

# **“He Shall Never See Death”**

**(St. John 8:51)**

**Max Kappeler**

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## **Note to Readers**

This 2003 publication of “He Shall Never See Death (St. John 8:51)” is almost identical to Kappeler’s original 1981 version, except for minor editing and format changes.

As a result of the format changes, the page numbers of this second impression do not correspond to those in the original booklet. This reformatting will affect those situations where Kappeler (or other authors) have referenced a specific page number.

## **Abbreviations**

used to reference the work of Mary Baker Eddy

- S&H      Throughout this book, quotations from the Christian Science textbook, *Science and Health with Key to the Scriptures*, will be noted with a page and line number, for example (465:10)
- MH        Marginal heading (inside *Science and Health*)
- Ret.       *Retrospection and Introspection*

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## Introduction

For the most part, we live in the firm conviction that earthly life ends in the inescapable experience we call death. Death, this seeming inevitability, creates bewilderment and dread in us, because no one seems to know what death really is. This ignorance, in turn, produces fear, the sense of helplessness. We must at some time face death, yet it remains an enigma to us, a mystery fraught with many unanswered questions. What is death? When and why does it come? What gives rise to the phenomenon called death? Is there life after death?

However, these very questions raise other questions, particularly about the nature and meaning of life. What is life, that it simply ends in death? What kind of life ends when the physical body dies? Do we have indisputable evidence that life ends when the body ceases to function, or do we simply assume this uncritically? Are these even the right questions to bring into focus about what constitutes life? As with questions about death, we are confronted with our own ignorance as to the nature of life. Even those we depend on for information—scientists, philosophers, and religious leaders—cannot agree on answers to these questions. We discover that we are not starting from fact or proof, but from unfounded belief. Our sense of helplessness increases, for if the world's most respected thinkers cannot agree, where shall we turn? We are finally compelled to ask: If all our concepts about life and death spring from unfounded belief, is there some absolute truth that transcends and corrects our belief-based sense of life? Can we escape our own ignorance—our groundless beliefs and false questions—to arrive at the real truth of being?

In this way, the problem of death urges us to examine the nature and meaning of life. We are forced to seek the absolute truth of life, and this truth can be found only in the Life that is God. Thus, rather than asking wrong and misleading questions based on false concepts of Life, we are forced to discover the nature of Life itself. We must ask: What constitutes a right concept of Life? How do we arrive at such a right concept? In other words, is there a Science of Life—that Life which is God—through which we can learn the true nature and meaning of life and so solve the mystery of death?

Christian Science presents such a Science and, through the Science of Life, resolves the problem of death. How? The overall strategy of Christian Science for solving any problem is to reason from what is true—from Truth—instead of from ignorance. Only Truth, the Truth that is God, can explain what really exists, expose the errors of ignorance, and right them. This strategy of reasoning from Truth can be applied to the phenomenon called death. If we wish to analyze the problem of death rightly, we must first know what Life is, for Life is the Truth of being. As we shall see through using this method, that which we call death is not an entity in itself, but is merely Life misunderstood. Death becomes a false concept of Life: the notion of the absence of Life, a limitation of Life, a misconception of what Life truly is. Life itself is God. In its intrinsic nature, Life is the eternal, indestructible is-ness of being. That which is eternal self-existence cannot at the same time be reduced to non-existence—to death. Therefore, there is and can be no death. But what specific steps of divinely scientific reasoning enable us not only to arrive at these radical conclusions, but also to defend and demonstrate them in the face of the human mind's false beliefs ?



To resolve the question of death, the Science of Life compels us to turn to God, to Life itself. We must gain an understanding of Life that is as correct and as comprehensive as possible. How? To begin, we turn to the Christian Science textbook, “Science and Health with Key to the Scriptures” by Mary Baker Eddy, to study the references to Life, a synonymous term for God. Through this study we learn that Life is eternal, indestructible, deathless, and self-sustained; that Life is the everlasting Father—the inexhaustible fount of being, eternally providing for and sustaining its creation. Since man is the idea of God, man is the idea of Life. Therefore, man is as eternal, indestructible, and deathless as Life itself.

