CHAPTER V

MAGICO-RELIGIOUS RITUALS IN THE TEMPLE

In every religion and in religious complexes and the rites and rituals of one or the other kind whether they are magical or religious or magico religious are observed by the devotees. These are observed either to facilitate the life of the individual or to mark the importance of life or the event. In the complex of Changadev temple of Yamanur also many of these magico religious, rites and rituals are observed by the Hindus and Muslims in various occasions. For Hindus the ritual ceremonies are observed fully; and for Muslims also there are many such rituals which are observed. Now let us see how the Hindus and Muslims observe their rituals in the holy complex for Hindus and partly for Muslims only and such other rituals which are common to both Hindus and Muslims by which the process of synthesis has taken place.

There is no society without having any beliefs either magical or religious practices. Some times such rituals whether they are magical or religious cannot be distinguished. There are differences of opinions whether religion preceded magic or magi preceded religion in the thinking and practice of man kind. It is argued that magic gave rise to religion and science (Malinowski : 1954 : 55)
According to Jevons (1918: 135) in his book "Introduction to the study of a comparative religion", magic as it is now viewed by the students of science of religion, on the one hand a spurious system of natural law or science, and on the other hand a spurious system of religion. So according to him magic is the undeveloped religion and science.

According to Farnel, (1925: 208) "Magic means the completing force of mortal man's will over his fellowmen and over seen and unseen world". In this definition Farnel has stressed the will power that exist in magic.

It is stated by Summer and Keller (1907: 317) in their book 'science of society', "that the Dyak feels the need of guidance from the powers arround and above him in his going out and coming in, in his precarious farming, in his occupations, in the sober depth of Jungle's, in his boating over the dangerous rapids or the treacherous tides of the swift rivers". He is aware that death and distruction may suddenly confront him in many a hidden danger, and he longs for something to hint him when to advance and when to retreat. He is questioning humanity and he has devised for himself and "answering nature". In this statement the element of super natural power is believed to be acting behind actions of human beings.
Magic tries to interfere in the work of supernatural powers to control it for the use of human beings.

J. J. Frazer, (1936 : 137) in his book "Golden bough" says, "If we analyse the principles of thought on which magic is based, they will probably be found to resolve them into two".

1. Like producers like, or an effect resembles its cause.

2. "Things which have once been in contact with each other continue to act on each other at a distance after the physical contact has been served".

The first law may be called the law of similarity. The second may be called as the law of contact. Charms based on law of similarity may be called Homeopathic or imitative magic. Charms based on law of contact may be called as contagious magic as stated by J. G. Frazer.

Homeopathic magic is founded on the association of ideas of similarity contagious magic is founded on the association of ideas by contaguity.

The magical rites may be divided into public magic and private magic, again public magic and private magic may
be divided into two categories called as white magic and black magic. Generally anthropologists have called black magic as sorcery. Public magic is used for the good purposes for the society and the community, where as sorcery is used for the selfish motives of an individual.

So the former is called as white magic and the later is called as black magic. The magic may be again divided into two categories one is called as the theoretical magic and the other one is called as the practical magic. The practical magic is divided into positive magic and the negative magic. The first one is called as sorcery and the second one is called as the taboo. The thought, on which the magic is based, is called as theoretical magic and when they are actually brought into practice they are called as practical magic rituals. The positive magic is practiced by applying magical rituals having definite aims or purposes in them and the later is abstaining from certain activities through prohibiting them or restricting them called as taboos.

DISTINCTION BETWEEN MAGIC AND RELIGION

According to E. Durkheim (1957 : 391). "Magic taken a sort of performing pleasure in profaining holy things, in its rites it performs the contracy of religious ceremoney". According to Huber and Mauss "There is something thoroughly antireligious in the doing of magician".
Thus magic and religion overlap in many rituals and beliefs. They may be clearly distinguished religion as something sacred and the magic as something profane.

