

Did Ravana in the Valmiki Ramayana have ten heads?

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No, Ravana in the original Valmiki Ramayana did not have ten heads. Ravana, in the original, was a Kui king of Janastan, in Central India. He had only one head. There was another Ravana in another Ramayana, the Uttara, who had ten heads. He was a king of Ceylon (Sri Lanka). The Kui Ravana of Janastan with one head had nothing to do with the Uttara Ravana of Ceylon with ten heads.

The original Ramayana was composed by Rishi Valmiki (400 BCE) in South India. The Uttara Ramayana was composed by Brahmin in Kashmir, in 500 CE, a thousand years later. The Greeks who occupied Kashmir paid the Brahmin to vandalize Ramayana. The Brahmin in Kashmir deliberately destroyed the original.

Rishi Valmiki was Agni, not Brahmin. The Agni migrated from Syria to Kalinga, in South India, around 3,000 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 were mentally deficient. They were considered unworthy of living in a civilized society. They were expelled from Persia. They were refugees in Kashmir. There were no Brahmin in India before the Greeks (200 CE). The Kashmir Brahmin followed the Greeks to India. They were on Greek payroll. They were Greek puppets.

The Agni lived in Kalinga. The Brahmin lived in Kashmir. They were the exact opposites. The Agni were Rishi. They invented logic. The Brahmin never had intellect or logic. Logic was beyond their comprehension. They were fiction writers for hire.

The Agni Ramayana (400 BCE) was composed in South India. The Brahmin Ramayana (500 CE) was composed in Kashmir. What is commonly known as the Valmiki Ramayana is the Brahmin Ramayana, not the Agni Ramayana.

In spite of all the corruption heaped on it by the mentally deficient Brahmin, the Brahmin Ramayana contains fragments of the 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 (रावणो नाम), to protect you (भद्रम् ते), 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 present-day 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 versions of Sanskrit. The Agni Sanskrit evolved in South India, over two thousand years, to incorporate Kui words and grammar. The Brahmin Sanskrit was an archaic Persian of 3,000 BCE. Some of the Agni Sanskrit words were incomprehensible to Brahmin. They were misinterpreted.

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, 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 Agni Sanskrit words Dasa (afflict) and Dasagiva (terrorized) were incomprehensible to the Brahmin who were ignorant of the Kui language. They misinterpreted Dasagiva as Dasagriva. They misinterpreted Dasa as the number Ten.

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, 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 Brahmin in Kashmir were ignorant of the Kui language and culture. They misinterpreted the Agni Ramayana.

The Agni Ramayana was composed to praise the Kui culture. The Brahmin Ramayana was composed to glorify Brahmin. The Brahmin Muni pretended to possess supernatural powers. They claimed to have commuted between this life and the afterlife. They were mentally deficient. Anyone who believes that one can attain supernatural powers through meditation (tapas) belongs in a psychiatric ward.

The word **Dasagriva** (दशग्रीवः) was an obvious corruption. The Kui personal noun **Dasagiva** (दशगीवः) was the original. The word **Dasagiva** makes sense; **Dasagriva** is senseless.

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

The Brahmin Ramayana was composed in Kashmir, in the archaic Persian, a thousand years after the Agni Ramayana. It was financed by the Greeks, to help them rob India. It was custom-built to Greek specifications. Brahmin never had ethics or morals. They vandalized the Agni Ramayana for the Greek money.

In the Agni Ramayana, Rama was a human. The Agni were not Brahmin. The Brahmin had a god. The Agni never had a god. The Brahmin Ramayana was composed to market Rama as an incarnation of a Brahmin god Vishnu. Rama was exploited for commercial gain. The Greeks wanted Rama as a temple god to occupy the expensive temples they built to rob India.

There was no archeological evidence of Rama worship or temples before the Greeks. In India, before Greco-Bactrian Kanishka (200 CE), there were no Brahmin, temples, or temple gods. The Indian Agni were not Brahmin. Temple as a concept was a tax collection office invented by Greeks. Greeks promoted local popular figures to god status to be housed in temples. Greeks wanted popular Rama as a temple god. They paid the Brahmin to vandalize the Agni Ramayana, to bestow divinity on Rama, to attract people to temples to be robbed.

The Agni were Rishi of logic. In the Agni Ramayana, there were no Brahmin. Brahmin existed only in the Brahmin Ramayana. In the Brahmin Ramayana, Brahmin was the main story. Any reference to Brahmin in India before 200 CE was a deliberate corruption. Brahmin falsely attributed all of their recent fiction to antiquity.

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. Brahmin were glorified in superlatives.

In the Brahmin Ramayana, Brahmin Muni possessed supernatural powers. They defied laws of Physics. They 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 (2,000 BCE), composed by the Agni in Kalinga, life expectancy was mentioned at least 20 times as a hundred autumns. Agni were Rishi of logic. Brahmin were fiction writers.

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 the baby 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. He was a fabrication of a delusional mind. Brahmin were superb fiction writers. They were richly rewarded by the Greeks for their skills in fiction writing.

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 a deliberate vandalism, financed by the Greeks.

In the Agni Ramayana, the full name of Ravana was **Dasagiva** Pratapavan Ravana. Names of Kui 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. It was the Kui custom.

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 Agni Ramayana was Cultural Anthropology of the Kui people in Janastan. It was a scientific record.

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 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 **Dasagriva**. They were fiction writers.

Critical rendering of the Brahmin Ramayana with the original word **Dasagriva** exposes the Brahmin corruption. It helps us identify the 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. His father used his supernatural powers to produce a baby with ten heads. 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. Ravana in the Brahmin Ramayana had no choice. He was a Brahmin child with 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. The Brahmin were ignorant of the Agni Sanskrit. The Brahmin Ramayana was composed in the archaic Persian.

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

The Brahmin were Persian refugees in Kashmir. They never had intellect or logic. They were ignorant of Indian history and culture. They were fiction writers for hire, on Greek payroll. They glorified themselves as having supernatural powers.

Greeks invented the concept of Temple as a tax collection office. They invested in temples as a business, to collect tax. They promoted the popular human Rama to god status to be housed in temples. They paid the Brahmin refugees in Kashmir to vandalize the Agni Ramayana. They actively marketed the Brahmin Ramayana as the original. They stayed out of sight and out of mind. They used the Brahmin and Rama as instruments to rob India. They robbed India blind. Indians never realized that they were being robbed by the Greeks. They were mesmerized by the Brahmin fiction.

Valmiki was an Agni Rishi of logic. Agni had nothing to do with Brahmin. The Agni Ramayana was Cultural Anthropology of the Kui people. The Agni lived in the Kui land for thousands of years. They were South Indian. They were an integral part of the society. They were fluent in Kui. All South Indian languages were a mixture of Kui and Agni Sanskrit. 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).

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