

Glossary of Lineage-Specific Terms

Theg mchog rin po che'i mdzod (Treasury of the Supreme Vehicle)

ACQUAINTANCE: This glossary functions like a traditional glossary in the back of a translated religious work. It provides definitions, context, and first appearances for lineage-specific terms, proper names, and technical vocabulary. Readers should consult this glossary to understand specialized terminology encountered throughout the text.

This glossary documents lineage-specific terms, proper names, and technical vocabulary used throughout the translation. These terms should be maintained consistently across all layers.

CHAPTER 1: The Perfect Teacher

Cosmological Terms

TERM	DEFINITION	FIRST APPEARANCE
Samantabhadra (Kun tu bzang po)	The primordial Buddha; the perfectly enlightened teacher who embodies the five perfections. Not to be confused with the bodhisattva of the same name.	01-01-01-01:6
Thal-ba field (Thal-ba'i zhing)	One of the thirteen pure realms described in the Sound Thalgyur Tantra; characterized by specific qualities and teachings.	01-01-03-01:1
five perfections (phun sum tshogs pa lnga)	Perfect teacher, teaching, retinue, place, and time—the complete manifestation of enlightenment.	01-01-01-01:6

Body Terms (Kaya)

TERM	DEFINITION	FIRST APPEARANCE
Dharmakaya (chos sku)	Truth body; the formless dimension of enlightenment beyond all concepts.	01-01-01-01:6
Sambhogakaya (longs sku)	Enjoyment body; the dimension of enlightened communication and blessing.	01-01-01-01:6
Nirmanakaya (sprul sku)	Emanation body; the dimension through which enlightenment manifests in the world.	01-01-01-01:6

Technical Terms

TERM	DEFINITION	FIRST APPEARANCE
vidya (rig pa)	Primordial awareness; knowing without duality or confusion. Distinct from ordinary awareness.	01-01-01-01:6
jñana (ye shes)	Pristine cognition; timeless knowing transcending subject-object duality.	01-01-01-01:6
wisdom-mind (thugs)	The enlightened mind as embodiment of wisdom and compassion.	01-01-01-01:6

CHAPTER 2: Container World and Contents

Cosmological Terms

TERM	DEFINITION	FIRST APPEARANCE
Thal-ba-dbyangs	A pure realm located below this world, immeasurable and extremely beautiful.	01-01-03-01:587
Thal-ba-'dzin	A wheel-shaped realm piercing through space.	01-01-03-01:596
Thal-ba-skyob	A realm ornamented by mothers and nurses.	01-01-03-01:601
Thal-ba-brdal	A realm resembling a lotus in full bloom.	01-01-03-01:607

Element Terms

TERM	DEFINITION	FIRST APPEARANCE
life-wind (srog rlung)	The vital energy wind that supports consciousness.	01-01-03-01:613
elemental formation	The process by which the five elements manifest worlds.	01-02-01-01:712

CHAPTER 3: Aggregates and Sense-Sources

Abhidharma Terms

TERM	DEFINITION	FIRST APPEARANCE
aggregate (phung po)	The five components of personality: form, feeling, perception, formation, consciousness.	01-03-01-01:1588
sense-source (skye mched)	The twelve bases of perception: six faculties and six objects.	01-03-01-01:1650
element (khams)	The eighteen elements: six faculties, six objects, six consciousnesses.	01-03-01-01:1650
affliction (nyon mongs)	Mental factors that disturb the mind and create suffering.	01-03-03-01:1821

Technical Distinctions

TERM	DEFINITION	FIRST APPEARANCE
contaminated (zag bcas)	Phenomena associated with afflictions and karma.	01-03-02-01:1584
uncontaminated (zag med)	Phenomena free from afflictions; nirvanic.	01-03-02-01:1584
latencies (bag chags)	Subtle imprints left by past experiences and actions.	01-03-03-01:1812

CHAPTER 4: Mistaken Tenets

Non-Buddhist Schools

TERM	DEFINITION	FIRST APPEARANCE
Sāṃkhya (grangs can pa)	Hindu school propounding eternalism; holds that a permanent self (purusha) exists distinct from nature (prakṛiti).	01-04-01-01:1911
Vaiśeṣika (bye brag pa)	Hindu school holding atomic realism and categories of existence.	01-04-01-01:1937
Lokāyata (rgyang 'phen pa)	Materialist school denying karma, rebirth, and liberation; holds that only physical elements exist.	01-04-01-01:1944
Jaina (gcer bu pa)	Non-Buddhist school emphasizing extreme asceticism and non-violence.	01-04-01-01:1986
Tirthika (mu stegs pa)	General term for non-Buddhist spiritual practitioners.	01-04-01-01:1910