It may be noted here that Changadev was more of a magical personality than as a religious personality. It is only Jnanadev and his sister Muktabai who tried to initiate him in the religious life. For magicians there are many taboos to be observed in eating, sexual habits and way of life they perform certain rites on certain special occasions to acquire their power as magicians. They learn spells magicals figures and magical rites from a preceptor. There are always secret institutions to learn their black magic.

Changadev appeared in the era when magical thought and practices were largely believed by the people in India. The people also believed in such religion so, he accepted the spiritual life. Therefore Changadev, who was entitled as Rajabag Sawar, was more or less a magico religious personality. He never believed in the caste system and therefore the devotees from the sections of the population of Hindus and Muslims followed him to achieve their ends in life. Those were the days when science and scientific thinking had not developed in India, but however the tradition of the worship of Changadev has been continued as a traditional life of the people.
Van Gennep, in his book 'the rites of passage' (1960) gives the list of rites which are magico religious in character observed in the life of an individual sometimes there life cycle rituals are observed in the temple complex of Changadev in Yamanur and in other places. Therefore let us take up the discussion of these matters.

I. THE RITES OF PASSAGE

1. Pregnancy ceremony: When a woman is pregnant in order to ensure the growth and birth of the child the woman is taken to the temple of Changadev, and then the deities are worshiped by the woman and her relation thinking that God Changadev will bless her to have a safe delivery and for the growth of the child.

2. Birth rites: When the child is born in the house the naming ceremony is observed on the 13th or 15th day and on that day the child and the delivered woman are taken to the temple. Now their owe has been fulfilled. And for the further growth and well being of the child the worship is offered in the temple. They offer certain presents to the temple. The childless woman in order to get the children, offers the cradles to get the children in course of time sometime those who get the children with the blessings of Changadev name the child with the name of their deity. Therefore we find some names like Yamanurappa and Yamanappa.
that have been named by the people here.

3. Hair cutting ceremony: Many devotees take the vow to this deity saying that when the child is born the hair cutting ceremony is performed in the temple complex. This hair cutting ceremony is celebrated by the pair of scissors made of betel leaves. It is the father-in-law or the mother's brother of the child who cuts the hair of the child for the first time in the temple complex. This ceremony is done by worshipping the child, pair of scissors and Gods and Godesses in the temple complex. The shaving or hair cutting of the child starts only after this ceremony. So this is an important ritual observed in the life of many individuals.

Many pilgrims and devotees come from the distant places to the temple complex of Yamanur to celebrate this ceremony.

4. Initiation Ceremony: The wearing of sacred thread by the children called as Upanayana is observed in the temple complex by many people belonging to different casts. This ceremony is celebrated by inviting people and offering feast. The mass ceremony of initiation of wearing of sacred thread are also being organised for the benefit of the poor in the temple complex. Generally it is the priest who takes the responsibility of organising this kind
of ceremony. If the individual householder comes to observe this kind of ceremony in the temple complex he offers presents to the temple and feed the people.

5. Puberty rites: (Mainereyuvadu) Puberty or first appearance of menstruation is an important event in the life of a woman. On this occasion a ritual ceremony is observed called as puberty ceremony. At this period of menstruation the girl is supposed to be profane and she has to observe taboos of not touching others and not entering kitchen and God's place in the house. The ritual may be observed for five or ten or thirteen days. On this occasion women of the street gather in the house of such girl. After giving ceremonial bath to the girl the decoration of the hall and the girls, is done. Then they sing songs after waving sacred lamp to the girl. On the last day of ceremony the girl has to wear a new green saree and if they are the devotees of God Changadev they visit the temple and the worship is observed.

6. Marriage Ceremony: Birth, marriage and death are natural in the life of an individual. In order to avoid the huge expenses of marriage ceremonies the individual families go to the temple complex and observe marriage ceremonies there only. It is also believed that it is auspicious to celebrated the marriage ceremonies in the temple complex. Therefore the devotees come from
distant places to celebrate the marriage ceremonies in the temple complex. It has been also observed that some times the priest of the temple organise marriage for the poor who undergo the marriage ceremonies in the temple complex, make presents to the temple and feed the people in the temple complex. The rites like vila beter leaves ceremony bringing pots smearing the termic, Akshataropana i.e. throwing of the sacred rice, tying of the tali (mangal sootra i.e. sacred tie) are observed in the temple complex.

