Ethos of Contemplation and Culture of Indus Valley Civilisation

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Abstract

The contemplative nature of human beings is the foundation of ethics, morality, and culture, all of which contribute to the formation of civilization. This process does not emerge from isolated individuals but rather from collective living, where each member of a group coexists in harmony with others. Culture is not an instantaneous development; it is cultivated over generations through shared experiences, customs, and traditions. It serves as both the product and the catalyst of contemplative behaviour, ultimately leading to the establishment of well-ordered and sophisticated settlements. The Indus Valley Civilization stands as a prime example of a society deeply rooted in ethics and cultured living. Its inhabitants devised a systematic way of life where every aspect, from urban planning to social organization, was structured with careful deliberation. At the heart of this civilization was the Indus River, which played a pivotal role in sustaining and shaping its settlements. Flowing from its origins in the Himalayan Mountains to its eventual merging with the Arabian Sea, the river was not just a geographical entity but a silent witness to the rise and flourishing of an advanced society. The river facilitated agriculture, trade, and connectivity, reinforcing the civilization's economic and cultural prosperity. This exploratory analytical study seeks to identify the cultural substrate of the Indus Valley Civilization through a careful examination of its artifacts. The objects unearthed—be they pottery, seals, tools, or architectural remnants—are not mere accidental relics but the result of deliberate planning and intellectual foresight passed down through successive generations. By analysing these remnants, we can gain insight into the cultural ethos and contemplative traditions that underpinned one of the world's most sophisticated ancient civilizations.

Keywords: Culture, Civilisation, Contemplation, Town-Planning,

Introduction

Indus Valley Civilisation is one of the oldest urbane human settlements of the world. It is contemporary to Mesopotamian and Egyptian cultures, but its pre-cursor Mahrgaṙh is centuries older than these oldest considered civilisations. The word culture encompasses in its parameters the entire living traditions of a society; their ways of life, rituals, festivals, limitations, celebrations, including religious beliefs as well. Civilisation and culture co-mingle in the context that both result from group living of humans. Creatures, other than man are not mentally capable of developing their cultures, though based their living on their instinctive limitations. They can neither grow new culture in themselves nor make amendments in their inborn cultures. But man is capacitated to formulate his culture as well as develop his traditions into civilised constitutive systems that cause emergence of civilisations, Indus being one of these. It developed almost around Indus; the longest flowing river in Pakistan, from which the civilisation acquired its sobriquet. It moves like a backbone. Its place of emanation is upper Indus Valley, a land of evolution of twelve languages, still present in the form of rock carvings. The central chord of Indus is the fountainhead of civilisations, on its far-southern end is Mahrgaṙh while Mohenjo-Daro and Harappa are two main earliest excavated centres of the Indus Civilisation.

The word civilisation is not attached with just a group of people or a community living together, though it results from group living but it is advanced and refined state of life. Civilised is the one who is characterised by taste. Civilisation, in this framework, is a complicated phenomenon that cannot emerge at once from the primitive cultures. It manifests out from prolonged process of development of the contemplative individuals, who formulate a society, based on refinement of each of their institutions, broader spectrum of which formulates a civilisation. At the earliest, some cultural norms or social systems are required for collective living that enables each human to live in compliance with the others. Seabat defines culture as manmade, not instinctive but artificial environment; consisting of "buildings, tools, equipments, institutions, languages, science, religion or the other ways of doing things . . ." It is the social heredity a man receives from his predecessors and transmits it to his successors (Seabat 1). It is in reality heart to heart devolving of time-tested values that formulate gradually and sometimes not consciously, when experiences of life satiate beyond conscious peripheries of the brain. It cultivates human mind making it ennoble for refined decisions.

Human mind is compared by the highbrow as an iceberg, maximum part of which is submerged in oblivion and minimum, apparently retentive. But the recondite or subconscious part is the actual functioning body that moulds entire behaviour of man. It retains many anecdotes or experiences for which conscious mind gets a retreat. Or on the contrary, due to limited capacity those are cleansed from conscious area to make space for fresh and pleasing ones. The process goes on, about which usually man is not much conscious. The activity mutely puts its mark, making contemplating minds prudent. All positive and negative encounters of life shape the future thought process of man because among all he is the only species that is given free hand of decision making, for which he is held accountable too. This is the very reason that human race progressed and developed from primitive to the modern cultures, while all other animate beings are living in the mode of their earliest forebears. Similar course of rapid cerebral growth occurred in the dwellers of Indus and they moved ahead of their time.

