



The Narnia Reset

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The Reset In The Magician's Nephew

9/26/2023

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 Gavri'el in 'Testament of Solomon'. Its intended purpose was to summon and ultimately control the unclean ruachoth of the unseen realm though, with Shalomah's fall from grace, revenge was ultimately theirs. His weakness was women. The king of Yashar'el had a decision to make. If he wanted to add to his rotunda of wives, then the worship of Ashtoreth

and Molek was the way to go, apparently. Like Gyges afterwards, it is the ring which empowered him to make evil decisions.



The rings in *The Magician's Nephew* also created invisibility in such a way that they transported the wearer from the shadow world to the world of Forms, from the passageway with its various doors and connecting attic spaces to the ultimate wood between the worlds in the higher realm. And I should mention, these rings were likewise a morality test for everyone involved. Digory failed the pop quiz but then narrowly passed the final. Contrarily, they were a complete and utter disaster for Uncle Andrew. What seems obvious is that Uncle Andrew employed Plato's morality tale as his inspiration and springboard. But then, unlike Gyges, he was not only incapable of seducing the Queen, though that was most certainly his intent, he ultimately succumbed to a dumb beast in the presence of the king, whom he had hoped to steal from. I'm getting ahead of myself.

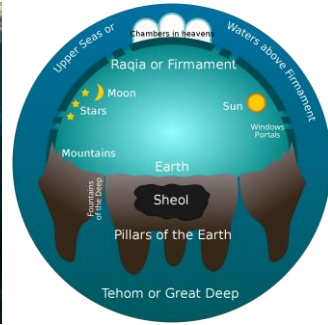
I'm wondering if the wood between the worlds is in actuality Aslan's Country, which won't be experienced again until *The Voyage of the Dawn Treader*. In that story, Aslan's Country is described as the outlying continent, the outer ring if you will, far beyond the sea of a flat and circular motionless realm. Much like the Undying Lands of Middle Earth, we eventually come to learn in *The Silver Chair* that it is the land where the ruachoth of dead souls, so long as they be good souls, go when they die. By the way, the Undying Lands exist on the Elvin High Road beyond globe maps, according to Tolkien, seeing as how Middle-Earth was also created to be a flat earth realm. I have literally written a book on the actual

place which Lewis and Tolkien fantasized about in [The Hidden Wilderness](#). Yes, I am fully convinced that it exists, even more so than the Multiverse. Now that I'm thinking about it, I may just make this an added chapter.



Here is another spoiler alert. Everyone dies by the end of the Narnian Chronicles. Yes, even the children. Well, the exception is Susan. She doesn't die, but then again, she doesn't go to Aslan's Country either. The reason I am inevitably suggesting that the wood between the worlds is Aslan's Country is because we come to learn in Lewis' final entry, *The Last Battle*, that the true Form of all worlds in the Multiverse are physically connected to it. In quantum terms, everything that we experience here in our perceived reality is but a shadow emanating from the flame, and as you know, the darkness doesn't recognize the light. We may be inhabiting a Matrix-like Construct, but here is some good news. The blueprint is proof of the greater reality.

Well, it is in Aslan's Country, the heavenly realm, where the resurrected kings and queens can navigate to each and every one of the true World-Forms. In the past I would have mocked the very notion that Lewis placed London, the actual city of London, in heaven. How very ignorant I was. London, as many of you are aware, was an actual Millennial Kingdom city, as was Lewis and Tolkien's hangout at Oxford. All signs point to the likelihood if not fact that they were built by the ruling kings and priests of the kingdom. It only makes logical sense that what we have is a copy of the Form. The two Oxford professors were in deep, I tell you. Deep.



With all we've been through, the various puddles which Digory discovers in the wood between the worlds is what actually prompted me to finalize this paper. Seeing as how each puddle is the entranceway to another world, the entire scenario screams of the Multiverse. There is more to it than that though. You will have to forgive me for showing you a cartoon drawing of replicated globes when in fact our realm is a flat and motionless one, a gestation womb within the firmament. It's why I'm also including an illustration of Biblical cosmology, though not even this attempt at capturing Elohiym's description of creation gets it all right. What I want you to take particular notice of is the waters above the firmament, that solid dome in our sky. There is an ocean of water above us as well as below, the male and the feminine. Heaven, or the Platonic world of Forms, is positioned directly above the ocean held up by the firmament. There is the wood between the worlds and your puddle.

After Digory put on the magic ring, he vanished from our world and was pulled up through the water into the sunlit world above. *Water*. Take a mental note of that. I'm jumping around in the narrative somewhat, but on one such trip through the aethereal ocean, Digory said he could see the stars as well as an up close and personal view of Jupiter, even a moon of Jupiter, reminding us that the stars as well as the planets, the wandering stars, are twinkling lights in the heavenly ocean. They are also divine beings and even Lewis gets into that in other Narnian entries.

