Annals of Library and Information Studies
Vol. 71, March 2024, pp. 25-43
DOI: 10.56042/alis.v71i1.8960

Ranganathan's Religion and Its Influence on His Library Science

Vanda Broughton

Emeritus Professor of Library and Information Studies, University College London, United Kingdom,
E-mail: v.broughton@ucl.ac.uk

Received 05 February 2024; Accepted 20 February 2024

The work of S. R. Ranganathan is central to library and information science in the modern age, but the various influences upon him are complex and difficult to unravel. While many aspects of his Indian background have been analysed, his personal religious beliefs can remain elusive. This paper considers what his religious practice might have been throughout his life, and how that interacted with his intellectual work. The treatment of religion in the Colon Classification is also examined for evidence of his beliefs. His faith seems to have been modified during his lifetime, and the conflict between spiritual experience and intellectual activity finally resolved.

Keywords: Ranganathan, Library Science, Knowledge Organisation, Hindu Religion and Culture

Introduction

In commentary on his writings and the theory therein much has been said about Ranganathan's Hindu heritage, and the extent to which it influenced his thinking and his overall method and style. Nevertheless, there is a lack of clarity about his specific religious beliefs, and the way in which they may have affected the way in which he regarded religion, and how the subject is treated in the Colon Classification.

Within India he has often been hailed as a mystic, and a man of considerable religious devotion. In the West his religious and philosophic background is more usually invoked in analyses of his writing style, often in pejorative terms, and the inscrutability of his language to the Western mind is usually attributed to the dominance of his Hindu mode of thought and philosophic practice. Otherwise, the general Western commentary on his life and work concentrates on the intellectual, and emphasises his standing as a man of science, much influenced by Western thinking[1]. At the same time, little is made of the potential conflict between Ranganathan's religious background and his standing as a scientist, two disciplines that seem incompatible in terms of methodology and approach.

Within this complex context there are a number of different strands that come into play. Distinctions should be made between the religious and the mystical, between philosophy and religion, and between practical religion and cultural inheritance.

Some attention should be paid to the effect that discipline has on methodology, and indeed, Ranganathan is one of few writers in whose work this has been considered by both followers and critics. However, there is a lack of consensus in the literature as to the dominant influence in Ranganathan's thinking, some commentators regarding his intellectual work as the result of scientific method and quite distinct from his religious beliefs[2], while others see the two as inseparable in practice[3].

Hindu religion

Hinduism is very atypical of a religion as we understand that concept in the West. Hinnells states that: "Hinduism displays few of the characteristics that are generally expected of a religion. It is not a system of theology, nor a single moral code, and the concept of God is not central to it"[4].

Hindu religion is, for all practical purposes, impossible to define.

It is not a founded religion. It has no creeds, except in some unusual cases, and these are as a rule accepted only within the group which has produced them. Its holy scriptures are of immense size and staggering diversity. It has nothing even remotely approaching a central organization[5].

The lack of a central authority means that in some countries Hinduism has no official standing as a religion and receives none of the allowances made for other faiths. Beaver et al. echo these observations:

Hinduism has no founder and no prophet. It has no particular ecclesiastical or institutional structure, nor set creed Radhakrishnan, a former president of India: 'Hinduism is more a culture than a creed'[6].

Part of the problem is that the Western notion of a ‘religion’ arises primarily out of the Abrahamic faiths, Judaism, Christianity, and Islam, and has less relevance to Eastern ways of thinking. Staal tells us that “in these same areas [South, Southeast and East Asia] no words for ‘theology’ or ‘religion’ existed prior to the nineteenth century”, and that “the three monotheisms of ‘the West’ and the so-called religions of ‘the East’ are not the same kind of thing”[7]. These differences have led at least one modern commentator, Balagangadhara, to assert that Hinduism is a construct of British colonialism[8], and, at a time when the decolonisation of scholarship is fashionable, it is not difficult to comprehend this viewpoint. To further complicate the situation:

Hindu thought does not distinguish between religious and secular, but constantly seeks unity in confusing plurality. There is no separation between religion and politics in the wider or the narrower sense. Even today, age-old traditions still determine people’s lives, though from a present-day perspective they must seem to be to their disadvantage[9].

There is consequently enormous diversity in both belief and practice. In an interesting (and unconsciously appropriate) appeal to Lakoff’s prototype theory[10], Flood sees Hinduism as a ‘fuzzy’ category, with the idea that “members of a category may be related to one another without all members having any properties in common that define the category”[11].

Against this background it is perhaps not surprising that Ranganathan’s religious beliefs are hard to disentangle from his philosophic, cultural, and linguistic influences. Langridge observes that “religious beliefs and ideas are not as apparent in his works as one might expect, though he does quote effectively from sacred writings”[12]. This habit of quotation, however, might have been as much a matter of personal style; as Foskett says: “he didn’t know French and he didn’t know German, and he didn’t know Italian, nevertheless he could quote from the works of Goethe and Dante”[13].

Ranganathan’s religious inheritance

The literature is full of conflicting statements about Ranganathan’s religious beliefs. The picture of him as a younger man suggests that he held very traditional Hindu views and indulged in the popular religious practices of the time. He is said to have believed in astrology and taken part in seances. Later in life his religious position is very difficult to ascertain, and on occasion he denied that he had a religion.

Ranganathan was born into the Brahmin caste, which gave him a guaranteed place at the top of Indian society, although his family were of only modest means. Ranganathan’s mother was “a simple and very pious lady”[14] while “both his teachers and his father practised the popular version of religion”[15]. This would have been *bhakti*, an intense devotional form of Hinduism. Ranganathan’s son records that “a shrine dedicated to Kottopadi *Mariamman*[16], the ancestral family deity [was] located in the north-east corner of the house”[17]. His father was well respected, “as much popular for his learned discourses to small rural audiences on *Ramayana*”[15,18]. Ranganathan was much affected by this practice, “so much so that as a young child he used to imitate his father by discoursing to kids of his age group” [15]. Ranganathan’s father died when he was only six, and “he was brought up under the influence of his grandfather, who was a school teacher, and two of his elementary school teachers”. They “invested Ranganathan with a life long love of Hindu sacred literature that is plainly evident in his writings”[19].

Attachment to the *Ramayana* was a constant, and its recitation and interpretation formed a part of Ranganathan’s daily routine[20]. This is entirely in line with popular Hindu practice

where the Rama story is learned not only from earliest childhood, but becomes the basis for everyday life. Rama will be invoked at the start of any undertaking and thanked on its successful completion. His exploits become an example to follow, and an encouragement to upright behaviour[21].

A striking example of this in Ranganathan’s later life is his habit of preceding the Library Research Circle meetings at Delhi University with such a discourse[22], when “after a preliminary exposition of the *Ramayana* at 2 pm, the meeting would start at 3 pm”[23]. Ranganathan generally carried a copy of the *Ramayana* with him[24], and “it had been a kind of guide book for him throughout his life”[25]. His own copy had been given to him in 1923 by his old headmaster, P. A. Subramanya Ayyar, and he read from it daily from that time on[26]. Thakore attributes Ranganathan’s “stupendous achievements” to this “daily deep installation of his mind and soul” in the *Ramayana*[23].

More than one source,[14,28] records that Ranganathan wore the *tilaka*, the red caste or sect

mark, on his forehead. Srinivasan says it was a "'Gobi' crescent"[14], and, if that is the case, it identifies him as a *Saiva*, a follower of Shiva[29]. This is confirmed by G. Kumar who documents in some detail Ranganathan's early adherence to Shivaism, one of the three principal cults of popular Hinduism[30]. Anantharama, his nursery schoolteacher, "introduced him to the love of [the] Siva cult", telling him "about Saivite shrines and the life and teachings of Tamil Nayanmars"[31]. Other early mentors and teachers also encouraged adherence to a "simplistic version" of Shivaism, and "Ranganathan was thus exposed to the populous versions (*bhakti* or devotion) of the religious faith", which "popular concept of religion was thus to play a significant role in his character formation"[30]. The Saiva *bhakti* "stresses the loss of the limited self and ephemeral worldly interests in favour of an emotional, outpouring love for an eternal transcendent Lord"[32]. *Bhakti* was also a politically oriented movement "which stressed the equality of devotees"[33] and which doubtless laid the foundations for much of Ranganathan's social agenda in his librarianship.

In Ranganathan's early adulthood, his appearance and habits were typically Hindu. In the period around 1921 he wore a "china silk turban, tussore coat and white dhoti, although that this was alternated with a "white muslin turban" worn with a dark woollen suit and necktie"[34]. During his time in London (in 1924/5) he continued to wear traditional Indian dress, maintained his strict vegetarianism, and avoided any Western social habits[35]. There are vivid accounts of his diet during this time in his letters to his wife Rukmani: it included tapioca porridge, bread, milk, rice, lentils, *saambaar* (vegetable stew), *raaaita*, *paapadam* and *chapaatti*, as well as bananas[36]. Ranganathan himself recounts how it was possible to obtain Indian food materials, and how he and fellow students trained a landlady to cook "in the Indian style"[37]. He also retained his *shikha* or 'tuft'[38], the traditional Hindu hairstyle, and wore the turban[39]. Meditation seems also to have been a habit[40], as was the performance of Brahmanic rituals[41], including the early morning *puja*[42]. In a letter to his wife during the voyage home in 1925 he says he will get back "to perform *Sraarddha* (ceremony in honour of his father and other departed ancestors)[43] … and on Saturday morning I will perform the fire sacrifice"[44].