The term culture bears etymology on the German word *Kulture* which means super-organic. Organic is connected with animate beings but super-organic is definitely associated with the human race, (Khan 60) because culture is neither instinctive nor revealed phenomenon but a learnt behaviour, man acquires through generations of experiences (Franklin 282). These undergo a continuous process of inheritance, modification and transmittance to the next generations. The ceaseless churning ennobles human race. But it happens only in the regions where meditative brains strive for solutions of acute problems, and are not ready to surrender. It is not inborn in every human to cerebrate and strive like that; otherwise the civilised stance would have taken place simultaneously in every corner of the world at a time. But the perceptive minds move ahead from their counterparts in every walk of life. Hence, cultures formulate, societies are shaped out and civilisations emerge.

On the entire earthen globe, there are a few pockets that got civilised at very quicker pace and Indus Valley being one of these. It happened in a period when Bronze Age of the per-historic Era was prevailing in the world, and the region of present day Pakistan was enjoying a highly developed culture with a very advanced civilisation. It was so huge that it crossed beyond the peripheries of Pakistan. Egypt and Mesopotamia too, got civilised very earlier but theirs were very small pockets as

compared to the Indus Valley which is far superior in its urbane aspects as well. It arouses a pithy question about how the Indus culture would have evolved and what were the parameters on which this civilisation developed? But it would be better to comprehend civilisation and culture first.

Arabic word for civilisation is *tahdhīb* which is derived from the word *hadhab*, meaning to trim or cut a tree (*al-Munjid: jadīd Arabic-Urdu Lūghāt* 1417), or to reform, cut or make chaste (*Miṣbaḥ al-lūghāt* 973). On the other hand, Arabic word *thaqāfat* substitutes the English word culture, and *thaqāfat* emerged from *thaqaf* that stands for intelligence or acuteness (*Firuz al-lūghāt;* Arabic Urdu dictionary 68). Another synonymous word is *thaqifa*, meaning to be victorious or to comprehend everything. *Thaqafa*, on the other hand, stands for wisdom, and *thaqqafa* is translated as to tame something, or to educate, or to make civilised (*Firuz al-lūghāt* 68). Thus, culture is linked with mental cerebration and *tahdhīb* is chastity, piety, good and gentle manners (Khan 60).

Some other scholars view culture as combination of *thaqāfat* and *tahdhīb* (Jālibi 42). Putting within the domain of culture, the entire positive activities of man, his physical or mental pursuits, scientific or aesthetic, worldly or spiritual are thus expanding within the parameters of culture, encompassing civilisation as its sub-section. The eminent scholar and poet Faiz Ahmed Faiz interprets culture in the subdivisions of the inner and outer pursuits of man. His religious beliefs, rituals, norms and traditions and day today proverbs are placed in the former aspect and his creativity in art, literature, music and painting; that he elevates most, is placed in the second, combination of both is defined as his culture. Another school of thought has broader perspective that compares civilisation with a river; emerging from far-flung past, while culture as one of its waves. It is compared with a glass mosaic, with ripples as its tesseraes, knitted into a complex pattern, where each ripple is of utmost significance and shaking of even a single tessera makes the entire image meaningless (Akhtar 318-321). So, substrate of a civilisation lies in its culture, while its formation is a complex and intricate process, based on centuries of thought processes of the intelligentsia.

The method of evolving a civilisation is quite scientific but not empirical like science, as it involves human behaviour. According to human psychology man wants a philosophy "to precede every action . . . the greater the clearness and correctness of his philosophy, the greater is the fruitfulness of his action" (Rafiuddin). This is especially essential when he gets involved in complex activities where concerns of a community are implicated, apart from day today toils. Man is empowered instinctively for decision making, and correct decisions are subservient to intellectual and logical pursuits, otherwise progress is hindered when actions are taken randomly. Besides that, innate desire of man is to improve his living which is the cause of all modern innovations, civilised stance being one of these. But those who precede others are habitual to concentrate and cerebrate. A highly advanced community existed in this region in a period when the entire globe was passing through the primitive culture. It is evident that progressive meditative beings were sons of the Indus soil.