To expand this concept of Life, we may investigate, with the concordance to the Textbook, all the references to terms which relate to this theme, such as: death, die, deathless, immortal, eternal, and indestructible. In this way, we discover many deeply illuminating passages. For instance: “Life is deathless. Life is the origin and ultimate of man, never attainable through death” (487:3); “Life is without beginning and without end” (468:27); “the understanding of Life, makes man immortal” (485:18); “Man is deathless, spiritual” (266:29); “to the real man ... there is no death-process” (289:19); “...man as never born and as never dying...” (557:20); “Man is incapable of sin, sickness, and death” (475:28); “Man is immortal” (426:29); “Man is indestructible and eternal” (402:12); “life and man survive this body” (368:21); “Nothing could kill this Life of man” (51:11); “In reality man never dies” (486:10); “the spiritual real man has no birth, no material life, and no death” (288:25); “neither Life nor man dies” (349:11).

Such short, significant statements express fundamental truths. Yet, does a collection of separate statements provide a real understanding of the subject? The answer is no. Why? Atomistic statements have no meaning-giving context; hence they give us nothing more than a collection of unrelated facts. Real understanding becomes possible only when single truths are embedded in the complete system of their science. For this reason, statements expressing the deathlessness of Life cannot, as single truths, wholly satisfy us. They bring no real understanding: Isolated true statements, set down one after the other, impart no real insight. To understand properly the complex question of Life and death, we must understand the connections among such separate statements; they must be integrated into one consistent, unfragmented whole.

Where, however, can we find such an unfragmented exposition? Again, we can appeal to the textbook of Christian Science. Why? A textbook is a textbook because it presents the basics of a science in an ordered way, revealing the system and structure of the subject. This, in fact, is what the Christian Science textbook does for the Science of all being. With respect to the question of the deathlessness of Life, the Textbook provides a comprehensive analysis of the subject on pages 426:23–430:12.<sup>1</sup> In this passage, the subject is elucidated from the standpoint of the seven synonymous terms for God through an ordered sevenfold sequence, answering the question of Life and death step-by-step. Thus, the scientific starting point is the nature of God,

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<sup>1</sup> See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982), Ch. XII “Christian Science Practice,” Part IV, Life and Spirit: Life’s full reflection, p. 8.

as given in the definition of God on page 465, line 10: Mind, Spirit, Soul, Principle, Life, Truth, Love. What God is becomes the ordering framework for analyzing the question of Life and death. As a result, all the essential aspects of being are taken into account and set in relation to one another. As we tackle the problem this way—structurally instead of atomistically—the answer satisfies human understanding far more effectively than separate albeit true statements could ever do.

What is this spiritually logical exposition of deathless Life? Specifically, what does each of the seven synonymous terms for God say about Life?

**Mind's declaration about Life:  
Death is an illusion of human belief, which  
must be relinquished.  
(426:23–32)**

Like all Christianly scientific reasoning, the exposition begins with the statement of what is true: We must put our “faith in God, in Life eternal” (426:27) and know that “Man is immortal” (426:29). In other words, we must start with the fact that Life, God, is indestructible and eternal and that the reflection of God—the life of man—is as eternal as God. Therefore, our problem has nothing to do with Life at some time ceasing to be Life. Life is always Life. Instead, our problem involves understanding Life aright—that is, not misunderstanding Life. Why? We feel caught in the illusions of human belief—that which misconstrues Life. We experience these false beliefs about Life as life and death. Yet on the Mind-based analysis of Life, what we call death is not a

“thing” per se, but is merely the consequence of misconceiving or misunderstanding Life. Death is our belief in an end of Life: an illusion and not a thing in itself. The scientific fact is that Life can never be destroyed; all that can come to an end is the false concept of Life.

