

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

*asatkalpo vikalpo'yaṁ viśvamityekavastuni,
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ. (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, dṛṣṭānta 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 (nirviśeṣa). 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 ॥

*draṣṭṛdarsanadrśyādi bhāvaśūnyaikavastuni,
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ. (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 tātparyaviśayaṁ anubhavayukti dṛṣṭāntaśrutibhiḥ,
dvaitasya atyanta asattvaṁ upadiśati ācāryaḥ.*

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