II PIACULAR RITES

The Days of fast, feast and baths:

Besides rites of passage certain other rituals of like fast, feast and bath which are called as 'piacular rites' called by E. Durkheilem (1957 : 13, 89) in his book, Elementary forms of religious life are observed to denote the sorrows and joys in the life of an individual. The days of fast, feast, different modes of worship have been discussed separately in chapter No. IV and V, worships and baths have been woven in the web of rituals are observed by the devotees. Certain days of the weak and month and the year are believed to be auspicious for observing such rituals by the devotees. The devotees of this temple whether they are Hindus or Muslims generally observe the feast on Mondays and Thursdays. Certain days are said to
be auspicious to fast for certain Gods for this God Mondays and Thursdays are auspicious, for example, Sunday is supposed to be the auspicious day of God Kedaralinga, Monday the auspicious day for Shiva and Bull (Basava) Tuesday and Friday the auspicious days of Godesses and Saturday is auspicious day for God Hanuman. The devotees of particular, God or Goddess fast on the auspicious day connected to them. It is believed that by fasting on auspicious days the devotees or individuals get their desired things.

The days of feast are the days of festivals. On the festival days both Hindus and Muslims take the festive dishes to the temple and offer them to the devotees. It may be a fullmoonday or it may be a new moonday or it may be any festival days either for Muslims or Hindus the festive dishes by the devotees are generally being offered and the feasts are arranged in the temple complex.

The devotees and pilgrims who come to this temple, have to take compulsarily the sacred bath in the near by river called Bennihalla. It is a ritual essential to be of a purificatory act to worship in this temple. It is a ritual believed that the bath in the river Bennihalla remove the pollution of any kind. The people those who are not very particular in worshiping daily God and Godess on their houses atleast by becoming the devotees of this temple,
observe fast, feast and festivals and offer worship to the deity. The participation of the common festival, sacrifices and fairs in the temple complex, brings an individual within the group or creed or sect.

III KINDS OF WORSHIPS IN THE TEMPLE COMPLEX

In every religion the deities are worshiped in different ways. Therefore it is essential to explain the kinds of worships made in the temple complex by Hindus and Muslims. The following are some of the different kinds of worships that are observed in the temple complex.

1. Offering of sugar:

Generally it is the raw sugar that is offered to the deity in the temple complex. This kind of sugar is sold outside the temple complex and devotees offer generally one kilogram of raw sugar. But some people those who have been bestoved upon by the God, give sugar equal to their own weight. This kind of offering raw sugar is a local custom of Muslims. This practice has been observed by all devotees irrespective of their caste, creed and religion including high caste Hindus. We do not know when this practice was introduced, but some how this Muslim practice has been continued in the temple. This itself is Hindus Muslim
religious synthesis in worshiping the deities in the temple complex.

2. Tying of sacred thread: (Ladi Kathuvadu)

This kind of ritual observed in the temple is also a local Muslim practice taken over by all the devotees, irrespective their caste and religion. Ladi is a thread which is tied to the iron rod before the main deity. The devotees who take vowes make promises to the deity by tying this ladi that if their wish is fulfilled. They will offer certain presents to the deity. If their wishes are fulfilled they come back to the temple to offer their vowed presents and remove the ladies tied to the iron rod before the main deity. These ladies are generally threads of red colour. In Hindu custom this kind of thread is called as Raxa Bandhan which is tied to the wrist of the person for having taken vow. In the Muslim custom the ladies are also tied during the Moharum festival and those who wear these ladies in their wrists become Fhakeers for the time being during the Moharum festival. Sometimes Hindus also take part in Moharum by wearing such ladies. Here also we see a kind of Hindus, Muslim religious synthesis that has taken place in this part of the country.
3. Offering of silver idol of horse:

This kind of ritual seems to be a Muslim practice though they are paid to be silver idols of horses. Sometimes coated with silver. This is a very sacred and popular religious offering in this temple. No body knows why these idols of horses are offered to the deity here. But it is a wellknown and popular religious custom and a ritual to be observed by all devotees irrespective of their caste and religion. This kind of ritual seems to be a Muslim practice introducing the horse culture into the Hindu culture.

