

Delineation of Third Gender Identity in the Indian Epics and other Ancient Indian Texts

Savita Boral & Divyabha Vashisth

Abstract

Although being a sexually obstructive society at times, India is the land of Kamasutra, and it has permitted an extensive range of sexual actions and identities throughout the epochs, as demonstrated by carvings in the ancient temples such as Khajuraho and Konark. In Mahabharat, we find that the transgender status was quite elevated, and the best reference can be gleaned from two well-known mythological figures, Brhinnala and Shikhandi. We find the third gender emblem on important positions such as counsellors, directors, generals, and harem guardians, not only in ancient times, but also during Mughal period. However, during the nineteenth century, the British colonist government aggressively denounced the transgender community and negated its social liberties; in addition, it outlawed the transgender community, and it is sad to see that we are still carrying on the legacy of the British Empire by ostracizing transgenders from the mainstream. It took decades to decriminalize this act which in a way portrays society's perceptions of transgenders. The present paper aims to study the 'Third Gender' in our epics, and in the other ancient Indian texts, the way they were treated and perceived by society this will be done with reference to autobiographies, biographies, memoirs, interviews; it also sheds light on the evolution of transgender rights and legal aids.

Keywords: Acceptance; Epics; Humiliation; Laws; Transgender; Violence.

Introduction

The third gender's marginalization is manifested in a variety of social and cultural norms. The absorption of the third gender in Indian society is not a recent phenomenon; it dates back to primordial times. Because of their perceptions of sexual orientation and gender identity, third gender indi-

viduals have been sidelined in the hegemonic paradigm of masculine and feminine binaries. Gender distinctiveness denotes a person's perception of himself/herself as male or female, independent of the sex identified at birth. It is an individual's inner self, whether he or she is male or female, or of a third identity. The word "transgender" was coined by Virginia Prince in 1971 to describe a person who prefers to live full-time without being assigned a gender and without surgical or hormonal intervention in some situations. It's increasingly being used as a blanket phrase to describe a variety of diverse groupings (Smelser & Baltes, 2001), such as Drag kings (Trans men), drag queens (Trans women), Transsexuals, eunuchs (intersex), and other types of transgender people. A transgender is somebody whose gender identity diverges from the gender role ascribed to him or her. A lot of people around the world feel confined to their own bodies; for example, male virtues begin to resonate more with female virtues, and vice versa. In the Indian context, it is particularly vital to comprehend and connect the various eras that dealt with transgender issues. Surprisingly, the majority community's social and political engagements with sexual minorities reveal a bloodline extending back to the ancient, mediaeval, and colonial pasts. While our ancient scriptures provide enough evidence of transgender social participation, mediaeval history also records a dignified existence led by the community under the Turks and the Mughals. Transgender issues must be explored, analysed, and examined to see how much injustice has been done on individuals owing to ignorance.

One of the important fundamental rights is the freedom to choose one's own individuality. It serves to contain and secure the most fundamental human right—the right to life—which the state is bound to defend. The right to an honorable existence for transgender individuals is one of the prime characteristics of Article 21 of the Indian Constitution. If their gender identity is accepted, they have complete freedom to express themselves and live their life without fear, and non-recognition violates that right. Furthermore, the right to a good name also infers the right to be safeguarded. Transgender individuals are not treated with respect in our culture; they are routinely humiliated and shaken up by those in positions of power; their reputation in society has deteriorated; and their significance in society has diminished. Human trafficking and beggary, for example, have been defined as crimes and are penalized under the law. Article 23 of the Indian Constitution has a pretty broad scope, as it prohibits all types of discrimination. In today's society, prostitution and other immoral acts are generally frowned upon. Everyone has the right to personal development, which can only be guaranteed if there is legal protection against exploitation thus creating a safe environment for people.

Transgender persons are the most vulnerable victims of exploitation; as a result of their low socioeconomic status, they participate in prostitution and other immoral behaviors that society views as unethical.