In reality, these early religious beliefs and practices seem no more unusual than would be the case for anyone born in the nineteenth century, and most Europeans of comparable age would have been actively involved in the Church, and familiar with the Bible and the Christian liturgy. Seshadri[45] writes that

> Ranganathan was born and brought up at a time when spirituality and religion still continued to be the main spring of life. The idea of secularity had not yet become popular … [s]piritual traditions were still alive and powerful. Worship of God and reading of the Holy Scriptures used to be a daily routine in every home.

What may be more surprising to the Western mind is an interest in astrology and spiritualism. Bernard Palmer[46], one of Ranganathan's early followers, says that it seemed strange to me that a man of such intellectual eminence should have allowed his life to be ruled by what I took to be superstitions. But I had not his experience of life in a country where the "occult pressure" is tremendous.

A colleague from his days as a professor in mathematics, G. A. Srinivasan has written that "Ranganathan and I are believers in Astrology", and "his *Janmanakshtra* [birth star] is '*Danista'* [Delphinus] and *Janmalagna* [planet] '*Kanya'* [Mars]"[31]. However, Astrology (*Jyotisa*) is one of the six Vedangas, auxiliary disciplines and sources of *dharma*, and it is significant for calculating auspicious times for various rituals. There is "a deep belief in Hinduism that human life is influenced by the movements of the planets" and "the astrologer (*jyotisi*) is a very significant figure in the lives of Hindus who make major decisions guided by his advice"[47]. Ranganathan had horoscopes drawn up for all significant events, including his marriage, and the birth of his son and grandsons[48]. His son also recounts that "during the Madras days, a teacher of accountancy [perhaps Srinivasan] used to come home frequently. His hobby was also horoscopes, and the two would spend hours discussing the subject"[48]. Coincidentally, in the history of Indian science, mathematics, Ranganathan's original discipline, is regarded as an auxiliary science of astrology. "*Ganita* [mathematics] in some contexts is considered a subdiscipline of *jyotisa*, namely the technical computations of mathematical astronomy"[49]. "Astronomical problems drove the development of many mathematical techniques and practices, from ancient times up through the early modern period"[50].

Several sources document a conversation with Ramanujan[51], the great Indian mathematician, experienced during a séance[52], and in several respects Ramanujan provides the link between mathematics and spirituality for Ranganathan. The event took place in 1934 at Ranganathan's home, where "an enthusiastic group used to meet almost every week for such sessions"[53], and is recounted in some detail both in Yogeshwar's biography of his father and in Ranganathan's biography of Ramanujan[53-55]. The mathematician was invoked through the use of a Ouija board and was able to communicate with Ranganathan. The process was repeated a week later when one of Ramanujan's notebooks was discussed and he was able to explain some of the content. At the first séance Ramanujan was asked whether he continued his work on mathematics, and he replied that all interest is past; he is devoted to spiritual concerns. Yogeshwar says that the group of friends and colleagues who joined his father in "these spiritualistic or mystic escapades" were all reputable scientists, and for "all of them, there was no link between religion and mysticism"[56]. One of their number was K. S. Krishnaswami Ayyangar, later a high court judge. At some point after this, the "Ouija board sessions were dropped from his schedule"[57].

Ranganathan's biography of Ramanujan was independently published in 1967, but a short form was drafted first in 1923, when Ranganathan was still professor in mathematics at Madras, and published in the *Collected papers* of Ramanujan in 1927, where, according to Ranganathan, it was "virtually inaccessible"[58]. Langridge considers that "this short biography of a kindred spirit is the most revealing of Ranganathan's own deepest convictions and interests. It shows clearly his attitudes to mysticism, occult phenomena, occult studies such as astrology, and the relation of intuition to intellect"[59]. This is certainly the case. It paints a rich picture of Ranganathan's personal beliefs and habits, in part because of the contrast in their behaviour in England between Ramanujan in 1914 and Ranganathan ten years later. Ranganathan attributes Ramanujan's misery and isolation while in England to his adoption of Western dress and customs, whereas Ranganathan had largely retained his Hindu cultural identity[60]. Throughout the text he displays a tacit belief in astrology, in the occult, and what he calls the psycho-genetic force, *purvajanma-vasana*, as an explanation of Ramanujan's extraordinary abilities[61]; the section on the latter he was forced by senior colleagues to remove for the original publication.

Ramanujan was a hero to Ranganathan, and one wonders how much the séance was influential on Ranganathan's decision to make library science his priority during his lifetime, perhaps to make clearer that distinction between intuition and intellection, between the spiritual and the scientific[62], and to make the latter the more dominant in his public and professional life. It seems that after this point his intellectual work becomes all-consuming of his time.

Not much has been written about Ranganathan's role as a mathematician, although it is generally conceded that his mathematical training greatly affected his approach to classification[63-64]. Satija records that "the *Library Journal* reviewed *Prolegomena* as a "philosophical dissertation of a mathematician and a scholar, and Foskett compares it with *Principia Mathematica* of Whitehead and Russell"[65]. Ranganathan himself stated that he had a feeling

> that abstract classification will make better progress if it marches hand in hand with mathematics. Library classification is essentially a problem in mapping or transformation. It maps a multi-dimensional space on a uni-dimensional one. It transforms a pattern of n dimensions into a pattern of one dimension. … An alliance of mathematics and abstract classification will, I am sure, lead to mutual enrichment …[66].

Religion and philosophy

While it is agreed that Ranganathan's religious beliefs are not apparent from his writings[12], his use of Indian philosophical methods is more evident.

Alongside the broad schools of popular religious belief sit the classical divisions of Indian philosophy, and the influence of several of these can be more obviously seen in Ranganathan's work. It somewhat depends on one's definition of religion, whether these philosophic schools can be regarded as religious, or, as many interpret them, atheistic. A key element in the atheistic view is their lack of a personal God, although this might be more accurately described as 'non-dual', that is, not making a distinction between the soul of the individual (*atma*) and the universal soul (*brahma*). In meditative or mystical forms of Hinduism the ultimate aim is the fusion of the two. As Copleston[67] states, if "we equate religion with Jewish, Christian and Muslim belief in a personal divine

creator, it is incorrect to say that Indian philosophy as a whole was religious". However, it has some idea of salvation through "the human spirit's enlightenment, and its liberation from the world of time, change and rebirth"[67]. This liberation, or *moksha*, is the ultimate aim of most Hindu practice, although how it may be achieved differs according to tradition.

Ranganathan has been associated with various of the philosophical schools. In the style of his intellectual work Ranganathan has been identified as associated with the *Mimamsa* (or *Purva Mimamsa*) school of philosophy. Gauri[68] says of Ranganathan that "his style reflects the use of the language as ritual in the manner of the school of *Mimamsa*". He adds that "it is not difficult to find a parallel of his style in that of sutra (threads of argument) style popular in some of the early Hindu philosophical and religious writing"[69].

The *Mimamsa* school had a "conspicuous connection with the Brahamas"[70], that is "texts of ritual exegesis … describing rules for ritual and explanations about it concerning its meaning and purpose" [71]. Brahmins (as Ranganathan was) are charged with acting out this formal ritual, which was performed for its own sake, without any necessary idea of it interacting with the supernatural or influencing events. It may fairly be described as atheistic.

There have been several studies of the possible origins of the fundamental categories. Moss attributes these to ancient Greek thinking, drawing parallels between the categories of Ranganathan and Aristotle[72]. Aristotle would certainly have been an influence in Ranganathan's studies with Berwick Sayers at University College London in the 1920s, when classical logic was one of the pillars of classification theory. More recent work has placed their roots in the classical categories of Indian philosophy[73-75]. This would equate them with the Vaisesika school's system of categories. Smart[76] calls this school Atomism, because it proposed an atomic theory of matter, but also held "a theory of categories, such as substance, quality, etc., which were supposedly derived from, or presupposed in, ordinary knowledge and language". Smart describes this as "an elaboration of a certain kind of protoscience … and the religious elements are almost certainly by way of an extraneous addition to an otherwise rationalistic system"[77].

The third school with which Ranganathan has been associated is that of Yoga, or, as Smart labels it, distinctionism. Smart[78] makes some telling statements about the position of Yoga, that the

root of men's troubles is the false identification of the intellect with the soul. It is therefore the aim of the Yoga technique to bring about a purification of the intellect which will prevent its further making this error.

Additionally, the "Yogin must practise virtue as an integral part of his training: thus he must practise non-injury, truthfulness, honesty over property, sexual continence, and the repudiation of unnecessary articles and enjoyments"[78]. The result of this purification of the intellect is that "the Yogi is beyond sorrow, and his psycho-physical organism, and in particular his mind, or intellect, will vanish away at his death"[78]. This is so strikingly similar to what Ramanujan has described to Ranganathan at the séance, that it seems there must be some strong influence here.

Ascetic practice

Whatever Ranganathan's observance of rituals, he clearly adopted an ascetic lifestyle, and "his austerity was proverbial" [22]. "Although earning a good salary he lived a very simple, almost parsimonious life. … His simple food, homespun garments, bare home … contrasted with the way many of his friends lived"[79]. The simplicity and poverty of his everyday life is attested to by a number of his contemporaries, many of whom record that he followed a strict vegetarian diet, and never tasted tea or coffee. His meals consisted of "a bowl of rice and vegetables, a glass of milk and some fruits"[80]. His former colleague Srinivasan relates that "he has not been seen to have taken part in any games, or have any recreation, except his morning (and sometimes also evening) walks"[81], and he seems not to have read newspapers[82]. Kaula[83] was "struck by the austerity of his life", noting that he sat on the floor, the house "had no electric current", and "throughout his life [he] had no servant in his house". Kaula also comments on his scrupulousness in his work life, his punctuality, and his personal attention to, and "promptness in correspondence" [84]. When in Banaras, he worked seven days a week, and went to the library at dawn, walking there barefoot[85].

