

The Presence of the *Tao* in Narnia: The Manifestation of Good and Evil in The Lion, the Witch and the Wardrobe

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Abstract: The Chronicles of Narnia is a piece of literature that can be approached from numerous different perspectives. Every story of the seven volumes that make up the series is in itself a school that can teach young readers life-transforming lessons. Lewis sees the Narnia stories as vehicles through which to teach his young readers lessons in objective moral values. He believed that these values have always been with humankind and that in the final analysis have a divine origin. These values and life principles that exist in all cultures of the world is what Lewis calls the Tao. This Tao of Narnia stands for all that is true, right, and good against what is false, wrong, and evil. The Chronicles of Narnia have a didactic purpose that is clear to those who are conversant with Orthodox Christianity because of the nature of the Tao's content. Lewis uses his own invented world, Narnia, to illustrate what the Church has been teaching since the beginning but which has become more and more neglected or forgotten with the advent of science, progress, new discoveries and new ways of seeing societal realities. The purpose of this paper is to analyze the Tao in The Lion, the Witch and the Wardrobe to see how the antagonistic forces of good and evil, right and wrong, good and bad are manifested. The analysis examines the Narnia story to see how the Tao operates in circumstances that it is called for. The presence and works of the Tao are pervasive in The Lion, the Witch and the Wardrobe. It is the driving force that urges the story characters to fulfill Aslan's purposes in the Kingdom of Narnia.

Key Word: perspective; Tao; good; evil; moral values; natural law.

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I. Introduction

The *Tao* is the basic universal moral, ethical code that all significant religions and all stable cultures maintain. This *Tao*, or ethical moral code, transcends all cultures, East and West, democracies and totalitarian governments. Christians recognize it as matters of God's general revelation to our race. Lewis sees this code as a unity, and as time-honored and experientially verified wisdom, and as the only safeguard of society in this or any age. That is the reason why he states its claim emphatically. He was worried about the direction in which education was going in his day, and was acutely concerned about the educational and cultural future of humanity. According to Packer (1998), "Lewis' educational philosophy called for imaginative identification on the part of young people, with paths of truth and value foreshadowed in the Platonic tradition, focused in the biblical revelation, and modeled in such writings as Spenser's *Faerie Queene* and his own stories." He goes on to say that "his fiction, however, was meant to help in real education, moral aesthetic and spiritual value-laden education."

In the *Chronicles of Narnia*, as Wagner (2005) points out, Lewis modeled, through the experiences of children—and some adults too—the major issues of life such as how the world started and how it is going to end; how sin and evil came into the world; how we can overcome sin and receive redemption, and how we can live lives that matter. Even though the Chronicles are fairy stories, they teach, especially children, core values that can determine a destiny. Wagner comments that "in a world of relativism, in which no one is sure what is good or bad, Narnia is a breath of fresh air." As seen from the beginning of human history, there is a marked friction between good and evil. There has always been and there always is an antagonism raging between them. Lewis takes this concept to the Narnia stories and engraves in the characters an education in the determining importance of good. "In Narnia good is good, and bad is bad. Bravery, chivalry, and honor really do matter, and pride, betrayal, and evil are stomped upon," says Wagner, and points out that Narnia is a land built upon what Lewis liked to call the *Tao*, or "the belief that certain attitudes are really true, and others really false".

Values that are considered right, like being faithful to your loved ones, helping somebody in need, caring for children and the elderly have always been with human beings throughout history. In the same way, certain things are felt to be wrong, like murdering an innocent person, vandalizing other people's property, or abusing children. For Lewis this sense of right and wrong is what he calls the Law of Human Nature, or moral law, or simply the *Tao*. Wagner points out that the laws of nature, such as gravity, the speed of light, or pain

when we receive a strike, dictate how things must act in the universe. The Law of Human Nature, however, governs how we ought to act, not always how we do act. The moral law written in human conscience is so important that Lewis thought it is independent of culture, and that it has nothing to do with personal taste. At the same time, moral law is more than mere instinct and mere education. This moral law affects human behavior, hence its importance.