However, if Life is indestructible and death is illusion, why do we seem to know death? We know death—the erroneous notion that Life can cease to be Life—only because we labor under a false concept of Life. When the erroneous belief that life can die is abandoned, the whole problem of so-called death disappears. Thus, all that can and must be destroyed is not a thing called death, but the misconception of Life—the human belief that both Life and death exist. For this reason, “The relinquishment of all faith in death ... would raise the standard of health and morals far beyond its present elevation” (426:23). We find the basis from which we must start: Death is nothing in itself, no entity or adversary that must be fought. Death is merely an erroneous human concept, faith in something which does not exist; it is belief, an illusion, the opposite of that which the divine Mind knows about Life.

In this way, the first standpoint for understanding Life explains why humanity has not found an effective answer to the problem of death. Human thinking usually starts with the incorrect assumption that death represents something real: that death exists. Either death appears as the last enemy to be overcome, eventually overtaking all mortals, or death is regarded as the friend of man, the stepping-stone to a better life or even to eternal life. However, both interpretations lead us astray. Why? They do not take the fact of being, Life, as their starting point. Instead, they proceed from that which

Life is not—from the illusion of an alleged opposite of Life. From the standpoint of divine Mind—which alone knows truth—we are taught that death is not a factor in being, but merely a false belief. Death is only the name for mortal mind's erroneous concept that at some time, in some place, God or Life could be lost or cease to express itself. This false concept is not in accordance with the "Christian standard" (MH 426). If we want to reach the "Christian standard"—that which alone can solve the question of death—this belief must be relinquished. Because the divine Mind knows no death, we cannot know it either. Hence, every false concept we entertain about Life and its deathless reflection is sin. Because "Sin brought death, and death will disappear with the disappearance of sin" (426:28).

**Spirit's declaration about Life:**

**Life is spiritual and therefore not dependent on matter.**

**Spirit is real; death has no reality.**

**(427:1–12)**

As soon as thought relinquishes the false belief about death through the recognition of divine Mind, it realizes that "there is no reality in death, since the truth of being is deathless" (427:8). This deathless reality of being can be cognized only by viewing Life from the standpoint of Spirit. Spirit is the reality of being. Matter, the opposite of Spirit, is unreal. Because Life is Spirit, in no circumstances is Life dependent on matter. Equally, therefore, Life, God, has no need of matter's help to reflect itself as life. "The belief that existence is contingent on matter must be met and mastered by Science" (427:9).

However, this realization requires a radical departure from materialistic, dualistic thinking—the false model of thought ingrained in western man for centuries. What is dualism? Dualism admits of two mutually opposed phenomena as true and real: good—bad; true—false; Spirit—matter; Life—death. Within the framework of such dualistic thinking—a framework directly opposed to the divine one-valued nature of being—matter appears to be as real as Spirit. From this dualistic framework stems the misconception that matter and Spirit are complementary, that the one presupposes the other, that Spirit needs or uses matter to express itself, indeed, that Life and death are equally real.

This dualistic attitude surfaces in the constant wish to look for life in matter. For example, we admit that Life, God, is purely spiritual, yet we usually want to see the reflection of Life made manifest in matter. Human thinking and feeling want to perpetuate matter—the material body, material pleasures, material conditions. In our mistaken reasoning, evidence of Life depends on matter being preserved in the form we wish. This human way of thinking hopes for something which can never be realized. It hopes that God, Life, which is by nature Spirit, will use Spirit's opposite—matter—to reflect and perpetuate itself. However, like reflects itself as like. Life, which is Spirit, can only reflect itself as spiritual life.

Consequently, the dualistic belief that being depends on matter “must be met and mastered by Science, before Life can be understood and harmony obtained” (427:10). When the concept of dualism is overcome in ourselves, we realize that the reflection of eternal Life—man's individual being—is as immortal as Life itself. Further, we know that Life

with its expression is free from matter. No material conditions are necessary for Life to express itself as deathless life.

In this way, we see that the belief in the existence of death is based on a wider misconception: namely, that Life is material, that Life needs a material body in order to express itself. According to this misconception, as soon as a material body no longer shows any life, we believe in death as a reality. If it were not for this incorrect view of Life in matter, there would be no belief in death. Therefore, if we want to overcome death, we must first free ourselves from the belief that Life is material; we must entirely change our view of what Life is. Our consciousness must be so transformed that Life means only God, and that spiritual life is the only life to which we aspire.