Representation of Third Gender in Ancient India

“There are two sorts of persons of the third nature, in the form of a woman and in the form of a man. The one in the form of a woman imitates a woman’s dress, chatter, grace, emotions, delicacy, timidity, innocence, frailty, and bashfulness.” (Doniger and Kakar 2003). Third gender people have been socially accepted in India since antiquity, and there are legends and myths concerning them. The sexuality and gender of a human being is evidently classified primarily into three main groups according to *prakriti* or environment in Vedic literature. The Rig Veda claims that the world before the earth’s origin was devoid of all distinctions, including those based on sex and gender. In accordance with this concept, the ancient writings depict Prajapati, the god of creation, as either possessing a womb and being pregnant or as a masculine mother in various other roles (Zwilling, 1996). It is believed that “androgynous thinking” fosters the establishment and understanding of third-gender male *prakriti* (Pums), female *prakriti* (Stri), and third-sex *prakriti* (Tritiya).

These people created a distinct social group, albeit a stigmatized one, and people who fell under this category performed institutionalized roles which traditionally were female occupations i.e., singers, dancers and later on prostitutes (Goldman, 1993). *Satapatha Brahmana* (*Sataapatha Brahmana* 10.5.1.1 – 10.5.1.3) is the first text which provides technical terms for all three genders: female, male and *napumsaka* or someone being “neither male nor female”. (Goldman, 1993). In addition to this, two other terms *kliba* and *pandaka* were added which originally meant ‘impotent man’. The identity of *Kliba* then slowly started to change, as the people belonging to this category were generally identified as long-haired, dancing humans (Atharva Veda 9.2.59-9.2.62), and since only women and *klibas* danced during the Vedic age, this was seen not merely as the loss of potency but also as the loss of male gender and acquisition of the female one. Thus, the confusion related to the term *napumsaka* started to clear up. Apart from these texts, as Amara Das Wilhelm points out a rather common occurrence in religious canon, is the fact that the third gender birth was considered purifying i.e., it provided a haven from sins of the past lives, particularly those of a sexual nature (Wilhelm, 2004). Thus, an inference can be drawn here that during the Vedic age, there was some form of understanding about the people who did not conform to the gender binaries, and most

of the elements which would ideally be involved in creating the concept of a distinct third gender were in place. In defining the third gender or transgendered persons, Manusmriti laid down a definition which was followed throughout the Vedic canon in an almost unanimous fashion. The genesis of third gender is attributed to the time of conception and the people falling in the third gender spectrum are defined as inborn. "A male child is produced by a greater quality male seed, a female child by the prevalence of the female; if both are equal, a third-sex child (napumsaka) or a boy and girl twins are produced; if either are weak or deficient in quantity, a failure of conception results." (Muller,1886)

The Manusmriti categorically decrees the exclusion of people falling in the third gender from receiving the family inheritance.(Manusmriti, Inheritance, 9.201) This was specifically stated due to lack of their progeny, therefore if a transgender person "somehow or other" was able to take a wife and have children then his children were entitled to his share.(Manusmriti Inheritance,9.203).The family of a transgender person, however, was by law required to maintain such a person according to their income and resources and any deviation from this principle led to severe punishment -becoming an outcast(Manusmriti Inheritance,9.202). The rules and regulations contained in the Manusmriti are the law at that point of time; the peculiar acceptance of third gender persons as someone who is inborn and not someone who is suffering from some sort of mental condition shows the level of understanding and acceptance which was prevalent at that time. The Indian law makers upheld the idea that gender deviation is not something which should be punished, as a person is born with it and has no control over it. Nonetheless, this does not negate the fact that the Manusmriti sanctioned discriminatory treatment of transgender people in some circumstances, but in the grand scheme of things, it can be inferred that those instances were usually tied to marriages and inheritance.(Manusmriti, "Householder/Marriage 3.49." "Inheritance, 9.201- 9.203). The Naradasmriti specifically prohibits marriage between a woman and a homosexual or transgender or any impotent person (Naradasmriti,12.14-18). It also endowed women with the prerogative to reject any such suitor or her husband if he lacks virility (Naradasmriti,12.97). In matters of inheritance and maintenance, the Naradasmriti follows the injunctions provided in the Manusmriti(Naradasmriti,13.20)