4. Offering of sacred food:

Especially on Mondays and Thursday and on festival occasions people send the sacred food to the temple. The priests take this called as Naivedya and return a part of it to the doner. The offering of sacred food to the deities is a Hindu custom. It is believed that the Gods are pleased by offering the sacred food for them. Whenever a cow or shebuffalo gives birth to a calf the milk of the first day taken from the cow or shebuffalo is sent to the temple called misalu. Besides this the milk and the milk products are kept reserved. Once in a week for the deities only and the individual families do not make use of these. This is also called misalu. By this kind of offering the deities are supposed to be pleased. Besides the sacred food, the devotees will
send the fruits and flowers to the temple and sometimes the deities are garlanded by the devotees. So in this way the cooked and uncooked food can be offered to the deities of this temple by the devotees.

Besides their offerings the God Brahma, installed near the main gate of the temple complex is offered with the edible oil and the salt. The devotees believe that the children stop crying by offering the edible oil and salt to God Brahma.

5. Offering of Animal sacrifice:

As it has been already stated the animal sacrifice though forbidden by the act of wild birds and animals, Protection act, 1912 act No-8 of 1912. (Principle special and local Laws 1974). It goes on in the temple complex. It is generally the sheep that sacrificed, cows, bulls, bufallos, hence, horse are tabooed animals for sacrifice. The place for sacrificing is separate in the temple complex, it is only the nonvegetarians that go to that side. Generally vegetarian devotees do not go to the place of animal sacrifice. It is the Muslim priest Mulla, who makes the sacrifice with his spells. Therefore nowadays it is believed to be a Muslim custom though nonvegetarian Hindus participate in this kind of animal sacrifices in the temple complex. The Marathas are the
priests of this temple and they are nonvegetarians. They do not keep away from the place of animal sacrifices.

6. Offering of salutation to the deity:

There are different kinds of salutations are observed to the deities in the temple. Some people stand before deities and join their palms and offer salutation to the deity. Sometimes they bow before the deity and join their palms. It is also customary that the forehead may be brought before the deities and make it to touch to the deity. Sometimes devotees prostrate before the deity, and there is a special kind of salutation called as Deedanamaskar (it means falling to the ground and holding a stick of 20" - 22" in length and making a mark and again continuing salutation from this mark done). This is done by the devotees those who have vowed to the deities. In this type of salutation they start from the river Bennihalla after taking the sacred bath. On this type of salutation they prostrate and bring their hands straight and stand up and start with the mark made with the hands the same kind of prostration continuous until they reach the temple and the deity this is called as Deedanamaskar.

This kind of ritual is said to be more religious and pleases the deities. There is also another kind of
salutation called as Dindaraki, in this type of salutation the vowed persons go on rolling around the temple until they make certain rounds. Some may take only one round, some may take up to five rounds. Besides this type of salutation going around the temple by joining hands may also generally be observed by many people. They who visit the temple and the temple complex, have to sit on the platform for some times, before they depart.

In this way different kinds of physical gestures are made to offer their respect and devotion to the deities. By such gestures, it is believed, that the deities are pleased.

7. Exorcism:

Taking away the spirits and ghosts that have possessed the individual is called exorcism. As it has been already noted the exorcism is practiced under the neem tree in the sacred complex, the persons that are possessed by the spirits and ghosts and the dead are brought under this neem tree. Both Hindus and Muslims priests that have some knowledge in exorcism practice their magical rituals under this tree, the pigus deities who have faith in this kind of magico religious ritual believe that the ghosts spirits and the dead that possess the individuals are removed. For this purpose the individuals possessed by the spirits, ghosts and the dead are some times beaten by the peacock feather and the
bunch of the neem tree. The hard treatment is given to the patient by the priests in the art of exorcism. A sacred ash and the sacred water brought from river Bennihalla are put into the mouth of the possessed. In this way there is a long custom of the practice of exorcism is being observed in this temple complex.