II. Teaching the Tao in the Chronicles of Narnia

The reality of good and evil has been with humankind since the beginning of time, when our first parents were challenged in the moral field to either obey God their Creator or to ignore His commands and do what they thought was best. This concept of good and evil, right and wrong that has been with us all this time has suffered a paradigmatic shift in history. Moral absolutes have become relative, truth has become unknown or unreachable, and a significant absolute reference has practically been lost to man. The absolute references are missing in the western world today. And Lewis is the beacon of light to show us back where lies the real, eternal and unchanging truth. *The Chronicles of Narnia* is the vehicle he uses to brighten the path. That path had always been there, but the attention had been shifted in another direction. For Lewis, the time had come, in his days, to bring back humankind to see the light. In his desire to endeavor the high task of restoring morality to the reach of man, Lewis produces his masterpiece children's fiction, *The Chronicles of Narnia*.

In writing *The Chronicles of Narnia* Lewis never said a word about moral principles, values, or a system of morality. He never preached on good values or how altruistic it is to be good and moral. He rather set the motion of the stories and the characters through the general concept of his objective moral values, namely, the *Tao*. There is then no explicit preaching and no direct teaching of the values of the *Tao* in the Chronicles. Tim Mosteller (2005) states that "Lewis does not *argue* for the *Tao* in the Chronicles, but *illustrates* it." For Packer (1998), "Lewis is a teacher of great piercing power," and claims that "his fiction was meant to help in real education, moral aesthetic and spiritual—value-laden education." Packer also claims that "*Tao*-orientation is an internalized mindset that has to be learned." Reading about the heroes of Narnia and their moral choices, we readers also learn, and the *Tao* is thus passed on to us. Mosteller also says that Lewis teaches moral principles without the reader realizing he is being taught. The reader just wants to embrace the values he encounters in the stories and imitate the characters.

III. Lewis's concept of the Tao in *The Lion, the Witch and the Wardrobe*

The *Tao* of Narnia is the realm of moral truths that are known to man as part of his humanity. The following analysis of the *Tao* in *The Lion, the Witch and the Wardrobe* will be approached from the point of view of the *Tao* illustrations that Lewis wrote in 1943 in his Appendix of *The Abolition of Man* (1971, 83-113). This is a collection of maxims from many different and distant cultures in time, but that is totally human in its makeup. Lewis presents his collection of maxims, and he divides them into eight big categories, and gives each a special term. Thus, he presents, first, *The Law of General Beneficence*, which has a negative and a positive aspect.

Then comes *The Law of Special Beneficence*, followed by number 3, categorized as *Duties to Parents, Elders, Ancestors*. As number 4, Lewis gives us his *Duties to Children and Posterity*. Number 5 is entitled *The Law of Justice*, which is divided into a) *Sexual Justice*; b) *Honesty*; and c) *Justice in Court*. Number 6 corresponds to *The Law of Good Faith and Veracity*, Number 7 goes under the title of *The Law of Mercy*, and finally, number 8, *The Law of Magnanimity*, is divided into parts (a), (b), and (c).

Each category mentioned has at least eight maxims defining a concept of a moral value in a given human culture. Those maxims belong to Egyptian, Old Norse, Babylonian, Hindu, Ancient Jewish, Ancient Chinese, Roman, Christian, Redskin, Anglo-Saxon, Greek, Ancient Egyptian, Australian Aborigine, English, Ancient Greek, and Ancient Indian cultures and traditions. This is quite an ample range of human thought and experience. It is diverse, varied, and spans a long period of time. *The Lion, the Witch and the Wardrobe* will be seen through the lense of these human cultural values. Lewis covers a good number of the values he presents in his illustrations of the *Tao* in the Chronicles of Narnia stories. The opposition of good and evil can be clearly seen when exposing the Narnia characters and situations in light of the values called for in the *Tao* illustrations that Lewis presents in *The Abolition of Man*.