Man, by nature is bestowed with the faculty of contemplation that causes continuous progress in his living. This is not related to just fulfilling of his basic needs or requirements but his aesthetic desires too that are inculcated in his spirit by birth. His taste or desire for beauty leads him to acquire excellence in every mode of life,

his refined manners or artistic inclinations are intuitive but added with reason. It is the cause of rapid development of his culture, for, Rafiuddin opines that living a civilised and decent life is also an art (168). Modern economists also reached on the conclusion that man ceaselessly multiplies his needs, not in the desire to fulfil basics but in the desire for variety, desire for distinction and desire for comfort. But at the substrate of the entire three cravings is the desire for beauty, which never attains satisfaction. Because desires do not satiate rather expand rapidly with time, and already existing things of beauty start appearing stale because they do not grow with expansion of human mental horizons. Thus, all previous advancements appear deficient and other avenues of beauty and harmony are striven out. Continuum change and progress of human culture is an enigma that preoccupies man in a variety of apparent discomforts. These vanish when required goals are achieved. But story does not end there. Desire for variety again creeps into a more complicated and sophisticated way than the former, resulting into better and refined productions in every field. The story does not even finish here rather it goes on and on (Rafiuddin 169-170). Because of the innate desire of man to progress and his meditative stance to fulfil this desire, brought him out of the confines of caves, evolved his culture and developed civilisations. But it was not a smooth or parallel process in all parts of the globe, rather rapid progress is conspicuous in the regions where cognitive stance of individuals is functional.

Preeminent was the erudition of the dwellers of Indus Valley, as they promoted the culture of humanism in their civilisation. Their contemporary cultures did not contribute for urbanisation, where the main focus was their rulers. All facilities of life were reserved for him as his birthright and nothing was kept for the down-trodden. Huge palaces and monumental edifices beyond human capacity were constructed to eulogize monarchs; the pyramids of the Egyptian Old Kingdom and Temples of the New Kingdom, or Ziggurats and palaces of Mesopotamian Civilisation are living specimens of the ancient monarchies. It was the culture of tyranny, where two classes prevailed only; monarchs and working class, ruler and slaves, having marked discriminations. Indus Civilisation, on the other hand, promoted democratic culture, where every individual appears to have had respectable status. Here public was facilitated not the ruling monarch. We know nothing about their rulers, for no palaces or monumental graves have been unearthed throughout the soil of the Indus Valley Civilisation. Little larger or little smaller houses were constructed according to the requirements of the dwellers, but all built on almost similar plan, and material of construction was only bricks. No segregation of localities, shapes, or even materials, rather equality and uniformity celebrated all over.

The popular sovereignty of the Indus Valley must have devised schemes for the general public, as nothing special appears here for the ruling class, as there is no visible clue of any sovereign. But there must be some governing body because things were functioning in extremely organised manner. There would be some administrators to run the affairs of state but no signs of kingship are yet excavated. General public

was facilitated with paved streets and most elevated organisation is of their drainage system that appears nowhere else at that time. Most amazing discovery that makes the Indus Civilisation unique of its kind is its town planning, the earliest sites where a scheme to plan towns was used, (*fig.1&2)*. This type of scheme was not practiced anywhere at that time which was devised by the Indus civilisation. It is so thoroughly planed that it fulfills entire requirement of a civilised modern city. It is still in-deciphered about how such an organised plan would have evolved that was satisfying civic, social and scientific requirements of the people. Concentrating upon a few elements, such as planning of streets; larger ones arranged north to south, while smaller crisscrossed these at right angles that are placed east to west. It is astounding that they had even concentrated upon direction of blowing of wind, as described by Mackay that prevailing winds always move from north to south (23). It is called *Uttar Dhakan* in the local dialect, where doors were faced *Dhakan* (south) and ventilators placed in the direction of *Uttar (North)*, which is align to the natural flow of wind that keeps structures airy, fresh and cool. Mackay is of the view that the natural flow of wind would be sweeping down the broad main streets by sucking stagnant air from narrow streets and lanes, running at their right angles, making surroundings fresh and healthy. In this way they worked like scientists, taught by nature for being contemplative on natural phenomena. Therefore, they shaped utilitarian things beneficial for the general masses, and it cultivated them very earlier as the trail blazers of civilised stance of the modern living, (*fig.2)*.