8. Offering of homa or fire worship:

It has been observed that the several worships make offerings to the fire by putting incense to the waved fire. The camphor is burnt before the deity. There are several sacred pots making this kind of fire worship. Thi is said to be an essential me form of worship as we find in the vedas, that the people of the vedic times were pouring ghee, in homa and animals to the God of fire (Agnideva). According to Chatarjee*( 1953 : 52) "It is believed that the God's foul favour of the burnt offering and are pleased and give in return what is prayed for". Though homa is taken to be the vedic form of worship, the puja form of worship which is thought to be non Aryan is doubtless, more conspicuous and wide spread in the sacred complex.

* Chatarjee - S.K.

The Indian synthesis social and cultural inter-
mixture in India Poona, Bhandharkar Oriental researchs Institute, 1953.
9. Offering of water to the God:

In this form of worship the water is offered to the God sun. When a worship performs a ritual, he takes bath in the river Bennihalla and he makes an offering of water to the actual sun.

IV MIRACLES

1. Many stories are told since long time about the miracles that are happened to the devotees and the people, through this God. It is said that when Tippu Sultan brought this area under his rule, he appointed a Muslim administrator to this temple. In 1719 A.D when his officer on Mr. Khansaheb was the Tahasildar of Navalgunj visited this temple and said that there are punjas in this temple and therefore this temple belongs to the Muslims, and therefore he ordered the priest of the temple called Jeejabai to come to his office with the proof of certificates to show him. But on the same day the stomach trouble started to the wife of the Khansaheb and she died immediately within a short time then the stomach trouble started to Khansaheb also, with many medicines it was not subsided. Therefore he summoned his family Muslim doctor called as Hakeen, the doctor told him that, he has ill treated the priest of the Changadev temple, and that was why he was suffering from the stomach ache, further Hakeem stated that the temple complex
belongs to both Hindus and Muslims. Therefore you should go
to the temple of Yamanur and offer presents, feed Fhakeers
then he would be alright. After this, Khansaheb went to
Yamanur took the sacred both in the river bennihalla, asked
for the Pradhan to the deity smeared the sacred ash to his
body and the stomachache subsided immediately. The feeding
was done to the Fhakeers and returned home safely. This is
a miracle done by the God as told by the local people.

2. Removals of lepracy: It is narrated that the king
of Anegundi near Hampi began to suffer burning in his throat
and later is turned into lepracy. The king was sitting in
the river Tungabhadra in order to protect himself from the
pains. Many doctors tried to cure disease, the king saw
his bodyguard Ranasingh wearing the silver bangle in his
hand. Then he asked Ranasingh the reason for wearing silver
bangle, then Ranasingh answered that he was suffering from
diabetes, and he went to Yamanur and took bath in the river
Bennihalla and offered prayer to the temple of Changadev.
The priest advised Ranasingh to wear the silver bangle in his
hand to be free from diabetes. The priests also advised him
to fast for five Thursdays and visit the temple of Yamanur
accordingly. After hearing this the king of Anegundi along
with his family went to Yamanur and bathed in the river
Bennihalla went to the temple with multiple prostrations and
prayed the God. He also fasted for five Thursdays and
worshiped the God Ghangadev. By this he was free from lepracy and got back his earlier physical beauty. The king fed the people in the sacred complex, he donated a land to the Burge family, who were the priests of the temple. Even to day the persons of the Burge family every year go to Anegundi and bring the income of this land. This kind of miracle happens in this temple because of saint Changledev's miraculous power and has made this temple complex wonderfully powerful.

3. Getting children: In the year 1918 a shepherd of a village Yavagal in Bijapur district was a gentleman. He has no issues since a long time. In order to get children, he came to Yamanur on hearing the miracles of this God. He narrated his desire to get the children to the priest of the temple. Then the priests asked the shepherd to weat the lad1 (the sacred thread) and asked him to be the devotee of this temple. That shepherd did in the same way and he got a male child within a year. He named the child as Yamanurappa. After that he came to Yamanur again with the child and distributed the raw sugar equal to the weight of the child and offered to the deity the sacred food lit the lamp and prayed the God that his son should be an educated one. After few years his son learnt up to B.A. and became an educational Officer in Belgaum district. Then he was promoted and was
transferred to Bangalore. His son also went on as a devoted person to this temple. It is believed that many people in this way got the children by visiting this temple.