All seven stories of the Narnia series transmit the *Tao* in an emphatic way. Packer (1998), a Christian theologian, teacher, and writer gives an overview of the *Tao* values that abound in the stories. He points out that in each story we can find instances of the most enriching moral traits. He sees, for instance, that "In *The Lion, the Witch and the Wardrobe*, Lewis works to 'strengthen the Chest' by inducing an emotional affirmation of courage, honor, and limitless kindness, with an emotional rejection of cowardice and treachery." When children are exposed to the Narnia stories and see the *Tao* in operation, they can also understand that there is reward for doing that which is right. They can notice the reality of "as you sow, so shall you reap" and feel motivated to do want to imitate the goodness they learn in the stories.

IV. The Application of the Tao in *The Lion, the Witch and the Wardrobe*

The Case of Mr. Tumnus the Faun

The Lion, the Witch and the Wardrobe (1994) is the story of the four Pevensie siblings, Peter, Susan, Edmund, and Lucy who encounter a magical world, the Kingdom of Narnia. There they interact with characters as diverse as fauns, talking animals, dwarfs, giants, centaurs, unicorns, a powerful witch and her evil host of followers, and the great Aslan, the King of the land. At the very beginning of the story Lucy finds herself in Narnia and runs into a Faun, Mr. Tumnus. In the cold Narnian winter, the Faun treats Lucy very warmly. He takes her to his cozy cave for tea, tells her about Narnia, and finally plays a flute to lull her to sleep. His secret plan is to hand her over to the White Witch, who rules the land in a despotic and tyrannical way. Somehow, however, something happens to the Faun. He feels in his heart that what he is about to do is not right, or proper. It is not good. There is a moral construct inside of him that opposes his potential action.

Mr. Tumnus the Faun had agreed to follow the orders of the White Witch. He was committed to obeying those orders and actually deceiving any humans he happened to know and handing them treacherously over to the enemy of Narnia. It was fine for him. That was the way it was supposed to be. But now that the right moment comes for him to transform into action what he had convened to before, he finds another law in his heart. He cannot go along the Witch's plan. There is deep sorrow in his soul to the point of making him cry unstoppably. Now that he has met Lucy there has been a change of heart in him.

The Faun begins to contemplate the consequences of not obeying the stern law of the White Witch. Will he follow his heart or what is imposed upon him by a cruel and heartless ruler? In the illustrations of the *Tao*, Lewis mentions the Law of General Beneficence. Now, beneficence simply means doing good or charitable acts. It is about the general good done to others. This Law of General Beneficence has a negative and a positive side to it. In regards to Mr. Tumnus, there is a negative law from the Babylonian tradition that refers to someone who meditates oppression. So far, this law applies to Mr. Tumnus. He certainly thought of oppression when he had the intention of acting as a false friend to lure innocent Lucy and then hand her over to the wicked Witch. But his heart had other laws and he acted according to that. He did something objectively right. He decided to follow the *Tao*.

But since wrong or evil acts usually find their corresponding gravitational consequence, the law that applies to Mr. Tumnus states that "Whoever meditates oppression, his dwelling is overturned" (Babylonian, Hymn to Samas. ERE v. 445). Later on, when the four Pevensie siblings find themselves in Narnia, Lucy takes the other three to meet Mr. Tumnus at his cave. The children notice a piece of paper that had been nailed through the carpet to the floor that says the Faun Tumnus "is under arrest and awaiting his trial on a charge of High Treason against Her Imperial Majesty Jadis, Queen of Narnia... also of comforting her said Majesty's enemies, harboring spies and fraternizing with humans" (p. 64). Mr. Tumnus's cozy little cave is literally overturned, as the law states. Consequences come many times for living in opposition to objective moral reality. In the end, Mr. Tumnus was turned into a stone statue for disobeying the Witch, for going against her subjective moral standard. But the Faun's decision to obey and follow the *Tao* was rewarded with being turned back into a Faun, and having eternal life with Aslan in the New Narnia, the equivalent of Heaven.

