

# *The Sutra In Forty-two Sections*

*With Commentary by Tripitaka Master Hua*

TEXT:

## SECTION FIFTEEN

A SHRAMANA ASKED, "WHAT IS THE GREATEST STRENGTH? WHAT IS THE UTMOST BRILLIANCE?"

THE BUDDHA SAID, "PATIENCE UNDER INSULT IS THE GREATEST STRENGTH, BECAUSE THOSE WHO ARE PATIENT DO NOT HARBOR HATRED, AND THEY ARE INCREASINGLY PEACEFUL AND SETTLED. THOSE WHO ARE PATIENT ARE WITHOUT EVIL AND WILL CERTAINLY BE HONORED AMONG PEOPLE.

TO PUT AN END TO THE MIND'S DEFILEMENTS SO THAT IT IS PURE AND UNTAINTED IS THE UTMOST BRILLIANCE. WHEN THERE IS NOTHING IN ANY OF THE TEN DIRECTIONS THROUGHOUT EXISTENCE FROM BEFORE THE FORMATION OF HEAVEN AND EARTH UNTIL THIS VERY DAY, THAT YOU DO NOT SEE, KNOW, OR HEAR, WHEN ALL-WISDOM IS OBTAINED, THAT CAN BE CALLED BRILLIANCE."

## COMMENTARY:

This fifteenth section tells people that the strength of patience is the greatest of strengths. It can extinguish all defilement and cause our understanding to be far-reaching. A SHRAMANA ASKED, "WHAT IS THE GREATEST STRENGTH?" Another Shramana asked the Buddha, "What is it that has the greatest power? WHAT IS THE UTMOST BRILLIANCE? What is the wisest thing?" THE BUDDHA SAID, "PATIENCE UNDER INSULT IS THE GREATEST STRENGTH. If you can be patient under insult then your strength is great; it is endless. If you aren't patient under insult, then you don't have any strength.

Why is the strength of patience so great? BECAUSE THOSE WHO ARE PATIENT DO NOT HARBOR HATRED. Because it is the strength of goodness, there is no evil strength within it. It is totally good, and therefore it is inexhaustible. It is said that the soft can overcome the hard; the yielding can outlast the obstinate. I have often asked you, "Why do the teeth fall out?" Because they are hard. "Why doesn't the tongue fall out?" Because it is soft. Even if you live to be a hundred, you'll never run into somebody who has lost his tongue, although his teeth might be gone. The tongue is yielding and has patience; this is the greatest strength.

AND THEY ARE INCREASINGLY PEACEFUL AND SETTLED. What is more, the patient person becomes increasingly calm and firm. THOSE WHO ARE PATIENT ARE WITHOUT

EVIL AND WILL CERTAINLY BE HONORED AMONG PEOPLE. If you can be patient under insult, you won't be one who does evil. If you are unable to do evil you certainly will obtain people's respect.

You should PUT AN END TO THE MIND'S DEFILEMENTS, to selfishness, self-interest, greed, hatred, and stupidity, and related defiled and desirous thoughts in your mind, SO THAT IT IS PURE AND UNTAINTED, you become pure when there aren't any faults or filth or defilement in your mind. That pure mind IS THE UTMOST BRILLIANCE. If you can get rid of the darkness in your mind, that is the greatest brilliance; it is the supreme wisdom.

WHEN THERE IS NOTHING IN ANY OF THE TEN DIRECTIONS THROUGHOUT EXISTENCE, FROM BEFORE THE FORMATION OF HEAVEN AND EARTH UNTIL THIS VERY DAY, THAT YOU DO NOT SEE, KNOW, OR HEAR, WHEN ALL-WISDOM IS OBTAINED. THAT CAN BE CALLED BRILLIANCE." From beginning less time onwards, everything that exists in the ten directions, north, south, east, west, the points in between, above and below--everything is seen and known, and there isn't a single thing that you haven't heard of. How can you be that way? Because you have obtained all-wisdom, and this is genuine understanding, genuine comprehension, and genuine wisdom.