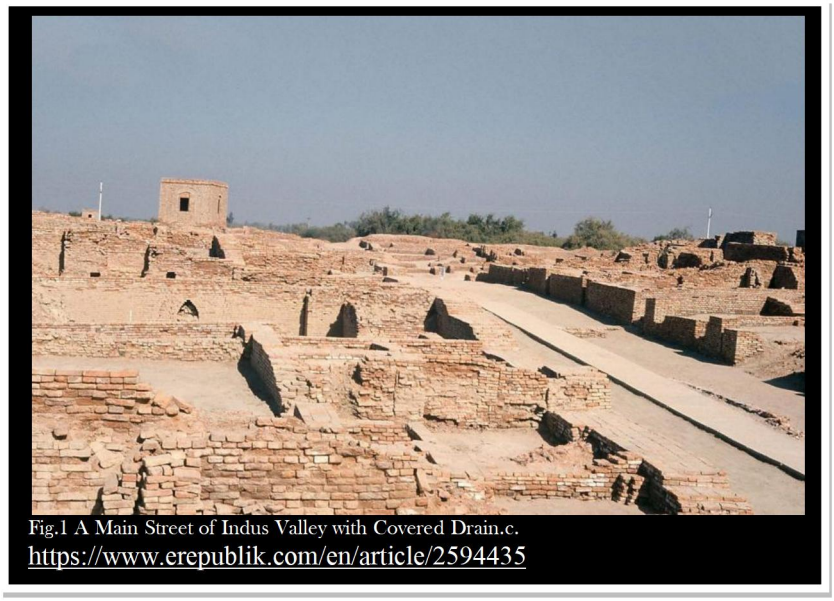

Fig.1 A Main Street of Indus Valley with Covered Drain.c.
https://www.erepublik.com/en/article/2594435

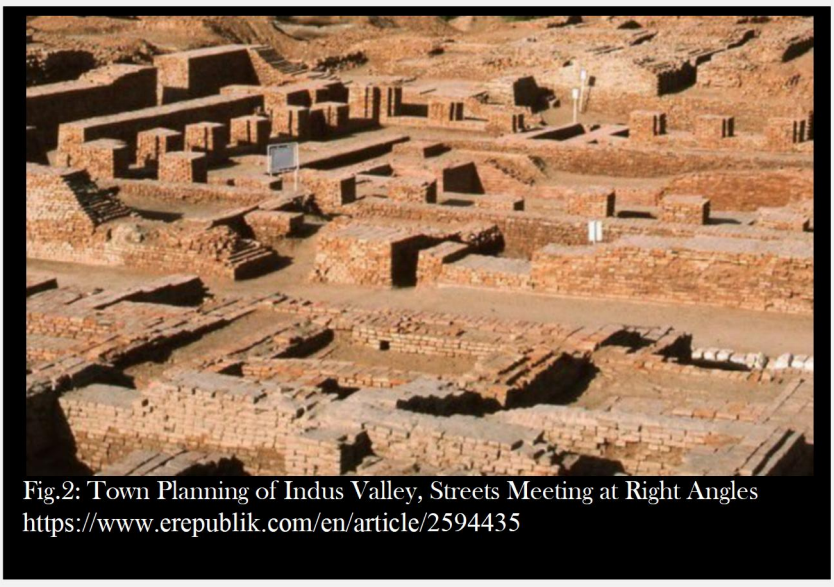

Fig.2: Town Planning of Indus Valley, Streets Meeting at Right Angles
https://www.erepublik.com/en/article/2594435

Fig.3: Smaller Drains Meeting the Main Drain at Right Angles
https://www.slideshare.net/VishalSaini54/indus-valley-civilization-69139132

Another object to be concentrated upon is their drainage system, very practical and very modern, for which they are labelled as torchbearers of modern civilisation. Sanitation, even in modern times is one of the major hazards of many developed countries but it was artistically managed by the prudence of Indus culture. A network of drains equipped smaller and larger streets of the entire Indus civilisation. Since, pipe system had not yet invented, so, astute strategies were formulated for thorough cleansing of houses as well as streets, baths latrines and the entire atmosphere,(*fig.3)*. The system was absolutely perfect. Polluted water flowed from houses to the street drains, crossing throughout streets, all covered with portable bricks, larger than the usual. It was an absolutely perfect system, and drains did not end up abruptly, polluting surroundings. Rather each smaller drain flowed into the larger one of the main streets that spewed it in the outskirts of cities through corbel arches (Kenoyer 63-64). Though their structures were built on column and beam style but corbel arches were also formulated by them. Furthermore, for solid waste sump pits were fixed at small intervals of the main sewage drain, that kept solid wastes within, and these would be cleaned on regular intervals. It is the very reason that drains were paved with loose bricks. Garbage bins were also attached in the main streets. Such was the systematic order of cleanliness of those cities; the type of orderly management can be made practical and functional only by the astute administrators. Inhabitants of the Indus civilisation were very sophisticated and sensitive, so much so that every action seems to have taken place after formulating a philosophy about it. Even their houses, besides having normal facilities were centred on a courtyard to illuminate rooms with natural light from dawn to dusk and also for circulation of fresh air throughout the house. Great bath, wells within houses or along

Fig.4: Indus Seals with Pictographic Script
https://www.harappa.com/blog/long-indus-seals

streets narrate sophisticated thought out plans for cleanliness and freshness of managers of the Indus civilisation.

