

While *Sruti* means what is heard, *Smriti* means what is remembered. Social laws, usages, customs and manners and moral codes do all come within the purview of *Smriti*. It may be styled as applied sociology. Authentic *Smritis* have always had their basis in *Srutis*. Among the oft-quoted *Smritis* those of Parasara and Manu may be said to be typical. But these *Smritis* are not held veritable and inviolable. According to times, places and circumstances they undergo modification. An individual or a body of law-givers create these *Smritis* periodically according to social needs. The Constitution that the Free Republic of India has made for itself may in a way be termed as the latest among the *Smritis*. These books are religio-social codes undergoing changes corresponding to the changes in the order of society.

In the *Bhagavad Gita* the *Sruti* and the *Smriti* get themselves blended. Because of its being an exhaustive collection of spiritual laws, the *Gita* is called the *Sruti*. These spiritual laws when applied to life are called the *Sanatana Dharma*—eternal order and righteousness. The *Gita* may therefore be treated as a manual of the *Sanatana Dharma*. It is a Directory on social fabric and social growth. It further points out how the eternal verities can be applied in modified forms under changing circumstances. A parallel may make the point clear. Gold is ever a valuable metal. But the mint it undergoes varies in different reigns. Coins of one reign may not gain currency in another, but the value of gold