The case of Edmund Pevensie

Another important illustration of the working of the *Tao* in *The Lion, the Witch and the Wardrobe* is that of Edmund, the second youngest of the Pevensie children. Because of his sour character, Edmund goes through a difficult time when the four siblings are sent to a country house to stay because of the air raids in London during World War Two. When he first arrives in Narnia, the first person he meets there is the White Witch. Through cunning and deception, she promises the boy that she will make him king of Narnia. She also says she will give him more of the sweet treat she enchants him with. The two promises stand on condition that he brings his other three siblings to her. What she intends to do is actually kill the four siblings, because of an old prophecy that states that when the four thrones in Narnia are filled with two boys and two girls, the reign of the Witch will come to an end and she will be destroyed. So now that the time is ripe for the four thrones to be filled, the Witch tricks Edmund into bringing his siblings to her. Edmund behaves in uncommon ways. He mistreats Lucy terribly, is spiteful to everybody, and does not accept his elder brother and sister's authority. He is very rude to Susan as well, disowning her all the time. At a given point his hatred for Peter is so hard that Edmund can hardly wait to be the king in order to take his revenge to action.

Seeing Edmund's behavior and feelings, the illustrations of the *Tao* show that there are old laws regarding this kind of conduct. Edmund incurs in some of them. For instance, one law states "Has he insulted his elder sister?" (Babylonian. List of Sins. ERE v. 446). Edmund certainly did. Another case of Edmund's manifesting the negative side of the *Tao* is when he is caught as a terrible liar, having made Lucy appear as the liar, saying that her stories about Narnia were just a game they were playing. Edmund had been to Narnia too, but never said anything about it, or about his encounter with the Witch. There is also a spirit of revenge in Edmund's heart. Soon he is sneaking out to meet the Witch to tell her he has brought his siblings to her. On his

way there, he thinks of all the sweets the witch will give him. Edmund keeps on walking in the cold, with the snow falling, without a coat, intent on reaching the Witch's palace.

Very soon, amid the dreadful situation in which he finds himself, Edmund is thinking "some schemes for putting Peter in his place" (98). Edmund is the one to blame for all the wrong that had happened to him, and yet he keeps seeing Peter as the reason for all his troubles. Edmund feels hatred and a desire for revenge. The Law of Beneficence of the *Tao* states: "Thou shall not hate thy brother in thy heart" (Ancient Hebrew. Leviticus 19:17). Edmund was intent in his dislike and hatred for Peter, simply because Peter had called him a beast, for having them believe that Lucy was a childish liar. As far as the Law of Special Beneficence is concerned, however, the law states that "surely the proper behavior to parents and elder brothers is the trunk of goodness" (Ancient Chinese *Analects*, i.2). Edmund was not being faithful to the spirit of the *Tao*.

Moreover, Edmund can hardly wait to become king in order to pay his siblings back for what *they* did to him, according to him. But the law is clear when it says: "This first I rede thee: be blameless to thy kindred. Take no vengeance even though they do thee wrong" (Old Norse. *Sigdrifumál*, 22). There has been no wrong inflicted on Edmund. It is just his selfish and hurt perspective that sees things the way he sees them. He transfers his guilt and blames others for his own wrongdoings. The result is that there are always consequences for not obeying the *Tao* or for going against it. Later in the story Edmund experiences the negative force of this course of action.

However, the really strong point in Edmund's behavior against the *Tao* is his handing his brother and sisters over to the White Witch. He has no remorse for doing it. As far as he could get the Turkish Delight he craves, he would not mind what the fate of his siblings is. So, he finally reaches the Witch's palace and there he tells the Witch everything he has heard concerning Aslan, the real King of Narnia and the plans his siblings have to reach Aslan before the Witch has a chance to get hold of them. Edmund betrays Peter, Susan, and Lucy. They have done no harm to him. At most, Peter called him a *beast* for what he did to Lucy, and yet only that little detail sets Edmund to be totally against them.

