The present study throws light on the synthetic process of Hindus and Muslims of this part of the country connected with the temple of Changadev, a sacred place for both Hindus and Muslims. The sacred centres in this part of the country are either exclusively for Hindus and Muslims, but in some cases like the temple of Yamanur the process of synthesis has taken place without giving birth to a new religion. Here we have discussed the sacred geography i.e. the spread of the cult in Maharashtra and Karnataka. The sacred specialists like priests, the sacred rituals, that have been discussed clearly reveal, that the sacred complex was conceived collectively sacred for both Hindus and Muslims. During the description of the sacred complex, we have shown how the different sects of Hinduism and Islam have been perpetuated in their sacred observations.

Social scientists and Anthropologists have undertaken such studies on sacred centres in India in the recent past, to study the civilizational aspect of the country. The Anthropological tradition has provided tools techniques methods and concepts for investigating such civilization in India. For this purpose the researcher has used the
historical method to understand the origin and the spread of the cult in this part of the country. Redfield, Singer, Marriott, Vidyarthi and others have carried out several important studies in the sacred complexes in India. Such studies have been useful in throwing light on the culture of the people. These studies about the sacred complexes have contributed to the knowledge in the space of spiritual, moral, cultural, national and intellectual integration of the people of different regions in India centered around these sacred places.

In this study it has been revealed that the sacred complex belongs to the people who believe in the cult irrespective of their religion or caste in a sense the sacred centre is secular one. We find from this study that the cult of secularism was continuously kept up by the people of India along with the vedic and post vedic religion of the Hindus. This study also reveals that the non believers in the vedic cults were not always outside the religious faiths in India, along with the traditional religion there were other sects which continued in the history of Indian religions. Some times co-insiding with the traditional religion and some other times differing from the traditional religion and some times synthesising and imbibing the religion of intruders.
Jnanadev a spiritual saint of 14th century was impressed by the great tradition. His contemporary Changadev was a magical personality. When Changadev came in contact with Jnanadev he became a magico-religious personality. Thus cult was nurtured and nourished by the great tradition and was accepted and followed by the people of the little tradition. Along with this cultural aspects the political flag of Maratha rule in Maharashtra the country of the saints like Jnanadev and Changadev was responsible for the spread of the cult, but to the areas of the rule was largely extended to the northern Karnataka and hence the folk and the peasants accepted the cult. At the same time the Islam was a rival to Hinduism and the flag of Islam was also flying equally well, in some adjoining parts of Maharashtra and Karnataka and therefore the synthesis of Hinduism and Islam was not a later development in this sacred centre. But the synthesis originated from the days of Changadev himself, as the biography of Changadev reveals that he was entitled as Rajabag Sawar by the Muslim emperor of Hindustan.

Saint Jnanadev and his contemporary saint Changadev were also responsible for the development and spread of Marathi literature in those days when the Marathi literature was still in the infant stage. In order to propagate their cults saint Jnanadev and saint Changadev both struggled to
spread their cause for the welfare of the people. The priests or the sacred specialists who carried this cult made use of this for their livelihood, because of their devotion to the cult.

Both the moderanity in the tradition and the continuation of tradition in the modernisation have been observed in the past. The people depended much on the traditional ways that existed during the 14th century. But in modern days because of the Industrialisation, Urbanisation and such other new processes have made their impact on the cult, but however, the traditional cult is also survived in the modernity. Though people used the modern transportation mechanised ways of life like electricity, fans etc. the burning of the lamp by the edible oil continues in the temple complex. People used to come by walk in those good old days, later on by carts but in these days they made their pilgrimages to the temple by the modern means, bicycles, scooters, tractors buses, trucks, and motors. It has been also observed that the people coming from Bombay used the aero planes to fly to the sacred centre, though there is no train connection directly to Yamanur, the nearby railway stations like, Annigeri, Gadag, Hubli, Dharwad have been used for their visit to the sacred centres.