Kamasutra, apart from being a book on erotic love, is also a source of information about the life and societal positions at the given time period .It also refers repeatedly to transgender persons or people who do not fall into the traditional gender binaries and roles Third gender were

deemed to be capable of giving sexual pleasure in the form of erotic arousal, which would be resultant of the cunnilingus/fellatio(Kamasutra,Donigerpg.37-38). According to the Kamasutra, people who fell under the third gender category were of two types, the two sub-categories being a person of third nature in the form of a female and the other being a third gender in the form of a man(kamasutra, Doniger 65-68) who are differentiated according to their appearance, apparel and behavior(Zwilling,2000) They both were supposed to derive their sexual pleasure from being at the receptive end of fellatio(Kamasutra, Doniger,2.9.4). The Kamasutra, thus reveals the fact that the people belonging to the third gender were accepted as partners in sexual acts, albeit in a very limited and narrow manner. However, at the same time, it also reveals that most of the people belonging to this category had to resort to sex-work, in one form or the other to earn a livelihood. However, since the Kamasutra is primarily a book which deals with various aspects of love, the social position of third gender the point of view offered by it is therefore limited by the very ambit of the work, its main concern being love and sexual pleasure. An analysis of the Arthashastra reveals that Chanakya was well aware of the existence and problems faced by the eunuch in the society and aimed to alleviate some of those problems. The treaties make provisions for the employment and maintenance of the transgender persons so that they are not left out of the societal matrix. Imposition of fines in case of vilification was another attempt to put a stop to cases of verbal and mental discrimination against transgender persons.

The Vedas, the Upanishads, the Ramayana, the Mahabharata, and other works of literature are all considered to have religious significance within the context of Hinduism as a religion. One of the central texts which illustrate several instances of third gender persons' encounter with the society is the Mahabharata. The epic predominantly "characterizes the ideals of heroism, honour and courage as specifically masculine traits" (Black,2007). However, it also features several central characters who are gender shifters and transgenders; However, it also has a number of transgender and genderqueer main characters, Arjun being one of them. *Shikhandi*, is another character who plays an important role in the Mahabharata and who illustrates gender fluidity. According to the epic he was born after Mahadev (Shiva) grants King Drupada a boon that he would have a child and says "Let a son, and not a daughter, be born unto me. I desire, O god, a son for revenging myself upon Bhishma.' Thereupon, that god of gods said unto him, "Thou shall have a child who will be a female and male." (Ganguli) Thus, as a blessing, Shikhandi was born a female who was raised as a male child, and afterwards he himself seeks blessing from a yaksha

(nature spirit). So, after being physically converted to a male, he goes on to play an important role in the war and kills Bhishma, thus also fulfilling a vow of his/her previous birth. One instance relates to Aravan, a hero who was destined to death by self-sacrifice to ensure the victory of the Pandavas in the epic Mahabharat. Aravana is a mythological character found in the Tamil version of the epic Mahabharta. Aravana was sacrificed to goddess Kali for war purposes (Hiltebeitel,2002) and was also supposed to marry someone before being sacrificed (Hiltebeitel,1991). However owing to the nature of the boon, no one wanted to marry him and become a widow overnight, and to solve this problem, Krishna changed his form to Mohini and married Aravan and after the sacrifice was made, he grieved over the body of Aravan strictly following Hindu traditions. After the entire episode was over, Krishna transformed back to his original form (Pattnaik,2014). This event is still celebrated by the transgender community in India in an elaborate manner. (Rawat) In another instance, King Yuva-nashva's story tells us about how he became pregnant after mistakenly drinking the potion which was prepared by the gods for his childless wife. (Pattnai,2008)

Neither Man Nor Woman: The Hijras of India, a book on the Hijras of India by Serena Nanda (1999) deals with one of the episodes from Ramayana. When Dasratha, Ram's father, ordered him to leave Ayodhya (his hometown) and spend 14 years in the jungle, the entire city followed him because they worshipped him so much. He later asked everyone to wipe their tears and go away, as he approached the river's edge on the outskirts of the woodland. Those who were not men or women, on the other hand, had no idea what they were to do next. They stayed there because Lord Ram had not asked them to go. They remained there for fourteen years, and when Ram returned from his exile, he found all of them engaged in contemplative practice. In both instances, after seeing their dedication towards him, Ram conferred upon them the power to bless at such auspicious occasions as childbirth and marriages. In the Ramayan, while speaking with the storytelling Kakabhushundi crow Ram himself spoke, "*Purushnapunsakanarivajivacharachar koi, sarvabhaavbhajakapattajimohi parm priya soi*", which means *man, transgender, woman, even animals and plants who approach me after abandoning malice, all are beloved to me*. This is considered as the mythological origin of the custom of badhai. Shri Baruchara Mata is revered as the 'hijra' community's patroness and protector. Her name appears in both the Padma Purana and the Skanda Purana, and she is regarded an extended form of the goddess Durga. In the stories about Baruchara Mata, impotence and mutilation are common motifs. It is thought that she pushes men to emasculate themselves while providing