### **Soul's declaration about Life:**

**In Science, nothing can interfere with man's being.**

**(427:13–25)**

When we understand death in the light of what Spirit shows us, we see that Life does not exist through or in conjunction with matter. Life is always Life, independent of material conditions and events. Life remains completely untouched by anything that is going on in matter; for Life is Soul, and in Soul being is unchanging, invulnerable, immutable identity. Reflecting Soul, Life forever expresses itself as life. Through Soul, the reality of being is always in all circumstances unchanging; it remains deathless Life. Nothing can touch or alter the deathlessness of Life. "Nothing can interfere with the harmony of being" (427:14).

Consequently, “Man is the same after as before a bone is broken or the body guillotined” (427:16). Nothing that happens to the material body can injure man’s life. Only the material senses, seeing a lifeless body, declare falsely, “This man is dead.” They believe in a mortal, corruptible man. By contrast, spiritual sense never looks for life in the body or imagines that it is there. To spiritual sense, the mortal, corruptible body is not identical with man, the spiritual idea, the representative of Soul. Because spiritual sense overcomes the sin of believing the senses, “Mortality [is] vanquished” (MH 427), and we can say with Paul: “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory?” (I Cor. 15:54–55).

### **Principle’s declaration about Life:**

**Through obedience to God, we demonstrate eternal life.**

**(427:26–428:14)**

Principle demonstrates the facts of being. Principle stands for the ever-operativeness of that which is anchored in Mind, Spirit, and Soul. The demonstration of deathless life, worked out in Principle, is founded: *on Mind*, which declares, “Life is real, and death is the illusion” (428:3), and this “dream of death must be mastered by Mind here or hereafter” (427:29); *on Spirit*, which declares, Spirit (not material remedies) must be the “first and only resort” (427:28) in mastering the illusion of death; and *on Soul*, which makes evident the invulnerability of deathless life and declares:



“divest thought of ... material evidences” (428:8). Thus, on the basis of Mind, Spirit, and Soul, Principle proves itself irrefutable and sounds “this trumpet-word of Truth, ‘There is no death, no inaction, diseased action, overaction, nor reaction’” (427:32).

Do we hear this clarion call? Do we experience the scientific demonstrative force of divine Principle, in which death no longer has any place? Yes, insofar as we satisfy the demands of Principle. Why? The demands for being principled are at the same time a promise: “‘If a man keep my saying, he shall never see death’” (428:7). Obedience to the Word of God brings us—through Mind, Spirit, and Soul—into harmony with the Principle of deathless being. In this unity of Principle with the spiritual consciousness molded by Principle, death is unknown. Thus, obedience to Principle cannot help demonstrating itself as eternal being.

In this way, the Textbook indicates the infallible Principle for solving problems. As we persevere in obedience to Principle, we find the basis for demonstrating eternal life. This means that we must tackle the question of death with the attitude informed by Mind, Spirit, and Soul. First, we must no longer cling to the belief of death, but realize that death is an illusion (Mind). Second, we must relinquish the materialistic and dualistic concept of life, contingent on matter (Spirit). And third, we must rise above the testimony of the corporeal senses and dwell spiritually in the inviolability of man’s deathless life, assured in Soul (Soul). Then we accomplish what the text calls “the great attainment by means of which we shall sweep away the false and give place to the true” (428:11). Specifically, we “divest thought of false trusts” (428:8); we break the backbone of material thinking and its

erroneous notion of death, until the belief in death finally loses all hold on us. Then the spiritual facts of being appear. This attitude of unconditional obedience to Principle is essential for the demonstration of eternal life; for thereby “we may establish in truth the temple, or body, ‘whose builder and maker is God’” (428:12).

**Life’s declaration about Life:**

**Life is; if man consecrates his existence to Life,  
he can experience present immortality. In other words,  
he can overcome death.**

**(428:15–29)**

Life, Truth, and Love answer the question of how the demonstration of Principle can be accomplished. In Mind, Spirit, and Soul, we have the basis for demonstration; through them we recognize the Principle of deathless being. Through Life, Truth, and Love, we see how we can begin to prove that there is no death.