This study is done on the micro level to illustrate the culture of the people in this part of the country and thus
giving the macro level culture that belongs largely to the people of this part of the country. The sacred complex sacred specialists, the magico-religious rituals observed by both Hindus and Muslims have been studied minutely giving the background of the people and their culture of this part of the country. Saint Jnanadev was born in the family of Maratha Brahmins and saint Changadev was born in the family of Smiths (Panchala) saint Nagalingaswami of Navalgund was also born in the caste of Panchalas ("Bhattachary : The Panchalas"). In the near by village of Yamanur there is a temple of Goddess Kalamma which is held largely by Panchalas. The Panchalas unlike the Brahmins came from the tribal origin who uplifted their caste in the hierarchy of social order by way of sanskritisation. They called themselves as Vishwakarma Brahmins and Daivajna Brahmins. So Panchalas being originally from the non brahmanic religion and philosophy took up the middle path while sanskritising themselves and thus in their life we find both the Brahmanic and the non Brahmanic outlook of life, philosophy and religion.

It is the Burge family of Katagoon in Koregaon taluk of Satara district in Maharashtra responsible for establishing and spreading the cult of Changadev in North Karnataka and South Maharashtra. The members of this family were not only the originators of the cult, but they were also the priests of the temples of Changadev and their
relatives and friends who were blessed by the Burge family could carry out the cult, as priests.

As the temple consists the deities of Hindus and Muslims there was a continuous querrel over the ownership and priesthood of the temple between the Burge family and the Muslims of the place in the year 1784. The Muslims of Mulgund submitted the petition in the court of law of Saundatti claiming the ownership over the temple and the priesthood. However, their claim was disapproved in the court of law. Again in 1826 the Muslims claimed that the temple and the priesthood as their own in the court of Mambaledar of Navalgund and then also their claim was not upheld. Yamanur existed, the temple complex was coming up near the place where there were three political influences in the area. One was that of Marathas. Second was that of the Muslims. Third was that of Lingayats. Surely all these political influences could have played their own role in bringing up the temple complex and the cult in general.

To give the picture of the main temple complex and the organisation of the priesthood we can conclude by saying that the main temple was established on the bank of the river Bennihalla and this river peculiarly enough to start with the sweet water, becomes saltish near Yamanur and again when another river called 'Tupari' joins this river again the water
becomes sweetish. Near Yamanur only the water is saltish so it become the place for the sacred bath near the temple.

The ancient civilizations are generally found on the river banks. The places of pilgrimages are also found on the bank of rivers or lakes. The water is essential for man, for cultivation, drinking and other uses of human beings, so generally the places of meditations, shrines, temples and other sacred centres are also built up on the river banks. The original temple of Changadev at punatambe is on the river bank. In Yamanur also we find that this place of meditation of saint Changadev was built on the river bank of Bennihalla, peculiarly enough this river not only provides water but the river water is magico-religiously powerful.

The temple complex of Rajabag Sawar at Yamanur contain the deities like:

1. Brahma
2. The incarnation of Vishnu called as Narashima.
3. The symbol of Shiva known as the trident.
4. Panjas of Muslims - The symbolic representation of Hassain and Hussain.
5. The tombs of the original priest of the temple belonging to Burge family.
6. Neem tree which is magico-religiously powerful.
Besides, there are the saligrama stone, the symbolic representation of Vishnu the religious flags of Hindus and Muslims. Thus the temple contains the main symbolic representation of the deities belonging to different sects of Hindus. Besides, the Muslims representation of the panjas is also found.

Some of the branches of Rajabag Sawar temple were also visited and studied by the researcher, and it was observed that the same type of the cult is venerated in Yamanur is being observed by the people in these branches. Thus there was a continuous spread of the cult of bringing up the same type of temples in Karnataka and Maharashtra.

The analogous institutions of religion like that of the Rajabag Sawar temple in Yamanur have been observed by the researcher. This fact is sufficient to say that there was a movement to synthesise the two great religions of India during the Islamic rule and the British period. Only thing is that this type of the process of synthesis did not give birth to a new religion in Maharashtra or in Karnataka. But in Punjab the process of synthesis went to the extent of giving birth to a new kind of religion called as Sikkism. However in course of time the circumstances force to accept Sikkism as a sect of Hinduism.
Pandit Jawaharlal Nehru who had written a book on the discovery of India (1945 - 359) says "for our own mother land a juncture of the two great systems Hinduism and Islam Vedanta brain and Islam body is the only hope, I see in my minds eye the future perfect India rising out of chaos and strife, florious and invisible with vedanta brain and Islam body".

Again in this connection R.C. Mojumdar and others (1958 : 462) say " Akbar not only meted out fair treatment to Hindus and appointed them to high posts, Shersha and his successors had done, but also tried to remove all individual distinctions between the muslim and non muslims. Thus he abolished the pilgrims tax in the 8th year and the Jizya in the 9th year of his reign and inaugurated a policy of universal tollration. In fact, he chalked out a rational path for anyone who would aspire to the position of a new ruler of India. He tried to introduce human social reforms".