4. Removal of skin disease: A toddy tapper of Gangawati in Raichur district was keeping a liquor shop. He was suffering from the skin disease. He visited many doctors but in vain to cure this disease. In the year 1925 a milkman of the same village had got ridden his skin disease by visiting Yamanur this news reached the liquor shop owner then he visited Yamanur and met the priest Dundhoroy. According to the suggestion of the priest he stayed in Yamanur for five days took bath in the river Bennihalla and worshiped the God Changadev. He was relieved of the disease after going to his place he fasted for 5 Thursdays. He built a small temple of this god in his place, with marble stones. He kept the idol of horse, punjas in this temple and began to worship. After that he began to visit Yamanur every year and feeding people. He also got the children and he named his child as Yamanurappa, after that he visited this temple and distributed raw sugar equal to the weight of the child. He donated also a land, in 1940 in order to lit the lamp (Nandadeepa, it always goes on burning day and night).

In this way many people come to Yamanur in order to cure their diseases.
5. The bull worships the God: We have already noted a miracle made by Jnanadev that he made a Buffalo to utter the spells of veda, in the same way the miracle happened in Yamanur by the miraculous power of this deity. It is said that there was a bull in one of the families of Yamanur. It was fasting every Thursday by not eating anything and even not drinking water. One of the Thursdays the owner of the bull took that bull to his field. But the bull went to the river Bennihalla bathed itself and went to the temple of Changadev. It began to do in the same manner on every Thursday. This was observed by the owner of the bull, and that is why, he used to free it on every Thursday from the work in his field by seeking this the members of that family also became the devotees of this temple. This made them rich. In this way many miracles of Changadev and his temple have been explained by the people. We have recorded only few out of them.

V RITES OF POLLUTION AND PURITY

One of the characteristics of religion is its ideas of pollution and purity. Religion divides things in this universe into two parts, as sacred and profane. In this temple complex also certain things are considered as profane. This temple is secular in its character. The people
belonging to all caste and religions can enter into this
temple including even the untouchables. Even an untouchable
can go inside the Garbhagudi (inner part of the temple) the
menstruated woman, after taking bath can enter into the temple.
That is why the temple is much more magical in character
rather than religious.

However, there are certain things which are tabood
and consider as poluting for example the persons wearing the
leather shoes can not enter into the temple. The shoes have
to be removed before entering into the temple. The most
important thing for the God and the temple is to bathe in the
river Bennihalla to become more sacred and pure. Though one
can enter into the temple even with much purity cannot touch
idols of the deities. How so ever they may be purified,
except the priests on duty, are not allowed to touch the idols.

At the various sacred centres of Changadev temples,
it was observed that the sacred rituals were ranging from
simple ritual solutation to artistic, devotional music and
dance, offering flowers, offering gold, silver, sheep, ritual
attention of the God's name and the reading of many types of
religious texts of Changadev from a movement worship to a big
animal sacrifice and from a layman and devoted meditation to
the extent of fun and fair. All these bewildering varieties
of the sacred performances observed by the priests and the
worship need to detailed treatment (L.P.Vidyarthi 1978 : 30).
The magico-religious rituals of the people differ from one culture to another culture and reveal the deeper and higher aims and objectives and values of life in the society. These people may behave in the same way though they have altogether a different standard of values. But the ideal will be always kept in mind, that all will aim at, the out moral order of values of life, meaning views on life and so on. Hence a study of this type reveals the mind and or rituals of the people of a particular cult. Those people live at subsistent level and their day to day life is full of problems. But the people tried to change or forget it, so that they will not feel the strain and hardship (Redfield 1967 : 61). Redfield in his study of a peasant view of a good life has included peasants adjustment with the social, political and economical world. Keeping in mind the life and the culture of the folk he has shown how it differs from other cultures. Keeping in mind these ideas let us look at the devotees the people of this cult, and the people around which a culture has been grown up. From our discussion of the different kinds of rituals that have been observed in the temple complex of our study it is very clear that the folk and the peasants drawn from the population of Hindus and Muslims have adjusted to a particular ideas by observing the common rituals which are drawn from Hindu and Islamic religion.
It has revealed a particular way of Indian life whether the rituals belong to Hindus or Muslims. In this connection Sir, Harcourt Butler wrote 'that Indian's are essentially religious and religion is still the alpha and omega of Indian life (O'Malley, 1935 : 45) this statement is quite true of every Hindu including Muslims.