Rather than seeing the Multiverse as an infinite number of swirling bubble-like globes, I much prefer the wood between the world's analogy. We haven't the faintest clue how large heaven truly is, as longitude and latitude lines go. For all we know, there are an infinite number of

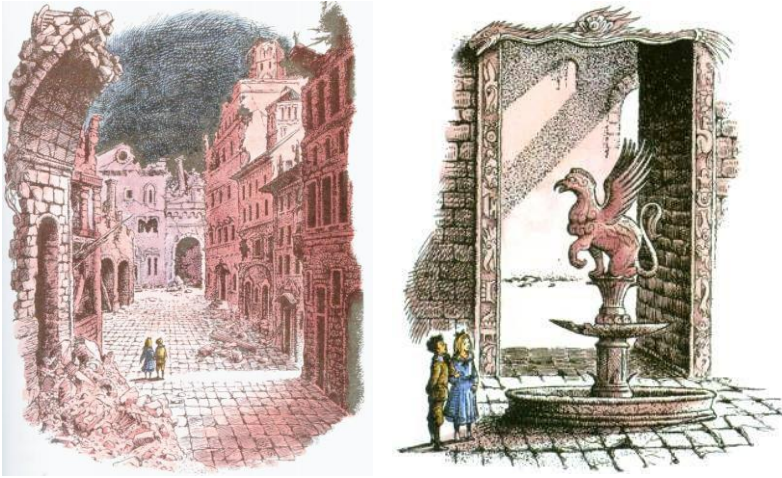
firmaments which might be viewed from above, with entire cosmologies contained within.



This would be a good moment to mention there are literal cosmologies contained within each puddle, indicating just how small a place our Construct is from the heavenly perspective. It all fits within Lewis' idea of the micro vs. macro reality of Truth. Aslan's Country is referred to in 'The Last Battle' as the layers of an onion. The onion itself is a kind of gnosis. Dissecting one is wet-eyed business, and so, try not to cry when I tell you that the peel of the onion becomes larger and larger as you continue unraveling it. Actually, the phrase employed by the residents of Aslan's Country is "further up and further in." By comparison of the seasoned traveler, even Aslan's country is a small place upon first entry. But then it expands, growing ever larger and larger, cyclically repeating its exponential growth, as though a multitude of dimensions are being overlayed upon the heavenly traveler's gnosis.

It is a repeated theme throughout Lewis' literary Multiverse. You will have to read 'The Great Divorce' to find out how small She'ol truly is. The protagonist of that book purchases a bus ticket which leads him from hell to heaven, call it a field trip if you will. By the end of the story, the unnamed narrator comes to learn that hell is a tiny micro-sized speck,

barely visible to the naked eye. And even that realization, mind you, is observed from the outer rims of heaven.



One of the puddles which Digory and Polly jump into happens to be the dead and darkened world of Charn. The illustrations provided by Pauline Barnes are indeed telling. We see the children wandering ruinous streets that look very much like Millennial Kingdom architecture. They even pause to stare up and appreciate what has become known to many of us as a symbol of Greater Tartary, the Griffin.



Fun with facts. Because I'm the dealer for all your latest party talk needs. Aside from the various flags and banners which the griffin can be found upon, **Herodotus**, **Pliny the Elder**, and other historians of antiquity speak of their historical existence, as does 'Book of Britain' in the Kolbrin. They are described as being monogamous, choosing a single

mate for its lifetime. We are told they never remarried after their spouse died. The gold found under their nests suggests alchemy as well as knowledge. There was also the House of Griffin, though they did not receive their family name until the short season. It appears as though the Griffin Dynasty were rulers in Pomerania during the Millennium, which was a subsection of Greater Tartary, and that they fell from power either at the end of the Millennial Kingdom or almost immediately afterwards.



After wandering the avenues and alleyways, Digory and Polly stumble upon a grand hall containing the wax-like and lifeless figures of royals, all wearing crowns upon their heads. Who are these mysterious individuals? Former residents of the fallen Tartarian kingdom, I shouldn't wonder. Only one among them returns to consciousness though, Queen Jadis. Her awakening comes after Digory bumbles his spiritual aptitude test, made possible by the magic ring, and hammers a forbidden bell. The reason he beat the bell, despite Polly's pleas that he not, has something to do with the plaque, which stated that he would grow old with madness wanting to know what would have happened if he had (though chose not to). And so, the ringing of the bell certified a two-fold event. Not only did the White Witch return to power, like Satan released from the abyss, so too did the once great kingdom of Charn crumble. And here is the kicker. Jadis tells them she had been entombed in the hall of images for a **thousand years**, what are the odds? It's almost like Lewis is trying to tell us something but you know how it goes, the normies are always claiming that I'm reading too much into it.





In a rather humorous turn of events, Queen Jadis is let loose in the streets of **London** of all places. Another coincidence, I'm sure. The Eschatological Tartars may have certain ideas regarding Greater Tartary, but my research has led me to suspect Britain was the happening place, maybe even Ground Zero for the Thousand-Year Reign. You can read why I've come to those conclusions *here*, [Cities of the MK](#). It was in Normandy, France, just across the English Channel, where Satan was defeated by Miyka'el and thrown into the abyss on the first go-around. The location of his capture was memorialized with the construction of **Mont Saint Michel**. The Battle was over Britain. And so, is it any wonder that the Satan character would return for the fight immediately after arriving in our realm?