Life always supplies the method which leads to demonstration. Life says: “We should consecrate existence ... to ... the everlasting Father, to ... Life” (428:15). We gain eternal life by devoting our whole existence—all that we are—to going the way of Life. Yet human thinking may see this as a sacrifice. Why? The human heart is indeed full of devotion, but only too often it is devoted to human and material values: to career, to family, to some hobby, etc. Our first love is not God, but things human and material. This human misconception of devotion must give way to spiritual devotion. No matter what we do in human experience, human life must serve man’s first love—divine Life. Spiritual, “Intelligent

consecration" (MH 428) means going the way of Life; it means that our consecration must be directed towards the everlasting Father, towards Life.

This love for real being is not, however, so much a quantitative as a qualitative devotion. Whether we consecrate our existence to God is not judged by how much time we have at our disposal. Rather, it is measured by the intensity of our longing to go the way of our spiritual being consistently and in obedience to divine Principle. This spiritual longing always finds ways and means to follow our heart's whole desire, our first love, our strongest enthusiasm and aspiration.

As we consecrate ourselves to divine being, "The present immortality" (MH 428) comes to light. The fact appears "that man *is*, not *shall be*, perfect and immortal" (428:22). Through obedience to the Word of Life demanded by Principle, we become one with the source of our real being. Complete devotion to man's spiritual being flows from this obedience, and so we father our true spiritual being. Rather than burying ourselves in mortal beliefs, we nurture our true being with the full abundance of our love for the spiritual and hold "forever the consciousness of existence" (428:24). With this true concept of Life, we tackle the problem of death, until sooner or later, man's immortality appears.

**Truth's declaration about Life:**

**Through an understanding of Life, mortals awaken to  
the consciousness of man's dominion over death.**

**(428:30–429:18)**

If we remain in the consciousness of the foregoing five themes of Mind, Spirit, Soul, Principle, and Life, we understand Life as Life really is. This understanding holds within itself the power to demonstrate dominion over death. The text indicates two aspects of this dominion of Truth: (a) dominion through which the dying are raised to life and health (428:30–429:10); and (b) dominion over the dream of death (429:11–18).

- (a) First, the text deals with healing “hopeless organic disease” (428:30) and raising “the dying to life and health” (428:31). The remedy for victory over all the claims of death is twofold: on the one hand, we must understand God as the only Life, which nothing can overpower, and on the other hand, we must also understand that there is no death. To explain this understanding of Life and the absence of death, the text makes an extremely practical point under the marginal heading “Careful guidance”: “We must begin, however, with the more simple demonstrations of control” (429:4). What is the issue? In spite of the fact that spiritual development follows a natural spiritual order, human thinking all too often disregards and would prefer to bypass this natural order. Yet spiritual order requires a step-by-step development; there is no other way. We cannot attempt at the beginning of our development to achieve those demonstrations which are the outcome of more advanced

stages of understanding. In her book, "Retrospection and Introspection," Mary Baker Eddy makes her position on this point clear in the following words: "The neophyte in Christian Science acts like a diseased physique,—being too fast or too slow. He is inclined to do either too much or too little" (Ret. 78:1). The Textbook deals with this prevalent attitude by speaking explicitly of the "final demonstration" (429:6) when referring to the actual healing of the dying. In this way, it entrusts the reader to the careful guidance of spiritual advancement. We do not begin with raising the dying to life but rather with the "more simple demonstrations" (429:5) for which we are ready. As a result, we go forward in an ordered way, one step after the other.

- (b) If, for want of spiritual advancement, we cannot raise the dying to health, the question arises: are we then at the mercy of death? Since man is subject to divine Mind (Mind) and since he is spiritual (Spirit), man remains unaffected by the body, whether it dies, is buried, or decomposes into dust (Soul). The consciousness of Mind, Spirit, and Soul remains and has a form, even though mortal mind (the opposite of Mind), which believes only in material forms (the opposite of Spirit), cannot see this form (the opposite of Soul). With this Truth-consciousness, mortals awaken from the dream of death and realize that they were never overtaken by death; they awaken "with bodies unseen by those who think that they bury the body" (429:17). In consciousness, we finally realize that the embodiment of Truth is not comprehensible to human sense.

