

develops new skin from within and then casts off the slough. Even so the Jivatman mentally assumes a new form before dissociating himself from the old body. In other words his mental make up does not die along with the gross body. It is called the subtle body and it persists with its innate tendencies and dispositions. This is the core of the Jivatman and he survives the death of the physical frame. He then chooses to develop another gross body in a womb suited to his attainments.

The snake and its slough are not one and the same. Even so the Atman and the body are different, one from the other.

— Sri Ramakrishna

Atman Is Super-mundane — 23-25

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३

न एनम् छिन्दन्ति शस्त्राणि न एनम् दहति पावकः ।

न च एनम् क्लेदयन्ति आपः न शोषयति मारुतः ॥

*nai 'nam chindanti sastrāṇi nai 'nam dahati pāvakaḥ ।*

*na cai 'nam kledayanti āpo na soṣayati mārutaḥ ॥*

न *na* not एनम् *enam* this (self) छिन्दन्ति *chindanti* cut शस्त्राणि *sastrāṇi* weapons न *na* not एनम् *enam* this दहति *dahati* burns पावकः *pāvakaḥ* fire न *na* not च *ca* and एनम् *enam* this क्लेदयन्ति *kledayanti* wet आपः *āpaḥ* waters न *na* not शोषयति *soṣayati* dries मारुतः *mārutaḥ* wind

Weapons do not cleave the Atman, fire burns It not, water wets It not, wind dries It not. 23

Among the five elements Akasa is one that is actionless. So no reference to it is made here. The