# Lesson 9

# Passive

#### Usage

Passive verbs are not very common in Pali, wlich has a strong preference for the active except in certain favoured expressions with past participles.

In Lesson 7, we saw how the past passive tense is able to be expressed through the past participle. The **Past Participle is the most frequent form of passive construction**.

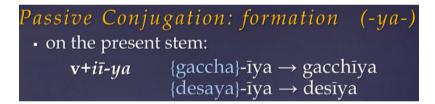
For example: *so hato* = 'He was killed.' *Hato* comes from the verb *hata*.

This session deals with a less common way to express the passive voice: **Passive Conjugation f**or the passive voice in the **present indicative**.

#### **Present Passive**

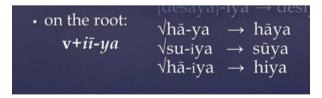
#### Formation:

Passive stems are formed with the suffix ya or iya/iya added to any transitive verb.



The newly formed Passive Conjugation

- 1. *ya* can be added directly when the root ends with a long vowel
- 2. when the root ends with a short vowel, the vowel will be lengthened.
- 3. But often, the vowel in the root is dropped, and *iya* is added.



The root is usually unchanged, but some roots show a weaker form.

Normally the **root has the same form as in the past participle**. Roots ending in a vowel often lose the vowel.

It is the stem which shows whether a verb is active or passive.

Warder cites the present passive of pa- $\sqrt{h\bar{a}}$  ('abandon') as a paradigm for the present indicative passive.

The simple verb  $\sqrt{h\bar{a}}$  (" to abandon ", " to diminish"') may have the unweakened stem  $h\bar{a}ya$ .

(Root vowel elided)			
	singular plural		
3rd person	pah <mark>iya</mark> ti "it is given up"	pahiyanti	
2nd person	pahiyasi	pahiyatha	
1st person	pahiyami	pahiyama	

**When the root ends with a consonant**, if it is *r* or *h*, *īya* is added, but often it is methathesised and certain sounds are swapped around. This is the remnant of different spoken dialects of Pali.

Root	Stem for passive	verb	meaning
<i>kar</i> (to do)		<i>Kar<mark>iya</mark>ti</i> กริยา	it is done (the <i>i</i> may be long or
			short; another spelling is <i>kayirati</i> )
$(\tilde{n})\tilde{n}\tilde{a}$ (to know) - (with		paññā <mark>ya</mark> ti	it is understood
the prefix ( <i>p</i> ) <i>pa</i> )			
dā (to give)		d <mark>īya</mark> ti	it is given

C+iī-ya  
r,h
$$\sqrt{kar-īya} \rightarrow karīya$$
  
 $\rightarrow kayira $\sqrt{gah-ya} \rightarrow gayha$  $r+y \rightarrow yr yy$   
 $r+iy \rightarrow yir$   
 $h+y \rightarrow yh$$ 

For other consonants (= two consonants together), the *y* sound is assimilated. The result is the doubling of the first consonant. Exceptions are:

#### t+y → cc th + y → cch d + y → jj or dd dh + y → jjh or ddh

Assimilation	Assimilation of -y- C+y→CC					
$k+y \rightarrow kk$	$g+y \rightarrow gg$	$n+y \rightarrow \tilde{n}\tilde{n}$				
$kh+y \rightarrow kkh$	$gh+y \rightarrow ggh$	$m+y \rightarrow mm$				
$c+y \rightarrow cc$	j+y → jj					
$ch+y \rightarrow cch$	jh+y → jjh					
$t+y \rightarrow cc$	$d+y \rightarrow jj \text{ or } dd$	$l+y \rightarrow 11$				
$th+y \rightarrow cch$	$dh+y \rightarrow jjh \text{ or } ddh$	$s+y \rightarrow ss$				
$p+y \rightarrow pp$	$b+y \rightarrow bb$	$v+y \rightarrow bb$				
$ph+y \rightarrow pph$	$bh+y \rightarrow bbh$					

The root  $\sqrt{vid}$  (= to find)

 $\sqrt{vid + ya} \rightarrow vijja (= was found)$ 

Often the suffix *ya* is combined with the final consonant of the root, and sometimes its presence is inferred merely from the apparent doubling of this consonant.