**Love's declaration about Life:  
All-embracing Life has neither beginning nor end.  
(429:19–430:12)**

When the Textbook elucidates a subject from the standpoint of Love, we very often find the tone of universal inclusiveness. In this passage, deathless Life, reflecting itself in the continuity of existence, is a universally valid fact of being; it includes “all the phenomena of existence” (430:1)—all stages and all levels of conscious experience. However, demonstrating life does not mean that death is replaced by life. Evidence of eternal life can be attained only by the recognition that there is never anything going on but Life. Man exists before the material organization begins, and he exists after the body is disintegrated. Man has lived before what appears as birth and therefore lives after what looks like death. Life is everlasting. “Everlasting” does not imply a great length of time; it implies a universally available state, the is-ness of being, untouched by the events that we call birth and death.

How, then, does this everlasting nature of Life enable us finally to solve the problem of death? Primarily, it formulates the problem rightly. Birth is the beginning, death the end, of mortal existence. If we wish to overcome death, we must start with the beginning of mortality, namely material birth. This birth is the first death, whereas dying is the second death. What is birth? Birth is the belief that Life dies into the body—that eternal Life, Spirit, finally relinquishes its eternality and becomes material and corporeal. Therefore, to overcome the second death, we must first overcome the first death—the belief of material birth, of life in matter.

Jesus stresses this standpoint in the words: "Before Abraham was, I am" (St. John 8:58). In his consciousness, he existed before birth—forever in eternal Life. With this realization, Jesus could overcome the second death; he could rise from the dead and demonstrate his ascension.

As with Jesus, our primary task is to handle not the problem which still lies ahead, death, but rather the problem which besets us here and now, namely, the belief that we have "died" into this material world. This so-called material birth is the real enemy to be overcome. "Do you believe this? No! Do you understand it? No!" (429:24). Yet, this should not be our answer from the standpoint of Christian Science. The Science of Life does not identify us as mortals. Rather, Christian Science compels us to go to the source of our being and realize that man has always been, is, and forever will be immortal. We have never lost our spiritual, immortal identity. Instead, we can behold only the one eternal Life, the is-ness of being, identify ourselves with it, and abide in this consciousness. This true consciousness frees us from the dream of a mortal existence.

The all-embracing fact of the deathlessness of Life holds good not only at every stage but also on all levels of conscious experience. Whoever lives in obedience to or in harmony with the Word of God can never see the illusion of death. "If a man keep my saying, he shall never see death." That statement is not confined to spiritual life, but includes all the phenomena of existence" (429:32). So far the point has been constantly stressed that Life is Spirit and that therefore it is spiritually and scientifically inadmissible to want to demonstrate Life as life in matter. The question of healing the dying is not dealt with until we come to the "Truth" theme.

Now, in the “Love” theme, the text goes even further and refers to the raising of the dead by Jesus. Only at this point is thought equipped, through the preceding spiritual steps, to grasp the demonstrations of Jesus. How?

If, when looking at a corpse, we start from the concept that the material body is man—that man first lives in the body and then dies in the body—we cannot call him back to life. Why? We still labor under ignorance about real life. This ignorance must be overcome through Mind, Spirit, Soul, before the true concept of Life can demonstrate itself on the human plane of existence. How? Mind declares that the phenomenon of death is mere belief, Spirit shows that man’s life never, in any circumstances, depends on matter, until in Soul, the life of man is made secure, since Life, untouched by any corporeality, is and remains deathless being. If we remain anchored in this foundation (Principle) and consecrate all our hopes and desires to the true conception of Life (Life), we establish in ourselves the full consciousness of true Life (Truth), which, as universal Truth, is found to be true on every level of existence (Love). With this consciousness, Jesus went to the bed of the dead and dying and raised them from the illusion of death. The true consciousness of Life never looks at the condition of the body and never seeks proof of Life in the material form. Rather, true consciousness always beholds the perfect fact that Life forever manifests itself, not through the body, but in spite of the belief of material corporeality.