TEXT:

#### SECTION SIXTEEN

THE BUDDHA SAID, "PEOPLE WHO CHERISH LOVE AND DESIRE DO NOT SEE THE WAY. IT IS JUST AS WHEN YOU STIR CLEAR WATER WITH YOUR HAND: THOSE WHO STAND BESIDE IT CANNOT SEE THEIR REFLECTIONS. PEOPLE WHO ARE IMMERSSED IN LOVE AND DESIRE HAVE TURBIDITY IN THEIR MINDS, AND BECAUSE OF IT THEY CANNOT SEE THE WAY. YOU SHRAMANAS SHOULD CAST ASIDE LOVE AND DESIRE. WHEN THE FILTH OF LOVE AND DESIRE DISAPPEARS, THE WAY CAN BE SEEN."

COMMENTARY:

This sixteenth section explains that the water of people's hearts is fundamentally pure and clear. But if you stir it up, it's no longer clear. What is the clarity? It is the Way. What is not clear is love and desire. Desire obstructs us so that we are not able to understand our minds and see our natures. The first fruition of Arhatship is called "the position of seeing the Way." Desire keeps us from seeing the Way, and so we cannot certify to the fruit.

THE BUDDHA SAID, "PEOPLE WHO CHERISH LOVE AND DESIRE DO NOT SEE THE WAY. To explain this Dharma to Westerners is very difficult, because whatever Westerners talk about, it always concerns love and desire. This is especially true of certain religions that say, "God loves me, and I love God." They have a mutual love for God, just like men and women love one another. In fact, the nuns even say that they marry God. Wouldn't you say that this is a less than ultimate approach to the Way? People who cherish and treasure love and desire do not

see the Way. They may cultivate the Way, but they do not understand it. On the one hand they cultivate, but on the other hand they let go of their cultivation. You're told not to have love and desire, but your love and desire continues to increase. IT IS JUST AS WHEN YOU STIR CLEAR WATER WITH YOUR HAND. What's it like for the Way to be hidden by your love and desire? It's like stirring up clear water with your hand so that it becomes muddy. The clear water has sand and silt in it: if it didn't, it wouldn't get muddy when you stir it up. What is this sand and silt? It's love and desire. As soon as you stir up the silt in the water with your hand, that is, as soon as you bring forth your love and desire, THOSE WHO STAND BESIDE IT CANNOT SEE THEIR REFLECTIONS. Why? Because you have stirred it up. Why don't you see the Way? It is because your love and desire is murky.

PEOPLE WHO ARE IMMERSED IN LOVE AND DESIRE HAVE TURBIDITY IN THEIR MINDS. From morning until night, people think about love, think about desire, and think about these unclean things. They become entangled; no matter what they think about, it's really just variations on that one theme. The water of wisdom becomes turbid in their minds; their wisdom disappears, AND BECAUSE OF IT THEY CANNOT SEE THE WAY. You cultivate day in and day out but you don't certify to the fruition and you don't see the Way. Why? It is because you have thoughts of love and desire. If you didn't have thoughts of love and desire, you would quickly be able to see the Way.

So the Buddha said: "YOU SHRAMANAS SHOULD CAST ASIDE LOVE AND DESIRE." "Shramanas" includes all of the Bhikshus and Bhikshunis of today. You should all give up love and desire. But this does not mean you should talk about love and desire and say, "I'm really opposed to it. When I see a woman I get angry and I send her away." That's not the way to do it. What should it be like? You should see as if not seeing, hear as if you hadn't heard. There is no reason to oppose love and desire and despise them. Instead, you don't move your mind in regard to them. You don't have the thought of them. To cast them aside means to give them away. It's just as when you give money to people. Once you have given it, you yourself don't have it anymore. Who should you give your love and desire to? Who gave it to you in the first place? Give it back to your mother and father. WHEN THE FILTH OF LOVE AND DESIRE DISAPPEARS, THE WAY CAN BE SEEN." By filth is meant the turbidity we have spoken of. Give away your love and desire and your cultivation can lead you to see the Way and certify to the fruition.

TEXT:

## SECTION SEVENTEEN

THE BUDDHA SAID, "THOSE WHO SEE THE WAY ARE LIKE SOMEONE HOLDING A TORCH WHO ENTERS A DARK ROOM, DISPELLING THE DARKNESS SO THAT ONLY BRIGHTNESS REMAINS. WHEN YOU STUDY THE WAY AND SEE THE TRUTH, IGNORANCE IS DISPELLED AND BRIGHTNESS IS ALWAYS PRESENT."

COMMENTARY:

The seventeenth section reveals that darkness has no substance: it doesn't have a substantial nature. Therefore, it will simply disappear when you see the Way.