them with safety and comfort (Shah,1961). Thus, one can clearly observe that Hinduism evinces several distinct perceptions of the transgender persons. The religious canons have anecdotes, in abundance, of transgender persons who were not looked down upon and, moreover, even several of the Indian gods were gender shifters themselves.

Buddhism, in its canonical work the Vinayapitaka, recognizes four different kinds of genders and is not limited to the binaries of male and female. The other two genders which it recognizes are “ubhatobyanjanaka” and “pandaka”. Here the “ubhatobyanjanaka” indicates the “root concept” of hermaphroditism, as ‘ubhato’ in Pali means ‘twofold’ and ‘byanjana’ means mark of gender or other characteristics. As observed above, a lot of schools on ancient Indian thought dealt with third gendered persons, but it was the Jains who took up the matter in one of the most exhaustive manners. The Jains ‘discovered’ that the inherent sexuality of a person is different from the biological sex and gender roles assigned to such gender. (Zwilling) The Naradasmṛiti is one of the lesser-known works that is a part of the Dharmashastras. Despite this, it has exerted a significant influence on the field of transgender studies because it defines fourteen different types of pandas, which are “men who are impotent with women.” It is believed that the Naradasmṛiti influenced Buddhist views of transgender people, which can be traced back to Vietnam. These views can be considered to have originated in Vietnam. They were not permitted to submit to the holy water ordeal, which was another barrier placed in their path toward successfully proving their innocence in court.

As was mentioned above several schools of ancient Indian thought discussed third gendered people, but it was the Jains who dealt with the subject in one of the most in-depth ways possible. A new discovery from the Jain community perspective was the idea that a person’s inherent sexuality is distinct from both their biological sex and the social roles that are traditionally associated with it. According to Jain literature, as is common in the medical literature of the time, the primary cause of alternative gender identities or categories is not sexual practices or desires; rather, it is a lack of or non-exercise of procreative or generative capacity. This is the same theory that holds true for transgender people. One good illustration of this can be found in Jains’ literature which states that a napumsaka embryo develops at the very center of the uterus. The scriptures of the Jain religion explain that the three genders can be further distinguished from one another by looking at the muscles and veins that are present in each person.

Depiction of Transgender in Mughal Rule and Colonial Era

In Mughal Times, the harem was the institution for which the Sultan required eunuchs to serve as slaves. Harem is “a term applied to those parts of the house to which access is forbidden, and hence more particularly to the women’s quarters” (Shaun Elizabeth 1995). It is the section of Islamic governance in which all the Sultan’s female concubines, spouses, and other female family members spent their whole lives. The maintenance of this harem was one of the primary justifications for employing eunuchs. The castrated young lads were slave eunuchs. In the harem, they were entrusted with various jobs. They guarded the harem’s main gates and kept an eye on all the harem’s activities. The Mughal Empire’s Harem was the largest portion, as a result, tens of thousands of eunuchs were used for various purposes (Akhabari, pg.40-45) Harem was such an integral element of Islamic ruling culture that even they disregarded Islamic law to maintain it. The practice of making eunuch is prohibited in Islam. In Mughal times, eunuchs were disgraced and were treated as slaves who were punished severely when they tried to do certain things which were forbidden for them, like having a relationship with their lover. They in turn were placed in different categories like Kafuri, Badami, etc. for sale purposes. It shows that these castrated slaves or eunuchs did not have a prosperous and contented life.

