

The Karmic Ledger: The Story of Jotika

Action and Result Across 91 Aeons



The Flow of *Dāna*

A single gift of sugar-cane juice, offered with a pure mind, multiplies effortlessly.
From one Paccekabuddha, the merit cascades to five hundred at Mount Gandhamādana,
setting an infinite karmic chain in motion.



The Aspiration Fork



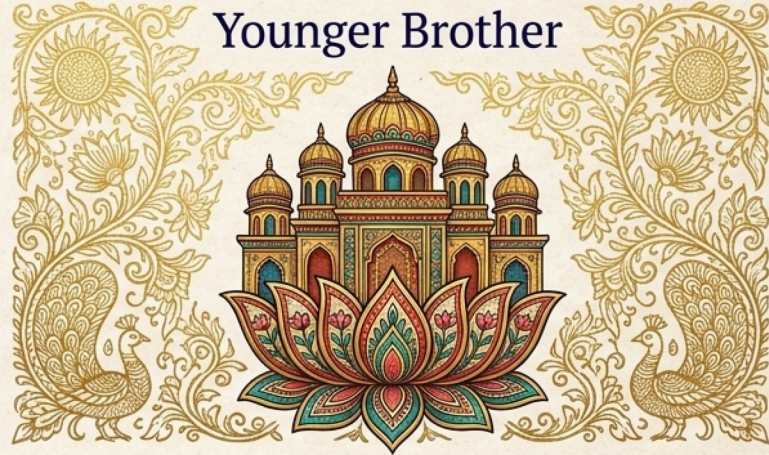
The Gift: Shared sugar-cane juice

Elder Brother



- Aspiration: Immediate Awakening
- Result: Arahatsip in next life

Younger Brother



- Aspiration: Worldly glory, then Awakening
- Result: 91 aeons of wealth, then Arahatsip

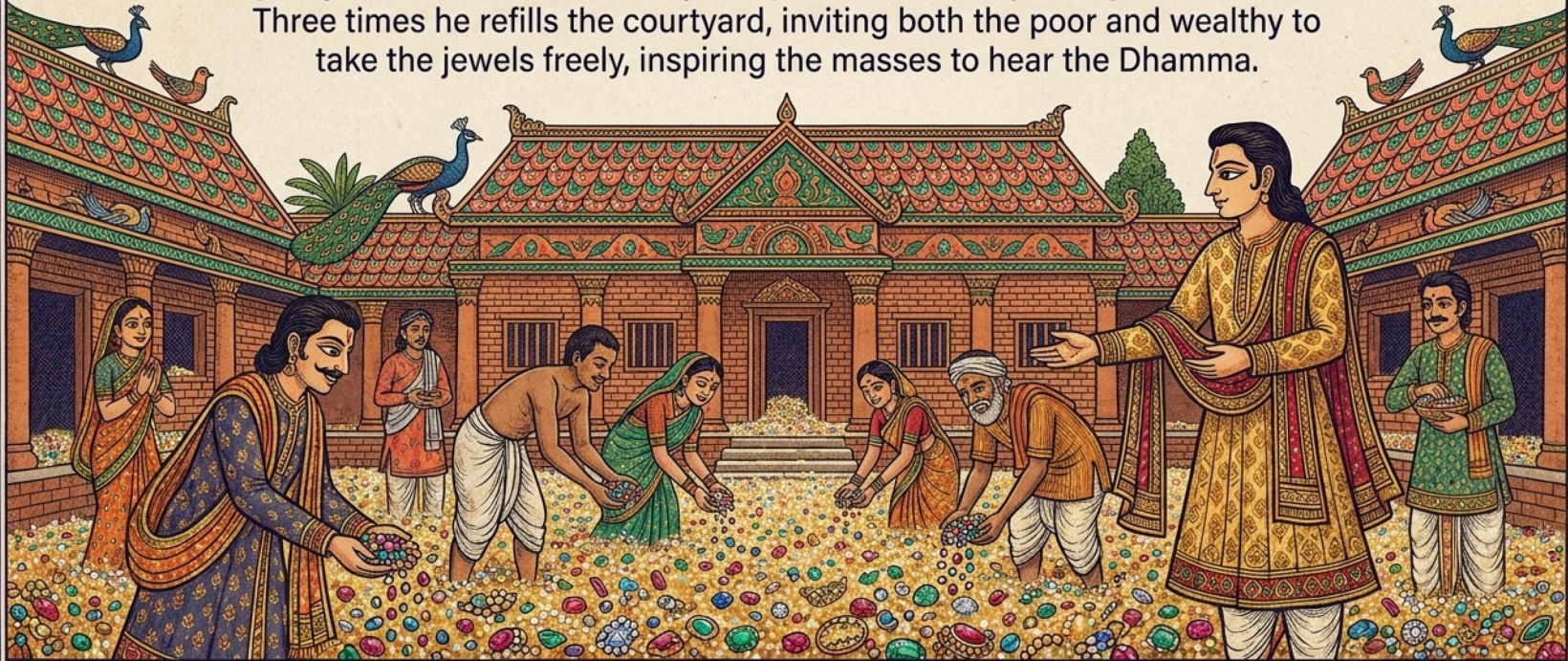
Two Paths Diverge

In the era of Buddha Vipassī, Sena ordains and swiftly becomes an Arahāt. Aparājita, still bound by sense pleasures, remains a householder, choosing to build a magnificent Perfumed Chamber for the Saṅgha.