In these statements of a politician and the scholars of history, we find how the process of synthesism has taken shape in India. Since the advent of Muslim rule in India. But Jawaharlal Nehru visualise the process to continue for the future to keep up the welbeing of the country and the civilization of India. These are the opinions of the scholars
about the peasants and folk who belong to both Hinduism and Islam. The day to day life in the village of India was one of synthesis. The Hindus depended on the services of Muslims and the Muslims participated in the events of life of Hindus without any grades and isolation. It was one of the policy of give and take and dependancy.

Even in the sphere of literature like that of Shishwinal Shareef saheb this was very evident and visible in the religious institutions like monastries of Shirahatti, Savalagi, Bande Nawaz of Gulbarga. Even the religious rituals and the devotees were drawn from both Hindus and Muslims.

We do not mean to say that there were no absolutely conflicts among Hindus and Muslims. There were attempts to predominate made by Hindus and Muslims even in the sacred centres. But however until today this synthesis is continuous and there is no sign of breaking down the institutions like that of Rajabag Sawar temple of Yamanur in any case. Instead the people have believed only in one God whether he is called Ram or Rahim.

In Hinduism though Brahmins are considered as the priestly caste, the temple priests may be drawn from other castes. In this Rajabag Sawar temple of Yamanur, the temple
priests belong to the Maratha caste of Suryavanshi clan. The names of the priests are Burges who have migrated from Maharashtra since the inception of the temple at Yamanur. There are forty Burge families whose main business is priesthood living in the compound complex of this temple at Yamanur. Among these 40 families the various tenure of turn is assigned for performing the sacred duties to the temple. They are mainly dependent on the priestly work in the temple. The Muslim priests have also got certain duties and rights in the temple complex. The duties and rights of these Muslims like peeras, fhakeers and Mallas are mainly the secondary one in the temple complex. They only stand outside the main temple, and perform the sacred duties like sacrificing the animals, exorcism, chanting Quranic spells, and observing divine activities with the help of peacock feathers etc.

The tertiare functions like, selling sugar, empty bottles, palmistry, singing, dancing etc. are done by both Hindus and Muslim devotees and priests. There is a kind of understanding of the duties and rights between the Hindus and Muslims not a single case of direct involvement of conflits and querrels has been reported in the temple complex till today. However, indirectly the Muslim priests and devotees tried to over throw the supremacy of the Hindu priests and devotees in the temple complex by going to courts and wokf committees but they were not successful in this effort.
The history of sacred centre of Yamanur has been one of devotion and religious performance to the Gods there.

The biography of Changadev is very interesting. He was born in the village called Changadev. The village is situated in the confluence of the rivers called Tapi and Purna. In ancient time the village is called Sundarapur. Changadev is nothing but the corrupt form of Sundarapur. In this village Changadev was born. As the boy was very beautiful the people called him Changadev. The father of Changadev called Madhav Pandit was headman of the village. In those days the headman of the village had the duties of worshiping the village temple. Changadev was born in the family of scholars, who were architects, doctors, astrologers, astranamers and meditating persons. No doubt Changadev was born in the family of Vishwakarma Brahmins. He was brought up very well in early days, he was initiated into upanayana ceremony in the Brahmanic tradition as he was born in the family of Pandits the culture of the boy was influenced by the scholarly tradition.

Changadev as he was very intelligent and extraordinary boy at his early age he took up meditation. He learnt upanishats, vedas, six sastras, puranas etc. Changadev was not satisfied with this knowledge and wanted to learn
the yogic knowledge and practices that is why he went to Kashi where he learnt yogic knowledge and practices.

After his studies in Kashi he returned to his own village. By this time many people and became his disciples and devotees. After coming to his village he made a pilgrimage to Pandrapur and many other sacred places in India and returned to his village. Changadev made meditation in the sacred centre of Pandharpur.

In his wanderings he came to a village called Katagoan in Koreganv taluka of Satara district. It is here that Keshtroji Rao Burge was residing and coming in contact with saint Changadev Keshtroji Rao Burge became the disciple of Changadev, Changadev blamed him to continue as his disciple and spread his cult and philosophy. It is very interesting to note that Changadev during his tour in the country he was not only interested in meditation and pilgrimage to the religious centres. But he used to bless the poor and the devotees. There were also false devotees among his followers whom he punished.