Rituals as found in Hinduism may be classified into two groups:

1. The Vedic
2. The Agamic

The word Agama means that what has come and hence denotes a system or knowledge that has come from some other source. There are different opinions regarding the source from which Agama has arisen and some trace it to the Veda itself while others consider it to be of Dravidian or proto Dravidian origin. Later on adopted by Indo Aryans with modifications to suit Vedic practices - Vedic and Agama forms of worship are apparently very different Agamic formulas belong to a later period than that of the Vedas.

Vedic rites are almost non existant to day except for a few social one's such as marriage etc. the true form of Vedic worship such as Yogas and Sastras are very rare today some times they have been preserved as part of the
tradition by Hindus. The Sidhas and Nathas practiced the Tantras and developed it in Hinduism later.

Hinduism particularly post-vedic developed this idolatory, it may be remembered here that Islam is against idolatory. In a sense the vedic ritualation was not also adolatrous. Therefore there was a sense of synthesis among Hindus and Muslims in the later period. Vigraha was not the image of the God but a symbolic representation of the God for Hindus-Muslims though said to be believers in non idolatory at least some symbolism live the palms (punjas) of Hassain and Hussain were prepresented in their ritualism. Therefore there was a similarity of ideas in the development of ritualism both among Hindus and Muslims. The Mayawada or mysticism of Hindus and the sufis were almost identical. The Hindu ideology of God like Ekam sad-vipra Bahude-Vadanti (God is one but the priest name them in different forms) is a welknown vedic text for muslims the Quranic principle taught them to believe only in one God i.e. Allah. The Agamas explicitly state that idols are a mere help though a very necessary one to concieve meditate and to observe rituals.
For Hindus Brahmins or the absolute is beyond Gnas or qualities. Agamas are classified into three kinds.

1. Vaishnava Agama
2. Shatka Agama or tantra
3. Shaiva Agama

The forms of Agama worship are three:
1. Japa, 2. Home, 3) Tarpana (meditation, sacrifice, offering of water) If we compare these vedic and Agamic procedures of ritualism are really present in the temple of Yamanur. In addition to that they have included the local Islamic rituals.

Synthesis of Hindu and Muslim Ritualism:

The process of integration of Hindu-Muslim ideology and ritualism continued in India even after the Muslim rule in India. During the British period their was the polity of non interference in religion and that is why the process continued. After the Independence, India declared herself as a secular nation and that is why there was no break in the continuation of the process of integration which started during the Islamic rule. Islam always condemned a separate priesthood for ritualism. But there are unmistakable signs of such a growth among Indian Muslims. Muslims also show a marked foundness for ritual and elaborate ceremony.
Therefore Muslim ritualism in India tended to confirm to Hindu magico religious rituals. Members of the both communities participated in one another's festivals, rituals, worships of deities and so on.

Shankaracharya is held as the greater architect of modern Hinduism. He was the advocate of extreme monism which almost confirmed with Islam therefore some scholars went on saying that even Shankaracharya of the 7th Century A.D was influenced by the Arabic thought and ideology.

Goswamy and Morab (1968:8) studied on the temple of Chamundeshwari of Mysore and their remarks about such studies are noteworthy here, according to them temples are regarded as civilizational centres. The study of the Chamundeshwari temple in Mysore focusses on the interactional situation in cultural traditions. In Chamundeshwari temple there is a super imposition of the great tradition on the folk tradition, with the change from the non Brahmanic specialists to the Brahmanic specialist in the ritual complex the conception of the deity has also undergone changes.