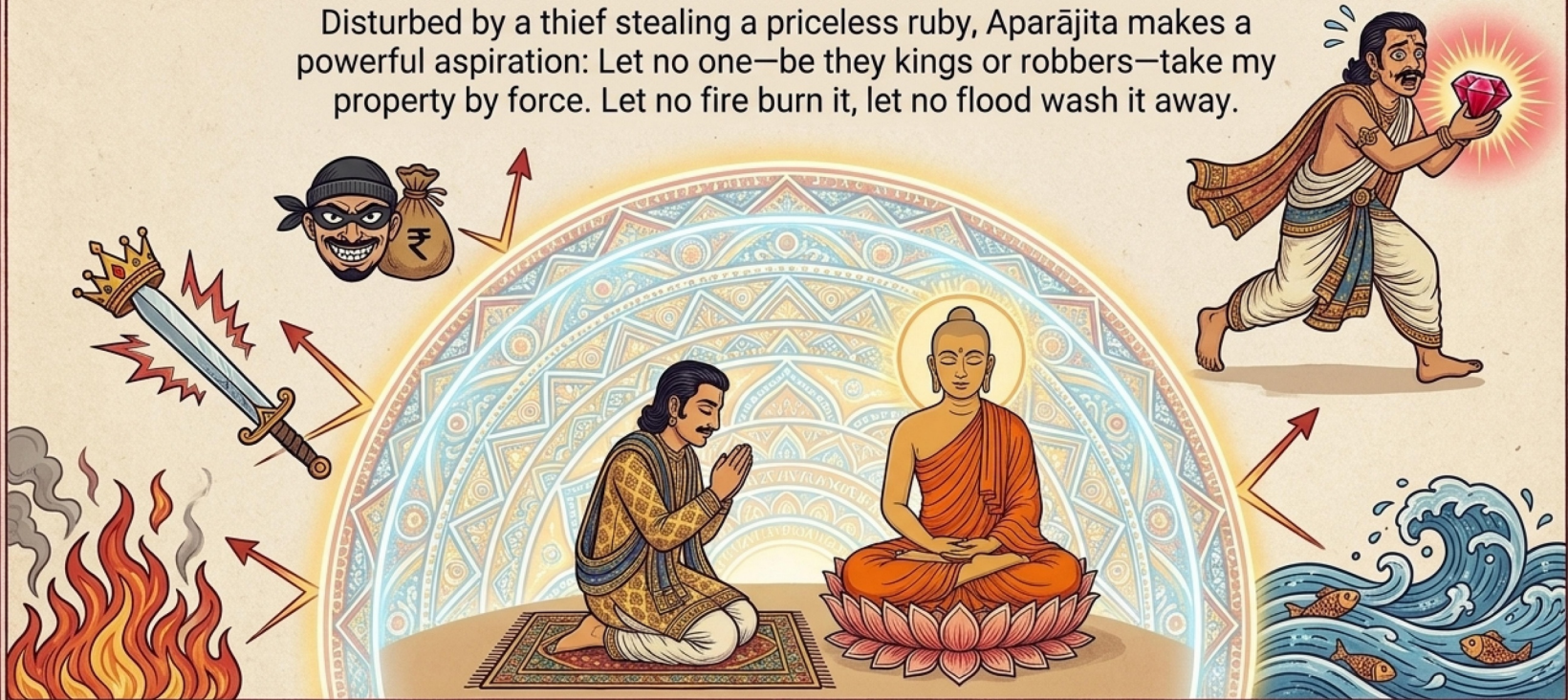
The Grand Donation

Aparājita strews the monastery compound knee-deep with precious stones. Three times he refills the courtyard, inviting both the poor and wealthy to take the jewels freely, inspiring the masses to hear the Dhamma.



The Protective Vow

Disturbed by a thief stealing a priceless ruby, Aparājita makes a powerful aspiration: Let no one—be they kings or robbers—take my property by force. Let no fire burn it, let no flood wash it away.



The Manifestation: 91 Aeons Later



Reborn as Jotika in Rājagaha, his immense past merit manifests instantly at birth.
All weaponry and jewelry in the city inexplicably blaze with light.
King Bimbisāra grants 1,000 pieces of money daily for his upkeep.

The Blueprint of Merit

Sakka conjures a residence matching Jotika's merit:

- 7-tiered bejewelled mansion
- 7 walls guarded by Yakkha armies
- 4 solid gold sugar-cane plants
- 4 inexhaustible gold treasure jars



The Ledger Balances

Karmic results are precise.



Aparājita gave away
knee-deep jewels



Jotika's gold jars never deplete.



His family avoided
ordinary fire



Sakulakāyī receives magical heating crystals and
inexhaustible rice from the Northern Continent.

The King's Visit

King Bimbisāra marvels at wealth surpassing his own, mistaking Jotika's sweeping maids for wives. When coarse smoke from the King's lamps brings tears to Sakulakāyī's eyes, Jotika gifts the King a glowing ruby for pure light.