Her victory over London is a stalemate, though she finds much greater success upon entering Narnia, by which she, Digory, Polly, Uncle Andrew, as well as a cabby and his horse, all experience its creation through the vibrations sung by Aslan. I would argue, and in fact have written a paper on this one as well, that a Satan-like creature was confined in the abyss during [The Genesis Reset](#) event, to which you have just been linked. Here is another one, [Mud Fossils](#). And one more, [Melted Cities](#). To say Bere'shiyth chapter 1 was a creation event is not nearly so accurate as describing it as a recreation event. Why so many are hard pressed at denying that very obvious fact is beyond me. The old world was destroyed by one means or another, floodwater mostly. A new one was built using the geological column as its foundation, much as our own present world was reshaped over the ruins of the Kingdom and the [Mud Flood](#). Reset events such as these occur cyclically and will undoubtedly happen again. At any rate, using an inhabitant of Charn to explain the origins of evil within Narnia is a clever sleight-of-hand to avoid the usual lifted eyebrows

among evangelicals. Then again, since a plurality of worlds is the underlying theme, who is to say that HaSatan is not another character from the Multiverse?



One last thing before ending my discourse for the day. I've drunk my coffee, eaten breakfast as well as lunch, and am well on my way to the dinner hour. Very soon my workday will expire, and Sarah will be handing Rivqah, our toddler daughter, over to dad duties. I started out telling you that the writer's strike was over. There is far too much to cover in other areas to invest a second day on this one, not that it wasn't important or anything. It's just that I think the point was made. Perhaps I can revisit 'The Narnia Reset' again on another occasion. Is that the title I've settled upon. I guess so. Anyways, to my last point.

The London cabby driver became **Frank I**, the very first king of Narnia. His descendants later ruled from Archenland to the south. Likewise, we are reminded that A'dam was created outside of Paradise and then placed into it. The reason why is that he was expected to rule as High King and Priest over humanity, the pre-Adamites. My research has led me to conclude that A'dam lived many years seeking Elohiym's righteous ways before he was selected to rule as man's representative, much like the London cabby. Frank's wife **Helen**, though I think he called her Nellie, was then brought into Narnia to rule at his side. Chuah, or Eve as most people know her, was not so dissimilar. Nearly everyone is hung up on the rib passage for her origins story. I am convinced however that she too was a preexisting soul, going about her business before her marriage to A'dam, though I have yet to show my reader as to why that is. More on that some other time then, I guess.



Universal Salvation In ‘The Lion, the Witch, and the Wardrobe’

11/9/23

TO be honest, I wasn't quite sure if another entry in the proposed series was my cup of tea, and yet, here we are. It is teatime and we are continuing the discussion. The original intent was to dissect each book in chronological rather than publication order, a goal which I still aim to keep. But then, in thinking through ‘The Lion, the Witch, and the Wardrobe’ over the last so many weeks, I found myself frozen at the lamppost, unable to proceed. The lamppost, most of you will recall, is where the little Pevensie girl **Lucy** met the **faun, Tumnus**. Already, we are confronted with a theological quandary. Quick reminder, my intent is not to rehearse the plot. As the very name suggests, ‘The Narnia Reset’ invokes my curiosity concerning past Reset Events within our own realm, as expressed through Lewis’ Narnia, though I suppose I’ll nab some esoteric concepts along the way. Speaking of which, the faun manages both aims. It is at the lamppost where I am confronted with another sort of Reset Event in the proposition of **universal salvation**, or in the very

least, the potential *for* such a concept to exist. We might as well chalk this one up to a mystery of heaven.



At any rate, Lewis has Lucy meeting a faun by a lamppost. He invites her home for tea and toast as well as sardines and cake. The girl accepts his offer, indiscreetly following him into the woods, and what do you suppose is being suggested in all of this? On a side note, I'm curious as to who you think Tumnus might be in these five paintings, but also, what he is up to.

Looks to me like fauns were notoriously known for raping women. I mean, it's difficult reading babe magnet into any of these paintings. Ask your local mythology expert, rape is literally a pastime of theirs. No doubt, that's the tension which Lewis was going for. Pedophilia *was* on Tumnus' mind. Someone is bound to tell me that I have it all wrong, he was simply kidnapping her because he was on the witch's payroll or something to that effect. *Oh, sure.* Child trafficking totally lets him off the hook. That last sentence was sarcastic, by the way. As if "drugging the child" while playing a Pan flute had anything to do with handing her off to his Controller.



They even have kits for that, you know. Date rape kits. I took a picture of one such "liquor cabinet" at Chateau de Chambord in France, and just look at it, why don't you? If I'm not mistaken, that's a picture of a **faun** carting a little girl off, but I would be curious to hear your art analysis. I'm sure she's off for tea and sardines and a roaring fire, but not really.

Next, we have yet another photo from that time when I moved my family to Europe. You are staring at a **Pan monument** in the botanical garden directly across the street from Christ Church, Oxford, where Lewis was a resident professor. It would help to know that Pan was a faun. Also, I'm quite certain it's Pan because those are pan pipes in-between two creepy looking goat heads, thereby designating it an official Pan landmark. Nothing says the grounds where little **Alice Liddell** went around exploring, chasing after the White Rabbit or whatever, quite like a monument to pedophilia. Please, somebody stop me before I go off on a Wonderland tangent.

There is one other tidbit which I think will benefit the present conversation. Actually, it is more like a homework assignment. I suggest you give [Cham's Mystery Children](#) a thorough read, because there you will learn how **Cham**, the son of **Noach**, was in fact the



original **Pan-Man**. I don't really care to repeat all of that information here and now, which is why I have the habit of dropping links. If you'd rather me save you the trouble, the paper follows Cham's adventures as he goes about Europe, Asia, and Africa, toppling the thrones of his brothers and placing his own children upon them. In turn, Cham's offspring would become the legends whom later generations worshiped as elohiyim. **Nimrod** you already know about.



