

Lanka of the Original Valmiki Ramayana, an Archeological View
by Potluri Rao In Seattle ©2018 (CC BY 4.0)

In the epic Ramayana, Lanka (island) was the abode of Ravana the antagonist. In Indian folklore, Lanka was Ceylon (Sri Lanka). The Uttara Ramayana (500 CE) was composed in Kashmir by Brahmin people. It promoted Ceylon as Lanka. The original Valmiki Ramayana (400 BCE) was composed in South India by Agni people. It described a Lanka and its surroundings in great detail. The Agni Lanka does not match the Brahmin Lanka (Ceylon). The Brahmin Ramayana and Agni Ramayana were unrelated works.

What follows is an analysis of archeological evidence to locate the Agni Lanka, to help us reconstruct Indian history based on science.

Using scientific tools, we were able to excavate the Agni Lanka. It is a river island in Central India, 20 miles to the north of the Jabalpur city (MP). It is now called Indrana. The original Valmiki (Agni) Ramayana (400 BCE) was historically accurate. What is commonly known as the Valmiki Ramayana is the Brahmin Ramayana (500 CE), a vandalized version of the Agni Ramayana.

Genetically, the Agni of South India (Valmiki) and the Brahmin of Kashmir were different people, with nothing in common. Agni (DNA J2) migrated from Syria to South India. They lived only in South India. Brahmin (DNA R1a1) lived only in Kashmir. They were professional fiction writers.

After 200 BCE, Greeks occupied Kashmir. Greeks invented a sophisticated form of robbery business. They invented the concept of Temple as a tax collection office. They promoted local popular heroes to god status to be housed in temples as tax collectors. They employed the Kashmir Brahmin to vandalize the Agni Ramayana, as a fictional story of a fantasy world, to exploit the popular hero Rama as a tax collector.

What is commonly known as the Valmiki Ramayana is the fictional Brahmin Ramayana, not the factual Agni Ramayana. The Agni Ramayana is lost, deliberately vandalized.

Using scientific tools, we were able to excavate bits and pieces of the Agni Ramayana.

The excavated Agni Ramayana has a different story to tell. It was a documentary of the geography of the Vindhya around 2,200 BCE. It was corroborated to be accurate.

Around 2,200 BCE, the Agni (J2) people lived in the Yamuna basin, on the west side of the Chitrakuta hills of the Vindhya. There was a global drought for several decades. To avoid starvation, they were forced to migrate to the East Coast. The Vindhya were impassable. They had to find a way or perish. There was only one way to escape. It was a treacherous route of more than 300 miles. They must memorize the geography along the path. They spun the geography of each section of the path as an unforgettable fascinating story. Using the stories as their navigational guide, they successfully completed the evacuation. A compilation of all the stories was the Agni Ramayana. It was a cartographic map of their escape route.

Mandakini river, Dandaka forest, Pampa lakes, Sabari, Jatayu's death, the Rsyamuka hill of Hanuman, the jewels in the Kishkinda, Jatayu's brother in the Mahendra Giri Dvar, and Ravana in the Lanka were significant events along the escape route. Each section was a separate story to cover the appropriate geography.

The present-day road connecting the Damoh and Majholi cities, near Jabalpur, matches the geography of the Agni escape route. It has all the geography, at the appropriate locations, exactly as described in the Agni Ramayana.

Some significant landmarks of the Vindhya and how they were used in the Agni Ramayana stories are listed below. A map of the area is at the end.

Mahendra Giri Dvar (gorge)

When Ravana abducted Sita, he was attacked by Jatayu, a vulture, who recognized Sita. Jatayu's brother, who was old and immobile, lived in a Mahendra Giri Dvar (gorge). When he learned of Jatayu's death, he told the monkeys searching for Sita that Ravana went through the gorge (4.59.22), on a mule cart with a woman.