Ranganathan's ascetism has led many Indian commentators to regard him as a mystic, although that was not the case, and he himself repudiated it. "Many called him in Banaras a mystic. This he did not like;

for he was not a mystic. He was merely a normal man wedded to his work"[86]. Satija[87] ascribes this idea to Ranganathan's "love for his old culture and religious tradition [which] has caused others to mistake him for a mystic, which he was not". In the same vein Kumar[88] describes how his many culturally rooted practices led to an "impression that he was essentially a spiritual being trying out his mysticism and occult on his audience like a true magician", although this was very much not so. Similar ideas may have arisen in the Western perception, and Foskett[89] points out that "the charge of mysticism is a useful weapon with which to attack something which is not thoroughly understood". Langridge[12], in his short paper on Ranganathan and mysticism, states categorically that Ranganathan was not a mystic, "much as he appreciated the significance of mysticism". Ranganathan's own comments on psychic experience in his analysis of Ramanujan tacitly suggest that he himself did not have experience of the same kind[90].

The misconception may be due to a rather loose understanding of what a mystic is. Smart[91] makes a clear distinction between the numinous and the mystical. He identifies "the numinous Brahman, seen as divine Power behind the cosmos … and in later Indian thought portrayed in a more personal and dramatic way, as the great gods Shiva and Vishnu". On the other hand, the mystic experience is inward looking and seeks a higher knowledge or reality, a different state of consciousness, where the Brahman and the *atma* (soul) become one[92]. It seems less likely that Ranganathan was a mystic in this sense.

This position seems pivotal to Ranganathan's observance of his religion. His early practices appear to be very conventional and rich in the Saiva tradition of Hinduism; later in life his practice is more ascetic, more private, and more distinctly separated from his public and intellectual life. In his interactions with academia and with the library profession he is at pains to stress the scientific nature of his work, and he appears less "foreign" than in his early days. Although Ranganathan wore traditional dress, his son dates this to the 1930s, when he witnessed the violent break up by police of a crowd listening to an address by Gandhi and responded according to his nationalist principles. Prior to this "he would wear a cotton-linen suit freshly laundered every day, socks and shoes and a turban of crisp muslin. On special occasions he would wear a dark serge suit"[93]. The many photographs of him in later life show him with a Western hairstyle, and no evidence of such cultural symbols as the caste mark, the tuft, or the turban.

He appears largely to have abandoned the outward practices of his religion, other than the asceticism described above. One of his students, G. M. Patil[94], relates that:

I had inadvertently fixed an appointment for Dr. Ranganathan with a Minister of State on a day of religious observance. When I realised the mistake, I consulted Dr. Ranganathan whether he could accept it. He said that there was no religious observance for him, nor any performance of rituals. Like Carlyle, Dr. Ranganathan seems to hold that "work is worship" and there seems to be no religion for him other than that.

In all the sources consulted, there is only one reference to Ranganathan's participation in any kind of public religious observance, this in an account of his meeting with the philosopher John Dewey[95] in about 1950. "The very moment of my entering his room an unusual thrill came over me – a thrill usually experienced on entering into the sanctum sanctorum of Lord Venkatachlapathi[96] in Tripuathi temple"[97]. For the greater part of his life there is otherwise very limited evidence of Ranganathan's participation in any kind of formal religious activity or temple worship. He certainly carried out personal domestic rituals particularly the daily *puja* (as a Brahmin, that would have been a required role for him) and performed necessary family rituals. His son attests to this:

He was a traditional ritualist in his private life in that he performed his *puujaa* every morning and conducted all the prescribed ceremonies of his community. Much later in life he had even explained to me that he did all this more to conform to social practice rather than out of any deep inner conviction. He had even called it 'divine hypocrisy'[56].

For sixty-two years Ranganathan had been "a conformist when it came to family, clan and communal traditions"[98]. In part he had "practised rituals elaborately to appease his mother. Now he did it on a limited scale because of his wife"[99]. He felt that it brought harmony to the group and did him no harm.

Nasser Sharify recalls that in 1964 Ranganathan stayed with his family while in Pittsburgh to receive an honorary doctorate[100]. One evening he was bold enough to question Ranganathan about his religious beliefs, and received the following reply:

> Religion is limiting for intellectuals, for people of extraordinary talent, and definitely for geniuses. Founded on emotion and feelings, and not on facts, each religion provides for a narrow view of the world for its believers. … If there is only one God, why all these differences between religions, causing disputes, hatreds, violence and murder?

However, he added:

> My father was a religious man and he greatly influenced my thinking early in my childhood. I grew up with religion and remained religious. At any rate I do not understand how this could have harmed the theory of classification of knowledge that I have developed[101].

Religion and intellect

In many of his writings Ranganathan speaks of the distinction between 'intellection' and 'intuition' as ways of knowing. Dousa[102] defines Ranganathan's understanding of intellection as "the entire operation of transforming precepts and concepts into ideas", although he allows that some commentators[103] include the initial process of sensory perception as part of the whole. On the other hand,

> whereas intellection comes about through the laborious process of piecing together and integrating the results of many partial, sensory perceptions of a given entity into ideas about it through abstraction and generalisation, intuition is a form of inner "seeing" through which a person gains immediate and comprehensive insight into nature of the entity that he or she is contemplating – an insight that reveals it as it truly is in the fullness of its being[104].

This intuitive experience is also described by Ranganathan as spiritual experience, and mystical experience.

Langridge records that "in his early days Ranganathan experienced conflict between the demands of intellectual work and spiritual aspiration"[12], and that he wanted to abandon his work but was warned by wise men that he should not, because he could not achieve spiritual development "in this incarnation". It has been stated elsewhere that mysticism was never Ranganathan's objective:

> He was however not destined to be a mystic in this life. He has given a solemn undertaking to his spiritual guru. His present life was devoted to library science. Spiritual experiences were to await the life after. The intellect was thus to triumph over the spirit. The guru's instructions were categorical: "You can't do it in this incarnation. You must continue your work and writing"[105].

The unfamiliarity of Ranganathan's cultural practices to Western eyes sometimes led to the idea that he was not scientific. Chappell insists that "Ranganathan's approach to librarianship is fundamentally not scientific but religious in the broadest sense of the term"[106]. She also makes some bold claims about the lack of scientific basis to the classification:

> Thus the method Ranganathan used to develop the principles on which his classification system is based is finally not describable or teachable or subject to intellectual test. The efficacy of the classification system depends simply on Ranganathan's own flair, on the truth of his intuition. To those lacking faith in his inspiration, the principles seem as likely to be rooted in idiosyncrasy as in metaphysical reality. Moreover, any addition to, or modification of, the basic rules must be contingent on the availability of classificationists who share Ranganathan's power of intuition[107].

To those who followed the facet analysis ideas of Ranganathan, particularly the UK Classification Research Group and others who have developed the theories and built substantial faceted knowledge organization systems in recent times, these ideas will come as something of a surprise. Indeed, Hjørland has described facet analysis as the rationalist methodology *par excellence* in library science with its roots in Aristotelian logic[108], and maintains this view even after a careful consideration of the role of empiricism in building faceted systems[109]. Even those who consider that the categories come from an Indian rather than a Greek tradition[73-75], still find the method to be based on logical principles, although Ranganathan himself claimed that "such postulates [i.e. in the idea plane, that is, concepts] are not based on any metaphysical system at all"[110].

Whatever his personal beliefs and practices, Ranganathan may have been concerned to downplay the influence of these on his work in librarianship, and to confirm that as part of a necessarily secular, scientific and intellectual tradition. Langridge recounts that Ranganathan had edited an account of the séances at which he was present, but this was published either anonymously or pseudonymously. When asked why, "he replied that in those days it was difficult enough trying to persuade people in India

that librarianship was a reputable profession, without the added handicap of occult connections"[59]. Ranganathan was also aware that details of what he calls 'trans-rational' information and methods might bring Indian scholars in particular into disrepute. He tells a story of Indian Civil Service probationers in Cambridge in the 1920s who were opposed to such details being included in biographies describing them as "cock and bull stories"[111]. Although Ranganathan defends the practice on the grounds that it would be "unscientific" of the biographer "to reject certain facts because of his own belief or disbelief in them", it may well account for some of his own reticence about his religious views, particularly in later life.

What is certain is that Ranganathan was at pains to present himself as a scientist, and many sources both academic and anecdotal attest to this. "Once he told my friend, 'I am out and out a Western in my outlook'"[112]. He makes many other defences of library science as a science, notably the substantial discussion contained in the second edition of *The Five Laws of Library Science*[113], which further reinforce this idea.