Sorry to drag you through the mythological mud but then again perhaps I am not so sorry, as clearly, Pan presents the very theological tension which Lewis was going for with the faun and lamppost episode. Fauns are a unique type of spiritual being in so much that they are a **Nephiliym** creature, a human-animal hybrid, indicating that they are as perverted in

nature as their origins story would entail. Here is yet another homework assignment for you. You'll have to read my [Preexistence](#) paper to address why the giant offspring of the Watchers became demons, wandering the Earth as evil ruachoth after the death of their mortal bodies. The reason being is that ALAHAYAM, the Father of Ruachoth, prepared She'ol as a holding cell for his children, and the Nephilyim were not numbered among them. Cham wasn't Nephilyim, you'll tell me, and you would be correct, he wasn't. Cham was a son of **Qayin**, who in turn was a son of HaSatan. Again, you'll have to read the paper and then get back to me with your rebuttal. Even though Qayin was murdered at the hands of **Lamech** and **Tubal-Qayin**, his evil ruach continued on to wander the Earth, as his curse declared, even instructing Cham and Nimrod after the Deluge.

Now you have been caught up to speed, *mostly*. My intent is to discuss C.S. Lewis' salvation theology and Turnus' decision to overcome his temptation plays perfectly into the professor's worldview regarding the redemptive process. What is more pagan and in fact more unclean and dare I say more demonic than a faun? In forsaking the witch and aiding her escape, we witness the faun's conscious decision to turn from a life embedded with sin to the beginnings of holiness. In very simple terms, asking for Lucy's handkerchief as a token of their meeting expresses his 180-degree change of nature in so much that he has embraced the *gnosis* of chivalry, understanding her to be a virtuous lady. What is Lewis saying? Well, it appears as though even unclean ruachoth can decide in favor of the redemptive process.

Lewis doesn't say it at the lamppost, but he needn't have to. I probably don't have to remind anyone that Lewis' greater body of work is all encompassing. 'The Great Divorce' as well as 'Letters to Malcom' are two sources which further develop his theology. I'll get to those, though before I do, I think it would be helpful to source the Scripture as well as the church fathers who shaped his worldview.

⁴⁴ For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. ⁴⁵ And also in that he perceived that there was great favor laid up for those that died in righteousness, it was a holy and good thought.

**Whereupon he made a reconciliation for the dead,
that they might be delivered from sin.**

Makkabiym Sheniy (2 Maccabees) 12:44-45

Our first foray into Scripture is a naughty no-no text among Protestants. I grew up being told not to read 2 Maccabees because it was a **Catholic** Text, *dub-dub-dub*, when in fact that is misdirection and fake News. The Maccabees were originally written for an audience of Yahudiym, whereas the Catholic Church decided to glean from it. Just because the Protestants eventually got around to ripping any number of pages from their Bibles doesn't make it a Catholic text, LOL.

And anyways, there it is, the ominous intercession for the dead memory verse, which we were all warned to stay away from. What happened is, the Protestants jointly decided that a person has made his bed, now go, and lie in it. To quote from Lewis in 'Letters to Malcom,' the protestant maintains that "all the dead are damned or saved. If they are damned, prayer for them is useless. If they are saved, it is equally useless. God has already done all for them." That's nearly a direct quote from Makkabiym Sheniy. The writer of Maccabees seems to be agreeing with the Protestant's misguided sentiment but only from afar in so much that a person would think it vain to pray for the dead if there was no hope for their resurrection. And yet, death itself is not merely the end of salvation, according to the writer. Quite contrarily, like the ever-expanding reality of Lewis' heaven, it is only the beginning of one's transformative metamorphosis into the person of holiness.

¹⁶ Yahuah give mercy unto the house of **Onesiphorus**; for he often refreshed me and was not ashamed of my chain:

¹⁷ But, when he was in Rome, he sought me out very diligently, and found me. ¹⁸ **Yah grant unto him that he may find mercy of Yahuah in that day**: and in how many things he ministered unto me at Ephesus, you know very well.

Timotheus Sheniy (2 Timothy) 1:16-18

One can seemingly never have these discussions unless a Bible memory verse is offered for the “But Paul...” crowd, which is why I’ve thought to include this one. A careful reading has this Onesiphorus fellow already dead. Pa’al prays for mercy for his remaining household, all of whom still presumedly live, but then look what happens next. His prayer shifts towards the dead person, *uh-oh*. Pa’al asks ALAHAYAM that the dead man find mercy of YAHUAHA in the coming day. To quote the writer of Makkabiym Sheniy again, such a prayer would be deemed superfluous and vain if there were no hope for his resurrection. In the pursuit of holiness, this side of the curtain as well as the next, reconciliation still appears to be a viable option.



Lewis was a card-carrying Platonist, but then the early Christian theologian **Origen** of Alexandria (185—254) was somewhat of a Platonist himself. Much has been debated regarding Origen’s idea on reincarnation. Some say he was an advocate for the transmigration of souls whereas others insist there is no solid evidence to make that claim. What is evident is that Origen was an adherent to the idea of Preexistence. Accordingly, we were formerly created in the image of ALAHAYAM, a past existence which Origen describes as ‘Minds’ inhabiting the ‘All-Consuming Fire’. Given the fact that there was a rebellion at some point in His-Story, our fall into flesh is in fact our opportunity for rehabilitation. From this angle alone, one can see how salvation is a process involving more than one lifetime. Origen doesn’t end with our present lifetime though. The salvation story continues on. Here is what we read in Ma’asiym.