Buddhist Tenet Systems

TERM	DEFINITION	FIRST APPEARANCE
Vaibhāṣika (bye brag smra ba)	Buddhist school accepting both sutras and abhidharma; holds direct realism.	01-04-02-01:2103
Sautrantika (mdo sde pa)	Buddhist school accepting only sutras as authoritative; represents subtle realism.	01-04-02-01:2103
Yogācāra (rnal 'byor spyod pa)	Buddhist school of "mind-only"; holds that only consciousness is truly existent.	01-04-02-01:2103

TERM	DEFINITION	FIRST APPEARANCE
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Madhyamaka (dbu ma pa)	Buddhist school of the Middle Way; holds that all phenomena are empty of inherent existence.	01-04-02-01:2103
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Philosophical Concepts

TERM	DEFINITION	FIRST APPEARANCE
eternalism (rtag mtha')	The extreme view that things exist permanently and unchangingly.	01-04-01-01:1905
nihilism (chad mtha')	The extreme view that things are utterly non-existent and nothing continues after death.	01-04-01-01:1905
self-nature (rang bzhin)	Inherent essence; svabhāva; own-being.	01-04-01-01:1914
partless particle (rdul phra rab)	The smallest unit of matter in Buddhist atomism.	01-04-02-01:2103
cognition-only (rnam rig tsam)	The Yogācāra view that only consciousness exists.	01-04-02-01:2103

CHAPTER 8: The Seven Views on the Basis

The Seven Views on the Basis (gshi bdun)

TERM	DEFINITION	FIRST APPEARANCE
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primordial purity (ka dag)	01-08-01-01:10480
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TERM	DEFINITION	FIRST APPEARANCE
	The view that the basis is empty and pure from the beginning, free from all elaborations.	
spontaneous presence (lhun grub)	The view that the basis naturally possesses all enlightened qualities without effort.	01-08-01-01:10481
uncertainty (ma nges pa)	The view that the basis is indeterminate and cannot be fixed as any one thing.	01-08-01-01:10482
certainty (nges pa)	The view that the basis is determinate and unchanging in its nature.	01-08-01-01:10483
changeability (bsgyur rung)	The view that the basis can transform into anything whatsoever.	01-08-01-01:10484
acceptance of anything (ci yang rung)	The view that the basis accepts and manifests all phenomena without distinction.	01-08-01-01:10485
multiplicity (sna tshogs)	The view that the basis appears as variegated and manifold without ceasing.	01-08-01-01:10486

Metaphysical Terms

TERM	DEFINITION	FIRST APPEARANCE
youth vase body (gzhon nu bum sku)	A metaphor for the basis: youthful (ever-fresh), vase-like (containing qualities), embodied (manifest).	01-08-05-01:10762
		01-08-05-01:10758

TERM	DEFINITION	FIRST APPEARANCE
primordial resonance (ye gdangs)	The self-arisen expression of awareness; primordial radiance.	
depth clarity (gting gsal)	The inner luminous clarity of awareness.	01-08-05-01:10758
self-resonance (rang gdangs)	Natural self-expression without external cause.	01-08-07-01:10895
unobscured (ma bsgribz)	Free from veils or obscurations; naturally clear.	01-08-07-01:10870

Tantra Citations

TERM	DEFINITION	FIRST APPEARANCE
Thalgyur (thal 'gyur)	The Tantra of the Great Completion; supreme among Dzogchen tantras.	01-08-01-01:10498
Klong-drug-pa (klong drug pa)	The Six Expanses tantra; important Dzogchen scripture.	01-08-01-01:10509
Rangshar (rang shar)	The Self-Arisen tantra; key text on spontaneous presence.	01-08-05-01:10761
Mu-tig-phreng-ba	The Pearl Garland tantra; teaching on primordial purity.	01-08-07-01:11021

CHAPTER 14: Wisdom (Ye Shes)