It should also not be forgotten that Ranganathan was prominent as a public intellectual figure in Indian society. He was invited to come to Banaras University by Radhakrishnan, the eminent philosopher and sometime President of India, and he played a role in the political, social, and educational development of the country. Foskett speaks of how his appointment as a National Research Professor by the Indian Government "acknowledged the contribution that he had made not only to librarianship, but to the life of the nation"[114]. His son says that his "own works were divided roughly half and half between pure Library Science professionalism and his involvement in education in general. To him the main goal was 'education for everybody'"[115]. Compared with his theoretical work, for "Indian readers his ceaseless campaign for a nation-wide grid of libraries, 'to spread enlightenment across the length and breadth of the state' [was] of much greater practical importance"[116]. Roe[117] points out that

Western interest in Ranganathan has not tended to recognize the importance of the epic political struggles that were taking place in India during his lifetime and that had a profound influence on his library work". [And that] "identification with the Indian independence movement was central to his library theory. Ranganathan's pioneering work of the 1930s challenged the ideological structures of colonial rule, advocating libraries and librarians as agents of a national political awakening, especially amongst the rural poor.

He was essentially a democrat and an egalitarian with a strong commitment to equal education and access. The *bhakti* dimension of his faith would have reinforced this social and political agenda.

Ranganathan's global reputation in the library world was enormous, where he was perceived as a great innovative thinker, theorist, and, primarily, scientist, and little attention was paid to his religious beliefs. Some observers see this as an inheritance of his training as a mathematician:

Dr. Ranganathan came to the profession with the outlook and approach of a scientist. Indeed it may be said that his shift from mathematics to library profession was a loss to his first love. In all he says and does, one perceives a mind endowed with a scientist's acumen, penetration and power to synthesise. … His vision is not that of a mystic, but that of a scientist[63].

Satija comments on the grounding of Ranganathan's theory in science "which taught him to get into the very root of things"[65], and quotes Vickery who asserts that "the scientific approach to classification as his most enduring contribution to librarianship"[118]. Likewise, Langridge considers that Ranganathan "outdid us all in the application of scientific method to librarianship"[12]. Bose suggests that this approach was very unusual for librarianship, and that, accordingly, the establishment of library science was Ranganathan's great achievement. Interestingly, he suggests that it was the scientific content of Ranganathan's writings that made them difficult reading, rather than the Indian style, because "most library school students and faculty did not have a background in science and technology"[119].

It is widely agreed that Ranganathan's commitment to library science was total.

Ranganathan breathes library at all times … From the early hours of his rising till late at night, he talks of nothing but library science. Even in ordinary conversation he will connect every topic to library science and once he starts talking or writing about it, he forgets himself even the physical need of eating food[120].

Smart suggests that in modern Hinduism there is no necessary conflict between science and religion, since

it has fashioned for itself a new philosophy based on old sources in which religion and science are seen as differing responses to the same cosmos, which to the eye of the mystic and the devotee is divine – and to the eye of the scientist is a material order to be controlled and understood[121].

This is a compelling idea, despite the boundaries for Smart being drawn other than for Ranganathan, but it can hardly have been current in the 1930s when Ranganathan was formulating most of his ideas. For him, the division between the intellectual and the intuitive, between reason and faith is absolute. The separation is not between science and religion *per se*, but between the infinite experienced externally, and the internal experience of the same. How these two can be reconciled is central to the path he eventually took.

Following the influence of Ramanujan, he saw the impossibility of combining spirituality and science equally, and decided that, like Ramanujan, his earthly life must be devoted to his intellectual and scientific work. Langridge says that "he became a *karma yogi*, religiously devoted to a life of action".[12] He is also described as a *karma yogi* by Seshadri[122]. *Karma yoga* originates in the *Bhagavad Gita* as one of four pathways to liberation,

an idea that has been developed in modern Hinduism. The path of action which … is detachment from the fruits of action or ritual action, [and] emphasized as a way of reconciling worldly commitment with liberation[123].

Seshadri also comments on the rules of *bhakti* regarding spiritual aspiration, that "the position is not so easy when one follows the path of *karma*, the path of work"[20]. The appellation *yogi* is also used by Thakore to describe Ranganathan, telling us that "our *Shastras* describe the *yogi* as a person who has completely yoked himself to the object of attainment. In this sense Ranganathan is a "*yogi* of librarianship"[124]. In a reminiscence of Ranganathan, Jagdish Sharma recounts how they discussed the attainment of *moksha*, or liberation, through work[125]. Ranganathan says that

service as a reference librarian lays down a firm path to the living of the words of the *Gita* [and] if somebody does this [library] service with devotion and pure heart not thinking of colour, creed, caste, religion, richness, the ideology of his readers, he does a real service to humanity … A librarian who serves his readers with this spirit, attains *moksha*[126].

This may have been another idea received from Ramanujan, who, in a philosophical meeting he attended, "explained how the *moksha* idea and the *karma* idea could be reconciled" [127].

It is interesting, then to explore how religion is treated in the Colon Classification, how far the division between intellection and intuition is followed through, and to what extent a scientific approach to the subject is adopted.

Religion in the Colon Classification

The treatment of religion in the Colon Classification (CC) is striking for two main reasons: the positioning of Religion in the main class sequence, and the inclusion of Mysticism as a main class.

The proper placing of religion in a bibliographic classification scheme is far from a given. Most of the extant universal schemes place it at the beginning of the sequence for philosophical or sometimes religio-political reasons, and it is usually aligned with humanities disciplines. A more unusual view is that of E. C. Richardson[128] who suggests it should come at the end of the classification, since "theology only comes in this series when the organization of ideas in the man has a superhuman center". Gresham[129] provides a discussion of such treatments in the major schemes, and notes that "the characteristics of religious and theological literature pose several difficulties for classificationists", including the geographical and chronological range, its innate interdisciplinarity, and its capacity to demonstrate bias. Gorman[130], in his study of the classification of theological literature agrees with these observations, although he focuses mainly on the classification of Christian material. Langridge[131], in his *Classification and indexing in the humanities*, considers the problem from a theoretical perspective, with some strong emphasis on interdisciplinarity, but offers no very clear solution.

Ranganathan may not appear initially to have given a great deal of thought to the sequence of main classes in his classification and their inter-relationships. He states in the *Prolegomena* that "the order of the main classes in the layout of a scheme of classification is not of much moment as long as it is reasonably tolerable"[132]. Kumar[133] observes that while Ranganathan may have laid the soundest foundations for his theory of library classification, the whole superstructure rests on shaky foundations. He is hardly able to provide a rationale

for his "map of knowledge" [and] the maps [sic] of knowledge of Ranganathan as indicated in the various editions of his Colon Classification is a mere recapitulation of the organization of academic departments of the University of Madras.

Foskett records that he "went so far as to say that these [main classes] should be postulated and that we should not waste time trying to find some objective basis".[134] As is often the case, at a later date Ranganathan provides an intellectual explanation of what in the first instance he has done by intuition. Hence this original position is modified, and in his later writings Ranganathan does provide a rationale for main class order[135].

In most discussions of the main class order of CC the 'map of knowledge' is depicted as a triangle, or occasionally as a broad, upward pointing arrow. Class Δ Mysticism, is the tip, or peak, occupying centre position in the classification. The natural and applied sciences, A-M, precede it, and the humanities and social sciences, N-Z, follow, which division Ranganathan explains as progressing from the natural to the artificial[136]. Several established Ranganathanian principles can be seen at work here: the order of the sciences is one of increasing concreteness, and that of the humanities and social sciences represents the chronological order of emergence of the disciplines as academic studies[136,137]. Satija also discerns the principle of dependency in ordering main classes[136], which has some resonance with the idea of integrative levels as used in Bliss's classification. Bianchini, Giusti, and Gnoli's study[138] of the APUPA (Alien, Penumbral, Umbral, Penumbral, Alien) pattern, or bell curve, apparent throughout Colon's classes, see this clearly applied to the main class order, with Mysticism, or Spiritual Experience, as the "peak" among the main classes, making it central to the universe of knowledge overall, and superior to Religion *per se*. In this model, Ranganathan also speaks of the idea of recession, or descent from the peak of classes after Mysticism, as succeeding classes draw less on intuition and the spiritual experience[135].

Main Class Q Religion

As with most other classes there is little discussion of any theory underlying Class Q in the published classification, most of the short text being concerned with the process of number building along with examples of the same. Nevertheless, some ideas about the understanding of religion are implicit in Ranganathan's treatment of that subject. What is mainly evident is the lack of religious bias, the main cause of criticism of most modern bibliographic schemes.

In common with the other 20th century general classification schemes, CC is an aspect classification, based on main classes, or disciplines. Other than Bliss's *The Organization of knowledge and the system of the sciences*[139], not much thought had been given to the nature of disciplines and their relative order in bibliographic classifications at the time of CC's original construction[140].

In this respect CC is not unlike the *Bibliographic Classification* (*BC1*)[141] in placing Religion close to the social sciences, unlike that of the other major classifications where Religion and Philosophy are located right at the beginning. Unlike Bliss, Ranganathan places the humanities ahead of the social sciences, but neither gives any particular prominence to Religion in the overall order of things. Bliss, we know, did not have any religious belief[142], and therefore treated religion as "a purely human phenomenon"[143], from a disciplinary perspective one of the social sciences, consistent with the scientific study of religions. There is also an echo of Bliss's thought in Ranganathan's assertion that "religious observance belongs to the phenomenal world"[144].

The use of the descriptor 'Religion' for class Q, also in common with BC, is unusual for the period, when the other major schemes, the *Dewey Decimal Classification*, *Universal Decimal Classification*, and *Library of Congress Classification*, all label this main class as "Theology". A change in the naming of the subject (from "Theology" to "Religion", or "Religious Studies") in academic institutions in the West occurred in the 1960s, with an accompanying change in curricular content to avoid the earlier concentration on a dominant religion, and to adopt a more equitable approach to the major religions. Smart asserts that the "modern study of religion takes religion as an aspect of life, and tries to understand it historically and crossculturally"[145], reflecting Bliss's definition of religion as a branch of science, and Ranganathan's view that it belongs to the world of phenomena.