²⁰ And he shall send Yahusha Ha'Mashiach, which before was preached unto you: ²¹ Whom the heavens must receive until **the times of restoration of all things**, which Elohiym has spoken by the mouth of all his holy prophets since the world began.

Ma'asiym (The Acts of the Apostles) 3:20-21

Origen used passages such as Kepha's speech in Ma'asiym 3 to support his cosmic worldview regarding the eventual restoration of all souls. How could Kepha's quip regarding the restoration of all things be a legitimate statement if in fact not everything is restored? Mind you, that means all the fallen Souls, including **HaSatan**, the enemy of Mashiach and ALAHAYAM.

“For the destruction of the last enemy must be understood in this way, not that its substance which was made by Theos shall perish, but that the hostile purpose and will which proceeded, not from Theos but from itself, will come to an end. It will be destroyed, therefore, not in the sense of ceasing to exist, but of being no longer an enemy and no longer death. For to the Almighty nothing is impossible, nor is anything beyond the reach of cure by its maker.”

Origen, Peri Archon: 3.6.5

Sure, Origen doesn't straight up incite HaSatan in the redemption process, though he certainly seems to insinuate as much. He even repeats himself twice so that there is no confusion. In case you missed it, the enemies of ALAHAYAM will be destroyed, but not in such a way that they cease to exist. Rather, death itself will no longer exist on the basis that She'ol will be emptied of every last enemy, being eventually redeemed.

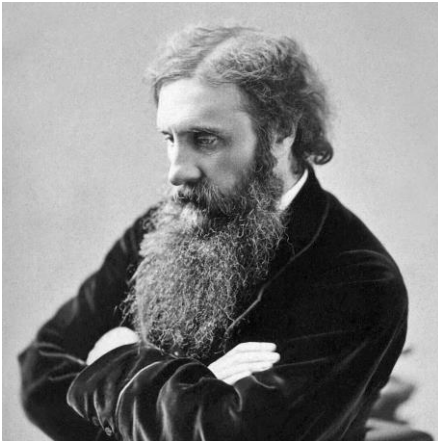
Gregory of Nyssa (335—395) was even more bold on this issue: To quote from Gregory:

“The originator of evil himself will be healed.”

Catechetical Orations 26

Now, just so we're clear, and for what it's worth, I personally do not come to their conclusion. Regarding the eventual salvation of HaSatan, that is. Though I am open to hear them out on the issue. My campaign promise is to carefully consider the matter going forward. And also, whenever it comes to these Mysteries of heaven, the Good News is that the Truth is the Truth, regardless of how you or I feel about it. Best to seek out Wisdom rather than handicapping reality based upon our emotion.

What we are doing here is having a mature adult conversation, by the way. C.S. Lewis agreed with their condolences but came to a slightly different conclusion, as do I. For Lewis, the possibility of universal salvation exists, even in eternity as well as a plethora of alternate worlds, though that doesn't mean everyone will choose it. Indeed, a morally depraved individual, greatly removed from the Mind of ALAHAYAM, will be far more inclined towards wickedness in the afterlife rather than good, especially as the timetable of eternity wears on.



I will once again turn your attention to 'The Great Divorce.' Lewis paints hell as a realm which is locked from within rather than without. That's his way of saying the residents *choose* to remain there, wanting nothing to do with the holiness of heaven. After taking an easily managed bus trip from hell to heaven, the unnamed narrator of the story meets the famed Scottish author, **George MacDonald**, much as Dante did Virgil. It is then that

the narrator notes how MacDonald, being a renowned universalist on the Earth, has since tinkered with his doctrine. As a resident of heaven, McDonald now responds to the narrator, saying: "the choice of ways is before you. Neither is closed. Any man may choose eternal death. Those who choose it will have it." The insinuation is that ALAHAYAM offers the opportunity, and in fact hopes for such a result. Regardless, though the possibility of universal salvation exists, realistically, many if not most

will shun the opportunity for holiness, even though eternal death confronts them.

In this way, Lewis takes a wildly different approach to the notion of Purgatory. Purgatory exists. It is not heaven, nor is it hell. It is rather a place of decision, an entryway to either world, the unclean realm or the holy. Upon learning of that reality, the protagonist states:

“But there is a real choice after death? My Roman Catholic friends would be surprised, for to them souls in Purgatory are already saved. And my Protestant friends would like it no better, for they’d say that the tree lies as it falls.”

All that to say, Lewis agreed with the sentiments put forward by the writer of Makkabiyim and Pa’al’s second letter to Timotheus. The sanctification story is not yet necessarily over, even after death. In ‘Letters to Malcolm’, Lewis unashamedly declares his prayers for the dead when stating:

Of course, I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age, the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to him? I believe in Purgatory.

Stop and think about it, Lewis brings up a phenomenal point. The intimacy of our prayer life will indeed be hampered if we expect that ALAHAYAM doesn’t want to hear about our loved ones now that they are apparently damned for an eternity. Many will doubtlessly rebut and claim of their loved ones: “Yeah, but they were pagan...” as if they’re the ones that have it all figured out, doctrinally speaking. Lewis was a critic of the elitist mindset among many Christians, looking down on the primitive religions whom they were proselytizing to. Perhaps I will cover more of his mindset if I ever make it to ‘The Last Battle,’ suffice to say at the moment that all peoples, whether Christian, Catholic, Muslim, or Buddhist, are made in the image of ALAHAYAM. As such, we all carry elements of Truth, even if most are misguided by the lenses of their

culture and society. And I would add, more people choose the blessing by being obedient to the moral code in the Torah than they let on.