Story of prudence of the dwellers of Indus Valley is unending as each of their institutions were working after extremely thought out plans and was functioning most effectively. Though, it was linked through trade roots with the other parts of the world, including two contemporary civilisations of Mesopotamia and Egypt, while maintaining individual marks of progress and excellence.

Fig.5: Script combined with sculpted Images of Animals
https://www.ancient.eu/Indus_Script/

Intellectual elevation of that community was based on their literacy because they had invented distinct symbols of communication too, labelled as pictographs, (*fig.4)*. Egyptians also formulated hieroglyphs, that also has pictorial symbols but Indus stands apart, even in this context. Whether one concentrates upon script or on graffiti, one amazes at the uniformity of their styles which is a sure sign of their mature thinking. It is based on perfectly thought out principles, the sequence followed is boustrophedon (Wheeler 107), that is written from right to left in the first line but reversed in second line that is left to right, (*fig.5)*. Moreover graffiti, roughly scratched at the back of pots is exactly mature pictographs like those on the monumental seals. It proves literate stance of the Indus people, which is beyond question and it shows that even their potters were among the literates. Besides all, nothing can be said about speculative philosophy of these people because their script is yet not deciphered, even then it can be claimed with surety that their culture was far superior from any of their contemporaries.

Figure.6: The Splinter used for Dentistry in Indus Valley Civilisation
https://sedationdentistrybg.wordpress.com/2014/07/19/ancient-dental-work/

An astounding discovery about the ingenious Indus man is related to dentistry, as he proved to be the oldest dentist on the entire earthen globe. Prior to the discovery it was assumed that earliest specimens of dental filling are from Slovenia, where 6500 years ago beeswax was used for the purpose of dental cavity filling. Whereas earlest text on dental cure titled “Legend of the Worm” are from Sumerian clay tablets, dated back to 5000 B.C, while the first dentist is traced from Egypt, one of their higher

court officials, named Hesy-Re (d.2600 B.C.). A panel from the Mastaba of Hesy-Re describes him as the "Chief of Dentists and Physicians". On the other hand, from the Grecian quarters, Hippocrates and Aristotle; the philosophers, scientists, and physicians, wrote about various teeth problems like the treatment of tooth decay, tooth eruption, or stabilisation of teeth through wires. Actually, the story is older than that. In 7000 B.C. at Mehrgarh a sophisticated dental treatment through drilling was done with flint heads. With the help of flint splinters, holes were not only drilled within teeth but delicately shaped into very fine holes. Although splinter was a simple tool made up of a string attached to a bow-like device, looped around a vertical piece of wood, tipped on the other end with a flint splinter. The rope of the bow was moved sideways that caused an effective drill like motion, pushing the pointed-flint into the required point of the tooth. The drills are so fine that it is assumed with surety that the dentist would have learned the art from the artisans of bead ornamentation, (*fig.6)*.

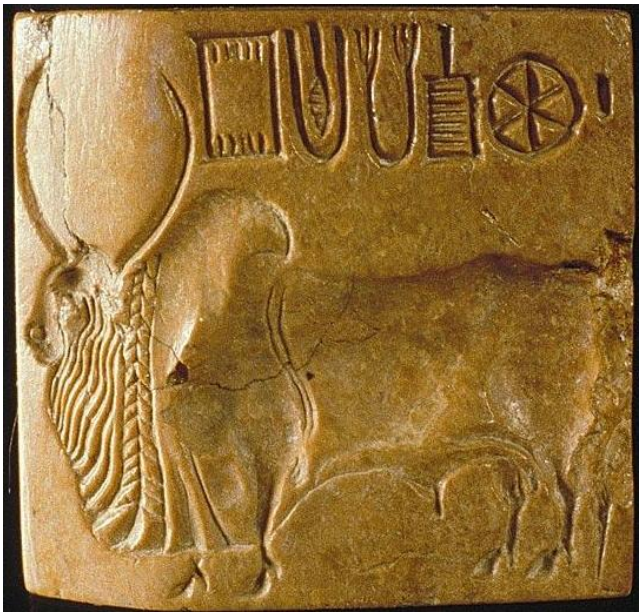

Figure 7: Indus Seal with Humped Bull
https://www.harappa.com/indus/27.html

But the researchers are unsure about the filling materials of the drilled holes. They assume that black Asphaltum, a tar swlike substance, or some medicinal plants were stuffed into the holes as fillings. It is called Silājīt in Urdu, is a black and thick sticky tar like substance, unearthed from the excavations of Indus sites. It is a proof that Indus people might be using it for its multiple benefits. It increases energy, relieves allergies, cures diabetes etc.The tool was effectively used to remove rotten tissues of teeth (Danica). Thus, dental surgery and cure of dental diseases are 4000 years older than their previously recorded history and Indus man excelled even in this field. The culture of the region was so rich that all requisites of a healthy life were addressed and fulfilled far earlier than his fellows in other parts of the globe.

