

Did Ravana in the Valmiki Ramayana have ten heads?

by Potluri Rao In Seattle ©2018 (CC BY 4.0)

No, Ravana in the original Valmiki Ramayana did not have ten heads. It was a case of mistaken identity. Ravana, in the original, had only one head. There was another Ravana in another Ramayana, the Uttara, who had ten heads.

Rishi Valmiki (400 BCE) had nothing to do with the Uttara (500 CE). The Uttara needed a ten-headed monster to promote its agenda, to market Rama as a god. The people who composed the Uttara deliberately corrupted the original Valmiki Ramayana.

Rishi Valmiki was Agni, not Brahmin. The Agni people migrated from Syria to Kalinga, in South India, around 3000 BCE. They composed the Rig Veda and the original Ramayana. They never had god. In the original Ramayana, Rama was a human.

The Uttara was composed by Brahmin, not Agni. The Brahmin were a cult in West Indus (Persia). They blindly followed their cult leader. They were mentally deficient. They were considered unworthy of living in a civilized society. They were expelled from Persia. They were refugees in Kashmir.

The Agni lived in Kalinga. The Brahmin lived in Kashmir. The Agni and Brahmin were the exact opposites. The Agni were Rishi. They were intellectuals. They invented logic. The Brahmin never had intellect or logic. They were blind worshipers. They were expelled for being mentally deficient. Logic was beyond their comprehension.

The Agni composed the original Valmiki Ramayana. The Brahmin composed the Uttara.

What is commonly known as the Valmiki Ramayana is not the original. It is the version corrupted by the Brahmin. The original is lost.

In spite of all the corruption heaped on it by the ignorant Brahmin, the extant Brahmin Ramayana contains fragments of the original Agni Ramayana.

Using scientific tools, we can excavate bits and pieces of the Agni Ramayana. Excavations confirm that Ravana in the Agni Ramayana had only one head.

What follows documents how and why the Brahmin corrupted the Agni Ramayana.

In the Brahmin Ramayana, Ravana introduced himself as, “I am Ravana (रावणो नाम), to protect you (भद्रम् ते), I have ten necks (दशग्रीवः).”

रावणो नाम भद्रम् ते दशग्रीवः प्रतापवान् ॥ ३-४८-२

The word **Dasagriva** (दशग्रीवः), ten necks, is a corruption of **Dasagiva** (दशगीवः). Adding the letter *r* to make a word sound like Sanskrit is a common form of corruption.

In the Agni Ramayana, without the corruption, Ravana introduced himself as, “I am Ravana, to protect you, I have the Power (प्रतापवान्) of **Dasagiva** (दशगीवः) to destroy enemy.”

रावणो नाम भद्रम् ते दशगीवः प्रतापवान् ॥ ३-४८-२

The phrase, “**Dasagiva** Pratapavan (दशगीवः प्रतापवान्),” means the mighty Kui king of Janastan who terrorized (दशगीवः) his enemies. The word **Dasagiva** (दशगीवः) makes sense and is appropriate in the context. When you offer protection, you want to assure that you are capable. **Dasagiva** Pratapavan (दशगीवः प्रतापवान्) reflects the genius of Rishi Valmiki, the great Agni poet.

In the Brahmin Ramayana, the corrupted word **Dasagriva** (दशग्रीवः), which means ten necks, is comical and makes no sense. It is unworthy of Rishi Valmiki.

No poet, in any language, in his right mind, would use the word Neck to mean head. From literary perspective, it is vulgar. One offers protection with show of strength, not by count of necks.

In the Agni Ramayana, Ravana was a king of Kui people. Kui was the language of Janastan. Janastan was on the north bank of the Narmada river consisting of the Damoh, Jabalpur, and Katni districts of the Madhya Pradesh State.

Rishi Valmiki was a native of Janastan in 400 BCE. The Agni Ramayana was Cultural Anthropology of Kui and Agni people in Janastan. It was a scientific record.

The Agni and Brahmin spoke different dialects of Sanskrit. The Agni spoke Kalinga Sanskrit. The Rig Veda and the Agni Ramayana were composed in the Agni Sanskrit.

Rishi Valmiki chose the word **Dasagiva** (Dasa+giva) to emphasize that Ravana was a Kui king. In the Agni Ramayana, Rishi Valmiki chose names to reflect characters.