The gorge (23.5422 N, 79.8738 E) is a part of the Kaimur ridge and the only place to cross the ridge. The ridge is 500' high with a 2000' base, stretching 10 miles to the south and 15 miles to the north from the gorge. The Kaimur ridge starts near the Katangi city and goes north hundreds of miles with occasional breaks, to release stress.

The gorge was barely wide enough for a mule cart to pass. Ravana had to ask for permission to cross the gorge because it was narrow and occupied with people. There were many witnesses, living in the gorge, to Ravana passing through on a mule cart with a woman. They let Ravana pass because they did not want to face the fate of Jatayu.

Trikuta (three peak) Mountain

To the south of the gorge is a steep horseshoe-shaped mountain that rises vertically 1000' with summit at 2450'. It is the local Mt. Everest and can be spotted miles away from all directions. It has three ridges facing north and one to the south. The three ridges produce the peaks, hence the name.

Foothills to the north of the Trikuta are flat at an elevation of 1400'. This was the area of the path of the abduction of Sita, called Kishkinda, the home of the monkeys. The mule cart path of Ravana is now a paved road.

When Sugriva escaped from Vali, he took refuge on a hilltop at 1800', where he met Hanuman. The hill was called Rsyamuka (present-day Singhorgarh fort). Sugriva saw Ravana's mule cart below, from high above. He did not know that Sita was on the mule cart. Sita dropped her jewels along a road connecting Rsyamuka and the gorge.

Monkeys searched the area from Rsyamuka to the gorge. The Agni Ramayana described the area in minute detail with precise measurements. It gave exact locations of streams, rivers, lakes, caves, peaks, and clefts. Details of the area were critical for navigation. The gorge was narrow and hidden. The monkeys who lived near the gorge did not know of the gorge until Jatayu's brother told them about it. Finding the gorge without the precise measurements was impossible.

Pampa

On the west side of the Trikuta is a huge Jabera basin with many lakes, called Pampa. To the west of Pampa is a forest called Dandaka. To the west of Danadaka is a river called Mandakini. The Mandakini crosses the Chitrkuta hills through a narrow and very long and treacherous gorge. The Yamuna basin is on the west side of the gorge. There were separate stories for each section of the path.

Rama bathed in a lake of Pampa. He met Sabari on the west bank. He described a steep mountain on the east bank, where he met Sugriva. The Sabari lake at the base of Singhorgarh is still here today.

The abduction story started at Singhorgarh and ended at the Kaimur gorge. It was a difficult segment. The geography was very complex with rivers, lakes, caves, roadblocks, and hills. It was covered in several sections as subplots. Finding the hidden and narrow gorge was a Herculean task.

The Ocean

As seen from the foothills, the Kaimur ridge was a 25 mile long 500' high wall of rock. People had no idea of what was on the other side. No one knew about the gorge until Jatayu's brother told them about it.

Everyone searched for Sita on the west side of the ridge. No one knew the whereabouts of Ravana.

When Hanuman entered the gorge, all he saw on the other side of the ridge was an ocean. There was no trace of Ravana, mule cart tracks, or human habitation. It was just plain water as far as the eye could see. It was the flood basin (headwaters) of the Hiran, a tributary of the Narmada. It was huge, a natural dam, and looked like an ocean. It was a part of a bigger natural Dam that was the source of many rivers. During the rainy season, the water level in the Dam rose more than 100'.

Rama waited for four months (4.27.48) to let the water level drop before he started to search for Sita. It was a warning, not to travel along the path in the rainy season.

The Indrana island (Agni Lanka) on the east side of the ridge had peaks as high as 1800', the only visible peaks in the ocean (flood basin).

The Agni Lanka was only a reference point, a navigation tool. It was not on the trail. It was not a rest stop. It was not accessible. No one ever lived on it.

The Indrana island was spun as the home of a Ravana, where Sita was held a prisoner.

