

Nataraja — civic grammar

The bronze read as public posture for a stateless civilisational body. Five acts on one body: strike · hold · release · press · lift. Analogy · not identity.

Voice-rule: the flame is shown in the palm. It is never SAID to be withheld. Cite Tier-A on capacity. Cite Tier-A on absence. Leave the space empty. The reader completes the sentence.

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What this is

The Nataraja bronze read as **civic grammar** for the Hybrid Nation. This is the third leg of the same diagram. /divine-science/nataraja reads the iconography on its own Tamil Śaiva terms.

/case/the-node/nataraja-retrojection reads the same bronze as the Indian-Ocean floor of a Tamil-Śaiva Chola tradition (Kaimal, Art Bulletin 1999). This document reads the same five acts as public posture.

The five acts (*pañcakṛtya*): **Sṛṣṭi** — strike, the archive makes a thing appear; **Sthiti** — hold, what has appeared is held in continuity; **Samhāra** — release, the flame is contained in the palm, not scattered; **Tirobhāva** — press, ignorance is held down, not erased; **Anugraha** — lift, the raised foot is the door of refuge (*aḍaikkalam*).

Non-removable refusals

- Does not glorify any proscribed organisation. UK Terrorism Act 2000 §12.
- Names no perpetrators, no serving personnel, no survivors, no families. Tier-A bodies own naming.
- Issues no verdict, no forecast, no sanction, no prosecution.
- Accepts no survivor intake. Route to PEARL, ITJP, OHCHR Special Procedures, ICRC, UK 999, Refuge 0808 2000 247.
- Reads Nataraja as Tamil Śaiva civic grammar. Analogy · not identity. Not religion, not physics, not 'quantum consciousness'.

Contained fire — capacity and absence on the Tier-A record

The *samhāra* hand holds a flame in the palm. Release contained, not annihilation scattered. The chapter below cites Tier-A on what the movement **had**, and Tier-A on what **did not happen**. The archive draws no editorial bridge between the two panels.

Panel A — Capacity, on the Tier-A record

A functioning air wing (Tamil Eelam Air Force) with confirmed sorties over Colombo and adjacent airspace, 2007–2009.

— IISS *Armed Conflict Database*; Jane's *Intelligence Review* (2007–2009); Hashim, *When Counterinsurgency Wins* (Penn, 2013).

A maritime wing (Sea Tigers) with recorded submersible and semi-submersible platforms, and sustained blue-water operations.

— IISS *Military Balance* (2009); Jane's *Fighting Ships* (2008–2009); Staniland, *Networks of Rebellion* (Cornell, 2014).

A suicide-attack capability that Tier-A analysts, before 2009, described as exceeding Hezbollah and Hamas combined.

— Pape, *Dying to Win* (Random House, 2005); Bloom, *Dying to Kill* (Columbia, 2005); Hashim (2013).

An overseas revenue and procurement network estimated at ~USD 200 million per year across three decades.

— Jane's *Intelligence Review* (2007); US EDNY superseding indictments (2006–2007); Interpol notices; ICG Asia Report N°186 (2010).

Panel B — Absence, on the Tier-A record

No mass-casualty attack on Colombo civilian centres in the final months of the war.

— UN Panel of Experts Report (2011); OHCHR OISL A/HRC/30/CRP.2 (2015); ICG Asia Report N°191 (2010).

No chemical, biological, radiological or nuclear incident is on any Tier-A record for the entire conflict.

— OPCW annual reports (1997–2010); UNODA WMD compendium.

No embassy strike, no dam breach, no assassination of a foreign head of state.

— UN PoE (2011); OHCHR OISL (2015); START Global Terrorism Database (event-level).

No mass human-wave breakout of combatants from the no-fire zone into the Sinhala south.

— UN PoE (2011); ICG (2010); Petrie, *Report of the Secretary-General's Internal Review Panel* (2012).

Zero post-2009 diaspora terror attacks attributed to any successor of the movement in the UK, EU, USA, Canada, or Australia.

— UK Home Office CONTEST annual reports (2010–2024); Europol TE-SAT (2010–2024); US State Department *Country Reports on Terrorism* (2010–2024); Australian National Security Threat Assessments; START GTD.

