

# The Hindu calendar of governance

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## Abstract

In this paper, I describe the Hindu calendar of governance.  
The paper ends with "The End"

## Introduction

**The Hindu calendar of governance** seems difficult to decipher to foreigners,  
but is actually quite simple.

In this paper, I describe the Hindu calendar of governance.

## The cycle of the Hindu calendar

The cycle of the Hindu calendar repeats after the end of 26 years.

From the beginning of each cycle, each year is the **year of governance** by a **specific** deity.

The permanent years of governance by Lord Indra are 1, 3, 8, and 17.

The permanent years of governance by Lord Krishna are 2, 5, 12, and 25.

The permanent years of governance by Lord Kalki are 3, 6, 13, and 26.

The remaining years 4, 7, 9, 10, 11, 14, 15, 16, 18, 19, 20, 21, 22, 23, and 24 are of governance  
by Lord Raahu, who is free during each of his years to either **govern on his own** or **delegate governance** to  
a deity or warlord of his choice.

## Raahu's role

Contrary to popular belief, the years of governance by Lord Raahu are **not** unlucky.

Those years are, in fact, the years when **justice** happens,  
for Raahu is the **Master of Political Science**.

On one hand, if there is an abundance of **good men**,  
Raahu's years are **welcomed** by the good men.

On the other hand, if there is an abundance of **evil men**,  
Raahu's years are **not welcomed** by the evil men.

Thus, Raahu requires/attracts the judiciary to **judge** during the welcomed years and  
requires/attracts the military to **kill** or Shiva to **destroy** during the not-welcomed years.

## Raahu's might in battle

Unknown to many, Raahu's might in battle is second only to that of Kalki,

who protected him from Indra when Indra was **deluded** with **power**

and protected him from Krishna when Krishna was **deluded** with **theft**.

However, Raahu's studies in Political Science constrain Raahu from using his complete might.

Raahu can be enlightened to break beyond this constraint by either Kalki or Shiva,  
depending respectively on whether he wishes to **kill** evil or **destroy** evil.

Once Raahu makes his choice, performs his **puja** and receives the divine gift(s),  
Raahu becomes divine himself and restores the balance of **virtue** and **vice**, of **good** and **evil**, and of  
**statesmanship** and **sophistry**.

## The End