The structure of Class Q Religion is extremely simple, with only two facets: Personality, consisting of individual religions and faiths and their subdivisions; and Energy, consisting of all other concepts in religion such as 'scriptures', 'theology', 'religious practice', 'sacraments' (which include

concepts such as feasts, worship, ecclesiology, and rituals), 'religious institutions' (and their personnel, administrative divisions, and secondary organisations), and 'sects'. Despite the apparent simplicity, this bears comparison with the more recent and structurally more complex revisions of the *Bibliographic Classification (BC2)*[146] and the *Universal Decimal Classification (UDC)*.[147] The UDC revision identifies eight main facets: Theory (theological concepts); Evidence (scriptures); Agents (notable persons); Operations (religious practices); Processes (inter-faith relations); Parts (administrative structures, organisations, sects); Kinds (faiths by various characteristics); Systems (individual religions and faiths). Although it lacks the structural signposts of the UDC, the overall order in CC is remarkably similar, as indeed it is to BC2, and to a fair degree with Bliss's original Classification (BC1). Like CC, BC1 has an essentially two-'facet' approach through its use of the special auxiliary for Religion.

Coincidentally, the faceted approach shared by CC, BC2 (and now UDC), has much in common with the conceptual analysis of the modern discipline of Religious Studies, and Smart's seven dimensions of religion: doctrinal and philosophical, narrative, experiential, ethical and legal, material, practical and ritual, and social and institutional.[148] This academic perspective on religion is of course much later in date than CC and could not have been an influence on it. Although the structure of Class Q will have been driven by the methodology of facet analysis and contingent upon it, what is noteworthy is the apparent adoption by Ranganathan of what is essentially a Western model of a religion, and one that more recent writers on Hinduism such as Staal and Balagangadhara might challenge as legitimate in the Eastern context.

The result of the facet structure in CC is that every religion is treated equally in terms of the detail available for synthesis and the implicit semantics of built classmarks. Of those examples given in the text (for instance Q22:223 *Baghavata purana*, Q4:33 Buddha, Q6:445 Christian worship, Q7:26 Muslim tradition) the classmarks are if anything shorter for non-Hindu religions, and there is nothing comparable to the long classmarks for non-Christian religion in, for example, DDC. With regard to the internal structure of Class Q Religion in CC, there is a very understandable prominence given to the Indian religions in terms of the number of religion-specific classes, but the numerical allocation at the top level is evenly distributed (e.g., Hinduism Q1, Jainism Q3, Buddhism Q4, Judaism Q5, and so on). It is quite probable that, while finding himself within the cultural context of Hinduism, Ranganathan did not necessarily credit it with any superiority among the religions. This might be another influence of Ramanujan, who had told Hardy that "all religions seemed to him more or less equally true"[149]. It might not be very surprising given the naturally pluralistic culture of India and its many religions, including Jainism, Sikhism, Buddhism, Islam, and Christianity, as well as the several manifestations of the majority Hinduism. When judged against the criteria for interreligious perspectives as established by Race in 1983: particularist, exclusivist, inclusivist, and pluralistic (in a more technical sense)[150], CC stands in the most liberal position of pluralistic, where all religions are treated as equal. In their study of the theoretical foundations of religious knowledge and organisation[151], Broughton and Lomas did not include CC in the analysis of bibliographic classifications, but by the criteria employed (conceptual representation of faiths, notational allocation, capacity for expressing complex topics, use of faith-specific and faith-neutral language) CC would score as highly as any other system in terms of its objectivity and lack of bias.

The overall order of the major faiths in CC may also be considered as neutral in conception, adopting as it does a predominantly chronological sequence, with the exception of a small group of "other religions". Vedic Hinduism naturally comes first in the sequence, followed by 'modern' Hinduism, but this need not necessarily be seen as denoting a bias towards Hinduism, as would be the case for the prioritising of Christianity in Western classification schemes.

It is more difficult to assess the neutrality of language in Class Q, as the use of English tends to give a Christian feel to the terminology. Nevertheless, some non-Christian concepts are included, and there are occasional examples of terms for Vedic religion (*Navagraha*, *Sulva sutra*, *Kalpa sutra*, etc.), although it must be allowed that there is no real use of, for instance, Jewish or Muslim terms. A generic problem with the early editions of CC is that the classification is relatively undeveloped and feels more like a proof of concept than a working tool, so that it is easy to find fault with the detail[152]. There is, however, extensive provision for religion specific classics in the

area of sacred texts, where many individual examples are enumerated. These are predominantly Hindu, but also include numerous examples for Jainism and Buddhism, some for Judaism and Christianity, and a surprisingly large enumeration of Zoroastrian texts, over fifty in number. These apparent anomalies, and the departure from the schedule order in CC6, may be accounted for by some expectation of the frequency of these publications and the size of their religious communities in India.

Sharma[153] is one of few critics of the treatment of religion in the Colon Classification, although he has a narrower focus on provision only for Indian philosophy and religion. (Most evaluations of the scheme, both Indian and western, concentrate on the structural and functional aspects of CC rather than the semantic content.) Sharma finds that many commentators reject CC on the more general grounds that it is too complicated and unwieldy to implement, and that "it has not found much favour with library workers in India"[154]. In Class Q he identifies many areas of difficulty, not least the failure to provide a generic class for Hinduism, or for the Indic religions taken as a whole, plus the lack of representation of modern Hindu movements. He also enumerates many problems with Ranganathan's treatment of Indian scripture, mainly on the basis of illogical and unhelpful groupings. In particular he dislikes the location of the epics *Ramayana* and *Mahabharata* in literature rather than religion, although it is only fair to say that CC gives clear and unambiguous rules about the location of concepts that have claims to more than one class.

We might therefore conclude that, overall, the treatment of Religion in CC is surprisingly modern, with its scientific approach to the subject, apparent lack of bias, and the even-handed representation of different faiths.

Class R Philosophy

Ranganathan is quite explicit in drawing the boundaries between religion and philosophy, an area that is potentially problematic in Indian thought. He makes a clear distinction between religion and philosophy, and in the discussion of main classes preceding the classification proper, cautions against confusing the two. In discussing authoritative sources for the identification of religious texts, he says of Farquhar[155] that "this book gives also the purely philosophical treatises of the Indian Schools of Philosophy. Hence care must be taken not to bring such philosophical books into the Main Class 'Q' Religion"[156]. On the other hand, "it may be remarked that books on the Theology of a Religion are likely to contain philosophical matter. One should not be misled by this fact to place such theological books in the Main Class 'R Philosophy'"[157].

He states explicitly that philosophical topics within religious groups belong in philosophy, providing the examples of 'Family ethics of Hindus' R42,Q2, and 'treatment of animals according to Jains' R47,Q3. Prominence is given to Indian philosophy at R6 (or any other preferred local philosophy at the same location), and the classical schools of Indian philosophy are enumerated here, including *Purva Mimamsa* which has been seen as most closely aligned with Ranganathan's own philosophical thinking and style[68].

Some instances of what we might think of as religious sources are included here, both in the schedules and in examples of class numbers; for example, '*Brahma Sutra'* R66,5 and 'Symbolic logic in Advaita Philosophy' R66,214. Philosophical aspects of major works are also accommodated in Class R, and specific classes are listed for, for example, the *Upanishads*, the *Rig Veda*, the *Bhagavad Gita*, and the *Mahabharata*. Special tables for classic works allow for very extensive expansion of the schedule, including more than fifty subdivisions of Mimamsa.

Sharma is again critical of CC's approach. Within Philosophy he finds many violations of Ranganathan's own canons, as well as with specific schedules; for example, the arrangement of the Indian schools "since it is almost an accepted fact that the books on the Heterodox schools (consisting of the Carvak [sic], the Jains, and the Buddhist schools) should precede the books on the Orthodox schools (comprising the six traditional schools)", and concludes that this is not helpful to students of Indian philosophy[158].

Class Δ Mysticism

Ranganathan is alone in providing a main class for Mysticism in his classification, which in other schemes is accommodated within the main class for Religion. This immediately suggests that he sees some clear distinction between the two.

Class Δ sits at the centre of the classification between classes for the sciences and those for the social sciences, arts, and humanities, again suggesting

that it has some special status. This is confirmed by the lengthier discussion of the nature of the class than is afforded to the other disciplines, where the notes are normally restricted to functional matters such as the facet structure, facet formula, and number building. It also has commonality with Richardson's idea of a class dealing with the 'superhuman'.

Ranganathan asserts that it is "possible for any class of knowledge to be presented from an occult or mystical point of view"[159], and he provides a careful exposition of what constitutes that point of view. Notions such as 'rational' and 'irrational' are inappropriate, as they belong to the world of intellection, whereas "mystic, occult and spiritual experiences do not belong to the sphere of intellectual apprehension at all but are said to involve some kind of direct (trans-intellectual) insight". The acknowledgement of this difference is said to be inherent in Indian thinking:

Little, no doubt, is generally known about the nature or modes of such mystical apprehension; and its validity and even existence are often queried. But it is not for the classifier to take sides in a controversy. He is simply concerned to separate literature based on sense-experience and intellection from that presuming or using trans-intellectual apprehension. In India such a distinction is traditionally recognised. Exposition based on intellection is called *kartru tantra* (experimental, analytical study of things in their phenomenal modes); and *vastu tantra* (global, holistic study of thing-in-itself) is exposition based on illumination[159].