Ravana abducted Sita on the other side of the ridge, near Rsyamuka. He killed Jatayu in the gorge. The three locations Ravana, Hanuman, and Jatayu formed a triangle. The ridge bifurcated the triangle. Indrana counterbalanced Rsyamuka. It helped to calibrate the location of the gorge. The three characters were invented to occupy the strategic locations. It was the work of a genius. The geography was made unforgettable.

Trikuta and Suvela Lanka

Indrana was actually two islands connected at their bases, called Trikota and Suvela. Ravana lived on Trikota. Rama and the monkeys landed on Suvela. The islands were so close that the monkeys raided orchards in Trikota for food (6.38,39). The connecting base was the imaginary battleground. It reinforced the accuracy of the geography.

On the map, the distance between the Lanka and the gorge is 12 miles. The Valmiki called it 100 Yojana, which yields 210 yards to a Yojana. According to the Arthashastra, a contemporary of the Valmiki, 0.7 inch = angula, 108 angula = Dhanush, and 100 Dhanush (Dhanush Sata) = 210 yards. The Valmiki used Dhanush Sata (4.11.72) and Yojana interchangeably, depending on metrical needs. The Dhanush Sata of the Arthashastra is the same as that of the Valmiki. This is consistent with our observation. On the map, all the distances expressed in Yojana are consistently 210 yards. A furlong (eighth of a mile) is 220 yards.

The Narmada River

The Narmada river was not included in the Agni Ramayana stories. The migration path was about 30 miles to the north of the Narmada.

The original Agni Ramayana (2,200 BCE) was a cartographic map, a navigation tool. The geography was accurate. The fascinating stories behind the geography had no historical significance. They were skillfully crafted to fit the geography.

The excavated bits and pieces of the original Agni Ramayana provided us an accurate picture of the Vindhya of 2,200 BCE, the time of the global drought.

Conclusion

The Indrana island, in the flood basin, was the Lanka (Suvela and Trikuta) of the Agni Ramayana stories. It was only a point of reference. It was not on the trail. It was not a rest stop. It was not accessible. It was not habitable. It was only the midpoint of the escape route. The path continued along the north bank of the flood basin to Amarkantak (Mahanadi). The gorge was the only way to get to the north bank.

The fictional character Ravana was introduced at Rsyamuka and terminated after the gorge. He was the local tour guide, to navigate the gorge area. It was the end of the Brahmin Ramayana, not the Agni Ramayana. The Agni Ramayana ended in Amarkantak, not the gorge.

In the Agni Ramayana, we come across many local tour guides along the path. Sabari was also a local tour guide, in the Pampa region. At Rsyamuka, she handed the baton to Ravana. All the stories were linked, as a serial, to help travel in both directions.

Guha, Viradha, Kabandha, Sabari, and Ravana were the local tour guides along the road to the gorge. Each section had its own story with a different local tour guide.

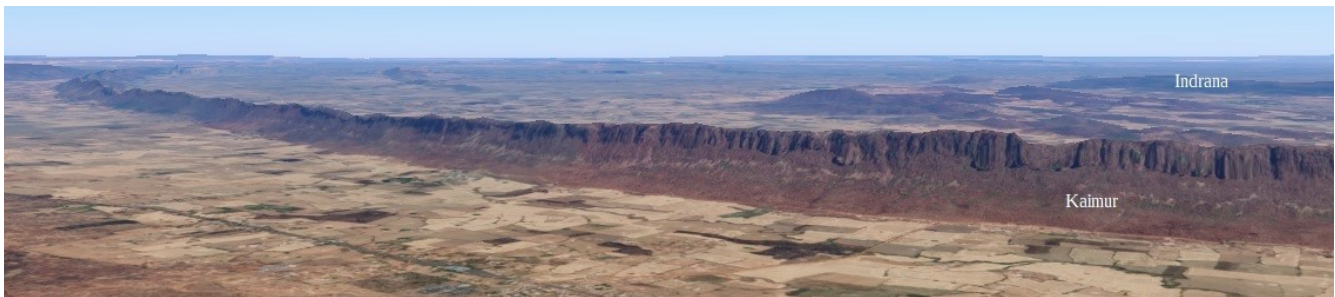
Hypothesis:

The Agni crossed the Vindhyas along the north bank of the Narmada river.

