The living being is the storehouse of all desires and is the desirer of all things. The living being supplies the desireable in proportion to the degree of qualification. If a man wants to become a High court judge he must be able to qualify for that position. The living being supplies the need for the satisfaction of desires and not only that but also in the disposition of the authority concerned. Who can say that the living being is not the one who has attained the highest position in the world?

The living being is the one who has a consciousness of the superior authority. Similarly, the Lord awakens the living being in proportion to the achievement of one's necessary qualifications (Karma) and those qualifications are not sufficient if there is no meditation on the Lord. The living being does not know what to ask from the Lord and for what good he shall be rewarded. When the living being knows his constitutional position, he asks from the Lord for being accepted in the transcendental association of the Lord in order to render transcendental loving service unto Him. But instead of asking this the living being, under the influence of material nature, asks for so many other things that the materiality is described in the Bhagavat Geeta as "Abhayavasthu" intelligence. The Bhayavasthu intelligence is one but the opposite number is of many varieties. In the Bhagavat Purana it is said that persons who are addicted to the temporary beauties of the external energy, forget their real aim of life which is going back to Godhead. And forgetting this aim, they lose themselves in the pursuit of material things by plants and programmes which is compared with the process of chewing the chewed refuge. But the Lord is so kind that He allows the forgetful living being to do so without interfering into the activities of the living being and thus the very appropriate word "just in pursuance of" is mentioned here. If a living being wants to go to the hell, the Lord allows him to do so without intervention and if he wants to go up to heaven and back to Godhead, the Lord also helps him to do so.

He is described here as the "Padhuka or the greatest of all. No body is greater than or equal to Him. Other living beings are described herein as the beggars who ask from the Lord and the Lord supply such desirables. If other living entities would have been equal to the potency of the Lord or if they would have also been omnipotent or omniscient like the Lord there would be no question of begging from the Lord even for the so called liberation. Real liberation of the living being is to go back to Godhead. Otherwise the liberation conceived by the impersonist remains a myth and the begging business for sense gratification has to continue eternally unless the beggar comes to his senses in the matter of his constitutional position.

The Supreme Lord is self sufficient. When Lord Krishna appeared before the living beings He displayed full fledged manifestation of Godhead by His various activities. In His childhood He killed so many Asuras like Agasura, Bakasura, Sakatasa and there was no question of acquiring such power by any extraneous endeavour. He lifted the Govardhan Hill without any practice of weight lifting. He performed many miracles with the Gopis without any social restriction and without any reproach. Although the Gopis approached Him in the feelings of paramount love, still such mixing of the Gopis and Lord Krishna is worshipped even by Lord Chaitanya who was a strict Samnyasi and rigid follower of the disciplinary regulations of a Sanyasi. And to confirm these the Bhagavat Geeta says that He is antiseptic and prophylactic. He is in the sense of the same that even an impure thing in the estimation of the mundanes becomes purified in touch with Him. The prophylactic means of His association is mentioned in the Bhagavat Geeta. There it is said that a scrupulous devotee may appear in the beginning as Dvarakadhara or wellbehaved, but he is still to be accepted as pure because he is on the right path. That is the prophylactic process of the Lord's association. The Lord is a Mayavahobhodha that is nothing like sin can touch Him. Even if he may perform something which appears to be a sinful act still such actions are all good actions and there is no question of the Lord's being affected with any sin or Papa. In all circumstances He is Suddha or the most pure like the Sun. The Sun exacts moisture from many un-touchable places of the earth and still the sun is as pure as anything and on the contrary it transforms the obnoxious things into purified from by the process of his sterilization. If the sun is so powerful although a material object, we can well imagine the purity strength of the all powerful Lord.

Mantra No. 9

Anandham tamah prabhishandh ye avidyam upasate tato bhuya ibate tidvam ratah.

English synonyms

Anandham—gros ignorance, tamah—darkness, prabhishandh—enter into ye—these, avidyam—nescience, upasate—worship, tato—further, bhuya—considered, ibate—these, avidyam—in the culture of knowledge, ratah—engaged in.

Translation

Those who are engaged in the culture of nauseous activities shall enter into the darkest region of ignorance. And further more than them are those who are engaged in the so called culture of knowledge.

In this mantra there is a comparative study of Vidyam and Avidyam. Vidyam or ignorance is undoubtedly dangerous but Vidyam or knowledge which is misguided is still more dangerous. In the modern set of human civilization this explanation of the Ishopanishad is more applicable than in any other time in the past. The modern set up of civilization is much more advanced considerably in the matter of mass education but the result is that people are more unhappy than before on account of too much stress on the matter of material advancement of activities without any taste for the most important aspect of life namely the spiritual side. So far Vidyam is concerned the first mantra of the Ishopanishad has explained the matter very clearly that the Supreme Lord is the Proprietor of everything that is and is forgetfulness of this fact of life must be called defacto ignorance. The more a man forgets thinking about his relation with the darkness and on the basis of this truth of life, a Godless civilization directed on the so called advancement of material things is more dangerous than the civilization in which the mass of people is less advanced in the matter of material advancement of knowledge.