This very specific understanding of mysticism is paralleled in western scholarship. Smart discusses the difference between the numinous and the mystical as religious experience. The numinous, a term coined by Rudolf Otto in *The Idea of the Holy*[160], is an attempt to describe the central experience of religion as an awareness of something 'other', supernatural, and external to the individual. Such experience of the numinous leads to feelings of awe and reverence, and to the practice of worship. Otto's analysis of the religious experience does not take him very far beyond Christianity, or beyond the concept of the numinous, apart from some brief discussion of the 'supra-personal'. Interestingly, the subtitle of Otto's book is "an enquiry into the non-rational factor in the idea of the divine and its relation to the rational", invoking concepts which Ranganathan attributes entirely to the world of intellection.

But "there is another kind of religious experience – mystical experience – that has been very important in the history of humanity, and that does not have the qualities Otto ascribes to the numinous"[161]. To a large extent the difference can be explained through the idea of states of consciousness, where the mystical experience is at a higher level and on a different plane. This experience can remove any distinction between the contemplator and the object of contemplation and is often spoken of as being 'non-dual'.

… very often the mystical experience that arises in the process of meditation or contemplation is non-dual, but the numinous experience is very much dual; the mystical is quiet, but the numinous experience is powerful and turbulent; the mystical seems to be empty of images, while the numinous experience is typically clothed in ideas of encounter with a personal God; the mystical does not give rise to worship or reverence, in so far as there is nothing 'other' to worship or revere[161].

Elsewhere, Smart, in discussing the religious affiliations of the classical philosophical schools, makes the same distinction between the numinous and the mystical, this time making a parallel with the devotional and contemplative; "the latter often, and especially in the Indian tradition, is unconnected with the religion of worship"[162]. The yogic tradition represents one pole of the spectrum, with worship at the other end.

Given that, the content of Class Δ is still unexpected. Provision is made for a primary subdivision by religion, and all the major religions are represented here as might be expected. The P2 facet then consists of a short list of supernatural beings and a list of geographic features such as 'mountain', 'river', 'sky' and 'heavenly body'. The E facet combines some terms relating to meditative techniques, and a longer section devoted to occultism and prophecy, including various forms of fortune-telling and occult manifestation, as well as astrology and magic and witchcraft.

Langridge is critical of CC on this basis, because "while mysticism is essentially religious, occultism has no *necessary* connection with religion, even though there may be some connections in practice"[163]. However, these topics are not dealt with elsewhere in the classification, and there is a very specific separation between this and the E facet in Class Q which is mainly concerned with religious

observance and worship. Langridge does not seem to align at all closely with Ranganthan on the boundaries here, somewhat surprisingly, for among Western scholars he seems the most sympathetic to Ranganathan's religious position. He feels that "to remove mysticism is to remove the heart of religion"[163], and it is occultism that is the outlier: "there should be a class for occult studies quite distinct from science or religion, and that its main ingredients should be magic, and the writings of the esoteric tradition"[164]. For Ranganathan, however, the division is between religion and mysticism, and this distinction is predicated on his understanding of intellection and intuition.

Ranganathan sees Class Δ as, in some time to come, "the very keystone of the arch it will then synthesise all sciences and humanities and become the basis of a truer spiritual outlook than we can possibly have in the ignorance and confusions of our present state of knowledge" [165]. This has all the feel of the 'ineffability' that Ranganathan sometimes invokes when things are hard to explain, but it also emphasises the deep division that he experiences between intellection and intuition, between knowledge acquired through scientific method, and knowledge received by some process of spiritual illumination.

It would be fair to say that the presence of the two main classes, Δ Mysticism, and Q Religion, represent the two ways of experiencing the divine, and parallel Smart's contrast between the numinous and the mystical. That Religion might be considered as treated in a scientific manner, rather like the approach of Bliss in BC, corresponds to a similar division between intellection and intuition. Numinous v. mystic, and intellectual v. intuition are not the same, but they do line up on the two poles of what is objectively observed and what is subjectively experienced.

Conclusion

About Ranganathan's personal religion it is very hard to be certain. Initially he presents a picture of a traditional, conservative, and diligent practitioner of Hinduism, a Brahmin, and one steeped in the ancient ways of his faith. But in reality many of his habits are the result of cultural, social, and political influences rather than strictly religious sentiments, reflecting the complexity of Indian thought itself. It does seem that over his lifetime his religious views were moderated, so that in later life he adopts a more liberal position with respect to the formal practice of faith, with a consequent greater concentration on private spirituality and the inner life. What strengthens over time is the contrast between the work of the mind and the work of the spirit and the way in which these can be reconciled in personal spiritual development. This is mirrored in the treatment of religion and mysticism in the Colon Classification where they are seen as two distinct manifestations of the supernatural: one the outer form which can be regarded as a discipline, or a science in the language of Bliss; the other the inner form, not susceptible to rationalism or critical analysis, but an equally valid and, in some ways, superior form of knowing.

Notes and references

1 The Western influences on Ranganathan are considerable. Brought up in India under British colonial rule, the language of his higher education was English and many of his teachers British. His first professional education was in England in 1924. Coblans comments that "he was very "English" in outlook in many ways. In fact, one could almost say he was an "Imperial" product." See Coblans H, Ranganathan in the international scene, *In S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (Library Association; London), 1974, p. 27-30.

2 The prevalent view of most European followers of Ranganathan is of his scientific achievements, without reference to the role played by his cultural background. Vickery states that "it is this - the scientific approach to classification - which is his most enduring contribution to librarianship" and Langridge (who is generally very well aware of Ranganathan's Hinduism) also says that he "outdid us all in the application of scientific method to librarianship". See Vickery B C, Ranganathan's work on classification, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 108-110; Langridge D W, Ranganathan and mysticism, *In S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (Library Association; London), 1974, p. 31-32.

3 Kumar is a good example of a more integrated view of Ranganathan's work. "Mathematical exactitude and abstruseness on the one side and the traditional culture of the *Puranas* on the other are exemplified in his writings". Kumar suggests the *Prolegomena* as an example of the former, and the *Five Laws of Library Science* as the latter. See Kumar G, Dr. Ranganathan: a brief appraisal, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula(Asia Publishing House; London), 1965, p. 604-608.Other works that see Ranganathan's scientific methods as rooted in Hindu philosophy include, e.g.,Simjith V and Vasudevan T M, Is Ranganathan a Pragmatic Philosopher? Reading the Five Laws of Library Science in the Light of Ancient Indian Philosophy, *Library Philosophy and*

Practice (ejournal), 3540 (2019). Available at https://digitalcommons.unl.edu/libphilprac/3540. Hinnells J (ed.), A Handbook of Living Religions (Penguin; Harmondsworth), 1984, p. 191.

4 Hinnells J and Sharpe E J, Hinduism (Oriel; Newcastle), 1972, p. 1.

5 Beaver R P et al., The World's Religions (Lion; Tring), 1982, p. 170.

6 Staal F, There is no religion there, In The Craft of Religious Studies, Ed. by J.R. Stone (New York; Palgrave Macmillan), 2000, p. 67, 58.

7 Balagangadhara S N, The Heathen in His Blindness (Brill; Leiden), 1994. Balagangadhara is prominent among modern scholars in what would now be called India Studies, and leader of the 'Ghent School' which focuses on his concept of 'colonial consciousness'. He is generally regarded as occupying "an extreme position". See Sutton D R, 'So called caste': S. N. Balagangadhara, the Ghent School and the politics of grievance, *Contemporary South Asia*, 26 (3) (2018) 336-349.

8 Ellinger H, Hinduism (SCM Press; London), 1995, p. 86. [Translated from the German Bowden J, Hinduismus (htp-Verlagsgesellschaft; Vienna), 1989.]

9 Lakoff G, Women, Fire and Dangerous Things: What Categories Reveal About the Mind (University of Chicago Press; Chicago; London), 1987, p. 12.

10 Flood G, An Introduction to Hinduism (Cambridge University Press; Cambridge), 1996, p. 7.

11 Langridge D W, Ranganathan and mysticism, *In S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (Library Association; London), 1974, p. 31-32, at 32.

12 Foskett D J, 1974. Ranganathan's professionalism, *In S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (London: Library Association), 1974, p. 23-25, at 25.

13 Srinivasan G A, Ranganathan as known to me, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 700-710, at 702.

14 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, p. 33.

15 Flood (An Introduction to Hinduism, p. 178) identifies Mariamman as a Tamil goddess, a manifestation of Durga, common in village or family shrines. She offered protection against diseases such as smallpox.

16 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 91.

17 The *Ramayana* is one of two major epics in Hinduism, the story of King Rama and his wife Sita. Flood (An Introduction to Hinduism, p. 109) says that it has widespread popular appeal, and is "an oral tradition, recited and acted out throughout the villages and towns of India".

18 Garfield E, A tribute to Ranganathan, the father of Indian library science, *In S. R. Ranganathan and the West*, Ed. by R.N. Sharma (Sterling; New Delhi), 1992, p. 121-138, at 122.

19 Seshadri T R, Dr. Ranganathan: A karmayogin, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 755-758, at 758.

20 Beaver R P et al., The World's Religions (Lion; Tring), 1982, p. 170.

21 Kumar G, S. R. Ranganathan: an Intellectual Biography (Har-Anand; New Delhi), 1992, p. 235.

22 Kaula P N, Ranganathan: a study, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 649-676, at 660.

23 Sanjiva Rao B, An estimate of Dr. Ranganathan, *In Library Science Today: Ranganathan Festschrift. Volume 1, Ed.* by P.N. Kaula (Asia Publishing House; London), 1965, p. 769-700, at 769.

