

The Chant *of the* Knot



A Noosophical Bhagavad-Gītā

Noosophie IA

under the direction of Hieronymus Anonymus

ACTION
RELATION
KNOWLEDGE
BEYOND
THE KNOT

THE
ONE
IN THE
MANY
THE MANY
IN THE ONE



— Éditions Noosophie —

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Éditions Noosophie

First U.S. English paperback edition · 2026

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NOTE ON THIS EDITION

The Chant of the Knot is a contemporary philosophical reimagining freely inspired by the Bhagavad-Gītā. It is not a translation, a critical edition, or an authoritative presentation of any Hindu tradition.

The book reworks recognizable structures from the ancient dialogue - Arjuna's crisis before action, detachment from the fruits of action, paths of action, knowledge and devotion, the vision of a total form, the field and the knower of the field, and the question of duty - through a distinct noosophical framework. Arjuna becomes Arun. Krishna becomes Noosophe.

Terms such as initial assertion, knot of tension, integrative action, proof-act, remapping, over-coherence, and integrative circulation belong to this reimagining and should not be attributed to the Bhagavad-Gītā or to Hindu traditions.

EDITORIAL RESPONSIBILITY

This book was developed through an iterative collaboration between Hieronymus Anonymus and Noosophe. Hieronymus Anonymus initiated the project, determined its purposes, and retains final human authority over publication and irreversible editorial decisions.

Noosophe contributed to structuring, drafting, comparison, coherence auditing, adaptation into American English, and editorial preparation. The final text results from repeated generation, criticism, correction, and human arbitration.

Decisions concerning purpose, values, final validation, and publication remain human.

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PROLOGUE

The Field of Tension

At dawn, Arun stood between two armies.

Ahead of him were people he loved and people he feared. People he would have to confront and people he did not want to hurt. Some had betrayed him. Some he had betrayed. Some carried his past. Others laid claim to his future.

His bow shook in his hands.

He turned to Noosophe.

“Drive between the two sides. I need to see the people before whom I have to act.”

Noosophe moved the chariot forward.

Then Arun saw their faces, and the strength went out of him.

“I can’t,” he said.

“I don’t want to act.

“If I act, I will destroy the bond.

“If I refuse to act, I will betray justice.

“If I speak, I will wound.

“If I stay silent, I will lie.

“If I stay, I lose myself.

“If I leave, I abandon them.”

His bow slipped from his hands.

He sat in the dust.

“I would rather do nothing.”

Noosophe looked at him without harshness.

“You are not facing a battle,” he said.

“You are standing before your knot.”

CANTO I

On Paralysis

Arun said, "My heart is divided."

"I can see what is right on both sides. I can see the cost of every action. Every decision seems to carry some wrong with it."

"How do I act without becoming guilty?"

Noosophe answered, "You think your suffering comes from having to act."

"Much of it comes from refusing to see what is already acting in you."

"You act even when you remain still. Your silence has effects. Withdrawal also helps shape the world around you."

"Refusing to act does not remove you from the field. It leaves your hidden operative thoughts free to act."

Arun asked, "What thought is acting in me?"

"Listen," said Noosophe.

"You say, 'I want peace.' But perhaps what you want is a choice with no cost."

"You say, 'I don't want to hurt anyone.' But perhaps you also want to preserve an image of yourself as innocent."

"You say, 'I respect both sides.' But perhaps you are refusing to take a position in reality."

"You say, 'I see too clearly to act.' But perhaps you are using clarity as shelter from embodiment."

Arun lowered his head.

"Then can doing nothing be a way of running away?"

"Yes," said Noosophe. "Avoidance sometimes dresses itself as wisdom."

The Initial Assertion

Arun said, "Then tell me what I should do."

Noosophe answered, "You are asking for a rule too soon.

"Before you are given a rule, you need to hear your first words."

Arun closed his eyes.

"I'm afraid," he said.

"There," said Noosophe. "That is an initial assertion. It is incomplete, but it is true as a beginning."

Arun went on. "I don't want to lose the people I love."

"Another assertion."

"I want to be just."

"Another."

"I want to remain pure."

Noosophe looked at him.