THE BUDDHA SAID, "THOSE WHO SEE THE WAY ARE LIKE SOMEONE HOLDING A TORCH WHO ENTERS A DARK ROOM, DISPELLING THE DARKNESS SO THAT ONLY BRIGHTNESS REMAINS. One who sees the Way is like one who takes up a torch and thereby causes the darkness to disappear and only the light to remain. The torch represents people's wisdom. This means that if you have wisdom you can break through ignorance; ignorance is represented by the dark room. If you have wisdom, the dark room will light up: "Only brightness remains."

WHEN YOU STUDY THE WAY AND SEE THE TRUTH, IGNORANCE IS DISPELLED AND BRIGHTNESS IS ALWAYS PRESENT." If you study the Way and can see the genuine truth, your ignorance immediately disappears, and your wisdom is constantly present.

TEXT:

## SECTION EIGHTEEN

THE BUDDHA SAID, "MY DHARMA IS THE MINDFULNESS THAT IS BOTH MINDFULNESS AND NO-MINDFULNESS. IT IS THE PRACTICE THAT IS BOTH PRACTICE AND NO-PRACTICE. IT IS WORDS THAT ARE WORDS, AND NO-WORDS, AND CULTIVATION THAT IS CULTIVATION AND NO-CULTIVATION. THOSE WHO UNDERSTAND ARE NEAR TO IT; THOSE WHO ARE CONFUSED ARE FAR OFF INDEED. THE PATH OF WORDS AND LANGUAGE IS CUT OFF; IT CANNOT BE CATEGORIZED AS A THING. IF YOU ARE OFF BY A HAIR'S BREADTH YOU LOSE IT IN AN INSTANT."

## COMMENTARY

This eighteenth section explains that mindfulness and cultivation both exist and do not exist. THE BUDDHA SAID, "MY DHARMA IS THE MINDFULNESS THAT IS BOTH MINDFULNESS AND NO-MINDFULNESS. The Buddha said, "My Dharma is not being mindful that you are mindful; and even the thought of that 'not being mindful' is not there. So my Dharma is a mindfulness which is mindfulness and yet no mindfulness. IT IS THE PRACTICE THAT IS BOTH PRACTICE AND NO-PRACTICE. In my Dharma, practice also is the effortless Way. In cultivating, you don't want to have any attachments. It should be the same as not cultivating. And even the shadow of 'no cultivating' should not remain."

IT IS WORDS THAT ARE WORDS AND NO-WORDS; don't be attached to words and language. Further, even your intention not to be attached to words and language should be done away with. AND CULTIVATION THAT IS CULTIVATION AND NO-CULTIVATION...it is the effortless Way; cultivating and yet not cultivating, certifying and yet not certifying. There isn't any thought of cultivating the Way. That means that you don't have any attachments, and all attachments are seen as empty. Even the emptiness is made empty.

THOSE WHO UNDERSTAND ARE NEAR TO IT. "Those who understand" means those who are clear. If you understand this doctrine, you are near to the Way; you won't be far away from the Way. What is the Way ultimately like? I'll tell you. THE PATH OF WORDS AND LANGUAGE IS CUT OFF. You want to speak about it, but you can't say anything. You want to think about it, but you can't conceive of it. So it is said that the path of words and language is cut off, and the place of the mind's workings is annihilated. You try to think about it, and there is nothing there. Everything is empty. IT CANNOT BE CATEGORIZED AS A THING. It's not something that can be grasped, because things are seen to have the basic nature of True Suchness. If you are able to experience the Way, all the mountains, the rivers, the great earth, the vegetation, and the houses are all the basic nature of True Suchness.

IF YOU ARE OFF BY A HAIR'S BREADTH YOU LOSE IT IN AN INSTANT." In this Dharma, if you are off by just a fraction of an inch, just a hair's breadth, you immediately lose it and won't be able to find it. You should break through your attachment to it, and you will be able to attain this state.

TEXT:

## SECTION NINETEEN

THE BUDDHA SAID, "CONTEMPLATE HEAVEN AND EARTH, AND BE MINDFUL OF THEIR IMPERMANENCE. CONTEMPLATE THE WORLD, AND BE MINDFUL OF ITS IMPERMANENCE. CONTEMPLATE SPIRITUAL ENLIGHTENMENT AS BODHI. WITH THIS AWARENESS, ONE IMMEDIATELY OBTAINS THE WAY."