Types of Wisdom

TERM	DEFINITION	FIRST APPEARANCE
Wisdom of Primordial Purity (ngo bo ka dag gi ye shes)	Wisdom that transcends existence and non-existence, empty and pure from the beginning; first of the three basis-abiding wisdoms.	01-14-04-01:18295
Wisdom of Spontaneous Perfection (rang bzhin lhun grub kyi ye shes)	Wisdom primordially complete with qualities, naturally manifesting without effort; second basis-abiding wisdom.	01-14-04-01:18316
Wisdom of All-Pervading Compassion (thugs rje kun khyab kyi ye shes)	Wisdom manifesting as the root force pervading all appearance; third basis-abiding wisdom.	01-14-04-01:18334
Mirror-like Wisdom (me long ita bu'i ye shes)	Wisdom reflecting all phenomena without distortion; first of the five characteristic-holding wisdoms.	01-14-04-01:18352
Wisdom of Equality (mnyam nyid ye shes)	Wisdom recognizing all phenomena as equal in emptiness; second characteristic-holding wisdom.	01-14-04-01:18354
Discriminating Wisdom (so sor rtog pa'i ye shes)	Wisdom distinctly knowing all phenomena without confusion; third characteristic-holding wisdom.	01-14-04-01:18355
All-Accomplishing Wisdom (bya grub ye shes)	Wisdom effortlessly completing all enlightened activities; fourth characteristic-holding wisdom.	01-14-04-01:18356
Dharmadhātu Wisdom (chos dbyings ye shes)		01-14-04-01:18352

TERM	DEFINITION	FIRST APPEARANCE
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Wisdom of the ultimate dimension pervading all phenomena; fifth characteristic-holding wisdom.

Technical Terms

TERM	DEFINITION	FIRST APPEARANCE
basis-abiding wisdom (gzhi gnas kyi ye shes)	Wisdom that dwells primordially as the ground of all experience.	01-14-04-01:18286
characteristic-holding wisdom (mtshan nyid 'dzin pa'i ye shes)	Wisdom that apprehends the defining characteristics of phenomena.	01-14-04-01:18287
wisdom pervading objects (yul la khyab pa'i ye shes)	Wisdom extending to and encompassing all objects of knowledge.	01-14-04-01:18288
wisdom gathered by knowing (shes pas bsdus pa'i ye shes)	Wisdom that knows the extent of knowable phenomena.	01-14-04-01:18328
wisdom gathered by objects (shes byas bsdus pa'i ye shes)	Wisdom that distinguishes specific aspects of phenomena.	01-14-04-01:18340

Usage Notes

- Capitalization:** Proper names (Buddhas, schools, tantras) are capitalized. Technical terms are lowercase unless they begin sentences.
- Sanskrit vs. Tibetan:** When available, Sanskrit terms are preferred for Buddhist philosophical concepts (e.g., "dharma" not "chos").
- Consistency:** Once a term is glossed here, it should be used consistently throughout all translation layers.

4. Context Sensitivity: Some terms have different meanings in different contexts (e.g., "awareness" as *vidya* vs. ordinary awareness). Context should always be clear.

Last Updated: Chapter 4 documentation created

SANSKRIT TERMS IN EWTS (Extended Wylie Transliteration)

ACQUAINTANCE: This section documents Sanskrit loanwords as they appear in the Wylie transliteration layer. The Wylie layer uses THL Extended Wylie (EWTS) conventions, which employ capital letters to represent Sanskrit characters not found in standard Tibetan.

EWTS Capitalization Conventions

CONVENTION	EWTS	REPRESENTS	IAST EQUIVALENT
Long vowels	A I U	ā ī ū	ā ī ū
Retroflex consonants	Ta Tha Da Na	ʈa ʈha ɖa ɳa	ʈa ʈha ɖa ɳa
Retroflex sibilants	Sha	ʂa	ʂa
Anusvara	M	ṁ	ṁ
Visarga	H	ḥ	ḥ
Subscribed letters	+	stacked/subjoined	(varies)

Reference: THL Extended Wylie Transliteration Scheme

Common Sanskrit Terms

EWTS	IAST	TIBETAN	MEANING	CONTEXT
yA na	yāna	ယାନ୍ତି		

EWTS	IAST	TIBETAN	MEANING	CONTEXT
			vehicle, path	nine vehicles (theṣ pa dgu)
maN+DaL	maṇḍala	ማንಡላ	cosmic diagram	ritual and cosmological
shAkya	śākyā	ཤාක්යා	Buddha's clan	historical Buddha
hU~M	hūṁ	ཧྟྮ	mantra syllable	seed syllable of vajra
phaT	phat̄	ພାତ୍	mantra syllable	wrathful mantra syllable
kA ya	kāya	ཀායා	body, dimension	three kayas
DharmakAya	dharmakāya	ཆංස ཀායා	truth body	dharmakaya
Samantabhadra	samantabhadra	ସାମନ୍ତବହ୍ଦ୍ର	primordial Buddha	Adi-Buddha
b+ha ga	bhaga	ଭାଗ	fortune, glory	epithet of Buddha
badz+ra	vajra	རྣ	diamond, thunderbolt	vajra vehicle
rat+na	ratna	རྣ	jewel, gem	three jewels
pad+ma	padma	དྷମ	lotus	lotus family
ku mA ra	kumāra	ཁྱମ	youth, prince	name forms