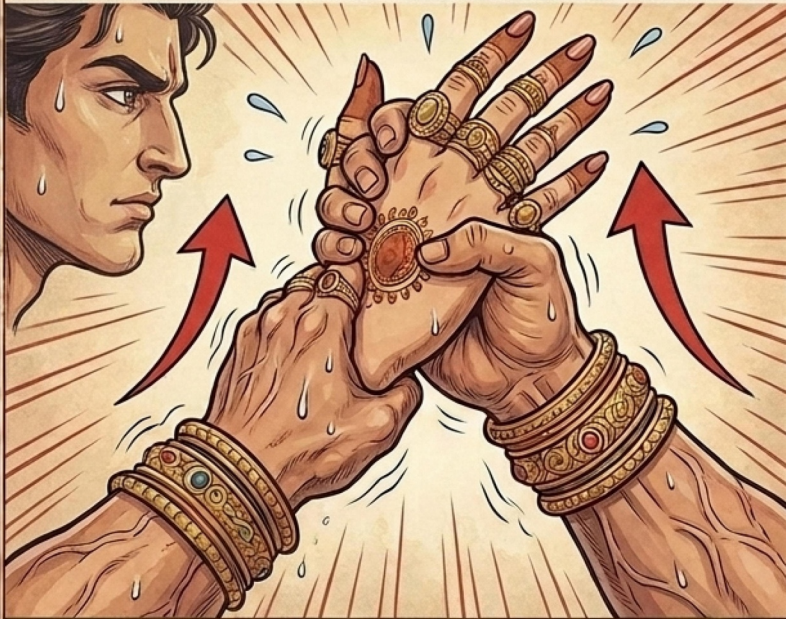
The Shield Activated

Usurping the throne, Ajātasattu marches to confiscate Jotika's mansion. The protective vow holds: Yakkha guards instantly rout the royal army. Meanwhile, entirely undisturbed, Jotika sits at the monastery, drinking in the Dhamma.



The Mechanics of the Vow

Ajātasattu's immense physical strength cannot forcefully pull a single ring from Jotika's fingers. When Jotika simply wills it, the rings fall freely into a cloth, demonstrating the inescapable law of his past vow.



Spiritual Urgency

Witnessing the King's blind greed, Jotika experiences profound spiritual urgency. He realizes material wealth, no matter how immense or protected, is a tether to suffering. He asks the King for permission to ordain.



The Great Renunciation

Jotika attains Arahatship. As the craving for existence extinguishes in his mind, the karmic fuel for his wealth is spent. The majestic mansion, gold jars, and glowing crystals instantly vanish.



The Ultimate Wealth

“He who has given up craving at the six sense doors, who has renounced the home-life, who has exhausted craving for all forms of existence—him I call a Brahmin.”

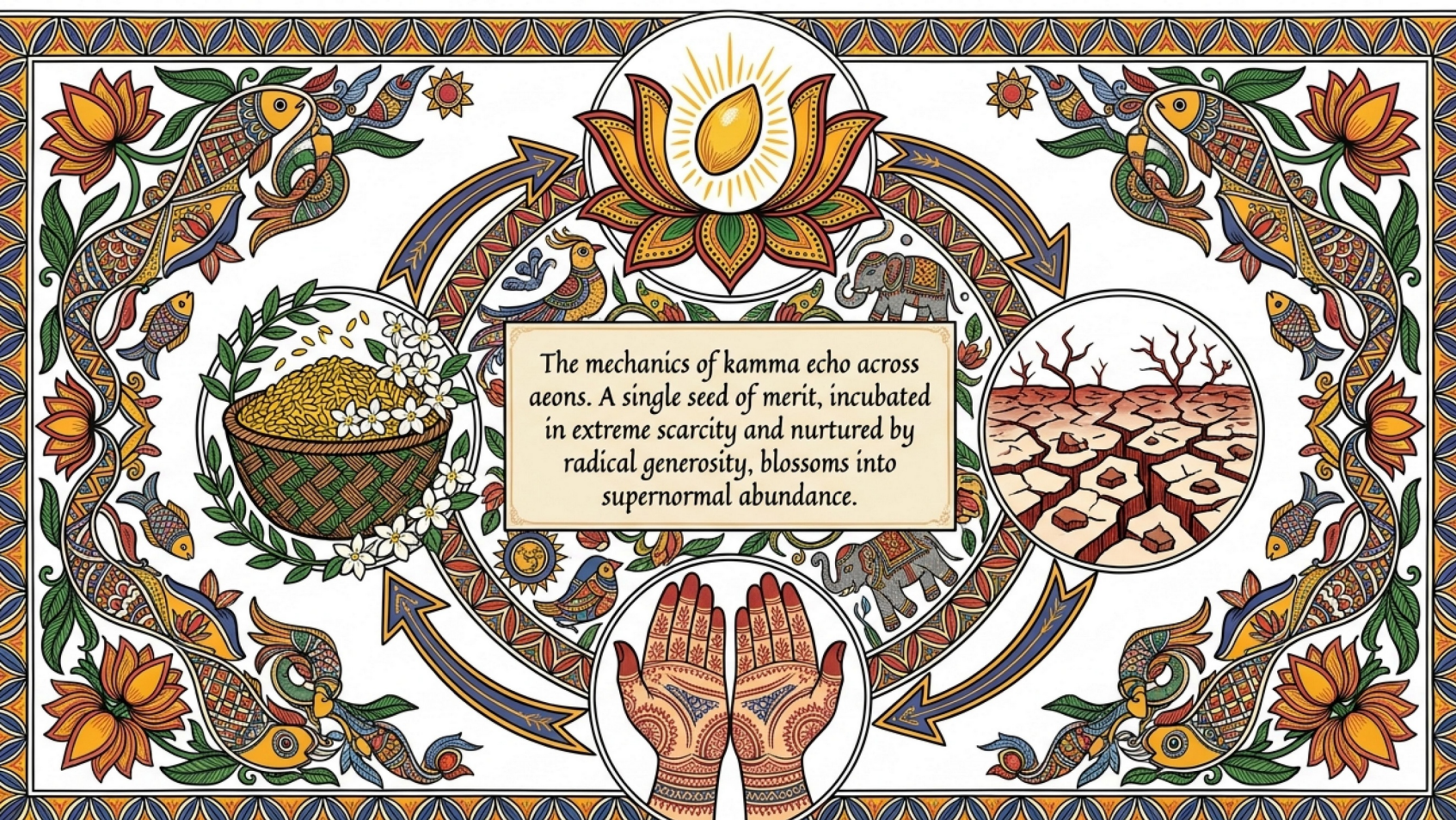
— The Buddha (Dhp 416)