The royal patronage of the former kings of Mysore encouraged, the rise of the Brahmanic textual beliefs while the folk tradition was to be practiced by the peasentaries in a different form in rural hinter land.
In this connection we can see the temple of Yamanur as a civilizational centre. However here in this temple there is much more political influence rather than great traditions and little traditions. The conception of the deities is continuously in conflict between Hindus and Muslims. The efforts of the Muslims to remove the Maratha priests have been a continuous failure. However, the hinterland being those of the peasants and folk has followed the tradition existed in the temple. No doubt the kings Sardars, Desais and other high officials have always patronised the system. Whether it is Hindu or Muslim, Hindus generally do not occupy the sacred places of other religious like Christians and Muslims. But the History of Indian religious practices has shown that the Christians and Muslims have invariably destroyed and occupied the religious places of Hindus. Among Hindus some times there are some signs of displacement of temples, for example the Lingayats have occupied the places of Jains the Buddhist lost their places and replaced by Hindus. But it is Jains or Buddhists, they were considered only as the sects of Hinduism in India.

The temple of Yallamma near Saundatti in Belgaum district has been studied by Dr. N.K. Kadetotad (1983: 2 to 5) where he states that the deity called as Renuka has been named by the folk as Yallamma and thus the rituals connected with this temple belong to the folk and the peasants, but where as
the mythology of Goddess connects with the great tradition. The Goddess Renuka has been mentioned in the mythological stories of the Hindus. The ritualism in this temple confirms with the little tradition. In the same way the temple of Changadev in Yamanur is the continuation of Hindu traditions were the rituals of Hindus have been continued whatever the Muslims tradition and ritualism found in the temple is the influence of Islamic religion and at the same time Islam was not free from Hindu influences and hence a kind of synthesis of Hindu and Muslim rituals continue in this temple. The temple of Yallamma or Renuka is also not free from the Islamic influences. The Muslims have established a Darga near Yallamma temple and connect their mythology with the tradition of Goddess Yallamma so the Muslim community living in India has always tried to synthesis their religious practices with the tradition and customs of Magico-religious performances of Hindus.

One thing is true that in many folk and peasants temples of this part of the country including those of great traditions have always nurtured and nourished the practice of prostitution, by their ritualism. But the temple or temples of Changadev have not produced or encouraged such practice of prostitution. Prostitutes made it their custom to visit the sacred centres. In Yamanur also prostitutes and lovers visite the temple as pilgrims and observing this many people belonging
to other sects stereotyped the slogan known as "Rajab axar
ki Dostarah's Din turned into "Geneya Gelatike Dostaraho Din" meaning let the lovers get success in their illicit sex affairs. One thing that is noticed exceptionally in this temple in the taboo of breaking the coconuts when Muslims were predominant probably, this prohibition of breaking the coconuts in the temple might have been introduced because in the local Muslim temples the coconut are not broken as a sacred performance or ritual. The breaking of coconuts or offering of coconuts to the deities is a Hindu practice once, it so happened that a Swamiji or Monk of Veerashaiva sect come from the district place of Gulburga to Yamanur and started meditation in the family of Marathas and another Swami who came from the near by taluk of Nargund, for the concluding ceremony of this function went to the temple of Rajabag Sawar in Yamanur and the coconuts were broken as an offering to the deities of Rajabag Sawar temple. When this was noticed by the Marathas priests and others in the temple, the person who performed the sacred performance of breaking the coconut was seriously viewed. Even today breaking of coconuts is strictly forbidden.

The different rites and rituals are observed by the devotees and the priests on special days, festivals and during the annual fair. The pilgrimage, itself can
be taken as a ritual, the pilgrims generally come to the temple for observing rituals on these various occasions. During the annual fair the priests also observed the rituals called as Farj on the first day and on the second day the ritual is called as sandal day and the third is considered as urus (fair).