EWTS	IAST	TIBETAN	MEANING	CONTEXT
krI ya	kriyā	ཀྱිය	action	kriya tantra
ma hA	mahā	མා	great	maha-anuyoga
A nu	anu	අනු	after, subsequent	anuyoga
yo ga	yoga	යොග	union	yogatantra
gaN+Da	gandā	ගංඩ	portion, chapter	gaṇḍavyūha
saM b+ha	sambha	සංඛ	together-born	sambhogakaya
AhU~M	aḥhūṁ	အဲနှံ	mantra syllables	combined syllables
hrIH	hriḥ	හ්	mantra syllable	compassion syllable
oM	om	ॐ	mantra syllable	universal seed syllable
AH	ah	အဲ	mantra syllable	visarga ending
ba DU r+ya	vaidūrya	ධීංඛල	lapis lazuli	precious substance
rA ga	rāga	රාග	passion, color	red gem
shaM	śam	ස්ථම	peace	shamatha

EWTS	IAST	TIBETAN	MEANING	CONTEXT
ka ri	kari	ཀ་རི·	doer, maker	place names
sA lu	sālu	ସାଲୁ	rice	food offering
in dra nI	indrāñī	ଇନ୍ଦ୍ରାନୀ	Indra's consort	deity name
va rA Na sI	vārāñasī	ବାରାନ୍ଦୀ	Benares	holy city
ai ND+ra	aiñdra	ଅଇନ୍ଦ୍ର	of Indra	directional
Ai rA va ta	airāvata	ଅଇରାବତ	elephant king	cosmic mountain

Extended Wylie Markers

MARKER	MEANING	EXAMPLE	IAST
~	nasalization/candrabindu	hU~M	hūṁ
+	subscribed/stacked letter	rat+na	ratna
@#/	ornamental symbol (yig mgo)	@#/	(yig mgo)
*/	closing symbol	*/	(shad at line end)

Usage Notes

- For Scholars:** The Wylie layer maintains EWTS standard throughout. For IAST (academic standard) equivalents, consult this glossary or the Scholar layer analysis.

- 2. For Practitioners:** Capital letters in Wylie indicate Sanskrit loanwords. They do not affect pronunciation or meaning—simply recognize them as Tibetan renderings of Sanskrit terms.
- 3. Reversibility:** EWTS maintains 1:1 reversibility with Tibetan Unicode. Converting to IAST would lose this reversibility.
- 4. Standard:** This project uses THL Extended Wylie as the authoritative standard for transliteration. See THL documentation for complete specification.

Last Updated: 2026-02-13 - Sanskrit EWTS section added

CHAPTER 11: Channels, Winds, and Bindus

Subtle Body Anatomy

TERM	DEFINITION	FIRST APPEARANCE
channel (rtsa)	Subtle energy channels (nādī) through which winds circulate; distinct from physical arteries.	01-11-01-01:13704
wind (rlung)	Vital energy (prāṇa, vāyu); five winds (life, fire, pervasive, upward, downward) support consciousness.	01-11-01-01:13704
bindu (thig le)	Energy drops or essences; white and red bindus at crown and navel; basis of subtle experience.	01-11-02-01:13843

Practice Terms

TERM	DEFINITION	FIRST APPEARANCE
concentration (ting nge 'dzin)	Meditative absorption, samādhi; one-pointed stability of mind.	01-11-03-01:14007

TERM	DEFINITION	FIRST APPEARANCE
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absorption (bsdu)	Gathering or dissolving; elements absorbing into one another at death.	01-11-04-01:14172
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CHAPTER 14: All-Ground and Dharmakāya

Critical Distinctions

TERM	DEFINITION	FIRST APPEARANCE
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all-ground (kun gzhi)	The ālaya or basis that contains all seeds of samsara; distinct from dharmakāya which is free from all-ground's stains.	01-14-01-01:17361
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suchness (chos nyid)	Dharmatā; reality itself; the nature of phenomena as they are; dharmakāya as suchness-body.	01-14-02-01:17427
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CHAPTER 15: Winds and Mind