And so, returning once more to the faun at the lamppost. Many will complain that Lewis incorporated pagan ideas into his salvation process without understanding his ground floor argument. From my end, it has taken me many years to appreciate it. You can think of it like this. The fauns may have been fallen unclean ruachoth of paganism in our own realm, and the Seventy Elohiym assigned to rule the nations may have failed them, but then are they beyond restoration under the priestly and kingly ministry of Yahusha HaMashiach? In answer to that quandary, Origen might say something to the effect that their salvation can be worked out across many lifetimes and in successive worlds. Might Narnia be one such world where they might once again have the possibility of being restored? In one decisive moment, Tumnus had a decision to make.

What of us and our own present world? You already know my view. But in case you don't, we inhabit Satan's short season of deception after the Millennial Kingdom physically manifested itself upon the Earth. The seven-thousand years of His-Story has already been fulfilled, with only the Eighth Great Day on the horizon. Can it be said with certainty that we

inhabit the same world, or rather epoch, as those of the Biblical week? Recall my research into the population explosion immediately following the mud flood event. It's a paper which I call [Children of the Mud Flood](#). Another important bullet point is our current location in the outer darkness in relation to the greater realm, via [The Hidden Wilderness](#). So much catching up to do. With everything that has formerly been said, I am only speculating though I will ask: Is it possible, remotely possible, that we also who are inhabiting the outer darkness are being given another opportunity at redemption? If so, then even the plan of salvation plays into the Reset.



The Lost History of Dwarfs and Hag-Witches of Britain

11/12/23

IN a rather stunning turn of events, I started a paper on the historicity of [Dwarfs](#) in Britain, which furthermore happened to involve their relationship with hag-witches, not realizing at the time that I was crossing every 't' and dotting every 'i' in describing **Edmund**'s encounter with the **dwarf** and the **White Witch**. Not only that, but the exercise was also topped off with something remotely resembling Lewis' idea of redemptive Truth among the pagan religions. I suppose what ought to be done in this situation is transfer that information over here word for word, *verbatim*, so that you can see how the pieces fit. Though I expect some added commentary along the way.

Everything I've so far gathered regarding the historical reality of dwarfs has me thinking they were perfectly capable of straddling both sides of the cosmic curtain. Which is to say, they were a spiritual creature on par

with the fairy culture, capable of manifesting in the material realm at will. Come to think about it, having one foot in the spiritual realm and the other in the material is no small task for a stubby legged creature. Supposing you have arrived here to brush up on your mythology then prepare to be disappointed. I am of the persuasion that dwarfs literally existed in the ancient world, before a gauntlet of resets thinned out their numbers, sent them packing on permanent vacation, or perhaps even altogether did away with them, and offer no apologies.

The serial readers should know how most of my papers go down by now. Often times, I begin these investigations not knowing where they will lead. Each one is a process which demand years to develop. Doctoral theses don't write themselves overnight. If I waited around for every jot and tittle before handing off the first iteration for the review board, then I suspect they would never get written. You see, I present to you one bread crumb, as I am doing now, which then leads to another, and given the time, hopefully another.

Speaking of which, I *begin* the dwarf narrative in ancient Britain of all places. You'd think the Black Forest of Deutschland would prove a better starting point, but this is my fireside conversation and I'll go about it as I please. And anyways, as I've already stated, it's a close match with the



dwarf lore of Narnia. The **Kolbrin** has proven to be a goldmine of antiquity on a great many subjects, dwarfs being no exception, and of course, the obscure antiquity of Britain takes up the brunt of the narrative for its closing half. There are of course numerous books contained within the Kolbrin. The one I am about to quote from is '**Book of Origins**' which, as the title suggests, purports to describe the island's pre-history, going all the way back to the generation of the deluge.

² The first folk holding this land were the Kamledis, called Wictarin in the old tongue, but these were dwellers in the North, while southward were **the dark, shortlegged**

dwarfmen known as **Oben**. They were kingless and chiefless, though it is said by some that stocky-statured Kathlon was once their king. None knows who led the dwarfmen here, though men do say the land spawned them, though the land is good. They were hagridden, forest-fearing river-dwellers who painted their faces and legs, users of evilly poisoned weapons. Theirs were the grim gods of death and darkness, and at their festival times, the dwarfmen sat in sombre caves eating children as part of their evil feasting. They had no priests, only dwarfesses called Chethin, meaning raven-adopted, and there was a great one above the others, called Harada, who lived in a smoky cave called Hegrin.

Book of Origins 2:2

Already, we have been given a savory smorgasbord of information to work with. The writer seems to think that the dwarfs were not native residents of Britain, and that in fact they had migrated there under mysterious circumstances, perhaps from Norway or the lands of the North. Calling the dwarf men '*dark*' lines up with what we know of the Dark Elves in Scandinavian lore, as they too were the dwarfs. Regardless of their country of origin, he then confesses that the earth itself had possibly spawned them, as were the traditional beliefs. In assuring us that the womb of the earth is good, despite having produced them, he is furthermore implying that the dwarfs inhabiting those parts were lacking the morality of a fruit salad. Just look at how he describes them. They inhabited the deep forests, worshiping the elohiym of death and darkness and using poisoned weapons for tools, even going so far as to snatch human children for their festival feasting. Reading on.

