

संतप्तायसि संस्थितस्य पयसो नामापि न श्रूयते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।
मध्ये सागरशुक्तिमध्यपतितं तन्मौक्तिकं जायते
प्रायेणाधम मध्यमोत्तमगुणाः संसर्गतो देहिनाम्

॥



A drop of water in contact with hot iron **perishes**..

If it falls on a lotus leaf, it **shines** like a pearl...

If it gets into a pearl oyster it becomes **pearl**.

The qualities one acquires depend on the quality of the person with whom one associates.

The three illustrations given relate to association with people with levels of low, medium and high quality.

Nīti Śatakam.66

By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston

The people that we associate ourselves with
will ultimately influence and determine our future.



*“You are the average of the five people you spend the most time
with”.*

Jim Rohn , American entrepreneur

By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston

Our internal tendencies do not mature and decline in a vacuum. They are subject to the constant impact of the broader environment, and among the most powerful of these influences is the company we keep, the people we look upon as teachers, advisors and friends.





In this early phase our mind resembles a chameleon, which alters its color according to its background.

Just as this remarkable lizard turns green when in the grass and brown when on the ground, so we become fools when we associate with fools and sages when we associate with sages.

Internal changes do not generally occur suddenly; but slowly, by increments so slight that we ourselves may not be aware of them, our characters undergo a metamorphosis that in the end may prove to be dramatically significant.

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By Acharya Suryanarayan Nanda
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वस्त्रमापस्तितान् भूमिं गन्धो वासयते यथा ।

पुष्पाणामधिवासेन तथा संसर्गजा गुणाः ॥

मोहजालस्य योनिर्हि मूढैरेव समागमः ।

अहन्यहनि धर्मस्य योनिः साधु समागमः ॥

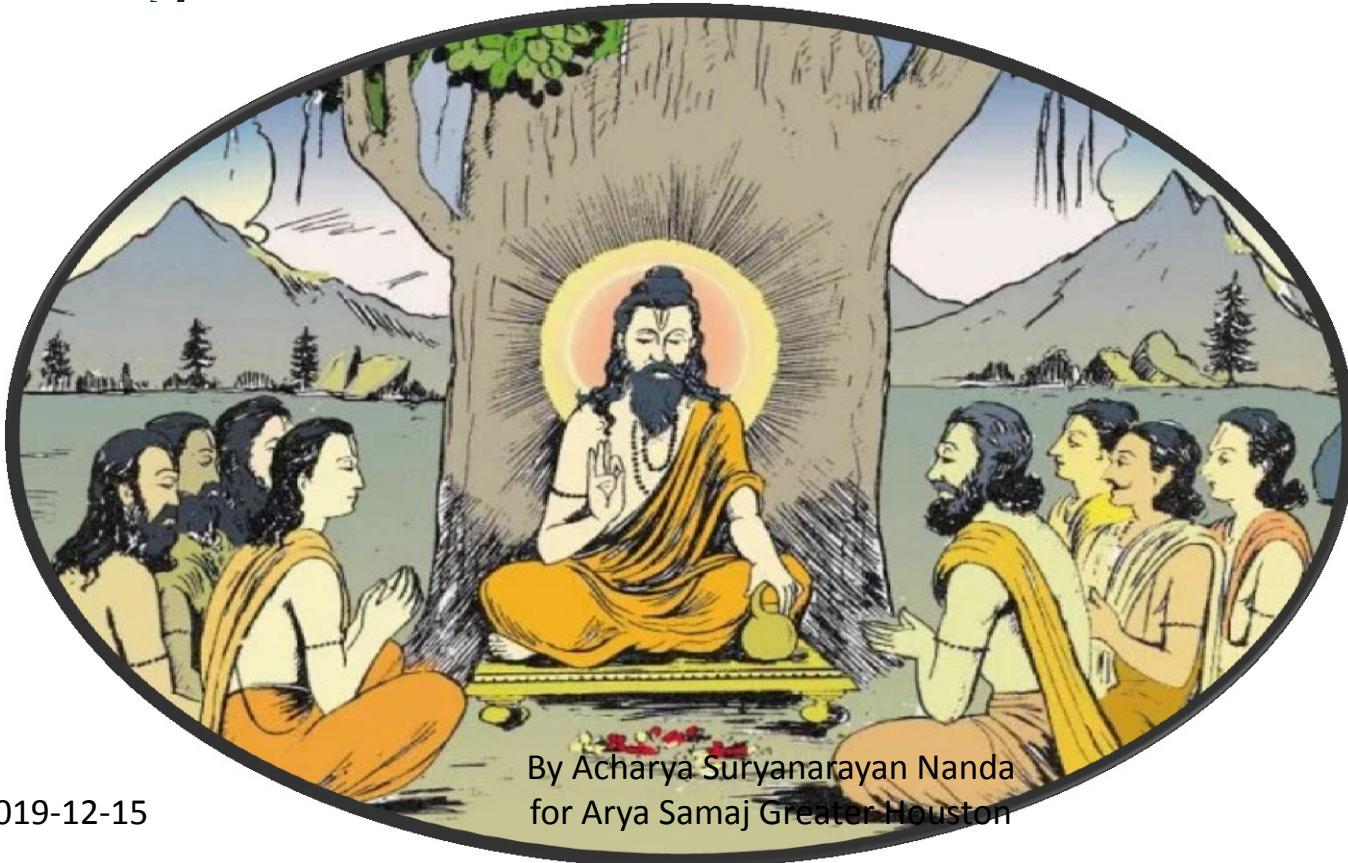
As cloth, water, the ground, and sesame seeds are perfumed by association with flowers, even so are qualities ever the product of association.