When saint Changadev stayed in Katagoan, Keshtroji Rao Burge served him along with his wife. It was here that Changadev blessed Keshtroji Rao Burge with an idol of Narashimha.
Saint Changadev while touring North India, the Muslim ruler Balban (C.1285 A.D) whose son was suffering from a disease was not cured by the Muslim doctors (Hakeem) and Hindudoctors (Vaidys). Therefore the king was very much worried. At last Hakeem's advised the king to bring the milk of the tiger to save the child. No body was able to bring the milk of the tiger. At that time Changadev with his thousands of followers was coming towards Delhi. This news reached the king that Changadev was coming to Delhi seated on the tiger whipping with the serpent and scorpions made as controlling thread. The Hindu ministers in the court of Delhi told the king that Changadev was a miraculous man. The ministers met Changadev and requested him to come to Delhi to cure the son of the king. Accordingly the saint Changadev came to the palace, glanced the Prince and touched his body with the yogic staff, within few minutes the Prince became alright so the king embraced the Prince and then the king prostrated before Changadev, and the same blessed him. The king declared that Changadev was a big peera. That is why people also called him as peera. The king announced that saint Changadev was entitled as Rajabag Sawar. That is why even today people call Changadev as Rajabag Sawar.

After that Changadev came in contact with Jnanadev another saint of Maharashtra. Jnanadev was a Pandit well-versed in vedas and was accepted as a great religious
personality in those days. It is said that Jnanadev initiated Changadev into his religious fold. However Changadev though became a religious personality continued his miraculous powers in curing diseases and for the welfare of the people, making miracles which was also blessed by Jnanadev.

Whatever may be the greatness of Jnanadev and Changadev in those days they were both religious personalities, miraculous personalities spread the traditional cults of India made the religion to be accepted and followed by the people. The area of religious work done by Jnanadev was limited to Hindus. But Changadev's followers comprised of all religious, sects creeds and castes in India. Changadev came to Karnataka also. Pandharpur is the sacred centre that brought the religious personalities of Karnataka and Maharastra together. It is true that, it is not only Pandharpur but there were other such sacred centres and cults that spread both in Maharastra and Karnataka. It is said that Dasas of Karnataka were the first to start the Bhakti movement in Maharastra through the sacred centre of Pandharpur. Even today people from Karnataka and from Yamanur sacred complex go to Pandharpur as a pilgrimage called as Dindi. There were a group of religious saints who were responsible for the religious renaissance in Maharastra and Karnataka during this time.
They made pilgrimages to sacred places. Among them Nivrathinatha and his brothers, Sopnadev, Jnanadev and their sister Muktabai, Changadev, Vithoba, Ketchar, Namdev were the main saints who visited the sacred places in India.

Dancing and singing songs of God Vishnu, was then the cult spreading of Vaishnavism. However, Changadev wherever he went he was more inclined towards his magico religious performances.

At last Changadev came to his own village Sundrapur with his disciples. Their he continued the professions of his ancestors by practicing astronomy, mathematics, ayurveda etc. Then Changadev came to the place called as Punatambe in Maharashtra on the bank of the river Narmada. This is an ancient sacred centre. In the year 1338 A.D. on an auspicious day Changadev gave his last message to his disciples, by saying that his work in the world was finished. He breathed his last in this place.

To write about Changadev we can say that his practice of yoga was gathered in Kashi. The knowledge made him Siddha Natha. Therefore some scholars are included in the tradition of Siddha Natha cult.

When Changadev had come in contact with Jnanadev who had composed the verses called as Changadev pasasti i.e. 65 verses about Changadev where in, we find the philosophy of
Monism that has been advised by Jnanadev to Changadev to bring him in his religious fold. These sixty five verses contain the gist of vedic knowledge, upanishads and other religio philosophical teachings of Hindus. These have been completely explained in the third chapter.

Besides, Changadev was himself a poet and philosopher he composed many verses out of which only few are available today. The conversion of Changadev from an acultism and philosophical works for the sake of fame, to the life of real mysticism and disinterested services of other forms, show that the normal method of attaining spiritual experience is not only the way to attain salvation. Thus there was an unavoidable relationship with Maharastra saints with the people and the saints of Karnataka.