³ **They were ruled by old hag women**, who prepared hellish brews in firechurns tended by devilish brownswaddled dwarf maidens, for **they also worshipped beings dwelling in smoke**. The last hagwoman queen of the Oben was Kwasir who had a cave shelter hole at Inswitan, which is the Dwarf Isle, now called Iniseug in the Western tongue. Here they worshipped the Old Yearteller, coming from afar on

windfloats, the neighing windhorses of later days. The most hallowed of their rites were those celebrated before the may-flowering, when filthy things were done, for they had no shame. Here, the Children of the Dusk gathered in the month of willows to worship Mamdo and her balebrood, performing vile rites under the command of Blasis, their great mangod.

Book of Origins 2:3



And *there* it is, our connection between Narnia and the lost His-Story of our own world. The dwarfs of Britain were ruled by nasty old hag women, telling us all we need to know of their spiritual nature. **The Old Hag,** though they were sometimes known as the ‘Night Hag,’ were a kind of witch-like fairy creature or goddess, cropping up often in European stories. I shouldn’t even have to tell you that the White Witch was a prototype Night Hag. Well, in our realm, the Old Hag sat on a sleeper’s chest, filling his or her mind with nightmares. When the victim awoke, he or she would be incapable of moving for a spiel, and shortness of breath was often a side-effect. Today, the post-Newtonians refer to it in bland Scientific terms as **sleep paralysis**, though in days yonder, awaking in a paranormal state was known as being **‘hagridden.’** Likewise, the Old Hag is undoubtedly related to the female **succubus**, their male counterpart being the **incubus**. And anyways, as I was saying, the dwarfs were subject to them, reminding us once again of their citizenship within the spiritual realm. Reading on.

⁴ The dwarfmen, both North and South, were skins waddled, though sometimes wearing nettlecloth clothes of black or brown, and like the cat, dove, and dog, they mated openly without shame. They gathered toadstools, brockberries, ivy, wayweed and other unwholesome plants, using these with evil moon dew to make a maddening brew, which opened a strange door on hellish worlds. They were ruled by cowed sewds and dradwitches and were unable to number beyond a score.

Book of Origins 2:4a

Having already learned that tidbit regarding their worship of beings dwelling in smoke, the added recipe involving toadstools, wayweed, and a cabinet assortment of psychedelics, including something called ‘evil moon dew,’ mixed together into a ‘maddening brew,’ shouldn’t come as a surprise. The brunt of their religious practices, it seems, was to open doorways into the hellish spectrum of the fairy world.



The unwholesome plants as well as the toadstools come into close proximity with the legion of unclean ruachoth gathered by the White Witch for the purposes of killing Aslan on the stone table. But then even more-so, I’m reminded of that scene in ‘Prince Caspian’ which involves a nearly identical ceremony at Aslan’s Howl, location of the stone table. A hag-witch and a dwarf, in partnership with a werewolf, were intent on opening a door into the netherworld. They would have been successful in bringing the White Witch back had it not been for the last-minute arrival of Peter and Edmund. Perhaps you are beginning to see that none of this is fiction.

Lewis was borrowing from scenes in our own realm while using a fairy world as a clever cover to deflect any opposition from the normies. If and when I finally get around to dissecting the intricacies of Caspian, I think I will spend some time in the Enlightenment, showing the desire among our Controllers to raise HaSatan from the abyss, which I dare say they were capable in doing. Continuing.

There are dwarfmen still living among us in the forest depths and in caverns under the Earth, though none here has seen one. They quickly take to flight, and though fearing it, will take refuge within the forest. Sometimes a bold one will stay and will greet the wayfarer with, “Hail, man; I saw you from afar but stayed.” To which the reply must be made, “Before seeing you I was as one dead, but now life comes again.” Then, providing a gift is also given, the wayfarer remains unmolested.

Book of Origins 2:4b

By the time this particular text was penned, the last remaining dwarfs had apparently returned to the caverns of the Earth, though some may have still inhabited Britain’s mirkier forest depths. The writer claims they will quickly take to flight when crossed with a human, but then, what he seems unaware of is that dwarfs could make themselves invisible, according to Germanic storytellers—a common attribute of the fairy folk. Taking flight might simply entail slipping into the shadows of the trees while the traveler passes.

Once more referencing ‘The Lion, the Witch, and the Wardrobe,’ the Witch and the dwarf were both capable of transforming themselves into a tree stump and a rock. When soldiers from Aslan’s camp arrived to rescue Edmund, the hag-witch and the dwarf were hidden in plain sight. Fairy creatures have long been associated with trees, especially hollowed out trees, and in fact, even the sasquatch has been linked with his ability to transform into one. One witness swears he saw a Sasquatch run past him and jump into a ditch. When he looked into the ditch, all that he found was the branch of a tree. If you don’t believe me, then I suggest you read my paper, [The Sasquatch and Johnny](#). I personally interviewed a man who saw a mossy tree stump transform into a sasquatch with his own

eyes. What makes his testimony so reliable is that he believes Sasquatch to be a material primate and in no way magical or spiritual. The idea of an ape becoming a tree doesn't come close to fitting his worldview, and so, his only conclusion is that the ape was real though he was mistaken in identifying it as a stump. How many sasquatches, not forgetting dwarfs and hag-witches, have you trekked by in your forest romps?