There are different classes of men who are called the Kumars, Janmas and Yojas. The Kumars are those who are engaged in the activities of sense gratification. Almost 99.9 percent people of the modern civilization are engaged in the activities of sense gratification in the name of various group of activities such as industrialism, economic development, altruism, political consciousness, ideologies and so on. But all these activities are more or less based on the satisfaction of sense gratification without any reference to the sense of God-consciousness as described in the first mantra of the Ishopanishad. In the language of the Bhagavat Geeta these people who are thus
engaged in the matter of gross sense gratification are called Ahuva in the scriptures.

Mantra No. 10

Anyat eva abh vidyaya anyah anyah eva abh shishuma dharaman ye nah rad. vichaksha.

English Synonyms

Anyat—different eva—certainly abh—said vidyaya—by culture of knowledge anyah—different eva—by culture of knowledge of self thus shishumah—heard dharaman—from the soteriological view—what we do, vichaksha—explained.

Translation

The sober section of the learned scholars explained to us that there is a different level of knowledge of self and it is said also that different result is obtained from the culture of science.

Purport

Culture of knowledge can be practically conducted in the following way as it is said in the Bhagvat Gita (18.18). It is said there that one should become a perfect gentleman himself and learn to become an acceptable persons by himself. 2. One should not pose himself to become a certain type of person simply for the sake of the name and fame. 3. One should become a source of pinprick for others by the actions of body, mind and words. 4. One should learn even if there is provocation from the opposite section. 5. One should learn to avoid playing duplicity in his dealings with other. 6. One should not use the spiritual master who can lead him gradually to the stage of spiritual realisation and to such Acharya or spiritual master he must submit himself with service and relevant questions. 7. One must follow the regulative principles as the revealed Scriptures, in order to approach to the platform of self realisation. 8. One must be fixed up in the terms of the revealed scriptures. 9. One should not refrain from the practices which are detrimental to the interest of self realisation. 10. One should not accept more than what he requires for the maintenance of the body and the soul together. 11. One should not pose himself with the material covering of body and also consider as his own those who are related with his body. 12. One should always remember that so long one has to go with the material body he must have to face the miseries like repeated birth and death, oldage and disease. Therefore, making plans to get rid of these miseries of the material body the best plan would be to find out the means by which one may regain his spiritual identity. 13. One should not be attached to the necessities of life more than what is sufficient for one for the progress of his spiritual advancement. 14. One should not be more attached to wife, children and home than what is ordained in the revealed scriptures. 15. One should not be happy or distressed in the matters of desires and attachments. 16. One should become unalloyed devotee of the Personality of Godhead (Shri Krishna) and thus serve Him with raft of activities for residing in a secluded place for calm and quiet atmosphere for spiritual culture and thus avoid congestion of the class of men always traffic. 17. One should become a scientist or philosopher to make a research in the spirit of science, in spiritual knowledge knowing it well that spiritual knowledge is permanent whereas material knowledge ends with the end of the body.

The eighteen items are gradually processes of developing real knowledge and except these eighteen items all other items whatsoever are grouped with the following points. Bhattivinodha Thakur a great Acharya said that all sorts of material knowledge are but external features of the liturgy energy that is the true self and the body comes as good as an as. Here in the Isopanishad also the same thing is repeated. Material adoration eastwardly converting the human being to the state of an as. Some of the materialistic politicians under the cover of spiritual garments sometimes worry that the present system of civilisation is a satanic type of civilisation but unfortunately they do not care for the issues of the Isopanishad which is described in the Bhagvat Gita.

In the modern set up of things even a boy thinks himself self sufficient and pay no respect to the elderly men. And due to the changing type of education imparted in the educational institutions boys all over the world are now causes of headache to the elderly people. Therefore the Isopanishad shows clearly that the culture of science is different. The universities are so to say centres of cultivating nonsense only and therefore the scientists are now using their lethal weapons for wiping out the existence of another country.

The university students are not given instructions on the regulative principles by their acharya neither they have any faith in the respective scriptural injunctions. Religiosities are taught for the sake of name and status only and therefore the scientists are giving up a lot of practical actions. Therefore there is animosities not only in social political fields but also in the scientific community in the religious fields also.