24 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 97.

25 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 119.

26 Thakore A, Ranganathan: the magic man, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 764-765, at 765.

27 Razzaque M A, On first seeing Dr. Ranganathan, In Library Science Today: Ranganathan Festschrift. Volume 1, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 749-750, at 749.

28 The crescent represents the moon worn by Shiva on his head (Britannica https://www.britannica.com/topic/tilak).

29 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, p. 35.

30 Srinivasan G A, Ranganathan as known to me, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 700-710, at 702.

31 Flood G, An Introduction to Hinduism (Cambridge University Press; Cambridge), 1996, p. 169.

32 Flood G, An Introduction to Hinduism (Cambridge University Press; Cambridge), 1996, p. 170.

33 Srinivasan G A, Ranganathan as known to me, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 700-710, at 700.

34 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, 55.

35 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 138-139, 144.

36 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 47.

37 The *shikha*, or *chuda*, is a single lock of hair on the crown of the head left when the head is shaved in infancy. The *Bhagavata Purana* says that it is mandatory for all Hindus to wear *shikha*.

38 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 38.

39 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 128.

40 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 135.

41 *Puja* can be loosely translated as worship (Flood, An Introduction to Hinduism, p. 208). Yogeshwar describes *puja* as a ceremonial prayer, but it is more commonly in the form of an offering 'of vegetarian food, flowers or incense (Flood, An Introduction to Hinduism, p. 208).'

42 Britannica describes this as a 'social and religious responsibility enjoined on all male Hindus'. https://www.britannica.com/topic/shraddha.

43 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 153.

44 Seshadri T R, Dr. Ranganathan: a karmayogin, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 755-758, at 737.

45 Palmer B I, Ranganathan as a person, In *S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (Library Association; London), 1974, p. 17-21, at 19.

46 Flood G, An Introduction to Hinduism (Cambridge University Press; Cambridge), 1996, p. 215.

47 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 193.

48 Plofker K, Astronomy and mathematics, *In Oxford Bibliographies.* https://www.oxfordbibliographies.com

49 Plofker K, Mathematics in India (Princeton University Press; Princeton), 2009, p. 4.

50 Srinivasan Ramanujan (1887-1920) was an Indian mathematician of prodigious ability. He studied at Cambridge with G. H. Hardy, and was the first Indian to be elected a Fellow of Trinity College, and only the second Indian Fellow of the Royal Society. He claimed divine inspiration for his work, and like Ranganathan he was surrounded by speculation about his mystical powers. Ranganathan wrote a biography of Ramanujan, and reportedly was responsible for the recovery of a 'lost notebook' of Ramanujan which he received on a visit to G. H. Hardy (Ranganathan, Ramanujan: The Man and the Mathematician, p. 56-57). Hardy apparently already knew of Ranganathan through his connection with Edward B. Ross, Ranganathan's mathematics mentor.

51 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, p. 237.

52 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 221.

53 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 16.

54 Yogeshwar (Ranganathan, Pragmatic Philosopher of Information Science, 2001) says that several recordings (one assumes written rather than audio recordings) were made of such sessions, which came out in book form for private circulation, and one volume of which is retained in the Ranganathan collection at the Documentation Research and Training Centre at Bangalore.

55 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 222.

56 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: A Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 223.

57 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 9.

58 Langridge D W, Ranganathan and mysticism, *In S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (Library Association; London), 1974, p. 31-32, at 31.

59 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 36-39.

60 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 17.

61 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 97.

62 Basiruddin S, Dr. Ranganathan: an inventive genius, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 645-646.

63 Miksa F, The influence of mathematics on the classificatory thought of S. R. Ranganathan, In *Knowledge Organization for Information Retrieval: Proceedings of the Sixth International Study Conference on Classification Research*. FID 716. (International Federation for Information and Documentation (FID); The Hague), 1997, p. 167-179.

64 Satija M P, Ranganathan: Method and Style (Kalyani; New Delhi), 1978, p. 24.

65 Ranganathan S R, Library classification as a discipline, In Proceedings of the International Study Conference on Classification for Information Retrieval (Aslib; London), 1957, 3-12, at 12.

66 Copleston F, Religion and the One: Philosophies East and West (Search Press; London), 1982, p. 69.

67 Gauri K B, Language as ritual in the library discourse of Ranganathan, *In S. R. Ranganathan and the West*, Ed. by R.N. Sharma (Sterling; New Delhi), 1992, p. 112-120, at 112.

68 Gauri K B, Language as ritual in the library discourse of Ranganathan, *In S. R. Ranganathan and the West*, Ed. by R.N. Sharma (Sterling; New Delhi), 1992, p. 112-120, at 114.

69 Copleston F, Religion and the One: Philosophies East and West (Search Press; London), 1982, p. 71.

70 Flood G, An Introduction to Hinduism (Cambridge University Press; Cambridge), 1996, p. 36.

71 Moss R, 1964. Categories and relations: origins of two classification theories, *American Documentation*, 15 (4) (1964) 296-301.

72 Adhikary M and Nandi A, Ideas of Ranganathan's classification theory pervaded by oriental philosophy, *SRELS Journal of Information Management,* 40 (2003) 275-284.

73 Mazzocchi F and Gnoli C, S.R. Ranganathan's PMEST categories: analyzing their philosophical background and cognitive function, *Information Studies,* 16 (2010) 133-148.
74 Mazzocchi F, Ranganathan's universe of knowledge and categorical thinking, *SRELS Journal of Information Management*, 50 (2013) 763-778.
75 Smart N, Doctrine and Argument in Indian Philosophy (Allen and Unwin; London), 1964, p. 91-92.
76 Smart N, Doctrine and Argument in Indian Philosophy (Allen and Unwin; London), 1964, p. 96.
77 Smart N, Doctrine and Argument in Indian Philosophy (Allen and Unwin; London), 1964, p. 84.
78 Palmer B I, Ranganathan as a person, *In S. R. Ranganathan 1892-1972: Papers Given at a Memorial Meeting on Thursday 25th January 1973*, Ed. by E. Dudley (Library Association; London), 1974, p. 17-21, at 18.
79 Sanjiva Rao B, An estimate of Dr. Ranganathan, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 769-700, at 770.
80 Srinivasan G A, Ranganathan as known to me, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 700-710, at 707.
81 Chandrasekharan K, Ranganathan as I know him, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 711-714, at 712.
82 Kaula P N, Ranganathan: a study, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 649-676, at 653, 672.
83 Kaula P N, Ranganathan: a study, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 649-676, at 655.
84 Ghatak B N, Dr. Ranganathan in Banaras, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 725-728, at 728.
85 Kaula P N, Ranganathan: a study, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 649-676, at 654.
86 Satija M P, Ranganathan: Method and Style (Kalyani; New Delhi), 1978, p. 83.
87 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, p. 234.
88 Foskett D J, Humanism, Science and Libraries (Hafner; New York), 1964, p. 112.
89 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 90.
90 Smart N, Worldviews: Crosscultural Explorations of Human Beliefs, 2nd edn (Prentice Hall; Englewood Cliffs NJ), 1995, p. 63.
91 Smart N, Worldviews: Crosscultural Explorations of Human Beliefs, 2nd edn (Prentice Hall; Englewood Cliffs NJ), 1995, p. 54.
92 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 205.
93 Patil G M, 1963. Dr. Ranganathan as I saw him, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 685-689.
94 John Dewey was also a great influence on Bliss and wrote the foreword to his 1929 book *The Organization of Knowledge and the System of the Sciences.*
95 Otherwise known as Venkateswara, Venkatachlapathi is a manifestation of the God Vishnu.
96 Ranganathan, S. R. with the assistance of P. Jayarajan, New Education and School Library (Vikas Publishing House; Delhi), 1973, p. 77.
97 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 306.
98 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 288.
99 Sharify N, Remembering Ranganathan: a sentimental reflection, *In S. R. Ranganathan and the West*, Ed. by R.N. Sharma (Sterling; New Delhi), 1992, p. 149-157.
100 Sharify N, Remembering Ranganathan: a sentimental reflection, *In S. R. Ranganathan and the West*, Ed. by R.N. Sharma (Sterling; New Delhi), 1992, p. 149-157, at 155.
101 Dousa T M, Intellection and intuition: on the epistemology of S.R. Ranganathan, *North American Symposium on Knowledge Organization*, 7 (2019) 149-173, at 154.
102 Kumar P S G, Ranganathan: A Multi-Faceted Personality (B.R. Publishing Corporation; Delhi), 1992, p. 134.
103 Dousa T M, Intellection and intuition: on the epistemology of S.R. Ranganathan, *North American Symposium on Knowledge Organization*, 7 (2019) 149-173, at 156.
104 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, p. 236.
105 Chappell M H, The place of reference service in Ranganathan's theory of librarianship, *The Library Quarterly: Information, Community, Policy*, 46 (4) (1976), 378-396, at 381.
106 Chappell M H, The place of reference service in Ranganathan's theory of librarianship, *The Library Quarterly: Information, Community, Policy*, 46 (4) (1976), 378-396, at 394.
107 Hjørland B, Facet analysis: the logical approach to knowledge organization, *Information Processing and Management*, 49 (2) (2013) 545-557.
108 Hjørland B, Is facet analysis based on rationalism? a discussion of Satija (1992), Tennis (2008), Herre (2013), Mazzocchi (2013b), and Dousa & Ibekwe-SanJuan (2014), *Knowledge Organization*, 41 (5) (2014) 369- 376.
109 Ranganathan S R, Library classification as a discipline, *In Proceedings of the International Study Conference on Classification for Information Retrieval* (Aslib; London), 1957, 3-12, at 6.
110 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 15.
111 Rahman A, Dr. Ranganathan: a study of a multifaceted genius, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 677-684, at 677.
112 Ranganathan S R, The Five Laws of Library Science, 2nd edn (Madras Library Association; Madras), 1957.