COMMENTARY:

In the nineteenth section, the Buddha teaches people the doctrine that everything is made from the mind alone. When what is empty and false is cast aside, one obtains the real and actual. Heaven covers us from above, and the earth supports us from below. From the point of view of ordinary people, heaven and earth are eternal and indestructible. But they are not actually eternal and indestructible. They also go through a cycle. They are not permanent.

So THE BUDDHA SAID: "CONTEMPLATE HEAVEN AND EARTH, AND BE MINDFUL OF THEIR IMPERMANENCE. When you look at heaven and earth, you see that sometimes they are hot and some-times cold. When the cold comes, the warmth subsides. There is the continual cycle of spring, summer, fall, and winter. On the earth are mountains and rivers which are involved in a constant interchange and do not remain fixed. They are dharmas which are produced and destroyed. They are not the dharmas in the mind that are not produced or destroyed. Therefore, the Buddha said to be mindful of their impermanence. CONTEMPLATE THE WORLD, AND BE MINDFUL OF ITS IMPERMANENCE. In Chinese, the characters for "world" literally mean "time" and "realm." The world changes; it is not static. Time is, by definition, a concept of change. A realm is a place, a location. Both time and place undergo production and extinction. They are not permanent or indestructible.

CONTEMPLATE SPIRITUAL ENLIGHTENMENT AS BODHI. Contemplate your own spiritually bright enlightened nature: it is the Bodhi-nature. WITH THIS AWARENESS, ONE IMMEDIATELY OBTAINS THE WAY." If you can investigate in this way and achieve an understanding in this way, if you can know it as it is, then you will very quickly obtain the way.

TEXT:

## SECTION TWENTY

THE BUDDHA SAID, "YOU SHOULD BE MINDFUL OF THE FOUR ELEMENTS WITHIN THE BODY. THOUGH EACH HAS A NAME, ALL ARE WITHOUT A SELF. SINCE THEY HAVE NO SELF, THEY ARE LIKE AN ILLUSION."

COMMENTARY:

The twentieth section instructs people to think in terms of the four elements in order to realize that the the body is like an illusion, like a transformation. It is empty, false, and unreal.

THE BUDDHA SAID, "YOU SHOULD BE MINDFUL OF THE FOUR ELEMENTS WITHIN THE BODY." We people should think about the four elements within our bodies. Our bodies are a combination of the four: earth, water, fire, and wind. What is solid in the body is of the element earth. What is moist is of the element water; what is warm is of the element fire; and breathing and movement are manifestations of the element wind.

THOUGH EACH HAS A NAME, ALL ARE WITHOUT A SELF. Figure it out: the head has the name "head"; the feet have the name "feet"; the eyes have the name "eyes"; the ears have the name "ears"; the nose has the name "nose"; the tongue has the name "tongue"; the mouth has the name "mouth"; and so on throughout the entire body. From head to foot, everything in each place has a name. Now, which place would you say has a self? Which place is called the "self"? There isn't any place called the self. Since there is no place called self, then why do you want to be attached to your self? Why do you want to look upon the self as being so important? The entire body hasn't anything called the self.

THEY ARE LIKE AN ILLUSION." There is no self, and so the body is like an illusion, like a transformation. There isn't anything real about it. The one who contemplates and that which is contemplated are both empty and false. Both are illusory, merely transformations. If you can understand that they are like an illusion, like a transformation, you can understand the doctrine of the contemplation of emptiness, false-ness and the Middle Way. When you understand this doctrine, you will know that the body is empty, false, and unreal.

TEXT:

## SECTION TWENTY-ONE

THE BUDDHA SAID: "THERE ARE PEOPLE WHO FOLLOW EMOTION AND DESIRE AND SEEK FOR FAME. BUT BY THE TIME THEIR REPUTATION IS ESTABLISHED, THEY ARE ALREADY DEAD. THOSE WHO ARE GREEDY FOR WORLDLY FAME AND DO NOT STUDY THE WAY WEAR THEMSELVES OUT IN WASTED EFFORT. IT IS JUST LIKE A STICK OF BURNING INCENSE WHICH, HOWEVER FRAGRANT ITS SCENT, CONSUMES ITSELF. SO TOO, GREED FOR FAME BRINGS THE DANGER OF A 'FIRE' WHICH BURNS ONE UP IN ITS AFTER-MATH."