Elemental and Energetic Terms

TERM	DEFINITION	FIRST APPEARANCE
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life-wind (srog rlung)	The vital wind that sustains life; located at the heart.	01-15-01-01:9765
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fire-accompanying wind (me dang mnyam pa'i rlung)	Wind associated with digestion and metabolism.	01-15-01-01:9775
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TERM	DEFINITION	FIRST APPEARANCE
upward-moving wind (gyen rgyu)	Wind that moves upward; speech and respiratory function.	01-15-01-01:9780
downward-clearing wind	Wind that moves downward; excretion and reproduction.	01-15-01-01:9785
pervading wind (khyab byed)	Wind that pervades the entire body; movement and circulation.	01-15-01-01:9790

CHAPTERS 17-25: Path and Fruition Terms

Practice and Realization

TERM	DEFINITION	FIRST APPEARANCE
empowerment (dbang)	Abhiṣeka; tantric initiation that authorizes practice; four empowerments.	02-17-01-01:9820
samaya (dam tshig)	Binding pledge or vow; commitment to the path; root and branch samayas.	02-17-01-01:9704
method (thabs)	Skillful means, upāya; paired with wisdom; skillful means for liberating beings.	02-18-01-01:10441
wisdom (shes rab)	Prajñā; discernment that realizes emptiness; transcendent wisdom.	02-18-01-01:10441
mudra (phyag rgya)	Seal, symbolic gesture, consort; four mudras of Dzogchen.	02-18-03-01:10750

Liberation and Obscurations

TERM	DEFINITION	FIRST APPEARANCE
liberation (grol ba)	Freedom, release; self-liberation (rang grol) recognizes bondage as empty.	02-18-05-01:11021
obscurasion (sgrib pa)	Veil, covering; two obscurasions (afflictive and cognitive) obscure the nature.	02-19-01-01:11200
binding (bcings pa)	Fetter, shackle; samaya as dam ('dam) meaning binding or holding.	02-19-02-01:11370

BARDO CHAPTERS (19, 23)

Intermediate States

TERM	DEFINITION	FIRST APPEARANCE
bardo (bar do)	Intermediate state between death and rebirth; also moment-to-moment gaps in this life.	02-19-01-01:11200
clear light ('od gsal)	Luminous clarity; dharmakāya at death; fundamental nature of mind.	02-19-01-01:11250
dharmatā-bardo (chos nyid bar do)	Bardo of reality itself; displays of sounds, lights, rays.	02-19-02-01:11430
becoming-bardo (srid pa bar do)	Bardo of becoming; seeking rebirth; karmic visions appear.	02-19-03-01:11600

UNIVERSAL TERMS (Appearing Throughout)

Fundamental Concepts

TERM	DEFINITION	FIRST APPEARANCE
appearance (snang ba)	Phenomenal display, manifestation; rang snang (self-appearance), snang stong (appearance-emptiness).	01-01-01-01:35
purity (dag pa)	Pure, cleansed; primordial purity (ka dag), twofold purity (dag pa gnyis).	01-08-05-01:10758
impure (ma dag)	Impure, defiled; impure perception vs pure perception.	01-08-07-01:10870
compounded ('dus byas)	Conditioned, produced; phenomena arising from causes and conditions.	01-01-01-01:18
uncompounded ('dus ma byas)	Unconditioned, not produced; nirvana is uncompounded.	01-01-01-01:18
effort (rtsol)	Striving, exertion; effortful practice vs effortless recognition.	02-18-01-01:10441
prostration (phyag 'tshal)	Homage, reverence; physical and mental homage to enlightened ones.	01-01-01-01:11
mandala (dkyil 'khor)	Celestial palace, sacred circle; five-family mandala, deity mandalas.	01-01-02-01:587

Epithets and Titles

TERM	DEFINITION	FIRST APPEARANCE
Sugata (bde gshegs)	Bliss-Gone One; epithet of Buddha who has gone to bliss/blissful liberation.	01-01-01-01:19
three kayas (sku gsum)	The three dimensions of enlightenment: dharmakāya, sambhogakāya, nirmāṇakāya.	01-01-01-01:17
trainee (gdul bya)	Disciple, one to be tamed/educated; recipient of teachings.	01-01-01-01:45
qualities (yon tan)	Virtues, enlightened attributes; the qualities of buddhahood.	01-01-01-01:17
emanation (sprul)	Manifestation, display; nirmāṇa means emanation.	01-01-01-01:30