Verily association with fools produces an illusion that entangles the mind, as daily communion with the good and the wise leads to the practice of virtue.

Mahā bhārata. Vana parva, 3.1.21-22

Sat sang

Association with good people.
Being good you are wise. Not, being wise
you are good.



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- Satsang is the most effective way for purification of mind.
- The discourses, meditation, and spiritual charging of the satsang refocus our mind on the importance of ethical living, selfless service, and understanding our own life .
- Satsang draws our attention to the spiritual side of life and motivates us to engage in spiritual practices on a daily basis.

असतां दर्शनात् स्पर्शात् संजल्पन-सहासनात् ।
धर्माचारः परहीयन्ते न च सिध्यन्ति मानवाः ॥
बुद्धिश्च हीयते पुंसां नीचैः सह समागमात् ।
मध्यमैर्मध्यतां याति श्रेष्ठतां याति चोत्तमैः ॥

The very sight and touch of the dishonest, and converse and association with them, cause diminution of virtue, and men (that are doomed to these), never attain purity of mind.

Association with the base impairs the understanding, as, indeed, with the indifferent makes it indifferent, while communion with the good ever exalts it.

Mahā Bhārat.3.1.27-28

तस्मात् पराङ्गैश्च वृद्धैश्च सुस्वभावैस्तपस्विभिः ।

सद्भिश्च सह संसर्गः कार्यः शमपरायणैः ॥

येषां त्रीण्यवतदातानि योनिर्विद्या च कर्म च ।

तान् सेवेत तैः समास्याहि शास्त्रेभ्योऽपि गरीयसी ॥

Therefore, they that desire emancipation should associate with those that are wise and grownup and honest and pure in conduct and possessed of ascetic merit.

They should be waited upon whose triple possessions, viz., knowledge (of the Vedas), origin and acts, are all pure, and association with them is even superior to the study of the scriptures.

Mahā bhārata. Vana parva, 3.1.23-24

The Maha-mangala Sutta, is one of the most popular Buddhist suttas, begins when

a deity of stunning beauty, having descended to earth in the stillness of the night, approaches **Buddha** and **asks about the way to the highest blessings.**

In his reply Buddha states that the highest **blessing comes from avoiding fools and associating with the wise** (*asevana ca bālānam, panditānām ca sevana*).

Buddha says that he sees no other external factor that leads to so much harm as bad company, and no other external factor that leads to so much benefit as good company.

(AN 1.x,13,14).

Buddha says The truly wise and compassionate friend is one who, with understanding and sympathy of heart, is ready to criticize and admonish, to point out one's faults, to exhort and encourage, perceiving that the final end of such friendship is growth in the Dhamma.

Dhammapada: " (Dhp. 76).

सत्संगत्वे निस्संगत्वं, निस्संगत्वे निर्मोहत्वं।

निर्मोहत्वे निश्चलतत्त्वं, निश्चलतत्त्वे जीवन्मुक्तिः ॥

Through the company of the wise or the good, there arises non-attachment; from non-attachment comes freedom from delusion; where there is freedom from delusion, there is abidance in self-knowledge, which leads to freedom while alive.

जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमकरोति ।
चेतः प्रसादयति दिक्षुः तनोति कीर्तिं
सत्संगतिः कथय किं न करोति पुंसाम् ॥

it removes the mind's dullness.

it sprinkles truth in speech. it increases dignity.

it drives away evil. it purifies the intellect.

it spreads fame everywhere.

you tell me !

what does good company not provide to men ?

nītiśatakam.19

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Make a commitment to start
spending more time with the good
people in your life.