

Natumhākasuttavaṇṇanā - Not Yours (SN 22.33)

33. *Natumhākavaggassa paṭhame pajahathāti chandarāgappahānena pajahatha.*

In the first sutta of the *Natumhāka* chapter, *Pajahatha* means abandon in the sense of abandoning desire and lust.

In the first (*paṭhame*) [sutta] of the *Natumhāka* chapter (*Natumhākavaggassa*), *Pajahatha* means abandon (*pajahatha*) in the sense of abandoning (*pahānena*) desire and lust (*chandarāga*).

Tiṇādīsu tiṇaṃ nāma antopheggu bahisāraṃ tālanāḷikerādi.

Among grass etc... the so-called grass is palm tree, coconut tree and so on that is pheggu-inside sāra-outside.

Among grass etc... (*tiṇādīsu*) the so-called grass (*tiṇaṃ nāma*) is palm tree, coconut tree and so on (*tāla-nāḷikera-ādi*) that is worthless inside (*antopheggu*) valuable outside (*bahisāraṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

anto, inside; *bahi*, outside.

tālanāḷikerādi = *tāla*, palm tree + *nāḷikera*, coconut tree + *ādi*

Normally other trees inner part is *sāra* and the outer part is *phoggu* but grass, coconut tree and palm trees are backward. **Coconut tree**: the core of the trunk is *soft and moist* because this is where water is transported from the roots to the leaves. The outer layer of the trunk is hard as stone.

Motive: *tiṇa* is not just grass so we could see the analogy of hard outside, soft inside of palm tree and coconut tree just like our body that seems solid on the outside but has not core inside.

antopheggu = phoggu-inside = sapwood inside i.e. worthless.

phoggu 2 nt. worthless thing [√phal].

sāra 1 adj. essential; fundamental; substantial; valuable; sound [√sar + *a].

tālanāḷikerādi = *tālanāḷikera*+*ādi* ; the whole compound is of neuter gender like *aṭṭhi* (NG-14, 1 Sg.) and it is connected to *tiṇaṃ* as its complement.

Kaṭṭhaṃ nāma antosāraṃ bahipheggu khadirasālasākapanasādi.

The so called stick is core-inside, worthless-outside such as acacia tree, sal tree, teak tree, jack fruit tree and so on.

The so called *kaṭṭha* (stick) is core-inside (*antosāraṃ*) , worthless-outside (*bahipheggu*) such as, acacia tree (*khadira*), sal tree (*sāla*), teak tree (*sāka*), jack fruit tree (*panasa*) and so on.

khadirasālasākapanasādi = *khadira*, acacia tree + *sāla*, sal tree + *sāka*, teak tree + *panasa*, jack fruit + *ādi*.

Sākhā nāma rukkhassa bāhā viya nikkhantā.

The so called branches went out like the limbs of a tree.

The so called branches (*sākhā*) went out (*nikkhantā*) like (*viya*) the limbs (*bāhā*) of a tree (*rukkhassa*).

VOCABULARY & GRAMMATICAL ANALYSIS

Sākhā (branches) has another meaning that is something unimportant or minor like a branch of a tree vs its trunk which is an important part of a tree. **Note: this comparison is not clear to me.**

bāhā 1 fem. arm; forearm [*√bah* + **ā*].

nikkhanta 2 pp. (+abl) elapsed; passed; finished; over; lit. gone out [*nī* + *√kam* + *ta*]. **Is there a better translation than went out?**

Palāsaṃ nāma tālanāḷikerapaṇṇādi.

The so called foliage is the leaf of palm tree, coconut tree and so on.

The so called foliage (*palāsaṃ*) is ‘*tālanāḷikerapaṇṇādi*’ the leaf (*paṇṇa*) of palm tree (*tāla*), coconut tree (*nāḷikera*) and so on.

tālanāḷikerapaṇṇādi = *tāla*, palm + *nāḷikera*, coconut tree + *paṇṇa*, leaf + *ādi*

Note: it seems that the commentator wants to tell us that the words *tiṇa-kaṭṭha-sākhā-palāsaṃ* are worthless things.