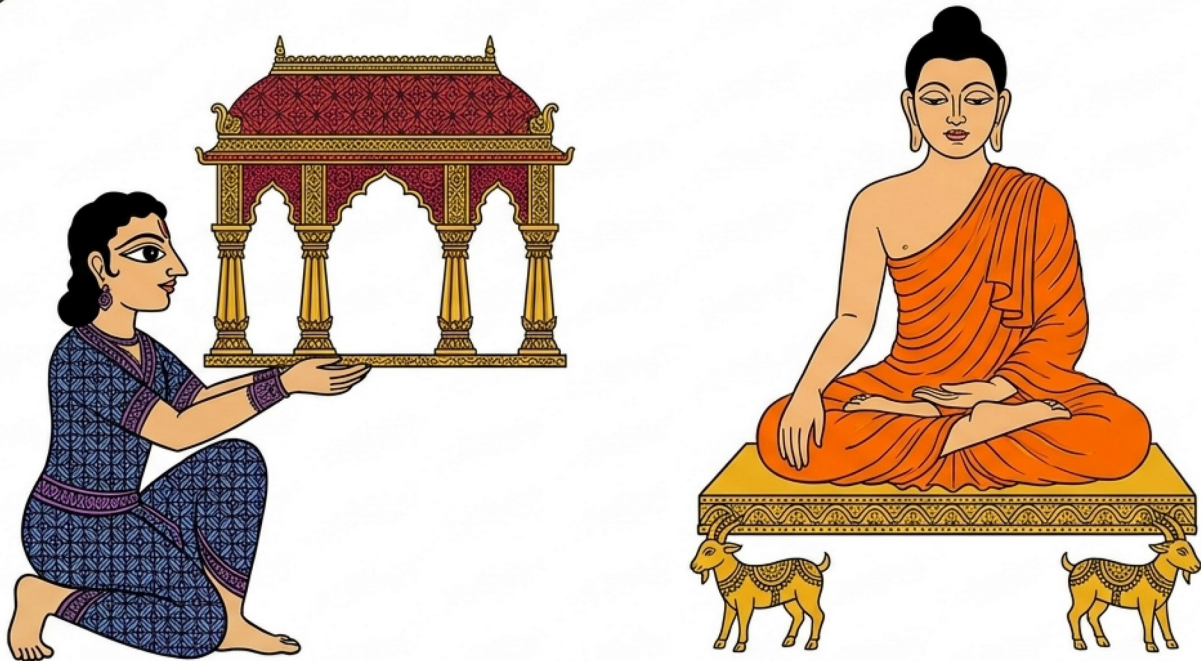


The Kamma of Meṇḍaka

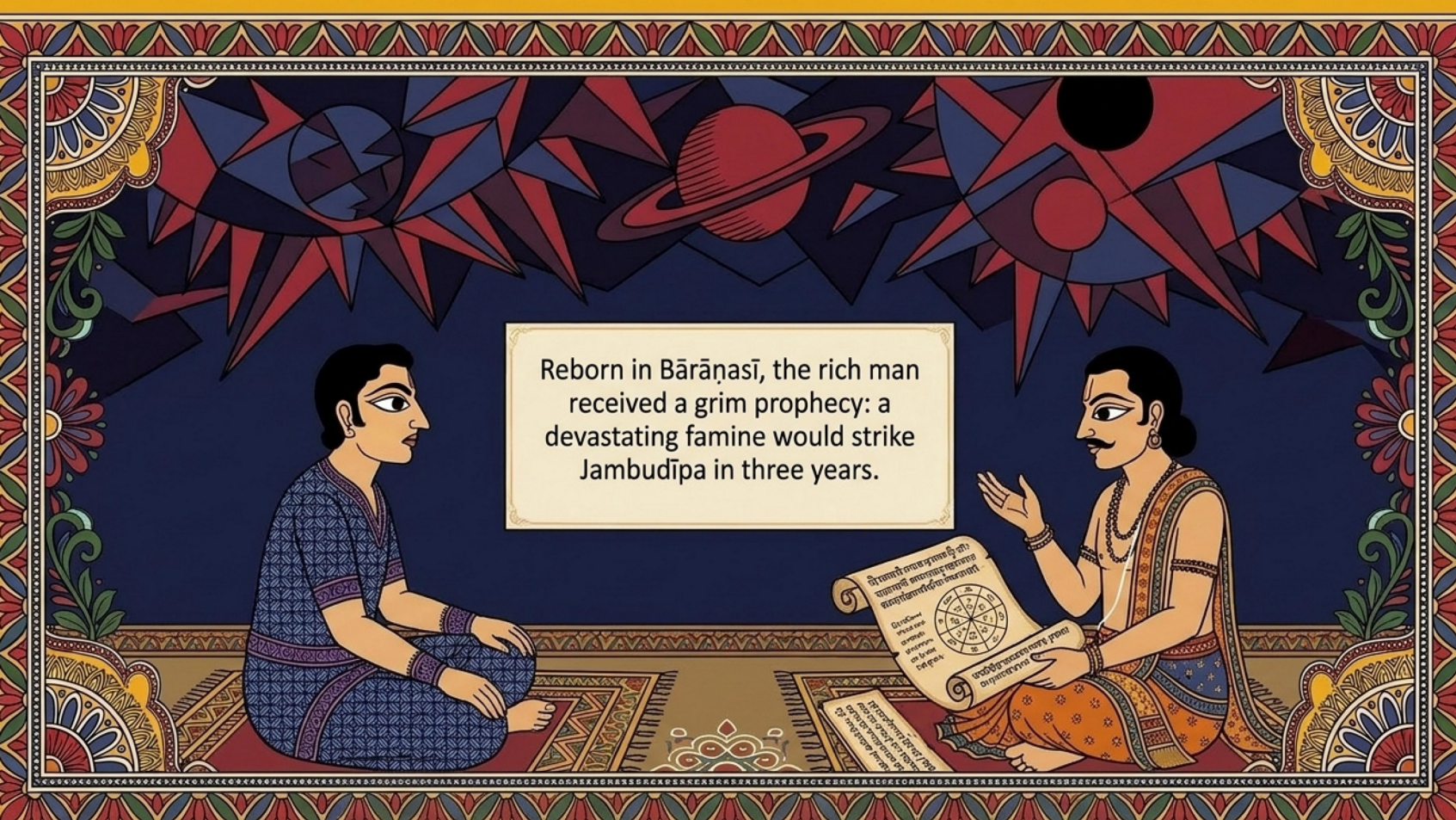
A Chronicle of Radical Generosity in the Saṃsāra.