The modernity that has taken place does not come in the way of traditional observation, and instead the tradition or traditional observation takes the modernity absorbed in their activities. It is true that the pilgrims gathered in great number in the past in the temple of Yamanur. In these days the number of pilgrims visiting the temple has actually increased, though the modern ideas have entered into the life of the people. The electricity has come in the place of carocine lamps, the fans have been put in the temple. In
the past the people came to the temple by walking and on
carts, but now a days the people come on bicycles, scooters,
trucks, tractors, buses etc.

This means that modernity has entered into the
tradition but at the same time modernity has not come in
the way of tradition (Milton - Singer).

It has been said repeatedly that the temple is open
to all castes and religions, in a sense the temple is a
secular one. The word secularism has been used here to
denote this sense. But secularism also means an antonym
sacred. However we do not want to mean that secularism is
against sacredness in the context of this temple.

The religion and the cult that is followed in the
temple of Yamanur is a mixture of many sects and cults of
Hindus and Muslims. So it has become something like a place
of a universal religion, where the good principles of many
religions and practices have been taken or represented in
this temple of Yamanur. In India tolerance towards other
religions has been observed since ancient times, it is not
only the tolerance towards other religions, but in course of
time, the Hindu have imbibed the good principles of many
religions also for examples there is an influence of Budhism
and Jainism on Hinduism. Later on when the intruders came to
India, Hinduism was influenced by Muslims and Christians.
In this sense Hinduism and its cults also have not been static, but there is a flexibility and continuity in Hindu cults and religious practices. Here in Yamanur temple we see that even the Muslims' panjas have been worshiped by Hindu maratha priests where the devotees are drawn from both Hindus and Muslims.

As it has been already discussed about the origin of the temple there are many versions. One version is clear that it is Changadev who was honoured by both Hindus and Muslims and entitled as Rajabag Sawar by the Muslim King of Delhi was the originator of this meditating place of Yamanur. According to the versions of Muslims they give two versions one is that originally the temple might have been belonging to the place of saint Tejodin according to another version of their own the temple belonged to the saint Khadri of Gulbarga who was also described as a person who used to ride the tiger. But there are numerous cases observed in India that the Muslims and Christians have converted the temples of Hindus into their own. But Hinduism has not encouraged such encroachment upon the temples belonging to other religions. Therefore we can have a clear evidence of this, that the temple of Changadev at Yamanur and elsewhere belong to the Hindus, where in Muslim deities were also included in the panthean of the temples. From this we can easily conclude that the temple was a place of meditation of
Changadev and it was managed by and the priesthood belonged to the family of Burges. The Muslims have tried many times to over throw the supremacy of the Hindus and the Hindu priests in this temple through the court of law and government many times without any success.

As for as the organisation of the day to day activities and during annual fair, it is the Hindu Maratha priests who take care of all the affairs connected with the temple within the complex. However, there are certain other matters like supply of water electrification arrangement of the Asylum, controlling the mob, arrangement of the shops and restaurants etc. are done by the local self government. In the past the district local board used to take care of these but when the district local board was abolished, the village group panchayat of Yamanur took over the charge of all these matters. Since one year i.e. 1986-87, the Mandal Panchayat (The local self government) has come into existence and it is managing the affairs. However the priestly committee and the priests are the soul managing trustees and organisers of the temple, during the day to day affairs and during annual fair. It is the committee of the priests headed by the head priest that requests the police authorities, centry authorities, engineering departments of the Public Works Department of Karnataka etc. for the supply of the services during the annual fair.
The annual fair provides social education, entertainment, economic benefits, fulfillment of religious vows and social contacts like metrimonial and business contacts among the people. Thus after the harvest is over the peasants and folk enjoy the annual fair at the end of the year. Different types of songs, like Kawwali, Raiwayat, Geegee pada etc. are sung and listened by the people which provide entertainments and social education for the common people. In the past the movie theatres used to provide entertainment to the people but now a days there is a permanent cinema theatre in Navalgund which provides this kind of entertainment and social education to the people. Besides there are numerous activities like gambling, racing, Bombay show etc. which also act as entertainment and means of social education for the folk and the peasants.

The religious education is given to the people through Kirtanas, Bhajans and Recitation of sacred verses during the festivals and fairs and auspicious days. In the modern days this means of mass communication is still encouraged by the mass medias, like record players, loudspeakers, television, radio etc.