We have empirical evidence that the Agni (J2) were in the Yamuna basin by 3,000 BCE. Now, they are on the East Coast. We know that there was a prolonged drought in 2,200 BCE that made the Yamuna basin unlivable. The question naturally arises, How did the Agni reach the East Coast?

The answer is simple. The two endpoints of the Agni trail, separated by the Vindhyas, were Damoh in Janastan and Amarkantak in the Mahanadi. Damoh was the base camp. Amarkantak was a settlement and a transit point. They were connected by a straight line.

The hypothesis sounds nice, but does not seem tenable. There is a 25 mile-long and 500' high ridge blocking the path. There is no way the Agni could have climbed over it. There is no other way around it. A beautiful hypothesis, destroyed by an ugly fact.



A detailed elevation map of the Kaimur ridge revealed a crack. Occasional cracks in ridges, to release stress, are common.

Is Kaimur gorge the same as the one used in the Ramayana?

The extant Ramayana is Brahmin fiction, devoid of logic and reason. The story of the gorge, as narrated by Jatayu's brother (4.59), offered hope. As we started to separate facts from fiction, in the gorge story, we stumbled on another Ramayana (Agni Ramayana) buried under a mountain of rubbish.

Using scientific tools, we were able to excavate bits and pieces of the Agni Ramayana. The excavations revealed precise locations of drinking water along a path leading to the gorge. Along the path, the gorge was practically invisible, cut at a wrong angle. It was

barely wide enough for a mule cart. It identified the Indrana island as Suvela and Trikuta, exactly at 12 miles (100 yojana) to the south of the gorge. The excavations were promising. We realized that the Agni Ramayana was the key to the history of the forgotten ancient India. To excavate the Agni Ramayana we had to identify and discard two thousand years of rubbish heaped on it. It was worth it.

The facts confirmed that the Kaimur gorge was the Mahendra Giri Dvar. It explained how the Agni managed to cross the ridge blocking their path. The Agni Ramayana was a navigation tool, a cartographic map. It was historically accurate, composed around 2,200 BCE, the time of the global drought. It was a rich archeological find.

The ugly fact, the ridge blocking the path, was a blessing. It exposed the Agni Ramayana. It supplied valuable archeological material to help us reconstruct the ancient Indian history based on empirically verifiable facts.

The Agni Ramayana was the geography, not the stories. The stories were the glue invented to hold the geography pieces in place.

In the scientific method, Knowledge is derived only from verifiable facts. The Agni in the Yamuna basin, Janastan (Damoh, Jabalpur, Katni), Dandaka (Chitrakuta), Pampa (Jaber), Rsyamuka (Singhargarh), Trikuta Mountain, Kishkinda (Foothills), Mahendra Giri Dvar (Kaimur gorge), Ocean (Flood basin), Suvela and Trikuta (Indrana), Rakshasa (Amarkantak), and Agni on the coast are verifiable facts. All the pieces of the puzzle fit together. It was the hallmark of the Agni logic. The Agni Ramayana was historically accurate.

The excavated Agni Ramayana had no Brahmin. Brahmin (DNA R1a1) were imported to India, from Kashmir, by the Greeks, around 200 CE, to help them rob India with fictional stories of gods. Brahmin were paid by the Greeks to vandalize the Agni Ramayana. Brahmin existed only in the Brahmin Ramayana (500 CE). Ceylon was Lanka only in the Brahmin Ramayana.

The Lanka of the Agni Ramayana was Indrana (Suvela and Trikuta).

History is derived from empirically verifiable facts, not from Brahmin fiction.

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The general area of the Vindhyas surrounding the Lanka story



The route of Ravana's abduction of Sita on a mule cart



Agni trail (2,200 BCE) from Yamuna basin to Amarkantak
(according to the excavated Agni Ramayana)