The mechanics of kamma echo across
aeons. A single seed of merit, incubated
in extreme scarcity and nurtured by
radical generosity, blossoms into
supernormal abundance.



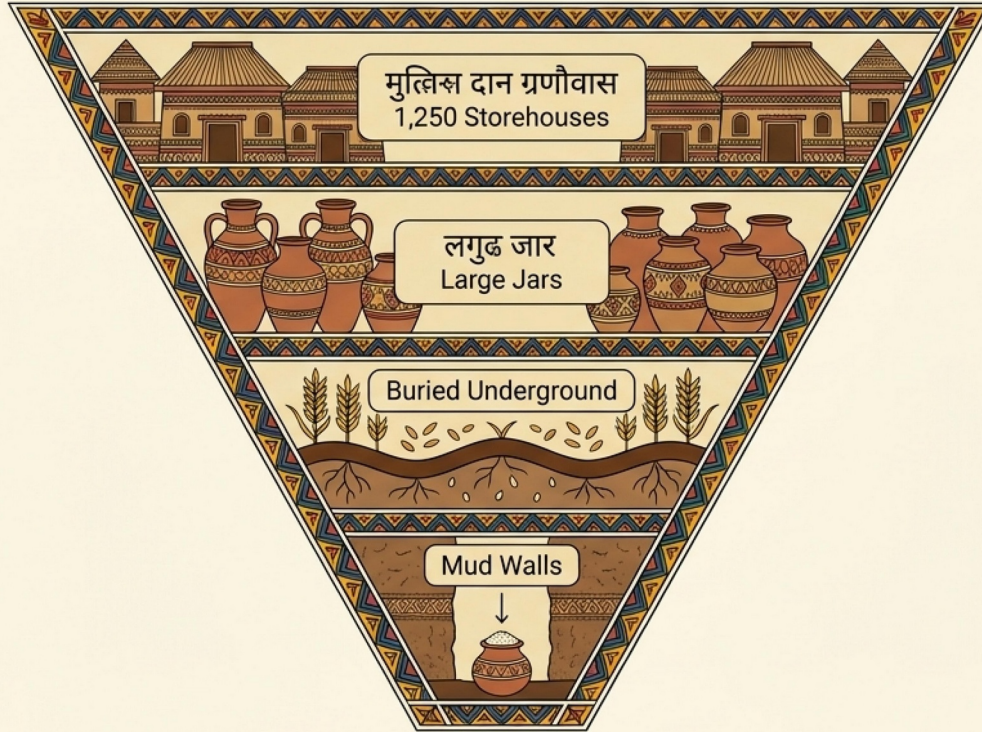
91 aeons ago, Aparājita Junior built a magnificent portico for Buddha Vipassī. He adorned the Buddha's golden seating platform with intricate statues of golden goats (menḍaka).



Reborn in Bārāṇasī, the rich man
received a grim prophecy: a
devastating famine would strike
Jambudīpa in three years.



Timeline of Depletion



He hoarded grain, but the famine dragged on. His wealth dwindled down the funnel of scarcity until only a final quarter-measure of rice remained, salvaged from the mud walls.

Facing imminent starvation, the rich man ordered the final salvaged grains cooked. "This is our last source of food. Let us eat to the full and face death," he declared.