There are certain peculiarities of the annual fair of this temple. The first one is that the worship is done both in Hindu way and in Muslim way. Secondly, the fair of the donkies takes place which is a rare phenomenon where
donkeys are sold and purchased. As for as the researcher knows, there are only two places in Karnataka where large number of donkeys are sold and purchased in the market, one is Yamanur and the other one is Chinchali in Ramadurga taluk, Belgaum district.

If we consider the sacred complex of Yamanur on the basis of the study of culture, it belongs to the little tradition. India is a land of sacred centres which serve the people living their and act as a link between the cultural contents of the great tradition and little tradition.

The great tradition is oriented by representing higher form of Hinduism as reflected in the predominance of Sanskrit's sacred centres, in the significance of sacred performance as well as in the all pervading influence of the Brahmanical priesthood and sacred intelligents. In the sacred centres like Yamanur the little tradition is found where the non Brahmanic priest acts as the soul owner of the temple representing the cults and sects of the common people. In the larger universe of Hindus civilization, the significant of the statement is reflected in the continuity of the sacred complex with the religious of Indian peasants and the folk.
If it is viewed diachronically, it seems quite likely that a sacred complex could be understood as an elaboration and transformation of the simpler forms of original elements. (Vidyarthi 1978 : 111)

The textual materials used in the present study points to the same tendency towards combining traditions as do our contextual field studies. Here in Yamanur textual rituals are taken from both Hindu and Muslim great traditions and at the same time the rituals of the little traditions are also included.

A tree, a river, and some stone idols are suggested as sacred for offering Naivedya (sacred food) as well as the animal sacrifice. In other words the little and the local traditions of the folk and peasants societies have been continually accommodated at least in the puranic and ancient legal text of Hindus and through this medium some of them have received. Universal recognition acceptance and modification such a process of combination and comprehension has helped in the past, in developing a synthesis, a federation, a pattern form, what we see in the sacred complex.

According to L.P. Vidyarthi (1978 : 112) the sacred complex may be considered in its structural extensions, it surveys the local, regional, and the entire universe of the devotees through sacred activities, and in turn it is served by all of them in one form or the other, it provides, common
symbols of worships along with universally celebrated rituals that attract people of different castes and sects, of distant linguistic and geographical area and of different economic and social status. This is also true in case of the sacred complex of Yamanur. The priests have a Jajmani relations with the people living in different parts of the country. In making the complex, sacred all devotees irrespective of their economic status contribute their best while the contribution of the rich with vigorous devotion is found in the sacred complex. In Yamanur also some of the rich and various devotees, have helped in developing the sacred complex. The sacred comples provides a meeting place for different kinds of people and tradition of casts and sects of class and status and religions. Thus leading to Indian unity and integration and even the spirit of nationalism is awakened through the sacred centres. The process of westernisation has contributed to the development of sacred complex. The democratic principles are nurished in the meetings and gathering of the people. The political parties may take the advantage of the gatherings during the annual fair to canvas for their parties.

In Yamanur we see that there is the sacred complex which is held by secular ideas. The importance of the priest is decreasing and his monopolists rights in dealing with the
pilgrims is disappearing. Because the mandal panchayats and the government authorities have greater influence on the sacred complex. Therefore we see that the sacred complex has been recognised and the general changes in social, economic, religious and social matters have taken place, though there is a continuity of tradition.

The word religion is derived from the word Religier, etimologically the word religion means come together, or that which is held fast or kept. There are religions which are premiti and advanced. The premitive religions are observed by the tribals and premitives. They are mostly the worshipers of spirits, ghosts and ancestors. The advanced religions have got their doctrines and practices. According to Durkham, God is the creation of man. He says that God has been created by man for his own welfare. Anthropologists have believed that religion is an invention of man for his own welfare. Man has always believed in one or the other kind of super natural power which acts behind the man. This supernatural power is called Almighty God, Ghosts, Spirit etc. in different societies. They have also believed that by the acts of propitiation of the favour of God can be procured. In some religion God is believed in the form of man for which Anthropologists have called the Anthropomorphic Gods i.e. the Gods are like human beings, they marry, get children.
In some religious the animals have been also worshipped. In Hinduism Bull God and the Cow are the objects of worships as sacred animals. The trees have been also held as sacred and having spiritual power in them. In India some of the plants like the Basin tree (Ocimum Sanctum), Patri (Aegle Marmelos) etc. are being worshipped. In Yamanur the first one is worshipped as the sacred complex has been influenced by Vaishnavism to a greater extent. Neem tree (Melia -azadirchra) is their in the sacred complex which is held on magically powerful, and this is used for exorcism. The saligrama stone which is worshipped in the temple is more like an object of fetish.