Among the various laws which were enacted during the period of the British Raj, the laws which particularly affected the transgender community can be divided into three categories: related to identification, penal laws and revenue laws. *“Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine. Penetration is sufficient to constitute the carnal intercourse necessary to the offence described in this section.”* These lines of section 377 of the Indian Penal Code, which was first imposed by the British administration in 1869 to prohibit any non-procreative sexual conduct, has been restored to its constitutional legality. Their daily lives are marred by prejudice, shame, and harassment, leading to the profound rejection of their identity. The laws enacted during the British times exposed the transgender community to severe legal gaze and then systematically took away their civil rights (Michelraj,2015). When the British government failed to offer its legal support to the hijras’ “right of begging and extorting money, whether sanctioned by the government or not,” the hijras lost some of their customary legitimacy. The British hoped that by doing so, they could deter what they saw as ‘wretches’ disgusting

behaviors.” Under the Criminal Tribes Act of 1871, the British government designated the eunuchs as ‘criminal’ (Jain,47). The hijra community was viewed by the British government as a menace to society. They were treated unfairly because of their gender and social standing, The hijras were classified as criminals under the Criminal Tribes Act of 1871. They were also arrested for impersonating women and performing in public locations, as well as engaging in sex work. Apart from being labelled as criminals by birth, which was used to impose severe restrictions on transgender people’s lives, another set of laws that had a significant impact on the community, resulting in the curtailment and denial of their sexual rights, were the various anti-sodomy laws that were passed from time to time.

The Third Gender after Independence

The ban was repealed by the Indian government in 1949 after independence, but the transgender group was not treated fairly by society. Following India’s independence from the British, certain immediate actions were taken to repeal the country’s previous harsh laws, some of which were addressed above. The elimination of repressive and unjustifiable laws, as well as the introduction of more liberal and rational laws, were examples of such advances. Following independence, one of the first issues relating to the acknowledgment of transgender people comes to the fore in the year 1999, and that too took the form of a political cum judiciary battle. In Katni, Madhya Pradesh, the country’s first transgender mayor was elected in 1999. Kamala Jaan, the victor, overcame her opponent by 99 votes in a close race (Narain). The Supreme Court’s ruling in the case of *National Legal Services Authority v. Union of India*, in which transgender people were acknowledged as third gender, was one of the most significant recognitions of rights for the transgender population. The justices came to the conclusion that “Transgenders are likewise Indian citizens.” *National Legal Services Authority v Union of India AIR 2014 SC 1863.*) The constitution’s spirit is to give every citizen, regardless of caste, religion, or gender, an equal opportunity to flourish and achieve their full potential. So, it took a long time for the country’s judiciary and government to focus upon and recognize transgender people’s rights.

Transgender people continue to face a wide range of discrimination and harassment in modern India. They are subjected to a wide variety of unfair treatments, such as verbal abuse as well as physical and sexual violence; false arrests; and being denied admission to educational institutions and access ownership to their ancestral property, and services. Transgender people face violence and discrimination from their own parents, siblings,

friends, and neighbours, as well as school and college authorities and employers, health service providers, police officers, and customers, because of their effeminate behaviour, physical appearance, and trans status.

To comprehend the genuine situations encountered by Third Gender, one can read autobiographies, as self-narratives are the best source to understand a person's struggle and plight. The following words of Revathi, in simple terms, validate their right for identity and inclusion: "God has made us this way, I thought, and we have no work of our own, our parents do not understand us, and this world looks upon us with distaste. Yet we too go hungry. Above all, we wanted to live as human beings do, with dignity" (Revathi 30). Society does not accept transgender people in general, and Revathi in particular, so she has struggled to find her place in it. They feel self-conscious about their appearance, which is made worse by the fact that they are being evaluated by a cultural yardstick that they are not familiar with. Revathi, a strong and independent woman, has decided to take the potentially dangerous step of writing her autobiography in order to shed light on the challenges that she and other women who are similar to her have to face.

Hijras are no longer "stared at" or "laughed at" (83), as they once were; instead, the society now considers them to be human beings. The crowd of men and women began laughing and jeering at the person's expense. Why is it that a disabled person or a blind person, even when they are the recipients of pity and assistance from others, still manage to attract attention? When someone suffers a physical injury, those who are closest to them as well as others who become aware of their plight tend to care for them in some way. On the other hand, a good number of people don't consider that transgenders are human beings. The most common misconception about Hijras is that they all are castrated, but that is false. Revathi is a castrated transgender, but Laxmi is not, yet the treatment they both receive from their families and the society in general is the same - cold, callous and brutal. The psychological chaos and inability to feel themselves in their own bodies, the search for identity, and the constant torment between feelings and the expectations to behave in a certain way imposed by heterosexual society--- all these bring trauma, pain, and anguish into the lives of transgender people, rendering the coming out process even more difficult.

