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Cūḷ'accharā Sutta¹

The Lesser Discourse on the Finger-snap | A 1.6.3-5/1:10 f
 A 1.6.3-5 = Aṅguttara Nikāya 1, Ekaka Nipāta 6, Accharā,saṅghāta Vagga 3-5
 Theme: Lovingkindness works for even a moment
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Introduction

Two related suttas—the **Cūḷ'accharā Sutta** (A 1.6.3-5) and the **Okkhā Sutta** (S 20.4)²—show that lovingkindness (*mettā*) is a quality of the radiant mind (*pabhassara citta*). The Cūḷ'accharā Sutta states that when the mind is directed to a wholesome thought, in this case, lovingkindness, even for a brief moment,³ it is of great benefit (A 1.6.5).

In other words, the radiant mind that is waiting to be “uncovered” is already endowed with loving-kindness. As such, it is said that the liberation of mind through lovingkindness “shines, blazes, and radiates” (*bhāsate ca tapate ca virocati ca*) and is like the radiance of the sun or of the moon (It 19 f).⁴

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The Lesser Discourse on the Finger-snap

A 1.6.3-5/1:10 f

3 Bhikshus, if even for just the moment of a finger-snap,⁵ a monk associates with (*āsevati*) a thought of lovingkindness, he is called a monk. His meditation is not in vain. He acts in accordance with the Teacher's teaching. He follows his advice. He does not eat the country's alms in vain.⁶

How much more so if he were to often cultivate it!

4 Bhikshus, if even for just the moment of a finger-snap a monk cultivates (*bhāveti*) a thought of lovingkindness, he is called a monk. His meditation is not in vain. He acts in accordance with the Teacher's teaching. He follows his advice. He does not eat the country's alms in vain.

How much more so if he were to often cultivate it! [11]

5 Bhikshus, if even for just the moment of a finger-snap a monk mentally attends to (*manasikaroti*) a thought of lovingkindness, he is called a monk. His meditation is not in vain. He acts in accordance with the Teacher's teaching. He follows his advice. He does not eat the country's alms in vain.

How much more so if he were to often cultivate it!

— evaṃ —

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¹ This is the name given at Aṅguttara Comy, which also says that the sutta commentary (AA 1:63) expands on the meaning of **Aggi-k,khandhopama S** (A 7.68/4:128).

² S 20.4/2:264 = SD 2.14.

³ Another such text is **Okkhā S** (S 20.4/2:264), SD 2.14.

⁴ On *pabhassara citta*, see **The radiant mind**, SD 8.3.

⁵ “Even for just the moment of a finger-snap,” *accharā,saṅghāta,mattam*. Also in

⁶ Comy say that there are 4 ways in which a monks use his alms: (1) an immoral monk uses them (undeservedly) like a thief; (2) a virtuous ordinary person who does not reflect on them is like a debtor; (3) a trainee (*sekhā*, ie one of the 7 Saints, short of the arhat-become) uses them as an inheritance; (4) an arhat uses them as a proper owner.