In the Agni Sanskrit of Kalinga, the word Dasa meant Afflict. Rishi Valmiki used it in that sense (3.72.8-9) three times. A wise man told Rama, three times, that Ravana abducted Sita to terrorize (Dasa) Rama, and it was Ravana's signature.

In the Kui language of Janastan, the word Giva meant "to do," infinitive of Gi (do). The word **Dasa+giva** (to do afflict) meant one who terrorized his enemy.

Dasagiva was an Agni Sanskrit word. The language of Kalinga, Orissa (Odisha) State, was a hybrid of Kui and Agni Sanskrit.

The words Raksha+asa and Raksha+asi also were chosen to emphasize that they were Kui people in Janastan. In Kui, -asa was masculine and -asi was feminine. In the Agni Sanskrit, the words Rakshasa and Rakshasi meant security force (Raksha).

Kui personal nouns in the Agni Sanskrit usually ended with -giva, -asa, or -asi. They had a Sanskrit root and a Kui terminator.

In the Agni Ramayana, Rishi Valmiki chose the names **Dasagiva**, Dasasa, Dasasi, Rakshasa, and Rakshasi to emphasize that they were the Kui people in Janastan.

Rishi Valmiki was Agni. He was a native of Janastan. The Agni Ramayana was composed, in the Agni Sanskrit, to promote Kui and Agni cultures. It was Cultural Anthropology. It was a faithful description of the social climate in Janastan.

The Agni Ramayana was composed to praise the Kui culture. The Brahmin Ramayana was composed to glorify Brahmin.

The word **Dasagriva** (दशग्रीवः) was an obvious corruption. The Kui personal noun **Dasagiva** (दशगीवः) was the original. Kui grammar books confirm the corruption.

The word **Dasagiva** makes sense; **Dasagriva** is senseless.

There must be a logical explanation for the deliberate senseless corruption by Brahmin.

The Agni Ramayana was composed in South India in 400 BCE. The Brahmin Ramayana was composed in North India in 500 CE, a thousand years later. They were composed in different dialects of Sanskrit.

In the Agni Ramayana, Rama was a human. The Agni were not Brahmin. The Brahmin had a god; the Agni never had god. The Brahmin Ramayana was composed to market

Rama as an incarnation of a Brahmin god. Rama was exploited for commercial gain. They had to rewrite Ramayana. The Agni were deliberately misinterpreted as Brahmin. Rama and the Agni were repainted with Brahmin colors.

There was no archeological evidence of Rama worship or temples before the Brahmin Ramayana was invented. In India, before Greco-Bactrian Kanishka (200 CE), there were no Brahmin, temples, or temple gods. The Agni were not Brahmin. The Kashmir Brahmin followed Greeks to India. Temples as a concept were a tax collection office invented by Greeks. Greeks invented temple gods. The Greeks in India wanted popular Rama as a temple god. They hired the Brahmin to vandalize the Agni Ramayana.

In the Agni Ramayana, there were no Brahmin. The Agni were Rishi of logic. In the Brahmin Ramayana, Brahmin was the main story. Any reference to Brahmin in India before 200 CE was a deliberate corruption, to misinterpret the Agni as Brahmin.

In the Agni Ramayana, every sarga (section) was about Rama or Sita. In the Uttara, 70% of sargas had nothing to do with Rama or Sita. It was a story of Brahmin.

In the Brahmin Ramayana, the Brahmin possessed supernatural powers. They defied laws of Physics. They routinely lived for thousands of years. They produced babies that were full-grown adults at birth. They produced unnatural children with ten heads.

No human ever lived much over one hundred years, except in fiction. In the Rig Veda (2000 BCE), composed by the Agni in Kalinga, life expectancy was mentioned at least 20 times as a hundred autumns. The Agni were Rishi of logic; Brahmin were ignorance.

Life expectancy of thousands of years, in the Brahmin Ramayana, is sufficient to prove that it was fiction. It was composed by people who never had intellect or logic.

In the Brahmin Ramayana, Ravana was a Brahmin child. His Brahmin father possessed supernatural powers. His father used magical powers to produce a baby with ten heads, so he could be named as **Dasagriva**, the corrupted form of **Dasagiva**.

Ravana in the Brahmin Ramayana was custom-built, with ten heads, to match the corrupted name **Dasagriva**. He needed a Brahmin father, with supernatural powers, to give him ten heads. He was relocated to Ceylon (Sri Lanka). He was the exact opposite of Agni Ravana of Janastan. He was ignorant of Kui language and customs.