COMMENTARY:

Section twenty-one teaches people to understand that one who seeks fame not only doesn't benefit from it, but is actually harmed by it.

THE BUDDHA SAID, "THERE ARE PEOPLE WHO FOLLOW EMOTION AND DESIRE AND SEEK FOR FAME. People give way to their emotions and desires and chase after fame. They are after a good reputation. BUT BY THE TIME THEIR REPUTATION IS ESTABLISHED, THEY ARE ALREADY DEAD. You will soon die. By the time you have made a name for yourself, you are already old, and once you are old you will soon die. So there is no real point in it.

THOSE WHO ARE GREEDY FOR WORLDLY FAME AND DO NOT STUDY THE WAY WEAR THEMSELVES OUT IN WASTED EFFORT. People who are greedy for mundane fame and who don't practice in order to attain the fruition of the Way, apply their effort in vain. They wear themselves out. IT IS JUST LIKE A STICK OF BURNING INCENSE WHICH, HOWEVER FRAGRANT ITS SCENT, CONSUMES ITSELF. Just as when you light a stick of incense it burns itself up, SO TOO, GREED FOR FAME BRINGS THE DANGER OF A 'FIRE' WHICH BURNS ONE UP IN ITS AFTERMATH." Fame is just like that.

TEXT:

SECTION TWENTY-TWO

THE BUDDHA SAID, "PEOPLE WHO CANNOT RENOUNCE WEALTH AND SEX ARE LIKE SMALL CHILDREN WHO, NOT SATISFIED WITH ONE DELICIOUS HELPING, LICK THE HONEY OFF THE BLADE OF THE KNIFE AND SO CUT THEIR TONGUES."

COMMENTARY

The twenty-second section explains clearly that wealth and sex have little flavor to them, but cause great harm. So people with wisdom should not be like ignorant children who are greedy for a sweet flavor.

THE BUDDHA SAID, "PEOPLE WHO CANNOT RENOUNCE WEALTH AND SEX ARE LIKE SMALL CHILDREN. In this world there is wealth on the one hand and sex on the other. These two harm a lot of people who cultivate the Way. People who cultivate the Way may be

greedy for wealth and unable to renounce it. If you are greedy for wealth and sex, you cannot accomplish your work in the Way. Most people cannot renounce them. What are they like? The Buddha brings up an analogy. They are like small children WHO, NOT SATISFIED WITH ONE DELICIOUS HELPING, LICK THE HONEY OFF THE BLADE OF THE KNIFE. One helping wasn't enough. The children didn't get full in a single helping. On the sharp edge of the knife though, there is just a little tiny bit of honey left, and when they see that, they lick it off AND SO CUT THEIR TONGUES." The ignorant person who is greedy for wealth and sex is like such a child. His greed is like greed for the honey on the sharp blade of the knife: it is dangerous, it's as bad as getting your tongue cut off.

People who are greedy for wealth and sex should see through them, renounce them, and put them down. Then they can obtain comfort.

TEXT:

### SECTION TWENTY-THREE

THE BUDDHA SAID, "MEN ARE BOUND BY THEIR WIVES, CHILDREN AND HOMES TO SUCH AN EXTENT THAT THESE ARE WORSE THAN A PRISON. THE TIME COMES WHEN ONE IS RELEASED FROM PRISON, BUT THERE IS NEVER A MOMENT WHEN YOU THINK OF LEAVING YOUR WIFE AND CHILDREN. DON'T YOU FEAR THE CONTROL THAT EMOTION, LOVE, AND SEX HAVE OVER YOU? ALTHOUGH YOU ARE IN A TIGER'S MOUTH, YOU ARE BLISSFULLY OBLIVIOUS IN HEART. THOSE WHO THROW THEMSELVES IN THE MUD AND DROWN THEMSELVES ARE KNOWN AS ORDINARY PEOPLE. BY PASSING THROUGH THIS DOOR AND TRANSCENDING DEFILING OBJECTS, ONE BECOMES AN ARHAT."

COMMENTARY:

This twenty-third section makes it clear that people's wives and children bury them. And to be buried in this way is even worse than being in prison. People should get far away from these situations. They should know how dangerous they are.