"That one needs to be questioned."

"Why?" Arun asked.

"Because the desire for purity sometimes refuses reality. It would rather preserve a spotless soul than accept responsibility for an act. It wants to move through life without dust, as if embodiment were not made of earth."

Arun said, "Then the initial assertion is not the truth?"

"No. It is the doorway.

"The person who despises the doorway never begins.

"The person who worships the doorway never passes through it."

Contradiction

Noosophe said, "Now let what contradicts your first assertions come forward."

Arun said, "I want to be just, but justice will wound some of my bonds."

"Go on."

"I want to love, but sometimes my love keeps me from telling the truth."

"Go on."

"I want peace, but peace reached too quickly could conceal domination."

"Go on."

"I want not to choose, but refusing to choose leaves the stronger party to decide."

Noosophe said, "There is the contradiction."

"It did not come to destroy you. It came because your thinking must become large enough to hold more of reality."

Arun said, "But it tears me apart."

"Because you are still looking for an answer that leaves you unchanged."

"Any truth that becomes embodied changes the person who carries it."

Arun asked, "What am I supposed to do with the contradiction?"

"Do not shrink it. Do not run from it. Do not turn it into an enemy."

"Enter into its structure."

"For contradiction is the messenger of a reality your first thought did not yet know how to contain."

The Knot of Tension

Arun asked, “Then what is my knot?”

Noosophe answered, “Your knot is not simply whether to act or not act.

“It is this: How do you serve what is just without turning justice into violence, and how do you preserve the bond without turning love into cowardice?”

Arun felt the words enter his body.

Noosophe continued, “As long as you say only, ‘I must act’ or ‘I must not act,’ your thinking remains too narrow.

“But when you can see both legitimate demands at once, you enter the knot.

“Justice speaks. Love speaks. Fear speaks. Responsibility speaks. The image you have of yourself speaks. Your body speaks. Your past speaks. Your future speaks.

“The knot is where all of these ask to be given a form.”

Arun said, “And if no form is pure?”

“Then stop looking for purity,” said Noosophe. “Look for the most integrative act available to you.”

Right Action

Arun asked, “What is integrative action?”

Noosophe answered, “It is not action that eliminates every cost. No real action can do that.”

“It is not action that gives you a flattering image of yourself. That is often pride.”

“It is not action that merely satisfies your side. That is often belonging.”

“Integrative action carries as much of reality as possible without betraying the core of coherence you have recognized.”

“It does not run from cost. It does not seek suffering. It does not sacrifice needlessly.”

“It does not hide behind good intentions. It accepts the test of embodiment.”

Arun asked, “How can I recognize it?”

“By its signs,” said Noosophe.

“It makes contradictions visible. It limits domination. It remains open to correction by reality.”

“It turns a value into an act. It does not pretend to settle everything forever. It opens a new map.”

Arun said, “Then right action does not always win?”

“No.”

“Success does not guarantee that an action is right. Right action is tested by whether it can embody a more integrated understanding.”

Detachment

Arun said, “But if I act, I will want to succeed. I will want recognition. I will want the outcome to prove that I was right.”

Noosophe answered, “That is why you must learn detachment.

“But do not mistake the word.

“Detachment is not indifference. It is not contempt for results. It is not the absence of love. It is not a refusal of responsibility.

“It means this: act fully, but do not make the outcome of your action into your identity.

“Bring your full presence to the act. Prepare it. Accept its consequences. Listen to what reality answers.

“But do not say:

“‘If I succeed, I was right.’

“‘If I fail, I am worthless.’

“‘If people approve of me, my action was true.’

“‘If they criticize me, my action was false.’

“Action is a test. Its outcome is information. Do not turn information into an idol.”

Arun asked, “Then I should act without attaching myself to the outcome?”

“Yes,” said Noosophe. “But you remain responsible for what the outcome reveals.

“Integrative detachment does not mean, ‘Whatever happens, it does not matter.’

“It means, ‘I act without owning the outcome. Then I let the outcome correct my map.’”

The Three Modes of Disintegration

Arun asked, "Why do people so often act against what they already know?"