According to Hedden (1909 : 91) Feticism is a state of religious developments where certain materials are considered magic religiously powerful.

The form of worship that has been observed in the sacred complex of Yamanur may be called as the polytheistic worship. However the monotheism or monethistic worship of the Muslims is also accepted in this temple. No doubt Hinduism also is essentially monotheistic worship because there are different names to the God, but God is one. (EKO Sad Bahudavadanti Vipta). According to Farnel "It is certainly not true to say a definite moral system is irreconcilsilible with a multiplicity of Gods".
Religions divide things in the world as sacred and profane. Religion gives importance to sacredness and it removes pollution or profanity. The magic is much more profane however there are certain rituals which are religious but they are also magically powerful. Therefore it does very difficult to distinguish between religion and magic. That is why some hold magic as the precedent of the religion. The magician is always engaged in the black magic which is called as sorcery. There are different kinds of magics in India. Some of the religious personalities were engaged in the magical rituals and the magicians always depended on religion to get favour of the people. The saints like Changadev, Jnanadev and other personalities in India were generally magico-religious personalities. They made miracles. In the thinking of mankind magic, religion and science are said to be three phases. It is not correct to think that they were always antagonistic with each other instead they were supplementary to each other. Magic gave rise to religion and religion gave rise to science, many religions have tried to find out the truth in this universe and therefore religions helped for the growth of science. In the temple complex of Yamanur magico religions rituals are performed and the scientific things have been used for the development of the temple complex. Even the rites of passage or the life cycle rituals are observed by the people in the temple complex, instead of being observed in their
houses. The days of fast, feast, worships and baths are also observed in the temple as they are very emotional peculiar rites. Besides both Hindu Muslim rituals are observed in this temple were Hindu Muslim synthesis has taken place. There are certain rituals which require certain physical gesture to propitiate the deities and there for these are necessarily observed in this temple also. No doubt the rituals observed in exorcism and miracles or oracles are of magical in character. The rites of purity and pollution are also observed as religion gives much more importance to purity, purifies the pollution also. In sacred place like Yamanur it is quite natural that the sacredness or purity has been kept up.

Pilgrimage is also a kind of ritual. The fairs also provide a place for observation of rituals. The rituals called Ferj Sandal and Rangapanchami are also observed by the priests.

The establishment of muslim rule during the life time of saints like Changadev was the creation of history of internal peace through out Northern India under one uniform administrators. The break up of Gupta power and led to the rise of small states which were continually fighting one another. In the Deccan and South India the same faith occurred because of the break down of the Hindu rulers like
Rastrakutas and Chalukyas. The uniformity of social manners, introduced by the Muslims in food, dress, customs and beliefs could not escape the notice of their non Muslim labourers. The result was a growth of uniformity in social manners throughout the country. This process towards uniformity was further strengthened by the introduction of social, political and religious systems.

The domination of Sanskrit language and literature was retarded. The advent of Muslim power created a new situation in which Sanskrit was gradually dethroned from its position of previledge religious reformers, mostly non Brahmins and some even non Hindus made their appeal to the God in local languages that is why now the local language could develop their literacy and literature. Large scale intermixture which followed conversion had not only to the establishment of a more or less homogeneous social type, but also to the development of common political and cultural pattern. The Pathan rulers of Bengal identifies themselves completely with the people of the land. In Maharastra and Karnataka this kind of process followed as a result fairly homogenous cultural group was evolved.

A synthesis in the field of religion was tremondous. It is enough to say both from the Muslim and from Hindu point of view, there was an attempt of synthesis. The lives of great men like Ramanand, Kabir, Nanak, Dader, Changadev and
others offer unmistakable testimony of this fact. In the same manner in Karnataka Shareef of Shishuvinal Swamiji of Shirahatti, Swamiji of Savalgi and other innumerable institutions and saints were the example of this type, the similarities between vaishnavism and sufism have often being noticed. This kind of synthesis was really started during 13th century and perhaps, Changadev was the first man to start with this kind of synthesis among the Hindus and Muslims. By the end of the 16th century a modus vivendi between the different Indian communities had already been achieved in the North.