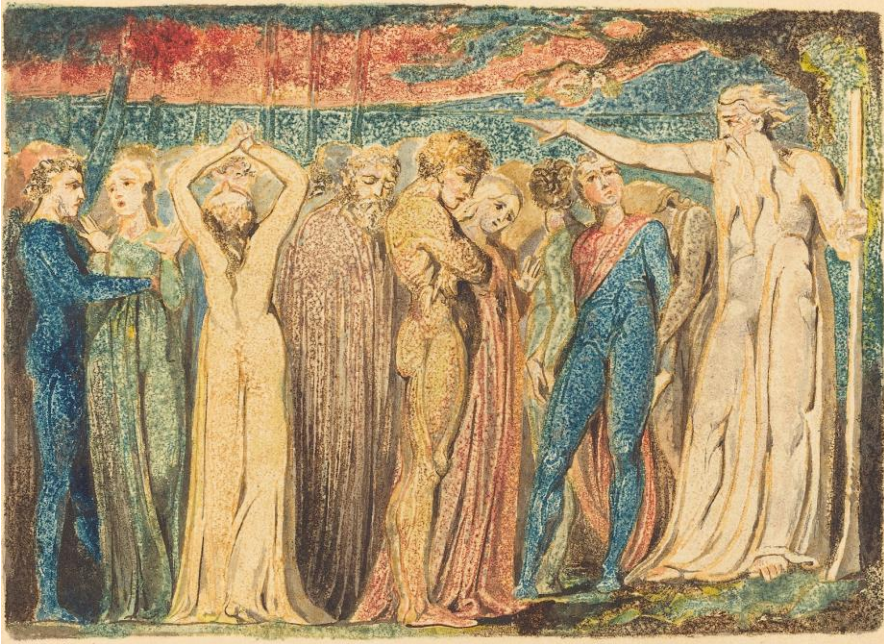
Look, if it were up to me and I crossed paths with several perverted dwarfs in the dead of night, let alone one of them on my way to the summer cottage, invoking the name of Yahusha HaMashiach, Son of ALAHAYAM, seems like the best bet. Responding with secret sayings and offering a bribe, no thank you. How tall do you suppose a dwarf can grow, two and a half, **three feet** at most? I could totally take him in a bar brawl. But then again, have you ever upset a Chihuahua? I hear the smaller people have more to prove. And anyways, why else do you suppose they were ultimately run out from the back alleyways? The arrival of **Yoceph of Ramah** [aka Joseph of Arimathea], the Father of Britain faith, likely had something to do with it. I'll get to him in a moment.



⁵ In the generations of the dwarfmen, broad Britain was a many-marshed land, where dismal ferns and tangled forests hindered passage from place to place. The Oben were not numerous and their children few, but they were hardy and long-lived. Their caves were painted, even in the darkest depths where daylight never fell, for the eyes of the Oben were like those of cats. They were not skillful hunters but set many traps, and **in lots of ways were like children. They were playful when not engaged in dark doings**, but their menfolk were not manly, nor their women womanly. **They were cunning and devious, not to be trusted.**

Book of Origins 2:5

Everything about the description given to us wrecks of the fairy-folk. By all appearances, the dwarf-men of Britain behaved as playful children out in the open. That is, when they were not engaged in dark doings. Also like the little people of Ireland, they were cunning and devious by nature, with a mind bent towards trickery and not to be trusted.



Yes, there were other earlier factors as to why the dwarfs drifted away from Britain, which I may turn to if interest demands. The advent of Christianity however, via the arrival of Yoceph of Ramah, appears to be nail in the coffin which assured their demise. We are told why that is in 'Book of Britain,' yet another selection from Kolbrin.

Then were the shipborne wanderers [Yoceph of Ramah and company] given land over from the Isle of Departure, saying that could they live where no one else could because of the spirits, then their holiness would be established before all the people. The strangers were sorely tried by the Druids, but the spirits troubled them not. Nor did the sickness of the place come upon them, and the people wondered.

Book of Britain 1:9

The Isle of Departure is the same as **Avalon**, the Isle of Apples, which today is known as **Glastonbury**. It is the location of Yoceph's settlement, and the Druids did not think he would last. The reason being is that it was surrounded by a rugged marshland, stricken with disease, and home to evil ruachoth who had long troubled Britain. Recall what we have already read. The dwarf-men lived in the south of Britain. The Isle of Departure would have been their abode, ruled over by the hag-women. I still hope to get around to talking about the hundred years of winter in Narnia lore which, as everyone knows, was the handiwork of the White Witch. The expectation is to delve into the esoteric side of the winter solstice, though with Yoceph of Arimathea's arrival as well as Aslan's into Narnia, you should already be able to make the connection with the Reset this time around. The spiritual world was flipped upside on its head.

Today, Christianity is rapidly on the decline and the hag-women are out and about, sitting upon the chest of sleeping people. Well over a decade ago I struggled with the paranormal spectrum of sleep paralysis for months before finally figuring out what was going on. I keep encountering other individuals with the same experiences. Unfortunately, with the ancient religions on the rise, many prefer it that way. The pagans can try but they will not win the final day.