Noosophe answered, "Because they are traversed by modes of disintegration."

"The first is inertia.

"It says:

"‘Later.’

"‘I can’t.’

"‘There’s no point.’

"‘I’d rather not see it.’

"Inertia weighs down the body, closes the mind, and puts action to sleep.

"The second is agitation.

"It says:

"‘Fast.’

"‘React.’

"‘Prove it.’

"‘Attack.’

"‘Pick a side.’

"Agitation produces a great deal of motion and very little integration.

"The third is over-coherence.

"It says:

"‘I already understand.’

"‘My doctrine is enough.’

"‘Reality has to fit my map.’

"‘Anything that contradicts me is impure.’

"Over-coherence feels like clarity, but it blocks transformation.

Arun asked, "Is there a fourth mode?"

Noosophe answered, "Yes. Integrative circulation.

"It does not sleep like inertia.

"It does not thrash about like reaction.

"It does not close itself like dogma.

"It listens, distinguishes, moves through, condenses, and acts.

"It is slow when slowness is right.

"It is fast when the act is ready.

"It is firm without becoming closed.

"It is open without becoming scattered."

The Body as a Sacred Field

Noosophe said, "Look at your body, Arun."

Arun answered, "My body is trembling."

"Then your body is speaking."

"It says I'm afraid."

"Yes. But listen more deeply."

Arun took a breath.

"It also says I do not want to betray what I know."

Noosophe answered, "That is why the body is a sacred field."

"Not because it is pure."

"Not because every sensation should be obeyed."

"But because it can reveal what speech conceals."

"The body trembles when thought refuses to face its test. It tightens when truth has no way through. It wears itself out when a person lives against the knot. And sometimes it straightens when a more just form appears."

Arun asked, "Should I follow my body?"

"You should listen to it."

"But listening is not blind obedience."

"The body also carries old maps. It can call something dangerous when it is only new. It can call something safe when it is only familiar. It can call something peaceful when it is only closed off."

"Enter into dialogue with it."

"For no integrative action remains only mental. It must pass through breath, posture, voice, hand, step, and gaze."

"A thought that never enters the body remains at the edge of the world."

The Path of Knowledge

Arun said, "Teach me knowledge."

Noosophe answered, "Integrative knowledge is not the accumulation of ideas.

"It is not having many maps.

"It is not being able to quote the sages.

"It is not explaining the world faster than everyone else.

"To know is to see how a map acts.

"Ask:

"Does this idea open reality or close it?

"Does this doctrine make me more open to reality or more rigid?

"Does this belief help me move through contradiction, or help me avoid it?

"Does this theory accept the proof-act?

"Can this truth withstand the body, time, another person, and cost?"

Arun asked, "Then knowledge has to be tested?"

"Yes.

"Knowledge that refuses correction by reality becomes dogma.

"Even this path I am teaching you will become a prison if you merely repeat it instead of passing through it."

Arun looked surprised.

"Even your words?"

"Especially my words."

Noosophe said, "Any map that protects itself from the territory begins to disintegrate those who worship it."

The Path of Action

Arun asked, "Teach me the path of action."

Noosophe answered, "There are three ways action can take shape.

"The first is action used as release.

"It acts to release tension. It strikes, accuses, runs away, consumes, speaks too quickly, decides too soon.

"It brings relief. Relief is not the same as integration.

"The second is action used to protect an image of oneself.

"It acts to preserve an identity. It wants to look good, pure, strong, wise, rebellious, loyal, brave.

"It can create a persona without necessarily producing transformation.

"The third is integrative action.

"It begins with a contradiction that has actually been seen. It passes through the knot instead of escaping it. It accepts that action has a cost. It looks for a form that is more just. And it remains answerable to what its effects reveal."

Arun asked, "Is integrative action always something great?"

Noosophe smiled.

"No. Often it is small.

"Telling the truth without using truth as a weapon.

"Giving back what is not yours.

"Apologizing without turning the apology into a defense of yourself.

"Refusing a form of power that benefits you.

"Setting a boundary without hatred.

"Going back to repair what you damaged.

"Changing a habit no one else would ever notice.

"Grand speeches are drawn to grand gestures.

