

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०० ॥

*asatkalpo vikalpo'yaṁ viśvamityekavastuni,
nirvikāre nirākāre nirvišeṣe bhidā kutah.* (400)

400. *In the one Reality, the conception of the universe is a mere fancy. How can there be any diversity in the Changeless, the Formless, the Absolute?*

Anubhava, yukti, dr̄ṣṭānta and Śruti are the four methods of teaching Vedānta. Through all the four methods Ācārya Śaṅkara is indicating to us that duality does not exist at all.¹

The endless varieties of fancied names and forms and their mutual quarrels are all non-existent. That one Reality is without change (nirvikāra), without form (nirākāra), and absolute (nirvišeṣa). In such a divine entity how can there be any diversity? Since there cannot be any plurality, this entire phenomenal world is non-existent, at best an illusion of the mind in turmoil.



द्रष्टृदर्शनदृश्यादि भावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०१ ॥

*draṣṭṛdarśanadṛśyādi bhāvaśūnyaikevastuni,
nirvikāre nirākāre nirvišeṣe bhidā kutah.* (401)

401. *In the one Reality which is without the seer, the seeing and the seen and so on, which is the changeless, formless, absolute, how can there be any diversity?*

¹ *sakalavedānta tātparyavisaṁya anubhavayukti dr̄ṣṭāntaśrutibhiḥ,
dvaitasya atyanta asattvam upaśati ācāryaḥ.*

Through direct experience (anubhava), logical reasoning (yukti) example (dr̄ṣṭānta) and scriptural statements (Śruti). Ācārya Śaṅkara points here the utter falsity of duality – the essential conclusion of all Vedānta.