THE BUDDHA SAID, "MEN ARE BOUND BY THEIR WIVES, CHILDREN, AND HOMES TO SUCH AN EXTENT THAT THESE ARE WORSE THAN A PRISON. Men are tied up by their wives. Anyone who has a wife is tied up by her. Houses also bind people up. So it is said that householders are bound by three kinds of yokes. They wear these three kinds of yokes on their bodies at all times. A home is a yoke of wood put around your neck and locked so that you can't get it off. In the past, one had to wear a yoke if one committed certain crimes. Some of our laymen who have homes are continually yoked and bound up by them. They want to go to heaven; they can't go. They want to go around the earth; they can't go. That's to be bound up, bound up by a home so that whatever they want to do is not convenient. And if they have wives it's as if they're in handcuffs, which makes it very inconvenient for them to move around. Being a father or mother is to have ball and chain on one's feet. These are the three yokes that bind one. Wives, children, and the home are just like a prison, a lifetime sentence.



THE TIME COMES WHEN ONE IS RELEASED FROM PRISON, BUT THERE IS NEVER A MOMENT WHEN YOU THINK OF LEAVING YOUR WIFE AND CHILDREN. But the time will come when your sentence is finished and you get out of prison. Though you don't want to leave your wife—you may think about leaving her, but this is not really genuine. For example, some of you people say you want to leave home. If you want to leave the home-life, then you leave the home-life. What are you doing talking about it? You're still just talking, because you haven't really had the thought to leave the home-life. You just sing this song. All you are doing is singing a song.

DON'T YOU FEAR THE CONTROL THAT EMOTION, LOVE AND SEX HAVE OVER YOU? These people have no fear of being controlled by emotion, love and sex. ALTHOUGH YOU ARE IN A TIGER'S MOUTH, YOU ARE BLISSFULLY OBLIVIOUS IN HEART. Even if you were being eaten up by a tiger, you would welcome it. THOSE WHO THROW THEMSELVES IN THE MUD AND DROWN THEMSELVES ARE KNOWN AS ORDINARY PEOPLE. BY PASSING THROUGH THIS DOOR AND TRANSCENDING DEFILING OBJECTS, ONE BECOMES AN ARHAT. Which door? The door of emotion and desire, of love and sex, of wife and home. Get through the door and you will get out of the mundane, you'll become an Arhat who has certified to sagehood.

TEXT:

#### SECTION TWENTY-FOUR

THE BUDDHA SAID: "AS TO LOVE AND DESIRE: NO DESIRE IS AS DEEP-ROOTED AS SEX. THERE IS NOTHING GREATER THAN THE DESIRE FOR SEX. FORTUNATELY, IT IS ONE OF A KIND. IF THERE WERE SOMETHING ELSE LIKE IT, NO ONE IN THE ENTIRE WORLD WOULD BE ABLE TO CULTIVATE THE WAY."

COMMENTARY:

THE BUDDHA SAID: "AS TO LOVE AND DESIRE: NO DESIRE IS AS DEEP-ROOTED AS SEX." Sex is the most deep-seated emotion. THERE IS NOTHING GREATER THAN THE DESIRE FOR SEX. There isn't anything more compelling than the emotional desire surrounding sex. FORTUNATELY, IT IS ONE OF A KIND. IF THERE WERE SOMETHING ELSE LIKE IT, NO ONE IN THE ENTIRE WORLD WOULD BE ABLE TO CULTIVATE THE WAY. Thank goodness sexual desire is unique. If there were something else equal in power to it, then of all the living beings in the entire world, not one would be able to cultivate the Way. It is difficult enough with just one obstruction like this; two together would simply devour people.

Would you say then that sex is powerful? You could say that sexual desire is men's confusion about women and women's confusion about men. You could also say that women get confused about women, and men get confused about men, because of homosexuality. No matter what kind it is, it all consists of being confused by sexual desire.

To explain it further: Section Twenty-four speaks of people's thoughts of sexual desire. If you are able to get rid of thoughts of sexual desire, it will be very easy for you to certify to the fruition. Unfortunately, it is not at all easy to get rid of sexual desire. All living beings have this problem. And in the *Shurangama Sutra* the Buddha says, "If you cannot transcend the thoughts of sexual desire, you cannot transcend the defiling objects of the world." If you can't renounce your thoughts of sexual desire, then you can't be certified to the fruition, you can't attain the fruition of Arhatship.