The so called nationalism of different parts of the world have developed on account of this regressive orientation of the people. They have not真正ly realising that this tiny earth is a lump of matter and is floating in the immesurable material space along with other planets. In comparison to the huge space these material lumps are like
particles in the air. Because God has kindly made the universe for Himself they are perfectly equipped with all necessary arrangements for its running on in its own way. The spiritual people are very much proud of their achievement but they do not look to the Supreme Source of these great and piggyback systems called the planets of the universe. These small planets are immured within the sun rays and there are innumerable forces operating within the sun far more than within these planets for sense enjoyment of 20 or 30 years. These foolish people are making various plans to escape the vibrations and attractions of the earth. They are busy with their own re-orientation in L.S.P and how they can lead the mass of people to the right path of right realisation. One must hear must hear from the Dheera to get actual education of life.

Mantra No. 11
Vidyam cha avidya cha ya
ta vedo ubhayam saha avidya
tva tirutva vidyam anirmit asunte.

English Synonyms
Vidyam — knowledge in fact, cha—thus, avidya—nescience, cha—thus, yas—a person that, ubhaya—together, avidya—by culture of knowledge, anirmita—deathlessness, anuvaha—enjoys.

Translation
A person who has the opportunity of learning the process of going back to Godhead, even on the transcendental side by side, can only transcend the influence of repeated birth and death and enjoy the full blessings of deathlessness.

purport
In the history of the material world every one has tried for a permanent life but the law of nature is so cruel that no body can escape the cruel hands of death. No body wants to die but that is a practical psychology, neither any body wants to be born in the name of life. The law of nature does not allow any body to be permanently immune from death, oldage or diseases.

The material advancement of knowledge has not solved these problems of life. The material science can discover the process of death but the material science cannot discover anything which takes place after leaving this material body one must refer to these literatures for transcendental knowledge. The forgetful living being has forgotten his eternal relation with God and he has mistakenly accepted the temporary place of birth as all in all. The Lord has kindly made all the above mentioned scriptures to help the living being to remember the forgetful human being that his home is not here in this material world. The living being cannot be saved on this material planet only by being carried back to this spiritual home back to Godhead. The personality of Godhead from His transcendental abode wants to propagate this mission of Back to Godhead and some times He comes himself to do this work. All living beings belong to different parts and parcels and therefore the Personality of Godhead is more sorry than ours for the material sufferings of the living beings going in the material conditions. The miseries of the material world are also indirect reminders of our foreign inhabitation; and intelligent living entities generally take note of these reminders and see by side engage themselves in the culture of spiritual transcendence. The human life is the best opportunity for this culture of spiritual knowledge for returning back to Godhead. Everyone wants to take advantage of this opportunity but the human life is called a Naradhamala or the lowest of all the living entities. The death, avidya or material advancement of knowledge for the matter of sense gratification is repetition of death and repetition of death means repetition of deathlessness re-including the living entity, as he is, has no birth and death but such birth and death are concerned with the outer covering of the soul compared with putting on and off of the outward garments. Foolish human being who is grossly absorbed in this and others like Avidya does not mind this cruel hands of surgical operation of birth and death but being en-moured by the beauty of illusory energies, they are materially manifested without any lesson from the law of nature.

Therefore the culture of Vidyam or transcendental knowledge is essentially on the human being. Sense enjoyment or ancheived condition of the senses must be as much restricted as possible. The restricted sense enjoyment in the culture of transcendental knowledge is not contrary to the law of nature of Avidya or death. The living entities are not without senses. Every living entity in his original spiritual self from Brahma to Mayadevi and they are materially manifested covered by the material body and mind. Activities of the material senses are perverted reflections of the original form. Engagement of the spiritual soul by the material covering is the covered condition of the senses and the real sense enjoyment is possible only if the covering of the disease is removed. In our pure spiritual form free from all material contamination and purifying activities the senses is possible. A diseased person must wait for the healthy state of recovery to enjoy the real pure enjoyment. The aim of human life should be...
Translation

Those who are engaged in the workshop of the demigods do enter into the darkest regions of ignorance and more than than the worshippers of the Absolute do the same.

Purport

Asamhuti are those who have no independent existence and Sambhuti is the Absolute Personhood of Godhead Who is absolutely independent. 

The Bhagvat Geeta provides the following explanation of the Absolute Personhood of Godhead. 

"I am the Supreme cause of the powers delegated to the demigods, or the great sages and mystics. And because they are endowed with limited powers it is very difficult for them to know as how to do I appear Myself by my own internal means."

Bhag 1.2.14

Religious, economic, developmental, and spiritual activities have been regulated in the Vedas literature under the guidance of the Absolute Personhood of Godhead. The high priestly caste of Brahmanas were given the task of regulating these activities. The transcendentalists, head by the Brahma mandala, have been regulated by the Brahma council.

Mantra 12

Andhakam tanah shabdhabya tato bhuvaya ivatanyo ya suabhaityam rata.

English synonyms

Andhakam-ignorance, tanah-darkness, pralaksani- to enter, shabdhabya-more than that, tato-more than that, bhuvaya-again, rata-likewise, tanah-darkness, shabdhabya-more than that, suabhaityam-an in the Absolute.