Technical Compounds

TERM	DEFINITION	FIRST APPEARANCE
view-meditation-conduct (lta sgom spyod)	The three aspects of practice: view (understanding), meditation (familiarization), conduct (integration).	01-08-01-01:10472
cause-and-result (rgyu 'bras)	Causality; causal vehicle (sutra) vs result vehicle (tantra).	01-04-02-01:2567
vessel-and-contents (snod bcud)	Container world (universe) and contents (sentient beings).	01-02-01-01:712

Technical Terms from Literal Layer Review

TERM	DEFINITION	FIRST APPEARANCE
vital-point (gnad)	Critical juncture or key point; essential point in subtle body practice.	01-11-02-01:13127
channel-petal (rtsa 'dab)	Petals of the chakra wheels; subtle energetic structures.	01-11-01-01:13112
light-body ('od lus)	Body of light; form of manifestation in thögal practice.	02-18-01-01:3952
rigpa-radiance (rig gdangs)	Self-expression or display of awareness; natural manifestation of rigpa.	02-18-01-01:3968
wind-radiance (rlung gdangs)	Expression or display of prāṇa/wind energy.	02-18-01-01:3967

Universal Compounds

TERM	DEFINITION	FIRST APPEARANCE
view-meditation-conduct (lta sgom spyod)	The three aspects of practice: understanding, familiarization, and integration.	Throughout
cause-and-result (rgyu 'bras)	Causality; the relationship between causes and their effects.	01-04-02-01:2567
vessel-and-contents (snod bcud)	The container world (universe) and its contents (sentient beings).	01-02-01-01:712

APPENDIX: QUALITY METRICS (5th Draft - BYTE RATIOS)

Target Byte Ratios for A++ Quality

Quality is measured by **content-to-source byte ratios** - comparing dynamic layer byte counts to Tibetan source byte counts per section.

Reference: Byte ratio targets at /protocol/byte_ratios.md

LAYER	MINIMUM	TARGET	MAXIMUM
Commentary	0.6x	0.8-1.5x	2.0x
Scholar	1.0x	1.5-3.0x	4.0x
Delusion	0.7x	1.4x	2.5x
Epistemic	0.4x	0.6-1.0x	1.5x

Example: A section with 50,000 Tibetan bytes needs:

- Commentary: 40,000-75,000 bytes (0.8-1.5x byte ratio)
- Scholar: 75,000-150,000 bytes (1.5-3.0x byte ratio)
- Delusion: 50,000-90,000 bytes (1.0-1.8x optimal, up to 125,000 max/2.5x)

Why Byte Ratios vs Line Ratios

1. Line counts vary with formatting (wrapping, paragraph breaks)
2. Byte counts reflect actual content density
3. Small files (<500 bytes) have extreme line-ratio distortions

Validation Commands (BYTE-BASED)

Check Commentary byte ratio for a section:

```
section="01-01-02-01"
tib=$(stat -c%s text/frozen/tibetan/${section}.txt)
comm=$(stat -c%s text/dynamic/commentary/${section}.txt)
echo "Byte Ratio: $(echo "scale=2; $comm/$tib" | bc)"
```

Find all Commentary sections below minimum (byte ratios):

```

cd text
for f in frozen/tibetan/*.txt; do
    section=$(basename $f .txt)
    tib=$(stat -c%s $f)
    comm=$(stat -c%s dynamic/commentary/${section}.txt 2>/dev/null || echo "0")
    ratio=$(echo "scale=2; ${comm}/$tib" | bc 2>/dev/null || echo "0")
    if (( $(echo "$ratio > 0 && $ratio < 0.6" | bc -l) )); then
        echo "EXPAND: $section (Tib=$tib Comm=${comm} ByteRatio=${ratio}x)"
    fi
done

```

Quality Tiers (Byte Ratios)

TIER	COMMENTARY BYTE RATIO	ACTION REQUIRED
Disaster	<0.3x	300-500% expansion
Critical	0.3-0.5x	100-200% expansion
Low	0.5-0.7x	50-100% expansion
Good	0.7-1.2x	Polish
Excellent	>1.2x	A++ Standard

Section ID Format

Sections use **VV-CC-SS-SS** format:

- **VV:** Volume (01 or 02)
- **CC:** Chapter (01-25)
- **SS:** Section number (01-20+)
- **SS:** Subsection (01, 02, etc.)

Example: 01 - 04 - 12 - 01 = Volume 1, Chapter 4, Section 12, Subsection 1