutes the atmosphere. However the record players playing the devotional songs, folk songs, and dialogues from the films give much entertainment and create the atmosphere of festivity during the annual fair. Thus in the morning they play prayer songs on the record players. In these days the record players have replaced the group songs.

The annual fair of this temple of Changadev or Rajabag Sawar is observed mainly for three days. Starting from the third day of the full moon day of Falgun (March) month. Though it continues for a month or two.

The first day:

It is called as Farj. On this day the special dish for the deity is offered which is known as Madali, Roti, Papad (Vegetarian food). They start with this Farj (In the Islamee religion an oath is taken to start the work). Madali is so prepared for this deity in the local Muslims tradition, but in this temple both Hindu and Muslim traditions are observed.
The idol of Narashimha is being worshiped by the temple priests during the fair.
The second day:

It is called as Sandal and it is the pasting of the Sandal or the Gandha to the deity which is a local Muslim custom. In Hindu tradition it is called as Gandhabehishek. On this day the special dish like Ambli, Madali, Shavagi, and Roti are offered to the deity and the same are distributed to the people as token of charity. On this day the idol of the deity is taken to the river Bennihalla for bathing purposes. This is called as "Devaru Holege Hoguvadu".

The idol of Narashimha is taken to the river Bennihalla in a procession in a Palanquin (Palike) while the fans will be waved and the umbrellas will be held on the palanquin. The human bed is made by the prostrating devotees on which the palanquin walk on to the river and back. While returning they bring the sacred water from the river and the same is used for the worship at 3 P.M.

The third day:

It is called as Rangapanchami. This is also celebrated as the birth day of saint Changadev. The Muslims call it as Dodda Urus or big fair. On this day the sacrifice of sheep and fowl are carried on. It is said, in the past, the priests of this temple, who belong to the Burge family used to offer five drops of blood from their fingers. But
Prostrated devotees in the form of bed.

Priests walking on the prostrating devotees.
however nowadays this is not followed. Any how instead they have retained the sacrifices of sheep and fowl during this day.

Generally the second day and the third day are important for the public. But the first day is important only for the priests. Because the pilgrims come here and the devotees do offer their worship to the temple. The annual fair is held very important not only from the point of view of religion and worship but also the point of view of trade and commerce. Different requirements of the people have to be met during the fair.

It may be again noted here that the donkey fair is a speciality of this fair. The donkeys are decorated with colour and sold and bought. At least one thousand donkeys are gathered during the fair. The stone implements like grinders and other stone-made materials are brought on the back of the donkeys.

It is observed that the donkeys from Karnataka are gathered here and the customers come from Southern Maharashtra to purchase these donkeys. Within a week the donkeys are almost sold and the stone materials are also sold. So the donkey fair is held for a week during the annual fair.
Besides there are entertainments like Bombay show, gamblings of different kinds are also held during the annual fair. Such activities are very common during the fairs and festivals. It is quite be fitting that such entertaining persons attend and make money during the annual fair. Moreover the hinter land is a fertile place where mostly the agriculturist have finished their annual harvests, Kharif and Rabi both and this festival is an occasion for them to enjoy when they have become free from annual work in the fields.