The Supreme Court has issued guidelines for the protection of transgender people's rights, including the inclusion of a third category in documents such as election cards, passports, driving licenses, and ration cards, as well

as access to educational institutions and hospitals. In India, the rule of law reigns supreme, and everyone is treated equally in the eyes of the law. However, the transgender community is still confronted with oppression, abuse, and prejudice from all corners of society, whether it's from their own family and friends or from the general public. Transgender people's lives are a daily struggle because they are not accepted anywhere and are alienated from society as well as mocked. The transgender community has fewer opportunities than others owing to stigma and discrimination. Because they aren't accepted by society, they are not properly educated. Even if they somehow are enrolled in school, they are constantly harassed and bullied, and are asked to leave or forced to quit. From the moment they are born, transgender persons encounter denial and aggression. The issues vary from verbal and physical abuse to isolation, rejection, and denial of property right. Housing and roommate issues, as well as toilet issues, can be a challenge for transgender students living in residence halls, particularly single-sex dorms. The use of public restrooms is another area where transgender persons face discrimination. Transgender people drop out of school owing to lack of support from their families and schools, limiting their job options.

Conclusion

Transgender people experience prejudice and harassment from their families, schools, and communities, forcing many to relocate. They are not only sidelined but also separated in the society. As a result, they particularly fall victim to violence, sexual assault, molestation, and rape, as no incidents of such crimes are reported to police stations owing to their silence. Their daily lives are marred by prejudice, disgrace, and pestering, leading to a profound denial of their individuality. "In the Section 377 judgment review, the Supreme Court of India decriminalized adult consensual same-sex partnerships. In a democratic country like India, this is not the case. Transgender people do not have access to social or political rights. They are not members of any type of welfare programs. Discrimination and equitable access to amenities and health care must be addressed if institutions are to be welcoming to persons of all genders. Furthermore, the government and society must adopt proactive measures to prevent transgender students from dropping out of school owing to societal discrimination, as is the case in many regions. To ensure transgender people's social inclusion, awareness and sensitization programs for both transgender people and mainstream society members must be implemented. Transgender's social inclusion will undoubtedly be a gradual process requiring cooperation at all levels of government, society, and

individuals. What is needed are desired measures in the correct direction to ensure that laws and policies serve as a stimulant for their development rather than a hindrance in the future.

Works Cited:

A reference for the observation can be drawn from reading of texts like the Brahmanda Purana, the Charaksamhita, the Sushrutsamhita etc.

Aravan, Whose Wife Was the Complete Man." *Shikhandi and Other Tales They Don't Tell You*, by Devdutt Pattanaik, Zubaan and Penguin Books India, 2014.

Arthashastra, Concerning Law , Division Of Inheritance 3.5.14-15. "Persons fallen from caste, persons born of outcaste men, and eunuchs shall have no share; `flikewise, idiots, lunatics, the blind and lepers".

Atharva Veda 9.2.59 - 9.2.62.

Black, Brian. "Eavesdropping on the Epic: Female Listeners in the Mahabharata ." *Gender and Narrative in the Mahābhārata*, edited by Simon Brodbeck and Brian Black, Routledge, 2007, pp. 53–72.

Book 5: Udyog Parva: UlukaDutagamana Parva (Section CXCI). The Mahabharata of Krishna-Dwaipayana Vyasa, Ganguli, pp. 364- 365

Book 6: Bhishma Parva: Vadha Parva (Section CIX) pp. 398-402

Book Two Sex , Oral Sex." *Kamasutra*, by Vātsyāyana et al(Doniger, Kar), Oxford University Press, Oxford, 2003, pp. 65–68

Crystallising Queer Politics- The Naz Foundation Case and Its Implications for India's Transgender Communities." Narrain, 460.

Don't Be Cruel." Rethinking the Mahābhārata: a Reader's Guide to the Education of the Dharma King, by Alf Hiltebeitel, Oxford University Press, 2002, p. 192.