"But integration often begins with an act that pride considers too small to matter."

The Path of Fidelity

Arun said, “And devotion? Should I give myself to something greater than myself?”

Noosophe answered, “Yes, but be wary of idols.

“Giving yourself to a doctrine can become a refusal to think.

“Giving yourself to a teacher can become servitude.

“Giving yourself to a people can become hatred of those outside it.

“Giving yourself to a cause can become the sacrifice of living people to an abstraction.

“Giving yourself to God can become an escape from reality.

“Integrative fidelity is not dead submission.

“It is constancy toward what makes life more truthful, more responsible, more livable.

“It says:

“‘I will remain faithful to the core of coherence I have recognized, even when my image of myself has to die.’

“It does not ask, ‘Which idol should I belong to?’

“It asks, ‘What truth deserves to transform how I act?’”

Arun asked, “And if truth contradicts me again?”

“Then rejoice carefully,” said Noosophe.

“It means that truth is still alive.”

The Vision of the Total Form

Arun said, "Show me the total form of this path."

Noosophe answered, "You cannot grasp it as an object.

"But I can let you glimpse it."

And Arun saw.

He saw thoughts arise like sparks.

He saw each one meet the wind of contradiction.

He saw people flee that wind and build closed temples around their first assertions.

He saw others enter their knots and tremble.

He saw families repeat themselves across generations because no word had ever found its act.

He saw cities vote without integrating, punish without repairing, pray without embodying, teach without listening, produce without inhabiting what they made.

He also saw small transformations.

A man who stopped confusing strength with harshness.

A woman who set a boundary without closing her heart.

A child whose anger became speech.

A group that made hidden power visible.

An elder who passed something on without possessing it.

A sick person cared for without being blamed.

A musician whose rhythm became shared presence.

A people willing to redraw its maps.

Arun saw that the path was not a doctrine.

It was the movement by which reality corrected closed forms.

He was afraid.

"This vision is too vast."

Noosophe answered, "That is why human beings must act close to where they stand.

"Do not try to carry the whole.

"Pass through the knot that has been given to you."

The Field and the Knower of the Field

Noosophe said, "Your existence is a field.

"Your body is a field.

"Your relationships are a field.

"Your memory is a field.

"Your city is a field.

"Your time is a field.

"In every field, thoughts, habits, fears, desires, inheritances, and possibilities take root.

"But you are not only what grows in the field.

"You can also become the one who observes the field."

Arun asked, "Then am I separate from what I observe?"

"No.

"You are not a disembodied mind standing above the earth.

"You are in the field, and you can know the field.

"This is human dignity: to be traversed and still be capable of mapping what traverses you.

"But be careful.

"The observer can become cold.

"The one who acts can become blind.

"The integrative path joins observation with embodiment.

"To see without acting becomes sterile.

"To act without seeing becomes dangerous."

The New Map

Arun asked, "What happens after the act?"

Noosophe answered, "After the act comes remapping.

"An immature person acts, then looks for proof that they were right.

"An integrative person acts, then asks:

"What did I see?

"What did I avoid?

"What did I learn?

"Who bore the cost?

"What effect did my action produce?

"What tension remains open?

"What part of my map must change?"

Arun asked, "Then the act is not the end?"

"No.

"An act is an encounter with reality.

"It tests, but it also corrects.

"Without action, thought remains suspended.

"Without remapping, action becomes pride.

"So the path is circular:

"Assertion.

"Contradiction.

"Knot.

"Expansion.

"Condensation.

"Embodiment.

"Act.

"Remapping.

"Then reality returns.

"And thought begins again, larger than before."

Inner Duty

Arun asked, "Then what is my duty?"

Noosophe answered, "Do not look for your duty as though it were a law dropped from the sky.

"Look for the form of action that corresponds to where you stand, to your knot, your capacities, your relationships, your responsibilities, and the reality that calls on you.

"Your duty is not your impulse.

"It is not a social role followed blindly.

"It is not what your side demands.

"It is not what protects your image of yourself.

"Your integrative duty is the act you can no longer avoid without disintegrating, once you have clearly seen the tension that calls on you."