For example: the verb  $\sqrt{vuc}$  ('speak') becomes *vuccati* (*vuc* + *ya* = *vucca*-);  $\sqrt{han}$  becomes  $ha \tilde{n} \tilde{n} a ti$  ( $ha n + ya - = ha \tilde{n} \tilde{n} a$ -).

Root	Stem for present passive	verb	meaning
<i>vac</i> (to say)	vuc + ya = vu <mark>cca</mark> -	vu <mark>cca</mark> ti	it is said, it is called (cf. the past participle: <i>vutta</i> )
han (to kill, strike)	han + ya- = ha <mark>ñña</mark> -	ha <mark>ñña</mark> ti	he is killed
(d)dis (to see)	dis + ya = <mark>dissa???</mark>	di <mark>ssa</mark> ti	he is seen

 $\sqrt{labh-ya} \rightarrow labbha$  $\sqrt{han-ya} \rightarrow hanna$  $\sqrt{vac-ya} \rightarrow vucca$  $\sqrt{\text{vid-ya}} \rightarrow \text{vijja}$ 

Once we get the Passive Conjugation stem, then we have to conjugate it into the **Present Indicative = Passive Indicative.** 

	р	ersonal e	ndings
	pers.	sgl.	pl.
	3rd	-ti	-nti
√vac-ya → vu <mark>cc</mark> a-ti	2 <sup>nd</sup>	-si	-tha
	1 <sup>st</sup>	(ā)mi	(ā)ma
idaṃ vu <mark>ccati</mark> d			
idaṃ vu <mark>ccati</mark> d This is called	miser	y.	linas
	miser <sub>per:</sub>	y. sonal end	
	miser	y.	lings pl.

(ā)mi (ā)ma bhagavatā upāsake dhammo desīyati the dhamma is taught (to) the laypeople by the blessed one

The example above shows that the **logical agent** of the verb is in the **Instrumental Case** (*bhagavatā* here).

But it is common for the agent to be omitted to create an indefinite or impersonal sense. E.g.

	pe	personal endings	
	pers.	sgl.	pl.
vi-√muc-ya → vimu <mark>cc</mark> a-ti	3rd	-ti	-nti
	2 <sup>nd</sup>	-si	-tha
	1 <sup>st</sup>	(ā)mi	(ā)ma
virāgena vimu <mark>ccati</mark> through dispassion, He is freed			

Note the different formation of the passive voice in English, which uses an auxiliary verb + past participle. The auxiliary verb will indicate the tense.

But in Pali, the suffix ya is a derivational affix that altes the verb to create a separate passive stem, which theroertically at least, can be inflected into any tense or mood. Therefore, the Passive Stem is sometimes called a secondary conjugation or a secondary derication. Anyway, these inflections are rare on the passive stem.

	-ti	pres. ind.	(he/it) is freed
[passive]	-tu	imp.	let be freed
{ stem }	-eyya	opt.	(he/it) might be freed
•	-i	aor.	(he/it) was freed
vimucca	-issa-ti	fut.	(he/it)will be freed
	-issa	cond.	(he/it) were to be freed
	-mān-o	pres. pt.	while being freed
	-itabb-aṃ	fut. pass. pt.	(he/it) should be freed
	-itvā	absol.	having been freed
	-ituṃ	infin.	to be freed

The most frequent are: 1. the Passive Indicative (this lesson), 2. the Aorist, and 3. the Present Participle.

	-ti	pres. ind.	(he/it) is freed
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## Passive Voice in the Past (2. the Aorist)

We saw in Lesson 4, **past passives** are usually made with the past participle, they are sometimes made by **adding aorist endings to the passive stem**. Mostly found in the third person.

Warder gives the example of *haññ<mark>iṃsu</mark>*: 'They were killed.



The *ehi* ending in the *āsavehi* above looks like an Instrumental Case, but it is in fact an ablative, which gives a sense of separation. ([in some languages] in the form that a noun, a pronoun or an adjective can take to show, for example, who or what something is done by or where something comes from) In English, we would use the preposition 'from'.