Goldman, Robert P. "Transsexualism, Gender, and Anxiety in Traditional India." *Journal of the American Oriental Society*, vol. 113, no. 3, 1993, pp. 374–401.

Hiltebeitel, Alf. "Dying before the Mahābhārata War: Martial and Transsexual Bodybuilding for Aravāṅ." *The Journal of Asian Studies*, vol.

Kamasutra 'Oral Sex.' 2.9.4; Doniger

Kamasutra Book Two Sex , 'Oral Sex.' 2.9.1 & 2.9.2; Donigerpp 65-68

Kamasutra Book Two sex, 'types Of Love'2.1.40; Doniger pp. 37-38

Manusmriti, Householder/Marriage 3.49. Inheritance, 9.201- 9.203

Manusmriti, Inheritance, 9.201.

Manusmriti, inheritance, 9.202. The same injunctions with respect to inheritance and maintenance are also provided in other Dharmasutras including the ApastambaDharmasutra, the Gautama Dharmasutra, the Yajnavalkyasmriti etc.

Manusmriti, Inheritance, 9.203.

Michelraj, M. "Historical Evolution of Transgender Community in India." Asian Review of Social Sciences (ARSS), vol. 4, no. 1, 2015, pp. 17-19., www.trp.org.in/issues/historical-evolution-of-transgender-community-in-india "Shifting Subjects of State Legibility: Gender Minorities and the Law in India." Jain. Pg 47

Müller F. Max, editor. "Householder/Marriage 3.49." The Laws of Manu, by Bühler G, XXV, Oxford Clarendon Press, 1886, p. 84. hereinafter referred to as the "Manusmriti".

Nanda, Serena. *Neither Man nor Woman: The Hijras of India*, , 2nd ed., Wadsworth Pub. Co., 1999

Naradasmriti "Titles of Law'Relation between Men and Women'." 12.14-18

Naradasmriti, 13.20.

Naradasmriti, Titles of Law'Relation between Men and Women'12.96, 12.97.

National Legal Services Authority v Union of India AIR 2014 SC 1863.

Offering Sprouts." The Cult of Draupadi, by Alf Hildebeitel, vol. 2, University of Chicago Press, 1991, pp. 65-70.

Pattanaik Devdutt, *The Pregnant King*, Penguin Books, 2008 pp. 45 - 61.

Rawat, Astha. Episode 7: Gender & Sexuality. Decoding Hinduism with Devdutt Pattanaik , Scroll.in, 15 Feb. 2018, www.youtube.com.

com/watch?v=ppkE5N9DYuc&feature=youtu.be.

Revathi, A. *The Truth About Me: A Hijra's Life Story*. Trans. V. Geetha. New Delhi: Penguin Books India Pvt Ltd, 2010. Print.

Sataapatha Brahmana 10.5.1.1 – 10.5.1.3.

The Ain I Akbari, "The imperial Harem." pp. 40-45

The Evolution of Third-Sex Constructs in Ancient India: A Study in Ambiguity. Zwilling, p. 100.

The Evolution of Third-Sex Constructs in Ancient India: A Study in Ambiguity. Zwilling, p. 119.

The Evolution of Third-Sex Constructs in Ancient India: A Study in Ambiguity." Zwilling, Leonard.

The Persistence of Gender: From Ancient Indian Pandakas to Modern Thai Gay-Quings. Jackson Like a City Ablaze: The Third Sex and the Creation of Sexuality in Jain Religious Literature, Sweet. p. -365

This mythological story does not found in Valmiki's Ramayan. It might be the part of oral tradition of history, A. M. "A Note on the Hijadas of Gujarat." *American Anthropologist*, vol. 63, no. 6, 1961, pp. 1325-1330

Tripathi, Laxminarayan. *Me Hijra Me Laxmi*. Trans. From Marathi original by R. Raja. Rao and P. G. Joshi. Oxford University Press, 2015. Print.

Tritiya-Prakriti: People of the Third Sex (Understanding Homosexuality, Transgender Identity, and Intersex conditions through Hinduism. Wilhelm, at 2799 of 12021

Weber, Albrecht, editor. "NrishnaTapaniyaUpanishada (2,6)." *Indische Studien*, Leipzig: F. A. Brockhaus., 1865, p. 149.