It is obvious that the Brahmin planned to corrupt the Agni Ramayana to **Dasagriva**.

Corruption of the Agni Ramayana to **Dasagriva** and re-branding Ravana as **Dasagriva** of Ceylon, in the added sections, was the game plan. It was deliberate vandalism.

In the Agni Ramayana, the full name of Ravana was **Dasagiva** Pratapavan Ravana. Names of Kui (Dravidian) kings ended with the generic Ravana, Raja, or Raya. Kings were distinguished by their earned accomplishments.

Agni Ravana was well-known for his power of **Dasagiva**, to do Afflict (Dasa). **Dasagiva** requires Pratapa (valor), hence the phrase **Dasagiva** Pratapavan.

A Kui king had a given name and an earned name. Ravana was his given name and **Dasagiva** Pratapavan was his earned name. A Kui king was addressed by his earned name, not given name, to show respect by acknowledging his accomplishments.

In the Agni Ramayana, people always addressed the king, properly, as **Dasagiva** Pratapavan or **Dasagiva**, not as Ravana. He introduced himself as Ravana (given name) to show politeness to his guest. It was a Kui custom to show respect to a guest. The guest addressed the king properly as **Dasagiva** Pratapavan, not as Ravana.

In the Brahmin Ramayana, as a result of the corruption, people addressed the king as **Dasagriva** Pratapavan or **Dasagriva**. The given name **Dasagriva** did not require Pratapa (valor); the phrase makes no sense. Kui people did not address a king by his given name, because it implied that he was unworthy of praise and had no accomplishments to his credit, a deliberate insult. Brahmin were ignorant of Janastan and Kui customs.

In the Agni Ramayana, the king introduced himself as Ravana, his given name, which makes perfect sense. In the Brahmin Ramayana, the king introduced himself as Ravana, instead of his given name **Dasagriva**, which makes no sense.

The Brahmin did a blind global replacement of **Dasagiva**.

Critical rendering of the Brahmin Ramayana with the original word **Dasagiva** throws new light on the genius of the great Agni poet Rishi Valmiki. It helps us identify corrupted and added sections. It is a valuable tool to excavate the Agni Ramayana.

In the added sections of the Brahmin Ramayana, the word **Dasagriva** was not a corruption; it was intentional. Ravana was born with ten heads, in a Brahmin family. Any sensible person would have named him as metrically correct Dasamukha (ten heads), not senseless **Dasagriva** (ten necks). The vulgar name was required to match the corruption. It was by design. It was the cornerstone.

The Brahmin actively promoted the vulgar word **Dasagriva** as a legitimate literary expression. They marketed it so well that the word Ravana was synonymous with a ten-headed monster who lived in Ceylon.

The birth of **Dasagriva** and the name **Dasagriva** were narrated only in the Uttara. The Uttara went out of its way to advertise it. It wanted everyone to know that **Dasagriva** was intentionally named as **Dasagriva** and that he was indeed born with ten heads to a Brahmin father who possessed supernatural powers to grant ten heads to a baby.

In the Brahmin Ramayana, Ravana had to have ten (dasa) heads, not any other number, for the scam to work. He had to have a Brahmin father to give him ten heads.

The word Dasa meant both Afflict (3.72.8-9) and the number ten. In the Agni Sanskrit, Dasa was Afflict. In the Brahmin Sanskrit, Dasa was the number ten. Ten was the magic number.

Statistical analysis suggests that 50% of the text of the Brahmin Ramayana was deliberate addition; the rest was deliberate corruption.

The Brahmin were Persian refugees in Kashmir. They followed Greeks to India. They never had intellect or logic. They were fiction writers for hire, on Greek payroll. The Brahmin Ramayana was marketed as the original. The original is lost.

The Greeks exploited the popularity of Agni Ramayana to invent the Indian temple god Rama to collect tax revenue. They did exactly the same to Buddha in Persia.

Valmiki was an Agni Rishi of logic. The Agni had nothing to do with the Brahmin. The Agni Ramayana was Cultural Anthropology of people in Janastan. It was composed one thousand years before the Brahmin Ramayana. Ravana in the Agni Ramayana did not have ten heads. He was not a Brahmin child. He was the mighty Kui king, in Janastan, who terrorized his enemies. He was appropriately named **Dasagiva Pratapavan Ravana** (दशगीवः प्रतापवान् रावण).

[Reading material](#)

[Home](#)