

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

11. You grieve for those who are not to be grieved for; and you speak words of wisdom! The learned do not grieve for the departed and those who have not departed.

Bhishma, Drona and others are not to be grieved for, because they are of noble character and are eternal in their real nature. With regard to them, *aśocyān*, who are not to be grieved for; *tvam*, you; *anvaśocah*, grieve, (thinking) 'They die because of me; without them what shall I do with dominion and enjoyment?'; *ca*, and; *bhāsase*, you speak; *prajñāvādān*, words of wisdom, words used by men of wisdom, of intelligence. The idea is, 'Like one mad, you show in yourself this foolishness and learning which are contradictory.'

Because, *paṇḍitāh*, the learned, the knowers of the Self—*paṇḍā* means wisdom about the Self; those indeed who have this are *paṇḍitāh*, on the authority of the Upanisadic text, '...the knowers of Brahman, having known all about scholarship,...' (Br. 3.5.1) (30)—; *na anuśocanti*, do not grieve for; *gatāsūn*, the departed, whose life has become extinct; *agatāsūn ca*, and for those who have not departed, whose life has not left, the living. The idea is, 'You are sorrowing for those who are eternal in the real sense, and who are not to be grieved for. Hence you are a fool!'

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

12. But certainly (it is) not (a fact) that I did not exist at any time; nor you, nor these rulers of men. And surely it is not that we all shall cease to exist after this.

Why are they not to be grieved for? Because they are eternal. How? *Na tu eva*, but certainly it is not (a fact); that *jātu*, at any time; *aham*, I; *na āsam*, did not exist; on the contrary, I did exist. The idea is that when the bodies were born or died in the past, I existed eternally. (31) Similarly, *na tvam*, nor is it that you did not exist; but