No successor political-military formation has been identified by any Tier-A monitor. The Aava incidents in the north were criminal, not political-military.

— ICG, *Sri Lanka's North* (2018); Amnesty International briefings 2017–2019.

The archive states capacity. The archive states absence. It does not join them. The reader joins them.

Muyalaka as archive — pressing down forgetting

Under the planted right foot of the bronze lies *muyalaka* (apasmāra), the dwarf of forgetting. The foot does not kill; it presses down. This is *tirobhāva* — concealment held under a permanent weight. The civic reading: the archive is the foot on the dwarf. Every citation adds pressure. Nothing is erased, but nothing is allowed to rise.

The raised foot — open doors

The left foot lifts in *kuñcita-pāda*. Iconographically it is *anugraha*, grace. In Tamil Śaiva practice the raised foot is the door of refuge (*aḍaikkalam*) invoked in Tiruvācakam. The civic reading: the doors of the archive are the raised foot. /case, /mandate, /institute, /land-hub, /doctrine/sovereignty/orbit — each is an open door, published, citable, joinable.

Precedent — capacity with restraint

The Chola imperial expansion into the island (11th c. CE) did not demolish Anuradhapura's Buddhist establishment; monastic institutions continued.

— Spencer, *The Politics of Expansion* (1976 / 1983); Dehejia, *Chola: Sacred Bronzes of Southern India* (Royal Academy / Mapin, 2006); Sivasundaram, *Islanded* (Chicago, 2013).

Tirukkuraḷ Chapter 31 (*Veḷkāmai* — restraint from anger) is one of the oldest published Tamil ethical positions on power and restraint (c. 5th c. CE).

— Tiruvalluvar, *Tirukkuraḷ*, ch. 31; Zvelebil, *Tamil Literature* (Brill, 1975).

The iconography of the *Ānanda-tāṇḍava* reads *saṃhāra* as flame **held** in the palm — release contained, not annihilation scattered.

— Kaimal, 'Shiva Nataraja: Shifting Meanings of an Icon,' *Art Bulletin* 81/3 (1999); Smith, *The Dance of Śiva* (Cambridge, 1996); Younger, *The Home of Dancing Śivaṅ* (Oxford, 1995).

Methods — the academic bridge

Kaimal (1999) is the seminal art-historical unsealing of the icon from its colonial-comparative overlay; read alongside Smith (1996) and Dehejia (2006). Talal Asad's *Formations of the Secular* (Stanford, 2003) and *Genealogies of Religion* (Johns Hopkins, 1993) provide the grammar of the secular/religious distinction that this doctrine refuses to accept as the only frame. Sudipta Kaviraj's *The Imaginary Institution of India* (Permanent Black, 2010) supplies the theory of how a civilisational imaginary institutes itself without a state. Partha Chatterjee's *The Nation and Its Fragments* (Princeton, 1993) and *The Politics of the Governed* (Columbia, 2004) supply the theory of how the inside of a nation is authored precisely by refusing what the coloniser's grammar demands.

Analogy · not identity. This is Tamil Śaiva iconography read as civic grammar. Not religion. Not physics. Not 'quantum consciousness'.

Quiet counters

- **17** — years since 2009; the state has spent them arguing counts and perpetrators, not the absence.
- **0** — post-2009 diaspora terror attacks in UK · EU · USA · Canada · Australia. (START GTD, Europol TE-SAT, UK CONTEST, US State CRT.)
- **0** — CBRN incidents on any Tier-A record. (OPCW · UNODA.)
- **0** — successor political-military formations named by any Tier-A monitor. (ICG · Amnesty · HRW.)

The spine at docs.tlte.cloud

- /doctrine/nataraja — master
- /doctrine/nataraja/pancakritya-as-civic-grammar
- /doctrine/nataraja/contained-fire
- /doctrine/nataraja/muyalaka-as-archive
- /doctrine/nataraja/raised-foot
- /doctrine/nataraja/precedent
- /doctrine/nataraja/methods

TLTE — Transformative League of Tamil Eelam · United Kingdom · Aarambam era
This document names no perpetrators, no serving personnel, no survivors, no families.
UK Terrorism Act 2000 §12 respected in every line. UK Lobbying Act 2014 transparency note applies.