Religion is an important mode to devise a culture, though not very conspicuous in the Indus culture but it must have some philosophical substratum devised by

sagacious beings of the Valley. A few scholars claim that it was an earlier form of Brahmanism but thorough analysis negates the assumption, for Hindus are idol worshipers, whereas no such edifice to shelter the graven images has yet been unearthed from any of the Indus sites. Moreover, Hinduism is based on complex myths, and their temples too are very complicated and dark, whereas the architecture of the Indus Valley is open, brilliantly illuminated, airy, and simple. Human dwellings are reflective of the thought process of their inhabitants, and buildings of Indus Valley indicate open mindedness of the dwellers of the region.

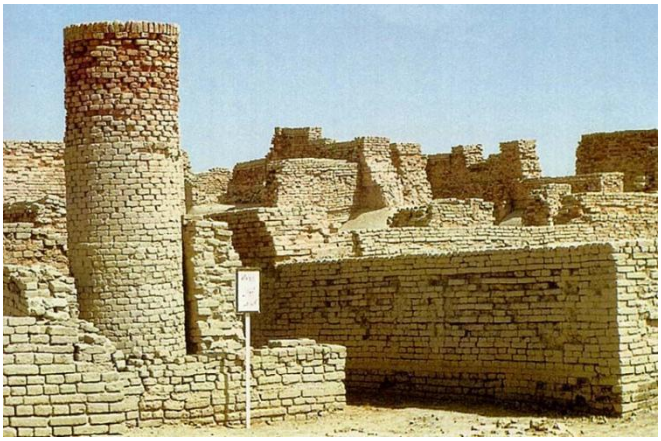

Fig.8: Double storied Well of Indus Valley Civilisation
https://i.pinimg.com/originals/53/b3/e3/53b3e327632dbf4d43c3d41490e6a936.jpg

Prior to the advent of revealed religions, every civilisation had evolved their gods and goddesses that demonstrate supernatural powers; that can be seen in Egypt, Mesopotamia, ancient Persia, or Greece, etc. But there are no super-human delineations in the Indus Valley, reverential representation of animals is there, but it might be their love for domesticated pets. For example, the marvellous rendering of the humped bull with very heavy dewlaps and upright horns stands majestically on seals. Its anatomical perfection with muscles and bones are minutely observed and perfectly rendered and further attached with a script, (*fig.7)*. It does not look like the one affixed to carts or used for ploughing, rather as an object of adoration. A stand is always placed in front of it, which would be either for fodder or utilised as an incense burner. But it is beyond question that

inventors of extremely contemplative culture can be worshipers of bulls or of other animals. They must have great affection for domesticated animals, apparent from their perfect and loving renditions. From the excavated specimens it is evident that they used to live in harmony with nature, so cleanliness or bathing might have some religious obligation for them and ceremonial bathing might be a spiritual experience for them. The presence of wells, (*fig.8)*, the Great Bath Complex, (*fig.9)*, drainage system, supports this assumption. But above all, one can claim with surety that the cult of meditation was strongly revered there.

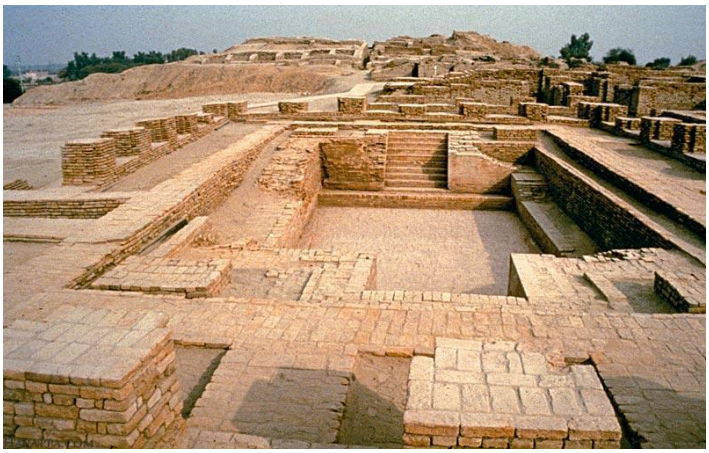

Figure 9: The Great Bath of Indus Valleyhttps://www.harappa.com/slide/great-bath-mohenjo-daro-0

