

Theosophical knowledge that shows the meaningless of capital punishment

Which arguments exist against capital punishment, when seen from knowledge of the spiritual side of man?

In the next article the words *Devachan* and *Kâma Loka* appear. When a human being dies, the consciousness retreats in more inner spaces. The first state of consciousness that the deceased enters is *Kâma Loka*, the “state of desires”. In that state, emotional energies are released, which were built up during life on earth. If all the tendencies and desires (*Kâma* in Sanskrit) are released, the inner human being enters the much more spiritual state of *Devachan*: a dream-like state where unfulfilled ideals and higher aspirations are drawn up.

What we will experience during these states of dying and how strong these experiences will be is completely dependent on ourselves: which thoughts and desires we have cherished during our past life.

W. Q. Judge

QUESTION 191

Echoes of the Orient II, page 288

If the victims of accidental death, like suicides, do not enter Devachan till the time when they would have died naturally, they must remain in the earth-sphere as a whole and with all their faculties. Why, then, should they not be able to communicate with the living, whether through mediums or otherwise? Is not their case an exception to the usual law?

W. Q. J. - As I understand our philosophy, victims of accidental death and suicides do remain out of Devachan until the time they would have died naturally shall have come. Kâma-Loka, where these and all others go, has its grades in the same way as human living states. The first statements of these doctrines were naturally general, but elaborations have also appeared in which specific points have been dealt with. Not all suicides are alike. Certainly a thoroughly insane person who kills himself is not like one who, while sane and cowardly, does the deed, nor is this last the same as he who from a foolish philosophy or the want of it cuts off his life. They all differ one from another, and hence their stay in Kâma-Loka will vary. But in those general cases where the person stays in Kâma-Loka, the personality, consisting of astral body with the passions and desires, can and does communicate with the living, whether a medium or not. This is exactly the danger of mediumship, of suicide, and of legal murder or execution of criminals. The last is a very great danger - one of the unseen but powerful curses of the times. An executed criminal's death is the same as that of one who is accidentally killed in effect, only that it is deliberately done, and in most cases the elements of hate, revenge, and anger in the criminal are added. His fierce and angry personality-compound of astral body and Kâma is thrust suddenly out of life; his higher principles wait in upper Kâma.Loka in a benumbed or torpid state; but his personal life flits about the abodes of men, attempting to get revenge or to do other wicked things, and every day injects into the sensitive human natures it meets all its mass of vile and unappeasable thoughts. It thus creates picture after picture of murder and hate. Mediums are not the only ones affected by these astral personages; indeed,

they are often too closely associated with other sorts of shells, and the personality of the criminal has definite attractions towards other persons. Is it any wonder, then, that the Theosophist who has worked out our doctrines of man's nature to their proper conclusions should deplore the custom of executing criminals? He knows that one legal execution may and nearly always does lead to many another sudden murder or suicide. And as the astral personalities of suicides and executed criminals are in closer touch with us than any other sort of spook, it follows that they also are more likely to come first to any Spiritualistic séance.