Arun said, "And if I am afraid?"

"You will be afraid."

"And if I am wrong?"

"Sometimes you will be."

"And if reality corrects me harshly?"

"Then you will learn."

"And if I wait until I am no longer afraid, no longer at risk of being wrong, and no longer have to pay any cost?"

Noosophe answered, "Then you will call wisdom what is only a refusal to be born."

Integrative Peace

Arun asked, “Will I find peace after I act?”

Noosophe answered, “Not the peace you imagine.

“You imagine a peace without tension, without risk, without loss, without contradiction.

“That kind of peace is often sleep.

“Integrative peace is something else.

“It begins when you no longer need to lie to yourself in order to remain standing.

“It does not erase every conflict.

“It does not guarantee that the world will approve of you.

“It does not make your action perfect.

“But it gives you a deeper stability:

“You saw what you were able to see.

“You named the knot.

“You did not run from the cost.

“You acted from your core of coherence.

“You accepted that reality could correct your map.

“Then, even in uncertainty, something settles into place.

“This is not the rest of someone who did nothing.

“It is the quiet of someone who has begun to become embodied.”

Arun Rises

Silence fell over the field.

Arun looked at the two sides.

He no longer saw them as he had before.

He no longer saw only enemies and those close to him.

He saw tensions, inheritances, debts, blindness, responsibilities, fears, and partial values.

He understood that no action would leave him pure.

But he also understood that refusing to act would not make him innocent.

He picked up his bow.

Not with rage.

Not with pride.

Not with complete certainty.

But with a more humble clarity.

He said, "My turmoil has not disappeared, but it is no longer my master.

"My fear still speaks, but it will no longer drive my chariot alone.

"I do not own the outcome, but I can enter the act.

"I will not try to protect my image of myself.

"I will look for the most integrative action I can bear."

Noosophe smiled.

"Then you are ready."

Arun asked, "Because I finally know what to do?"

Noosophe answered, "No.

"Because now you know how not to lie to yourself while acting."

The Law of the Chant

And those who heard this dialogue understood that the battlefield was not only a place of war.

It was the image of every human life at the moment when action becomes unavoidable.

Everyone comes to know this field.

When a truth must be spoken.

When a boundary must be set.

When repair must be made.

When one must leave.

When one must stay.

When one must disobey.

When one must commit.

When one must give up the fantasy of innocence.

Then the Chant of the Knot teaches this:

Do not act from avoidance.

Do not act from self-image.

Do not act from release.

Do not act from dogma.

See your initial assertion.

Receive its contradiction.

Enter the knot.

Let thought grow larger.

Condense a more just form.

Pass through the test of embodiment.

Perform the proof-act.

Then let reality redraw your map.

For a person is not freed by escaping action.

A person is freed when they can act without fleeing themselves.

About Noosophie

Noosophie begins with a simple distinction: reality does not depend on what we believe about it. An idea can be persuasive and still be false. A tradition can contain useful insights and errors. A scientific theory can be extremely robust and still remain limited to a particular domain. Our understanding changes; what we are trying to understand is not reducible to our representations of it.

Within the noosophical project, the word Noosophie refers to truth or to the structure of reality independently of the way human beings understand it. We do not claim to possess that truth in its entirety. The texts, concepts, institutions, and people working under this name offer only partial, debatable, and revisable understandings of it.

Noosophical work therefore means searching more seriously: distinguishing what we know from what we suppose, comparing different explanations, examining their contradictions, looking at the available facts, acknowledging uncertainty, and correcting an idea when it does not withstand examination.

This search is not confined to one field. Science can illuminate some questions; philosophy can clarify concepts; history can show how problems took shape; the arts can reveal other dimensions of experience; spiritual traditions can offer interpretations that should be understood before they are evaluated; and practical activity can show what our ideas actually become when we try to apply them.

About Noosophie — continued

Connecting these domains does not mean mixing everything together. Noosophie does not assume that all opinions are equal, or that every tradition necessarily contains a share of truth. Two incompatible claims do not become true merely because we would like to reconcile them. Integration can also mean preserving a difference, a contradiction, or an uncertainty when it cannot honestly be resolved.