#### **3. Passive Present Participle**

The affix *-mana* when applied to a present stem is used to create a present participle.

It is more common to see *-mana* applied to a passive stem to create a Passive Present Participle.

*desaya + māna* = teaching *desīya + māna* = being taught

*vucca + māna* = being spoken *karīya + māna* = being done

A present participle passive is formed by adding the suffix *māna* to the passive stem and inflecting as a participle: *kayira<mark>māna</mark>* = "being done", *hañña<mark>māna</mark> = '*being killed'.

*satthena hañña<mark>māno</mark> puriso dukkhaṃ paṭisaṃvedeti.* = 'A man feels pain as he is killed by a sword.'

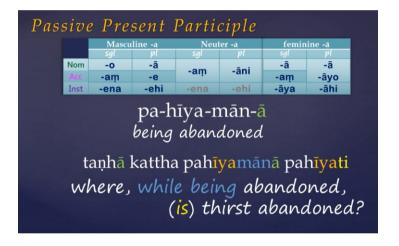
English doesn't have a passive present participle, but it uses a present progressive auxiliary verb to give the passive meaning ('being done', 'while being done').

Being a participle, the present participle needs to decline to agree with the subject in number, case and gender.

So, *vimucca* +  $m\bar{a}na \rightarrow vimuccam\bar{a}no$  to agree with a first person singular nominative masculine



The next example, *kattha* is an adverb meaning 'where'. We have a passive present participle *pahīyamānā*, which agrees with the subject *taṇhā*. The main verb is a passive verb pahīyati (which, of course, agrees with the subject *taṇhā*)



#### VOCAB

#### Feminine Nouns in $-\bar{a}$

Feminine nouns in  $\bar{a}$  have the following inflections in the first three cases:

	Mascul	line -a	Neut	er -a	femin	ine -ā
		pl	sgl	pl	sgl	pl
Nom	-0	-ā			-ā	_
Асс	-aṃ	-е	-aṃ	-āni	-aṃ	-ā -āyo
Voc	-a	-ā	-a		-е	ayo
Inst	-ena	-ehi	-ena	-ehi	-āya	-āhi

Note that the long  $\bar{a}$  ending doesn't change in the feminine nominative singular. Remember the inflection of the pronoun  $s\bar{a}$  = she.

	singular	plural
nominative	<i>kathā</i> คาถา = "talk", "story"	kathā or kathāyo
accusative	kathaṃ	
instrumental	kathāya	kathāhi
Vocative	kathe	kathā <b>or</b> kathāyo

The feminine of the pronoun *(e)tad* is *(e)sā*. It is inflected as follows:

	Singular	Plural
Nominative	sā	tā
Accusative	taṃ	tā
Instrumental	tāya	tāhi

The feminine of the pronoun *idam* is *ayam*. It is inflected as follows:

	Singular	Plural
Nominative	ауат	imā
Accusative	ітат	imā
Instrumental	imāya	imāhi

noun	meaning
avijjā อวิชา	ignorance
<b>upāsikā</b> อุบาสิกา	female lay disciple
taṇhā ตัณหา	desire, "thirst"
devata เทวดา	deity, divine being, spirit
<b>paññā</b> ปัญญา	understanding, wisdom
parisā	assembly
<i>mālā</i> มาลา	garland

noun	meaning
<b>vācā</b> วาจา	speech
vijjā วิชา	science, knowledge
vedanā เวทนา	sensation
<b>รตทิทิน</b> ี สัญญา	perception
<i>sālā</i> ศาลา	hall

# Verb of the first conjugation

stem	verb	meaning
apa-(k)ham	apakkamati	he goes off, he withdraws
(the prefix <i>apa</i> means "off ", "away")		

## Noun

noun	meaning
ајо	goat

# Indeclinables

indeclinable	meaning
bhante	sir! (polite address to a Buddhist monk)
vā	or, either (enclitic, used like <i>ca</i> in Vocabulary section of Part 4)
saccaṃ	it is true that, is it true that? (whether this is interrogative can appear only
	from the context - and no doubt from the intonation in speaking)