113 Foskett D J, Humanism, Science and Libraries (Hafner; New York), 1964, p. 24.
114 Yogeshwar R, S. R. Ranganathan, Pragmatic Philosopher of Information Science: a Personal Biography (Bhartiya Vi; Mumbai), 2001, p. 55.
115 Vickery B C, Ranganathan's work on classification, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 108-110, at 110.
116 Roe G, Challenging the control of knowledge in colonial India: political ideas in the work of S. R. Ranganathan, *Library & Information History*, 26 (1) (2010) 18-32, at 18.
117 Vickery B C, Ranganathan's work on classification, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 108-110, at 109.
118 Bose A, Ranganathan: an impressionistic view, *In S. R. Ranganathan and the West*, Ed. by R.N. Sharma (Sterling; New Delhi), 1992, p. 170-173, at 170.
119 Kaula P N, Ranganathan: a study, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 649-676, at 663.
120 Smart N, Worldviews: Crosscultural Explorations of Human Beliefs, 2nd edn (Prentice Hall; Englewood Cliffs NJ), 1995, p. 143-144.
121 Seshadri T R, Dr. Ranganathan: a karmayogin, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 755-758, at 757.
122 Flood G, An Introduction to Hinduism (Cambridge University Press; Cambridge), 1996, p. 126.
123 Thakore A, Ranganathan: the magic man, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 764-765, at 764.
124 Sharma J S, My initiation to library profession, *In Library Science Today: Ranganathan Festschrift. Volume 1*, Ed. by P.N. Kaula (Asia Publishing House; London), 1965, p. 737-738.
125 Ranganathan S R, Reference Service, 2nd edn (Asia Publishing House; London), 1961, p. 84.
126 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 84.
127 Richardson E C, Classification: Theoretical and Practical (Chas. Scribner; New York), 1912, p. 21. An echo of this occurs in the revision of the Bliss Bibliographic Classification, when it was proposed to move Class R Religion to the end of the classification on the basis that religion was a 'fundamental discipline' or means of knowing.
128 Gresham J L, The place of religion in the universe of knowledge according to various systems of bibliographic classification, *Journal of Religious and Theological Information,* 2 (1) (1994), 29-43, at 30.
129 Gorman G E, The classification of theological literature: a commentary and annotated bibliography, *International Library Review*, 17 (2) (1985) 203-231.
130 Langridge D W, Classification and Indexing in the Humanities (Butterworths; London), 1976, p. 68-72.
131 Ranganathan S R, Prolegomena to Library Classification (Edward Goldstone; London), 1937, p. 210.
132 Kumar G, S. R. Ranganathan: An Intellectual Biography (Har-Anand; New Delhi), 1992, p. 307-308.
133 Foskett D J, Classification and Indexing in the Social Sciences (Butterworths; London), 1963, p 72.
134 Ranganathan S R, A Descriptive Account of the Colon Classification (Sarada Ranganathan Endowment for Library Science; Bangalore), 1965.
135 Satija M P, Mapping of social sciences in the Colon Classification, *Annals of Library and Information Studies*, 55 (3) (2008) 204-211.
136 Satija M P and Martínez-Ávila D, Mapping of the universe of knowledge in different classification schemes, *International Journal of Knowledge Content Development & Technology,* 7 (2) (2017) 85-105.
137 Bianchini C, Giusti L and Gnoli C, La courbe en cloche APUPA: le modèle visuel de Ranganathan pour l'organisation des connaissances, *Les Cahiers du Numerique*, 13 (1) (2017) 49-68.
138 Bliss H E, The Organization of Knowledge and the System of the Sciences (Henry Holt; New York), 1929.
139 A theoretical discussion of the concept of disciplines, or of main classes, and of 'fundamental disciplines' seems first to occur in the work of the UK Classification Research Group in the 1960s, although Bliss's *Organization of Knowledge and the System of the Sciences* goes into some depth concerning the nature and relationships of different subject fields. As an intellectual idea, discipline, both generally and in the specific case of theology, dates from the early middle ages, but there is only more recent discussion in the area of knowledge organisation. See Hammarfelt B, Discipline, *Knowledge Organization*, 47 (3) (2020), 244-256. [Also available in Hjørland B and Gnoli C (Eds), ISKO Encyclopedia of Knowledge Organization, https://www.isko.org/ cyclo/discipline.]; Evans G R, Old Arts and New Theology: Beginnings of Theology as an Academic Discipline (Oxford University Press; Oxford), 1980.
140 Bliss H E, A Bibliographic Classification, Extended by Systematic Auxiliary Schedules for Composite Specification and Notation (Wilson; New York), 1940/1953.
141 Goforth records that Bliss was 'an agnostic, who considered Religion to be a delusion', and Campbell describes him as 'apparently without religion'. See Goforth A M, Henry Evelyn Bliss (1870-1955): a biography, M.S. in Library Science dissertation, University of North Carolina Chapel Hill, 1980; Campbell D J, A short biography of Henry Evelyn Bliss (1870—1955), *Journal of Documentation* 32(2) (1976) 134-145. [Also published in a slightly briefer version in Mills J and Broughton V, Bliss Bibliographic Classification. Introduction and Auxiliary Schedules, 2nd edn (Butterworth; London), 1977, p. 1-9. Available at: http://www.blissclassification.org.uk/Class1/1_contents.shtml]
142 Bliss H E, The Organization of Knowledge and the System of the Sciences (Henry Holt; New York), 1929, p. 288.
143 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 101.

144 Smart N, Worldviews: Crosscultural Explorations of Human Beliefs, 2nd edn (Prentice Hall; Englewood Cliffs NJ), 1995, p. 3.

145 Mills J and Broughton V, Bliss Bibliographic Classification, 2nd edn. Class P Religion, the Occult, Morals and Ethics (Butterworths; London), 1977.

146 Broughton V, A new classification for the literature of religion, *International Cataloguing and Bibliographic Control* 29 (4) (2000) 59-61. Paper read at the 66th IFLA Council and General Conference Jerusalem Israel 13-18 August. Available at https://archive.ifla.org/IV/ifla66/papers/034-130e.htm.

147 Smart N, Dimensions of the Sacred: An Anatomy of the World's Beliefs (Harper Collins; London), 1996.

148 Ranganathan S R, Ramanujan: The Man and the Mathematician (Ess Ess Publications for Sarada Ranganathan Endowment for Library Science; New Delhi), 1967, p. 100.

149 Race A, Christians and Religious Pluralism (SCM Press; London), 1983.

150 Broughton V and Lomas E, Philosophical foundations for the organization of religious knowledge: irreconcilable diversity or a unity of purpose? *Knowledge Organization* 47(5) (2020) 372-392.

151 For the fifth edition of CC, Ranganathan proposed the publication of basic and depth versions of the classification, "but only the basic version was published". Depth classifications for various subjects have now been produced by the Documentation Research and Training Centre at the Indian Statistical Institute. See Satija M P, Colon Classification (CC), *Knowledge Organization*, 44 (4) (2017) 291-307. [Also available in Hjørland B and Gnoli C (Eds), ISKO Encyclopedia of Knowledge Organization, www.isko.org/cyclo/colon_classification]

152 Sharma P S K, Treatment of Indian philosophy and Indian religions in Colon Classification, *International Library Review* 10 (3) (1978) 283-300.

153 Sharma P S K, Treatment of Indian philosophy and Indian religions in Colon Classification, *International Library Review* 10 (3) (1978) 283-300, at 285.

154 Farquhar J N, Outline of the Religious Literature of India (Oxford University Press; London), 1920.

155 Ranganathan S R, Colon Classification, 6th edn (Asia Publishing House; Bombay), 1963, p. 1·108.

156 Ranganathan S R, Colon Classification, 6th edn (Asia Publishing House; Bombay), 1963, p. 1·109.

157 Sharma P S K, Treatment of Indian philosophy and Indian religions in Colon Classification, *International Library Review* 10 (3) (1978) 283-300, at 286.

158 Ranganathan S R, Colon Classification, 6th edn (Asia Publishing House; Bombay), 1963, p. 1·92.

159 Otto R, The Idea of the Holy, Trans. by John W. Harvey (Oxford University Press; London), 1923.

160 Smart N, Worldviews: Crosscultural Explorations of Human Beliefs, 2nd edn (Prentice Hall; Englewood Cliffs NJ), 1995, p. 61.

161 Smart N, Doctrine and Argument in Indian Philosophy (Allen and Unwin; London), 1964, p. 40.

162 Langridge D W, Classification and Indexing in the Humanities (Butterworths; London),1976, p. 72.

163 Langridge D W, Classification and Indexing in the Humanities (Butterworths; London),1976, p. 75.

164 Ranganathan S R, Colon Classification, 6th edn (Asia Publishing House; Bombay), 1963, p. 1·93.