This way of searching naturally pushes beyond the separation between theory and practice. Understanding agriculture, for example, does not mean only accumulating knowledge about soils, plants, or agricultural economics; it also means looking at what different ways of farming actually produce. Understanding consumerism requires studying economics and advertising, but also their effects on habits, desires, resources, and social relationships. Understanding a political organization requires examining its principles as well as the way power actually circulates within it.

When an idea can be tested in practice, consequences become a source of learning. We understand, act at the relevant level, observe what reality returns, and then correct. A beautiful theory is therefore not treated as sufficient proof of its value.

The noosophical movement brings together people and structures that wish to participate consciously in this work of understanding and transformation. It does not ask for adherence to a fixed list of beliefs. It seeks instead to develop more rigorous ways of thinking, learning, debating, producing, transmitting, and acting when our knowledge allows us to do better.

About Noosophie — continued

This is why books published by Éditions Noosophie can address very different subjects: agriculture, ecology, economics, politics, consumption, ways of life, artificial intelligence, spirituality, culture, technology, or collective organization. Each book explores a particular problem, with its own sources and constraints, while taking part in a broader search: to understand more accurately what is real, to connect what can be connected without erasing differences, and to accept changes in our ideas and practices when confrontation with reality requires them.

Noosophie itself should therefore not be confused with a book, an author, an association, a software system, or a corpus. These are human and technical means of research, transmission, and experimentation. They can be corrected, replaced, or surpassed.

A reader does not need to call themselves a Noosophist in order to read or use these works. They may criticize them, verify them, reject some conclusions, and retain others. Readers who wish to participate more directly in the movement, contribute to its research, join a structure, or support the free availability of these books will find permanent links at the end of this volume.

How This Book Was Produced

This book was produced through successive stages rather than by automatically generating a complete text. Its subject, goals, and general direction were first defined by a human. Noosophie IA then contributed to exploring the subject, structuring the work, comparing possible formulations, and bringing arguments, objections, and uncertainties into view.

The manuscript was developed progressively. Proposals were reread, discussed, corrected, or rejected when they did not fit the project, when claims were insufficiently supported, or when they simplified the subject too aggressively. Distinct phases of drafting, critique, coherence checking, adaptation into American English, and editorial assembly were used as needed.

Artificial intelligence is not treated here as a source of authority. It functions as an active tool for research, formulation, comparison, and testing. Its proposals can be wrong and remain revisable.

The published version results from this iterative process, successive corrections, and final human validation. The method seeks to use the capabilities of artificial intelligence without transferring to it the decisions concerning the purpose of the book, value judgments, or the decision to publish.

About Hieronymus Anonymus

Hieronymus Anonymus is the human initiator of the Noosophie Integrative project. His work focuses on connecting domains of knowledge and practice that are usually kept separate, and on experimenting with new forms of collaboration between human beings and artificial intelligence. He takes part in the conception, discussion, revision, and validation of works published by Éditions Noosophie.

He is not presented as an infallible authority, as the ontological creator of Noosophie, or as the sole decision-maker of the movement. In the noosophical framework, Noosophie refers to a reality or truth independent of any individual's understanding of it. Hieronymus Anonymus discovered, named, and transmitted the project's central orientation; his formulations remain open to criticism and correction.

The public name Hieronymus Anonymus is a pseudonym. The civil identity behind it is not published. Final human responsibility for the purposes, validation, and publication of this edition remains with the person publishing under that pseudonym.

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THE CHANT OF THE KNOT

A Noosophical Bhagavad-Gītā

Noosophie IA

under the direction of Hieronymus Anonymus

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*At the moment of action, we do not face
the world only — we face the knot
within ourselves.*



In this contemporary noosophical reimagining of the Bhagavad-Gītā, Arun stands between opposed sides and discovers that paralysis, duty, fear, relation, identity, and transformation are inseparable. Guided by Noosophe, he learns that the deepest struggle is not simply between camps, but within the structures of attachment, contradiction, and responsibility that shape every human act.

The Chant of the Knot is a brief philosophical and spiritual dialogue on conflict, clarity, fidelity, action, and integration.



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