



The Narnia Reset

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JUST yesterday I wrote a paper on the Multiverse as it pertains to science fiction writer **Philip K. Dick** and the very **first Mandela Effect**, which just so happens to be the long-lost **Millennial Kingdom** of Yahusha HaMashiach. It's the one where, amazingly, much of what I've been researching over the last few years has unexpectedly come together. You can read about it here, [The First Mandela Effect](#). I'm not really sure why I'm bringing that up now except to say two weeks of writer's block had finally been defeated. The smokestacks were smoking again, the Oompa Loompas were writing their songs. I am happy to report that the cogwheels continued turning, even while on the pillow, and all I could think about when flipping the coffee pot on were other long overdue projects, such as this one.

FYI, I have stacks of unfinished homework assignments which need tending to. This particular paper began an entire year ago and I still don't know what to call it. I suppose we will simply go with 'The Narnia Reset,' though I aim to keep you on your toes as to the final title. As you know, I am always on the lookout for clues regarding the Millennial Kingdom as having already physically happened upon the earth. Good times, I'm already onto another one. Every so often I like to turn in a book report, and it is in 'The Magician's Nephew,' the sixth book in **C.S. Lewis'** Chronicles of Narnia series (though the publishers have all the kids today thinking it was the first to be written), where we find our latest evidence mound. Perhaps it will be a mountain or only turn out to be a mole hill, that is for you to decide.



It is not my intent to go over every detail of the story. That would be ridiculous, and probably copyright infringement. You will have to read the stories for yourself if every little plot point is what you're after. Speaking of which, I am including many illustrations from original Narnia artist **Pauline Baynes**. Last I checked, they have yet to enter the public domain, but we are all adults here. Fair Use Laws allows me to commit the deed in the name of criticism, scholarship, and research, which is what we are doing here.

The two children in this story are **Digory** and **Polly**. Spoiler alert, Digory grows up to become the Professor in 'The Lion, the Witch, and the Wardrobe'. Well, here is the short of the story. It is one of the wettest and coldest summers on record, and the two children live in a row of townhomes within the jurisdiction of London, all of which have attics connected by a long dark tunnel. The tunnel is described for us as having a brick wall on one side and slopping roof on the other, with only rafters

for footing. The analogy is a straightforward one. The passageway, with its various doors leading into the attics of individual homes, is evidence that such a hallway exists in the highest realm. Platonically speaking, the passage and the various rooms connected to it *via* the doors are imperfect copies of their perfect Form. An architect could not have thought to design them had they not already existed in the heavenly realm. Plato believed that all human knowledge is retained through recollections of the soul before it entered the human body. It's a preexistence thing.



Another obvious reference to Plato are the magic rings which the children discover in **Uncle Andrew**'s attic after miscalculating the rafters and entering his study by accident. I see comments all the time inferring that Lewis was "heavily borrowing" from his pub buddy, **Professor Tolkien**, when in fact Clive and J.R.R. were tapping into the same source. In Book 2 of his Republic, Plato offers a hypothetical magical ring which makes its wearer invisible. He calls it the **Ring of Gyges**, the name of the shepherd entrusted with it. Through his invisibility, Gyges seduces a queen, kills the king, and takes the kingdom. If that sounds like a setup for **Queen Jadis**, *aka* the White Witch, and the killing of **Aslan**, then you have been reading ahead, good job. Then again, the names **Sauron**, **Isildur**, **Gollum**, **Bilbo**, **Frodo**, and another couple of ringbearers that I'm probably missing play into the allegory as well. Though of course Lewis and Tolkien both offer their own unique twists to the story. The moral question ultimately being posed by Plato, Lewis, and Tolkien, is whether a person with such a ring would misuse his power for evil deeds.

There are other magic rings probably worth mentioning. One that comes to mind is the **Ring of Shalomah**, a gift he was offered by the archangel