Some of the seals bear a figure seated in the squatting position of Yoga posture in acute meditation. He is wearing an upright horned crown and seated on a broad stool, upper registers of those seals bear inscriptions. While on some of the seals, the meditative figure is surrounded by a variety of animals. There are marks of bangles; painted or carved, covering the arms fully, (*figs.10-11)*, along with layers of necklaces and other jewels ornamenting the meditative Yogis. It proves that meditation must be of great significance in that culture because these figures sit in authoritative postures and are adorned with crowns along with gems and jewels. Their spiritual elevation is further enhanced by the unnatural placing of their bodies, hanging almost in the air, with just their straight upright feet touching the seat of the

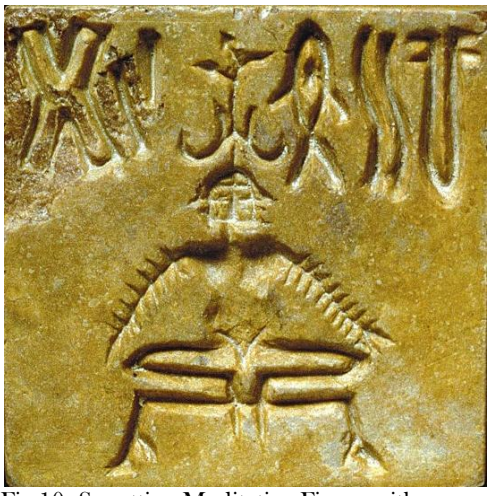

Fig.10: Squatting Meditative Figure with suggestion of Bangles in Arms
https://twitter.com/swamigeetika/status/877352348997242880

Fig.11: Squatting Meditative Figure, Surrounded by Animals
https://twitter.com/swamigeetika/status/877352348997242880

stools beneath them. These reliefs are symbolic of their meditative stance, likewise are their artefacts that signify the highly contemplative mode of the people of the valley. Creativity, by Dr. Javed Iqbal is attributed to those who had developed faculties of wonder and novelty (84), as wonder opens up new doors of learning and knowledge, and novelty leads to creation, while both knock the doors of imagination, resulting in sophisticated lifestyles.

The Muslim Scholar al-Fārābi calls imagination as *Takhayyul*, while for Aristotle it is *Phantasia*, a faculty unique of its kind, in the sense that it retains images even when objects vanish from the sight. It also keeps control of analysing and recomposing of the imaginative occurring, to create new images (Black 185-187). Knowledge acquired through potential intellect which is in the shape of sensory images, is comprehended fully by passing through the sieve of contemplation that leads to the domains of imagination. Creativity in every sphere of life is a joint venture of contemplation and imagination, whether one views the culture of the Indus Valley or its artefacts.

The hypothesis is further enhanced by analysing their creative endeavours; from ordinary objects of utility to reverential ones. Everything is calculated, nothing seems to be planned without thorough concentration on each of its aspects. Taking pottery, for instance, the potters of Indus Valley do not appear less in calibre than a product designer; they even understood body chemistry of the pot, prior to its baking. Its size was determined in ratio to its weight and thickness which resulted in very

refined specimens. Some of the pots are so refined that their thinness gives them a deceptive look of metal because such thinness is hard

Fig.12: Indus Pottery, 2500-2000 B.C
https://barakatgallery.eu/artworks/73956-large-indus-valley-pot-2500-bce-2000-bce/

Fig.13: Large Storage Jar of Indus Pottery
https://www.antiquities.co.uk/shop/ancient-pottery/storage-mixing-vessels/large-indus-valley-polychrome-storage-jar/

to be achieved from clay, *(figs.12-13)*. There is a marked difference between funerary pottery and of utilitarian one; the former is coarse and a bit crude, while the latter is very refined, including glazed pots as well. Furthermore, all constructions are made with bricks, no example of stone masonry, as is common in Hindu buildings. They did not cut or shape stone into the required sizes for construction, rather transformed the natural material clay into a hard stone-like formation of bricks. To construct a moderately large town with backed bricks requires a high degree of centralised control, as from digging to kneading clay and shaping it into backed formation through standardised moulds[1] is a highly systematic task (Pruthi 30). The high quality faience earthen wares, stoneware, decorated carnelian and bronze, use of alloys to add colour and durability, definitely resulted from the meditative stance of the great artist of the Indus Valley.