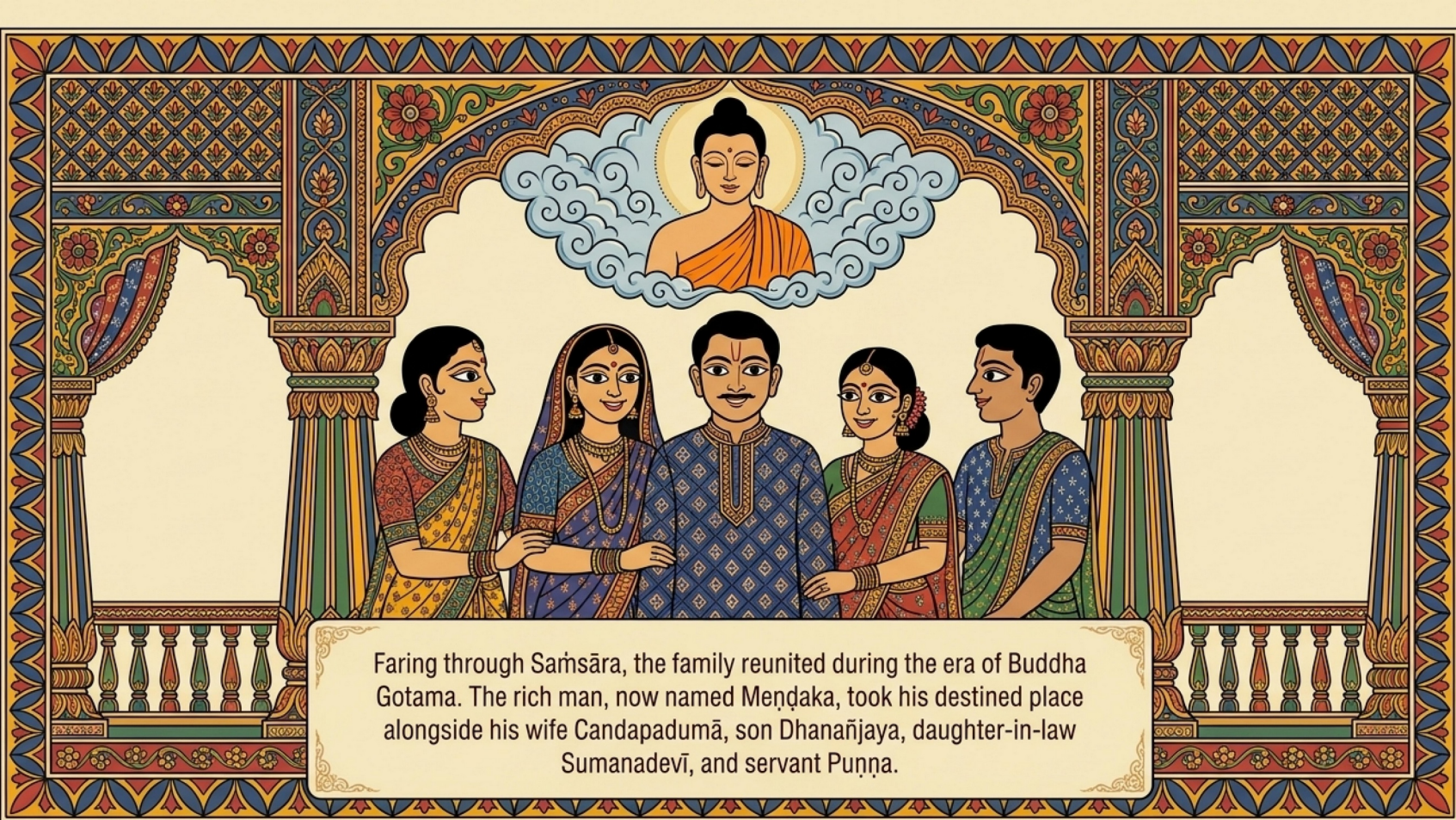
A Paccekabuddha arrived seeking alms. Realizing his past lack of charity caused his present suffering, the rich man joyfully surrendered his final, life-saving meal to secure his welfare in the hereafter.

Inspired, the entire household surrendered their final meals. Each made a vow to never starve again, to possess endless bounty, and to remain united as a family across Saṁsāra.





Kamma ripened by evening. The washed pot miraculously filled with fragrant, cooked rice resembling a cluster of jasmine buds. The rich man fed all of Jambudīpa, breaking the famine.



Faring through Saṃsāra, the family reunited during the era of Buddha Gotama. The rich man, now named Meṇḍaka, took his destined place alongside his wife Candapadumā, son Dhanañjaya, daughter-in-law Sumanadevī, and servant Puṇṇa.

Anatomy of the Golden Goat

Behind his house emerged a miraculous herd of golden goat statues. Pulling five-colored cotton stoppers from their mouths yielded an endless supply of garments, gold, silver, and ghee for the populace.

COTTON BALL, OF
COTTON STOPPER

GARMENTS,
GOLD, SILVER,
& GHEE

ROOTED IN
GOLDEN SOIL





Their ancient aspirations manifested perfectly.
Candapadumā wielded an endless rice vessel,
Dhanañjaya a boundless silver purse,
Sumanadevī an inexhaustible grain basket,
and Puṇṇa a miraculous sevenfold plow.





Meṇḍaka visited Buddha Gotama, overcoming the slander of rival ascetics. Hearing the Dhamma directly, the rich man attained Stream-entry, securing an imperishable spiritual wealth.



Addressing the rival ascetics' slander, the Buddha taught: "It is easy to see the faults of others, but difficult to see one's own. One spreads the faults of others like a winnower winnowing chaff."



