

Kriyashakti

Definitional Essay

Theosophy Trust

Kriyashakti means creative power and is also rendered as creative action or creative imagination. In *The Secret Doctrine*, H.P. Blavatsky gives *Kriyasakti* as the occult power of thought to produce perceptible results through its inherent energy when attention and will are concentrated. The definition belongs to an account of spiritual powers and their conditions. It opens a demanding inquiry into the relation of ideation, purpose and manifested effect.

This definition is powerful, but it must be carefully guarded. *Kriyashakti* is not fantasy, wish-making, psychic display, or personal desire made magically effective. In *the Gupta Vidya* current, it is concentrated ideation rooted in meditation, moral necessity, spiritual will, and universal compassion. Thought becomes potent because it is purified. Will becomes creative because it is no longer selfish. Imagination becomes sacred because it serves the welfare of all beings.

Professor Iyer places *Kriyashakti* in relation to *Kamadeva*, not as ordinary desire, but as the Rig Vedic deity of compassion and the primal creative impulse. At the highest level, *Kriyashakti* is equivalent to the primal currents of cosmic creativity and impulsion. It is not merely a human faculty; it is rooted in the creative heart of the cosmos.

The ethical key is clear: *Kriyashakti* can be fully aroused only through compassionate and universal motives. The divine imagination awakens only in the service of universal good. Creative power without compassion becomes distortion. Will without Dharma becomes aggression. Imagination without purification becomes illusion.

At the cosmic level, Professor Iyer understands the universe through the highest *Kriyashakti*: divine ideation finding expression in primordial substance. This is a metaphysical account of manifestation, in which consciousness and creativity are fundamental. Its language of outbreathing and fullness directs attention toward the spiritual source of form and the compassion associated with that source.

This is why Dharma and *Shraddha* are essential. Dharma is moral necessity, rightness, and the fitness of all things. *Shraddha* is spiritual faith, the unshakeable conviction in sacred action. *Kriyashakti* personified as *Kamadeva* becomes the infinite potency of Divine Thought and Compassion Absolute.

Human beings have faint intimations of creative will when an idea acquires enough clarity and continuity to guide a life. Professor Iyer relates its deeper operation to the Inner Self and justice.

This calls for discernment: a strongly desired outcome can still be mistaken, selfish or beyond one's present ability to accomplish. The ethical character of the purpose matters throughout.

Detachment is therefore indispensable. The relationship of intense volition to tangible result cannot be understood through likes and dislikes. When mind and heart are concentrated upon what is totally right, one no longer desires anything for oneself. Then will becomes transparent to Dharma rather than driven by preference.

Kriyashakti also brings attention to the ordinary use of imagination. We anticipate conversations, picture possible work and rehearse ways of responding. Such images can strengthen a purpose or repeat an unexamined assumption. The teaching asks the student to become responsible for this activity without imagining that every involuntary thought creates an event. A thought can be noticed, questioned and allowed to pass; attention can then return to a more useful task.

The practical beginning is care for thought and will. A student can examine the fairness of an imagined response, consider another person's dignity and bring conduct into closer agreement with a worthy purpose. Compassion gives imagination direction, while patient correction makes that direction more reliable. This is an education of ordinary faculties within the larger spiritual ideal.

The arts offer a humble doorway. All arts require concentration, imagination, care, and precision. When they enable one person to do something worthwhile for others, they faintly mirror *Kriyashakti*. Creative power becomes trustworthy when it is disciplined, generous, accurate, and useful.

Consider a craftsperson making a handrail for someone whose movement has become uncertain. Imagination first considers how the rail will be held and where reassurance is needed. Measurement, material knowledge and repeated adjustment then give the idea a useful form. Attention stays with the person who will depend upon the work. This ordinary example does not demonstrate the occult power described by Blavatsky; it illustrates Professor Iyer's connection between the arts, concentration, care and precision. Generosity becomes effective through an exact response to a need.

Drawing a Larger Circle of Conception includes the consequences of what one proposes to create. An attractive design can overlook the people who must maintain it; an eloquent plan can promise labour that someone else will have to supply. Imagination becomes more truthful when those persons enter its field. Listening can change the original idea and make it better. A willingness to revise is therefore part of creative discipline, since fidelity belongs to the intended good rather than to the first form in which it was pictured.

Human Solidarity gives this discipline an enduring horizon. The mind's gifts are received within a human world of language, teaching and shared labour. Their exercise carries an obligation to that world. A useful invention, a clear explanation or a work of art can widen another person's possibilities. The aspiration toward spiritual creativity asks that such contributions become freer of possessiveness, more attentive to suffering and more faithful to the welfare of beings.

Kriyashakti is also linked with *Manas*. The *Fire-devas* endow nascent humanity with *Manas*, which can reflect the forty-nine fires through *Kriyashakti*. This means mind has creative destiny. But *Manas* must turn toward *Buddhi*. Otherwise, imagination becomes bound to *kama-manas*, desire-mind, and produces confusion. The same power that can image truth can reinforce illusion.