Thus, in the all-inclusiveness of Love, the belief of death is powerless; it can never exclude the true conception of Life. In the universal omnipresence of eternal Life, death no longer has any place—even as an *illusion*.



## Summary

Let us briefly recapitulate, once again, how the Textbook—through the seven synonymous terms for God—answers the question of the deathlessness of being:

*Mind* In Christian Science, we look at every problem in the light of what God, the divine Mind, sees and knows; we do not rely on human opinions and beliefs. Thus, we tackle the claim that death exists by first realizing that Mind knows no death. Death is uncovered as an illusion of human belief. As illusion, the belief of death must be relinquished.

*Spirit* Spirit is the only reality and permits no duality. Consequently, Spirit demands that the dualistic concept, which recognizes the existence of both Life and death, must be given up; Life must be understood as the real and death the unreal. All that exists is Life, and this Life is Spirit. As a result, we realize that life is never material, can never be measured materially, and so is never subject to material conditions.

*Soul* Soul is incorporeal and immutable. Hence; Life has never entered a body, has never lived in a body, and therefore does not need to leave a body. Life is free from corporeality. This realization lifts us out of mortality; we become aware that the real man's life is above mortality and so is never touched by the belief of a mortal body.

*Principle* In this way, Mind, Spirit, and Soul lay the foundations of our Life-principle. If we base ourselves on

Mind, Spirit, and Soul, we are based on that nature which constitutes the Principle of being. As we take this Principle as our Life-principle, in other words, as we obey Principle and hold to the Principle of Mind, Spirit, and Soul, Principle demonstrates itself for us as deathless life—in the so-called physical realm as well as in the spiritual.

*Life* The Principle of being demonstrates itself in us through our constant devotion to the divine nature, to that which already is and does not need to become. Thus, the method of Life consists in always turning to that which is—to Mind, Spirit, and Soul—in solving all our life-problems. We assume more and more of the true nature of being and make it our own being. In this way, the immortality of man increasingly comes to light.

*Truth* Through this method of Life, Truth-consciousness—that which alone has dominion—is established in us. How? Since the form of consciousness determines the form of demonstration, Truth-consciousness awakens mortals from their belief in death to the consciousness of health and wholeness. As a result, mortal consciousness fades; we finally awaken from the dream of death to the conscious understanding that there is only *one* Life, God.

*Love* This consciousness leads us to the last great conclusion: the all-inclusiveness of Love. There is only one being, the eternal is-ness of Life, which knows neither time nor space. Here we realize that, in the timelessness of being, there is only *one* Life. This

## Summary

Life has neither beginning nor end and knows neither birth nor death. Reflecting this one Life, man is before Abraham was. Thus, the true life of man has never died into a body (birth), never lives in a body (earthly existence), and never has to leave the body (death). Further, in the spacelessness of being, deathless Life manifests itself on all levels: as healing mortals, raising the dead, resurrecting from the grave, or transforming mortals into immortals (ascension). Throughout, there is only one Life. At all times, in all places, and in all circumstances, Life is eternal—forever deathless.

In this way, the question of deathless Life receives a comprehensive and complete answer. The Christian Science textbook does not simply offer isolated true statements but shows the divinely scientific method through which we can work out the answers to our questions. To follow this method, we must consider each subject or question from all seven aspects constituting the nature of true being: Mind, Spirit, Soul, Principle, Life, Truth, and Love. This is the method Mary Baker Eddy consistently uses to set forth the themes in the Textbook and to make them comprehensible to the student of Christian Science.<sup>2</sup> Thus, the answer that the Textbook gives—and the answer that the student receives when he chooses the same method—is always comprehensive, irrefutable, and scientifically demonstrable.

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<sup>2</sup> For further study, see Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* (Seattle: Kappeler Institute Publishing USA, 1954).