A story exists of the primeval human's understanding of reality, not as a reality of separated points, sections and splits, but as an organism. It is truly toilsome to look at that self as fragmented. Creating an awareness of the existence of a mysterious unity is to say that they are One, fruit of one root and only one beginning - unius principii.

The “dream” of the primordial Whole is actually a dream of the unity of the primordial epicene One, a dream contained in the myth of the androgynous, as a myth which deeply implies the sole beginning, generator, creator, the man and the woman in their zero level of sexuality.

The mystery of the totality is academically founded in the myth-critical essay The Androgyne-Utopia of the Perfect Sex (Sigmapres, 1999, Skopje) of the author Maja Bojadzievska who, embracing the comparative research option, establishes numerous (ritual, mythological, esoteric, philosophical, literary) descriptions of the androgynous being and traverses them through the complex and imaginary symbolic theory of Gilbert Durand. This suggests a deep and polyphonic approach which rounds up the chanting on the same topic - the androgynous being. But what is that which in this project on the utopia of the perfect sex is being structured as a next runway, as a possibility of a dialogue journey through this androgynous imaginative image? What is that which the author
Maja Bojadzievska opens as a possibility for a postsinging of this myth critical essay?

One such possible postsinging can frame gender, ideological, sociological, cultural, feminist, critical (...) spaces and relations that essentially provoke the proclamation of the dialogue as an important and deeply founded component. Namely, the openness to an encounter with separated androgynous collocutors and to all these highlighted spaces, also suggests a contemporary phenomenon like the dialogue. It yields a possibility to operate with the principle of dynamics through space and time, to merge past and future, to rediscover the incompleteness, thus rediscovering the imperfection of things as well (hence their challenging power). This revelation would be a new possibility to proceed, search, contemplate, merge and separate new truths and utopias. It is the dialogue with the numerous spaces that this writing on the utopia of the perfect sex opens, the permanent existence of two sides, the course of One towards the Other, discerning into that other identity and the true understanding of it. It means opening the longing for the lost oneness, the ontologically unified view on harmony - the Whole. That is, the Other as a complementary, positive and positing constituent and not as a disparate, overruling, superior and oppositional. Androgyny as a utopia of the positing and not the oppositional.

This mythocritical essay The Androgynous - utopia of the perfect sex by Maja Bojadzievska is a clear proclamation of such a dialogue credo, which, going beyond the theoretical and critical contours, launches itself in the broader existential space where the One, the Other and the Third exist. These, if they do not contain the myth of the androgynous origin, contain at least the androgynous thought about things. Such a communicational function, through the concept of a dialogue, foretells a superstructure of the primordial in the myth of the androgynous, built of other texts of a broader anthropological, social and existential context, thus pointing at the complex conditions for that which means mythical, heavenly primordial state of the One as a whole, as the beginning and the end of the history of the world.
на Едното како цело, како почеток и крај на историјата на светот.

Расплетувањето и плетењето на двојните моќи на нештата е еден од оние гласови кои се вклучуваат во нашето постпеење за враќање кон андрогинот во единственоста на текстот, како во приказната дека древниот човек ја гледал стварноста, не како стварност на раздвоени точки, пресеци, расцепи, туку како целовит организам. Или како во приказната дека некогаш постоело Едното, а потом се раздвоило и оттогаш секој тежнее да го пренајде својот дел. Дијалогот со Другиот, различниот, инаквиот, се покажува како дијалог на вечното враќање, но и како принцип на активирачко и надградувачко егзистенцијално патување за стигнување до себе си, Едниот како дел од Другиот, и Другиот како дел од Едниот, кон Целината. Андрогинот.

Преводот е на авторката

In the unraveling and the entwining of the twofold forces of things is one of those voices which take part in our *post singing* of the return to the androgynous being within the unity of the text, like in the story of the primeval human who saw reality not as one of separated poles, sections or ruptures but as an integral organism. Or like in the story that in *ilo tempore* only the One existed which later divided itself and that since then each strives to find his or her severed part. The dialogue with the Other, the different and the otherwise, reveals itself as a dialogue of the perpetual return, but it also reveals itself as a principle of an activating and superstructuring existential journey towards oneself, the One as an unavoidable part of the Other, and the Other as an infallible of the One, a journey towards the Totality. The Androgyny.