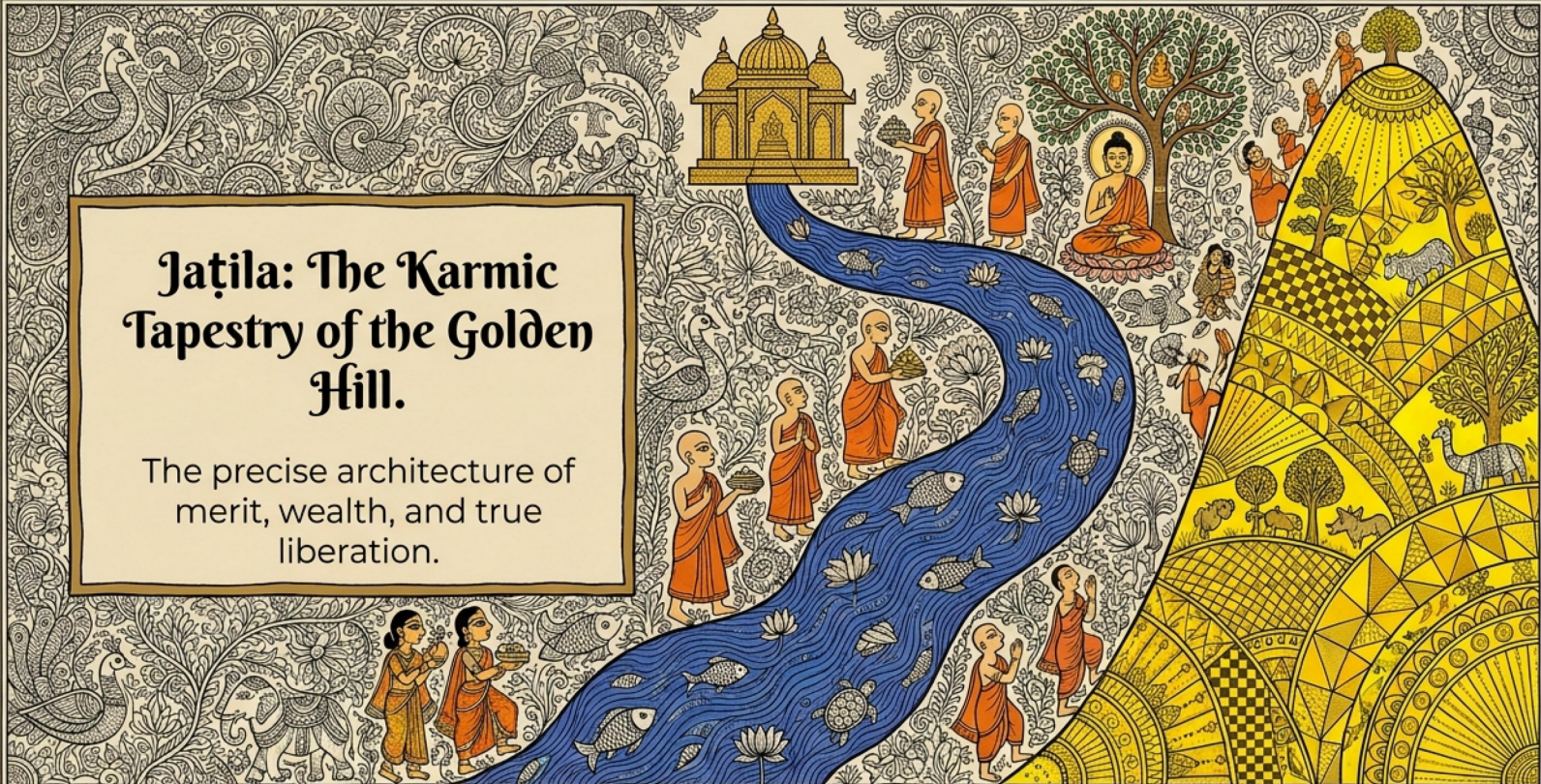


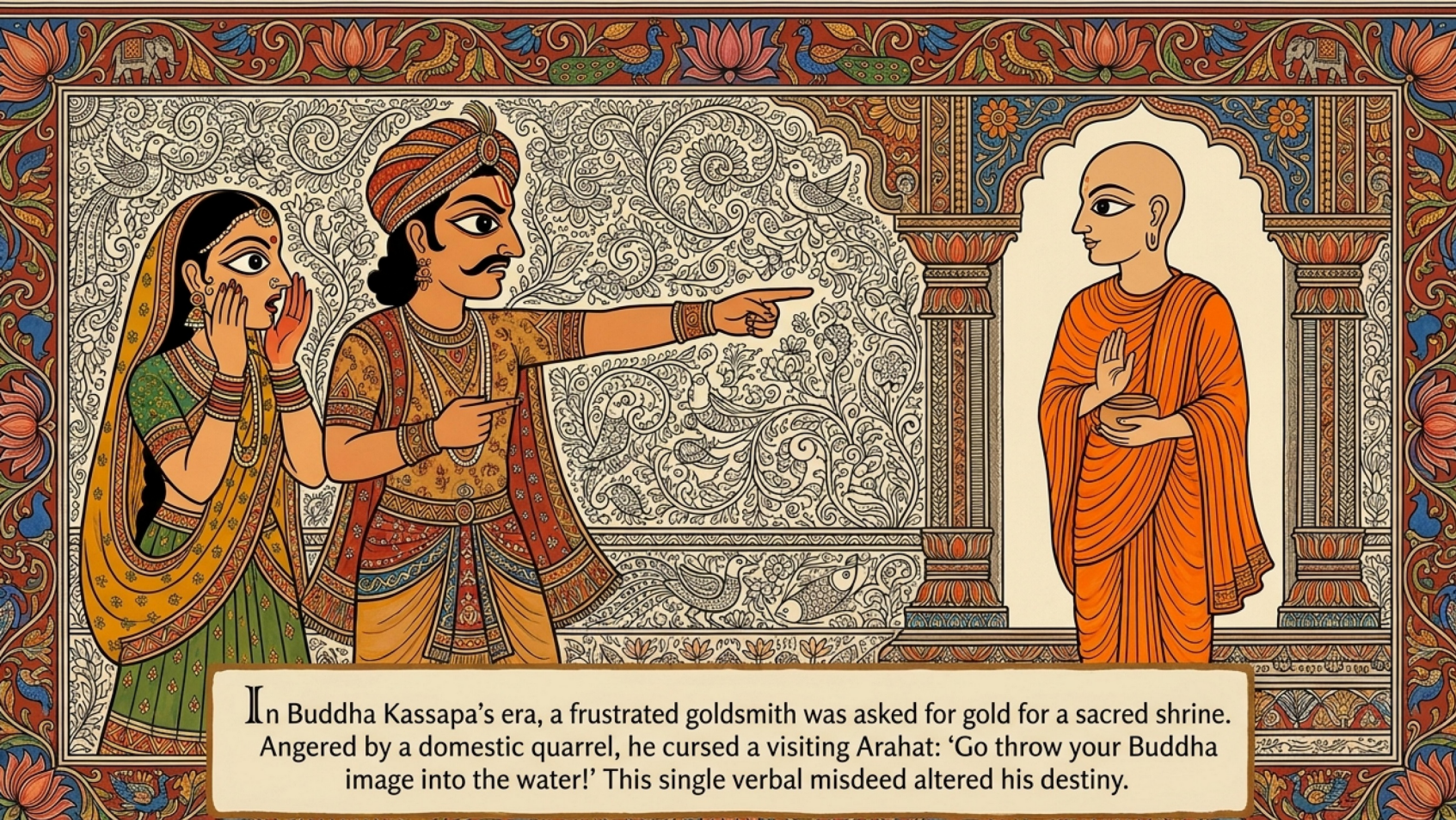
Action, intention, and result are woven into an unbreakable thread. Menḍaka's chronicle proves that radical generosity can transform extreme scarcity into boundless, timeless abundance.