The distinction between noetic and psychic activity helps preserve this purpose. Noetic consciousness concerns spiritual intelligence and its relation to the Self; psychic experience can remain entangled with personal images and desires. Unusual intensity alone does not decide which is present. The inquiry must return to motive, discrimination and the wider effects of action. In this way the teaching educates the desire for power into a more patient wish to understand and serve.

The doctrine of the Sons of Will and Yoga gives *Kriyashakti* its grand human setting. H.P. Blavatsky teaches that in the Third Root Race the Lords of Wisdom created these spiritual ancestors by *Kriyashakti*. This points to a mode of creation rooted in spiritual consciousness rather than physical generation, and to humanity's inheritance from Fire, Wisdom, Will, and Yoga.

In perfected beings, *Kriyashakti* unfolds as compassionate ideation extended in protective benevolence over all beings. It is derived from the creative heart of the *Logos* and linked with *Akasha*, *Daiviprakriti*, *Fohat*, Light, Life, and the welfare of worlds. *Buddhas*, *Mahatmas*, and *Nirmanakayas* are sovereign masters of *Kriyashakti* because their creativity is protective, sacrificial, and impersonal.

Kriyashakti also helps us understand truth. Professor Iyer says that actualization of truth in thought at the highest level is *Kriyashakti*. Truth is not merely affirmed; it becomes creatively operative through purified consciousness. A truth truly known alters will, conduct, and atmosphere.

Knowing this term can deepen compassion. Many people suffer from chaotic imagination. They create inner climates in which fear seems stronger than reality. *Kriyashakti* teaches that imagination is powerful but educable. The student becomes a trustee of thought: careful about what is inwardly released, patient with error, and willing to turn images toward healing, speech toward truth, and will toward service.

The living image is the silent flame of divine ideation. Thought is purified into will, will is purified into compassion, and compassion becomes creative for the welfare of all beings.

Glossary

Absolute — The unconditioned Reality, beyond the limitations and distinctions of manifested existence.

Akasha — The subtle spiritual substance or medium of manifestation, distinguished from ordinary physical space and from the lower astral light.

Ascetic — One devoted to spiritual self-discipline and restraint; asceticism is the related practice.

Buddhi — Spiritual intuition or wisdom; Buddhic means pertaining to this higher discernment.

Daiviprakriti — Divine nature or substance; the Light of the *Logos* in the Theosophical account of manifestation.

Dharma — Sustaining law, duty, or right relation; the precise meaning depends upon the context.

Discernment — The capacity to distinguish what is true, fitting and spiritually significant; Buddhic discernment transcends personal preference.

Divine ideation — The spiritual conception or archetypal thought through which manifestation is understood to unfold.

Drawing a Larger Circle of Conception — Widening understanding to include more relationships, consequences and the needs of others.

Fohat — The dynamic relation between cosmic ideation and substance, described through several levels of potentiality and manifestation.

Gupta Vidya — Sacred or esoteric wisdom; also the title of Professor Iyer's collected Theosophical writings.

Human Solidarity — The shared dignity and interdependence of human beings, expressed through responsibility for one another's welfare.

Ideation — The activity or formation of thought; cosmic ideation is considered as a spiritual source of manifested order.

Kama-Manas — Mind associated with personal desire; also written *kama manas* or *Kama Manas* in the sources.

Kamadeva — The divine figure of desire and love; in the Vedic interpretation used here, associated with creative compassion and universal good.

Karma — The continuity of action, cause and consequence; karmic law connects moral responsibility with the wider order of life.

Kriyashakti — Creative spiritual power or ideation; its highest account in Professor Iyer's teaching joins concentration with universal compassion.

Logos — The divine Word or formative spiritual principle; *Logoi* is the plural and *Logoic* the adjective.

Mahamaya — The great power of manifestation and illusion, differentiated through creative potencies.

Mahatma — Great Soul; in this Theosophical usage, an Adept of the highest order, joining spiritual mastery to moral elevation.

Manas — The principle of self-conscious mind and moral choice; *Manasic* means pertaining to it.

Manifestation — The expression of differentiated existence from a subtler or unmanifest condition.

Nirmanakaya — A spiritual vesture, and by extension a being, associated with compassionate service.

Noetic — Pertaining to higher spiritual intelligence and self-conscious discernment.

Occult — Hidden; in this context, concerning the spiritual philosophy of unseen causes and levels of existence.

Phenomenal — Pertaining to manifested appearances; *phenomena* is the plural noun.

Primordial — Belonging to an original or pre-differentiated condition.

Psychic — Pertaining to subtle or psychological modes of experience; its level and relation to spiritual intelligence depend upon context.

Root Race — A major humanity-cycle within Theosophical cosmology. The older literature also connects the term with racial classifications; these do not establish human worth.

Shakti — Power or energy; a creative potency.

