

Towards a Corroboration of Androgynes in Sanskrit Mythology and Iconography

Gangodawila Chandima Thera¹

Androgyny is a popular term in Jungian background than to any other contexts. It is an assumption that the prevalence of androgynes in all genres of society. The vocable is much copious in the religious parlance since some would prefer to introduce god as an androgyne .One can also see the dichotomization as good and bad androgynes .One other acceptance is its involvement of folk figures in the appellation of pseudo-Androgynes.

In this survey, I would gauge out the varied androgynes such as North American, African, Australian and Star Trek. Types of androgynes are also a refreshing caption to be notably discussed. They are physical androgynes, psychological androgynes, mythical androgynes, anthropomorphic androgynes and competitive androgynes.

At last, I will deal with the facts about the concept of androgynes based on textual sources in Sanskrit. These grounds are mostly in Sanskrit mythology and iconography. Generally speaking, it is conspicuous that *Indra* seems to be an alternating androgyne which means a man among men and a woman among woman. He is also deemed as a simultaneous androgyne since he is marked with thousand *yonis*. Moreover, he is also said to be castrated or converted to an eunuch. Taken as a whole, the above factors amply bring to forth an orthodoxy that one could overtly observe many references for the caption. My fervent view is to recognize *Prajapati* and *Siva* as splitting androgynes.

¹ Faculty of Graduate Studies, University of Sri Jayewardenepura
Email: Chandima1984@gmail.com

I also believe *Siva* and *Vishnu* as fusing androgynes. One other striking factor is the mockery of the androgynes which can be too brought to discussion. This will follow an extensive investigation about the visual images of the caption.

Keywords: Androgynes, Mythology, Iconography, Folk figures, Eunuch,