Jaṭila: The Karmic Tapestry of the Golden Hill.

The precise architecture of
merit, wealth, and true
liberation.





In Buddha Kassapa's era, a frustrated goldsmith was asked for gold for a sacred shrine. Angered by a domestic quarrel, he cursed a visiting Arahat: 'Go throw your Buddha image into the water!' This single verbal misdeed altered his destiny.

Rebuked by his wife, spiritual urgency (*saṁvega*) struck the goldsmith. To atone, he crafted three golden flower vessels for the shrine. He asked his three sons to share in this meritorious deed, unknowingly setting the stage for their future.



The Matrix of Intent

Our choices weave the strict fabric of our karmic future.



Eldest Son: “You vilified the Buddha alone.”



Middle Son: “Do it yourself.”



Youngest Son: “It is my duty to help.”



For his grave words, the goldsmith drifted
on the river of Saṃsāra for seven lifetimes.
In Bārāṇasī, a merchant's daughter and a
sky-faring Vijjādhara secretly conceived a
child. To hide the birth, the infant was
sent adrift in an earthen pot.



Claimed downstream by a follower of Ven. Mahā Kaccāyana, the unbathed infant's hair grew matted, earning him the name Jaṭila ('knotted hair'). Recognizing his immense past merit, the monk placed him with a merchant in Takkasilā.

Entrusted with a shop of unsellable goods, the young boy's karmic fortune compelled the town's guardian spirits to direct all buyers to him. Twelve years of dead stock sold in a single day, proving his supernatural merit.



Upon entering his newly built home, a solid golden hill, 80 cubits high, erupted from the earth in his backyard. King Bimbisāra named him: Lord of the Golden Hill.





Seeking peers to take over his duties, Jaṭīla mapped the ultimate karmic wealth of Jambudīpa:

- Jaṭīla: The 80-Cubit Golden Hill
- Menḍaka: Flocks of Golden Goats
- Jotika: The 100,000-coin velvet foot-rug

The Matrix of Fruition

The hill only yielded to those who helped build it.



Eldest: Strikes solid granite.



Middle: Strikes solid granite.



Youngest: Strikes soft clay,
harvesting gold easily.



Realizing the exactitude of karma, Jaṭila relinquished the golden hill to his youngest son. He renounced his unfathomable wealth, joined the Saṅgha, and attained Arahatship in mere days—breaking the cycle of **Saṃsāra** at last.



Monastics doubted Jaṭila's Awakening, assuming he still craved his wealth. The Buddha clarified: *'He who has exhausted craving for existence, and made an end of all forms of existence, him I call a Brahmin.'* True liberation leaves no threads attached.



The Seven-Day Reward of Kāḷavaḷiya.

A Tale of Perfect Generosity
and Fearless Action.



In Rājagaha, impoverished Kāḷavaḷiṃya and his wife had only sour gruel. Ven. Mahā Kassapa approached for alms. The wife offered their entire meal, holding nothing back. This was a complete offering (*nirāvasesa-dāna*).



Ven. Mahā Kassapa offered the gruel to the Buddha. Recognizing the pure sacrifice of the poor couple, the Buddha prophesied: within seven days, Kāḷavaḷiya would become the royal treasurer.



King Bimbisāra impulsively promised his royal dinner to a criminal tied to a stake outside the demon-infested city. When night fell, no royal official dared to deliver the meal in the dark.



After two failed public calls,
Kāḷavaḷiya's wife accepted the
mission for 1,000 coins. Disguising
herself as a male warrior wielding
five weapons, she bravely
marched into the perilous night.



Confronted by the tree spirit Dīghatāla, she refused to be his prey. Instead, she boldly agreed to carry his joyful message—the birth of his son—in exchange for seven pots of gold.



Shouting the glad tidings of Kālī and Dīghatāla's newborn son, she reached Sumana, chief of Devas. Delighted, Sumana gifted her vast treasures of gold hidden beneath a great tree.



Reaching
the criminal
she fed him
by hand. Sensing
a woman's touch,
he bit her hair-
knot to trap her.
With fierce
presence of
mind, she drew
her sword,
severed her hair,
and escaped.



Returning to King Bimbisāra, she presented the severed hair-knot as undeniable proof of her courageous deed. She then revealed the locations of the hidden celestial gold granted by the spirits.

The king's men unearthed the vast treasures of Dīghatāla and Sumana. Overnight, the humble couple became the wealthiest in the land, perfectly fulfilling the Buddha's seven-day prophecy.





Recognizing their unmatched wealth and merit, King Bimbisāra appointed Kāḷavaḷiya as Treasurer of Sāvattthī, granting him the royal seal, title, and the white umbrella of office.

The Dual Path to Prosperity



The Spiritual:
Nirāvasesa-dāna
(Total Sacrifice)

-> Created karmic merit and
the Buddha's prophecy.



The Earthly:
Fearless Action
(Night Mission)

-> Gathered physical wealth
and proof of character.

Merit sets the stage; courage claims the reward.

The Cycle of Awakening

1.
Pure Intent
(The Complete Offering)



2.
Karmic Blessing
(The Prophecy)



4.
Material
Manifestation
(The Treasurership)



3.
Fearless Agency
(The Night Journey)



Destiny requires both spiritual surrender and fearless earthly action.