श्रद्धाभक्तिध्यानयोगान्मुमुक्षोः मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ ४६ ॥

śraddhābhaktidhyānayogānmumukṣoḥ mukterhetūnvakti sākṣācchrutergīḥ,
yo vā eteṣveva tiṣṭhatyamuṣya mokṣo'vidyākalpitāddehabandhāt. (46)

46. *Faith, devotion and the practice of meditation these are mentioned in the songs of Śruti as the chief factors that help a seeker to attain Liberation. Whoever pursues these is liberated from the bondage of the body which is a projection mysteriously accomplished by his spiritual ignorance.*

The technique of vicāra has been exhaustively analysed and insisted upon. The power to do vicāra is the very fuel which helps the spiritual vehicle to maintain its motion and what constitutes vicāra has also been explained. Here we are told of the practices we must follow, strictly and sincerely, so that our capacity to do vicāra may be increased and the vicāra itself be rendered most efficient.

Śraddhā and bhakti encourage and increase dhyāna, one's meditative poise and these three together constitute the entire technique of self-development, as visualised by the ṛṣis. It is interesting to note how each preceding factor strengthens and nourishes the succeeding factor. Faith increases devotion and in a man of faith and devotion, meditation is easily accomplished. Here we must clearly understand faith in the same sense as has been described earlier.[1] So also, we must not identify bhakti with the cheap decadent meaning which we, in our ignorance, have given it. It is to be rightly understood[2] as our identification with our concept of our Ideal.

When thus we are truly aided by faith and devotion, we are able to meditate properly and through meditation, we come to realise our true nature. Having experienced our divine glory we

[1] my belief in what I do not know so that I may come to know what I believe in is my śraddhā – ibid. verse-25

[2] the seeking for one's own real nature as the eternal Ātman is true devotion. ibid. verse – 31 & 32.