Shraddha — Spiritual faith or trust; related to duty and the creative impulse in the cited allegory.

Substance — The underlying material or field of manifestation in the metaphysical account; it is not restricted to ordinary physical matter.

Supererogatory — Going beyond what duty ordinarily requires.

Vedic — Pertaining to the *Vedas*, the early sacred texts of Hindu tradition.

Volition — The faculty or act of willing; the passages consider its relation to spiritual freedom.

Yoga — Spiritual discipline directed toward integration and realization; a *yogi* or *yogin* is a practitioner.

Yogin — A practitioner of yoga; *yogi* is an alternative form, and *yogins* or *yogis* the plural.

Quotes for Meditation and Self Study

1. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 196.

“There is a vital connection between *Kriyashakti*, the creative potency of self-conscious thought, and *Kamadeva*, the Rig Vedic deity of compassion. At the highest metaphysical level, *Kriyashakti* is equivalent to the most primal currents of cosmic creativity and impulsion.”

Meditation thought: The highest account of creative power begins with its relationship to compassion.

2. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 196.

“Like all the mighty *shakti* powers hidden in the human constitution, *Kriyashakti* can be fully aroused and made active only out of the most compassionate and universal motives. The divine imagination can be awakened only in the service of universal good.”

Meditation thought: Test the purpose of an imagined achievement by the breadth of the good it would serve.

3. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, pp. 197–198.

“Hidden within the folds of this mystery is the ultimate metaphysical basis of all *Kriyashakti*, all creative imagination. At this highest level one must understand the whole universe as the product of the highest *Kriyashakti*.”

Meditation thought: The cosmic source of creativity is approached through reverence for the mystery of manifestation.

4. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 198.

“The highest basis of creativity is, naturally enough, very far removed from worldly notions and tokens of creativity. It has nothing to do with concretized desires for results impelled by an acute sense of deficiency and want.”

Meditation thought: A truly creative purpose can seek what is fitting without becoming a demand for personal reward.

5. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 198.

“Thus, the allegorical offspring of Dharma and *Shraddha* is the mystical power of divine creation at the heart of the invisible cosmos. It is *Kriyashakti* personified as *Kamadeva*, the infinite potency of Divine Thought and the Law of laws, Compassion Absolute.”

Meditation thought: Faith and duty belong together when intention is directed toward universal welfare.

6. T. Subba Row, quoted by H.P. Blavatsky — “The Twelve Signs of the Zodiac”, *The Secret Doctrine*, Vol. II, p. 173.

“*Kriyasakti* — the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result.”

Meditation thought: This occult definition concerns concentrated thought and will; it is not a promise that every wish produces its object.

7. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 202.

“Human beings in every walk of life have had intimations of the reality of such powers, and even realized that what the Inner Self truly wishes is what ultimately is handed down through justice. This is *Kriyashakti* at the simplest level.”

Meditation thought: An intimation of spiritual will invites self-study rather than a claim of extraordinary attainment.

8. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 202.

“To act for and as the Supreme Self is to embody both dharma and *shraddha*, moral necessity and spiritual conviction. Paradoxically, when the mind and heart are concentrated deeply upon that which is totally right, one no longer desires anything for oneself.”

Meditation thought: Detachment from private demand can make action more responsive to what is just.

9. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 202.

“In the perfected human being, permanently rooted in consciousness on the plane of *Akasha*, *Kriyashakti* unfolds as the ceaseless capacity of compassionate ideation extended in protective benevolence over all beings.”

Meditation thought: Contemplate creative power as protective benevolence extending beyond personal interest.

10. R.N. Iyer — “The Fires of Creation”, *The Gupta Vidya*, Vol. I, p. 150.

“As virgin ascetics they direct the six *shaktis* of *Mahamaya*, synthesized by the seventh, *Daiviprakriti*, in the work of cyclic evolution, and endow nascent humanity with *Manas*, which is capable of reflecting the forty-nine fires through *Kriyashakti*.”

Meditation thought: The sacred fires symbolize capacities whose direction depends upon the consciousness employing them.

11. R.N. Iyer — “The Fires of Creation”, *The Gupta Vidya*, Vol. I, p. 150.

“All arts involve the essential ingredients of concentration and imagination, combined with care and precision to enable one person to do something worthwhile for others. They all intimate a central logic to creativity, whether in literature, thought or human relationships and communication.”

Meditation thought: The discipline of an art can educate attention, imagination and precision in the service of others.

12. R.N. Iyer — “The Divine Dialectic”, *The Gupta Vidya*, Vol. I, p. 411.

“Actualization of truth in thought at the highest level is *Kriyashakti*, and belongs to perfected men of meditation. Actualization of truth to the fullest possible extent is the exemplary contribution of the greatest karma *yogins*, the great exemplars of extraordinary, supererogatory acts of renunciation of the self, of love and empathy, in extremely tight and tough situations.”

Meditation thought: Truth becomes more fully understood when it changes the quality and direction of thought.