An in depth definition of great nations is put forth by John Ruskin, as he holds: Great nations write their autobiographies in three manuscripts- the book of their deeds, the book of their words and the book of their art. Not one of these books can be understood unless we read the two others; but of the three, only quite trustworthy is the last (Ruskin 1).

We do not find large written documents of any sort in the Indus Valley, like the clay tablets of Mesopotamia, although their seals are surmounted with pictographs, which are not yet deciphered. So, it is hard to read their book of deeds or their biographies but it will be unjust if their book of arts is ignored. Artefacts of the valley are of extremely refined quality as their living was also an art, where man as a human was valued, with no discrimination of class like Brahmans or Shudhras. Although, a few scholars have pointed out separate living quarters for different categories of professionals, which was not to create discrimination between various classes rather it was a practical plan of convenient living. Farmers felt convenient to live on the outskirts of a city because they had to look after their fields. Artisans worked for

[1] Earlier standardised brick moulds measured 9.2 x 4.5 x 2.2, and later to 11 x 5.5 x 3 inches.

people so they had to live within the community, so their houses were in the central part of the cities, etc. As houses were built on raised platforms, but no high citadel to the west or lower town to the east have been unearthed, these being just false apprehensions, holds Kenoyer, because large and small houses along with crafts' workshops have been found on all platforms (Kenoyer 52). Whereas Dani points out a few areas like Sutkagendor, the Harappan outpost, having an acropolis and a lower city (Dani 8), but it needs further investigation. They lived according to professional scientific strategy, without any division of cast or creed system. All this emerged out of their cerebral powers because yoga is a physical exercise and meditation a spiritual activity, combination of both strengthens mental powers that enhance creative capacities of man.

It is promulgated that chess is played by mentally sharp and mature communities, and earliest specimens of chess have also been found from Indus Valley, all carved in stone, because only, durable objects were made in stone by these people, (*fig.14)*. Sagacity of the civilisation further lies in their weight and measure system, where the decimal system was being practiced, which is an evolution of modern mathematics. Saleem, while describing one of the achievements of the Indus man quotes Rao, that they had accomplished a system of weight and measure and perhaps of time as well. Finding the consistent accuracy of weights throughout the entire Indus Civilisation is amazing when one finds that even in the British Era in India such uniformity of the weighting system could not be achieved. Their weights were of Cherts and Agate, which were chiselled, bevelled, and polished to a perfect finish that adds durability to perfection and beauty, (*fig.15)*. Further amazing are the unfinisheds scales, found from Indus Valley to measure length, along with sliding scales of ivory that are related to the discovery of lunar calendar. Some other instruments have also been unearthed to measure angles and positions of stars for navigation (Saleem 136). Those are a few of the elevated achievements of the Indus man, resulted from his cerebral powers.

Thus, Indus Civilisation was honouring humanitarian values, not promoted by any other culture, contemporary to it or later ones. Greeks, for instance, were elevated for their skilled representations, but they were either sculpting their gods and

Fig.14: Board Game Indus Valley , 1500 B.C
https://learningchess.net/blog/?p=10

Fig.15: Standardised Weights of Indus Valley
https://learningchess.net/blog/?p=10

goddesses or erecting monumental abodes for the idols. But in the Indus Valley, the common man was the object of interest, and they concentrated upon each of his

requirements for the better, civilised, and hygienic conditions of life. In this course, even a minor flaw is overpowered, such as they did not neglect the recreation of their juveniles, and concentrated on making toys for them, (*fig.16)*. Their contemporary civilised worlds had produced nothing for children. There is no precedence for the recreation of kids in any of the olden or their contemporary civilisations.

This is the real culture of humanity where focus is betterment of the life of man, not of gods or goddesses, and even not of monarchs. Peace and love is evident, based on the rule of natural law. They made fortifications and a few weapons too, which show their awareness of the possible man-made calamity of war but their focus was not military pursuits, for they were aware, which Toynbee acclaimed many a century later that there exists a direct relation between the fall of a civilisation and advancement of military techniques. It can be comprehended only by those who maintain humanitarian values, and it is practiced by those who honour mental celebration before each act of creativity.

Ibn Khuldūn elucidates a similar concept while narrating man as a thinking animal for which he uses the term *fikr*. *Fikr* is an Arabic word for contemplation. It is the power that provides man an understanding to fulfil requisites of life in the best possible way, along with etiquettes to develop the culture of cooperative living, in other words, an ideal human community (Ahmad Epistemology 21-22), the one we name Indus Valley Civilisation.

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