Edmund commits the terrible act of treason, or deliberate betrayal. How is it that the promise of some sweets is more important to him than the lives of his flesh and blood? But that is precisely what Edmund does. He hands the lives of his brother and two sisters over to the White Witch. He has heard that all she wants is to get hold of the four of them in order to kill them. So, he too would be killed in the end. But his fixation with the enchanted Turkish Delight is stronger than any decency he has left. He gets to the Witch finally.

The lives of Edmund's three siblings and of Mr. and Mrs. Beaver are now at stake. But concerning the principles of the *Tao*, the Law of Good Faith and Veracity expresses that "Anything is better than treachery" (Old Norse, *Hávamál* 124). There is no human culture that sees betrayal as a positive trait. Edmund becomes a traitor. The lives of Peter, Susan, and Lucy, handed over for some sweet Turkish Delight! Betrayal or treason is a totally negative act a human being can commit. But what makes it even more outrageous is the fact that it is almost for nothing. And all because of some sweets. How cheaply does Edmund value the life of his siblings!

The *Tao* stands for objective moral values. Being objective and oriented to others, not to self, is bound to have beneficial consequences for the ones who live around one, and for everybody in general. In the same way, going against the *Tao* can wreak havoc not just to self but to the surrounding society. Betrayal, being so forcibly against humanity, as it harms especially others, calls for the proper discipline. Mr. Tumnus also betrayed the White Witch and in return experienced imprisonment and finally being turned into stone. He paid a high price for saving Lucy's life. Now Edmund has to come face to face with the consequences of his contemptible act of treason. He gets to feel that consequence physically, emotionally, and spiritually.

The Witch herself is the tool that Lewis uses to teach Edmund about the implications of abandoning the principles of the *Tao*. Edmund has to know and subsequently understand what he had done to his siblings. Only through firsthand experience will he be able to come to his senses and see the ugly reality of what he has done. So, he suffers in the hands of the White Witch. He is now a prisoner of the Witch. He cannot even complain about anything for risk of being hit by that evil being. He is now forced to drive with her on her sledge to try to get to Cair Paravel before his siblings and Mr. and Mrs. Beaver. Finally, the Witch decides to take Edmund's life before there is a chance that the two boys and two girls sit on the four thrones. But at that precise moment Edmund hears loud shouts and confusion all around him. Next, he feels he is being untied. Then he hears kind voices too, talking about him, "Let him lie down—give him some wine—drink this—steady now—you'll be all right in a minute" (LWW, 150-151).

So, Edmund gets rescued and is taken back to where Aslan is waiting for him with the other three children. But the boy had certainly gone through much in an endless way. He experienced that whatever he thought was right and good is not really like that. On the contrary, it is morally and spiritually evil and very wrong. Appearances are certainly deceitful. But Edmund finally comes to his senses. He has paid a terrible price for what he has done to his brother and sisters. It is only through Aslan's mercy that Edmund gets to be rescued. Had it not been for that, the Witch would have certainly killed him. She was more than willing to do so. It would secure the throne for her forever.

Needless to say, the other three children have no idea at all of all Edmund had gone though. They cannot imagine the humiliation, the hurt, the hunger, thirst, physical tiredness, the impotence before the Witch's power and wickedness. He had to endure so much physical and spiritual pain. So, when the moment comes for him to face Aslan, and to hear anything He has to say to him, Edmund is able to fully understand. He would not before. Now he knows and is ready to make amends. Experience has taught him. As a result, afterwards he apologizes to Peter, Susan, and Lucy. The book does not mention it, but for sure he must have apologized to Mr. and Mrs. Beaver too. Edmund knows now firsthand what it means to try to live outside of the limits of the *Tao*. It is of no avail. It accounts for nothing.

Notwithstanding, there has to be consequences to Edmund's navigating against the currents of the *Tao*. There is a price to be paid for being a traitor in Narnia. The White Witch has the right to kill such traitor, according to the Deep Magic, which is the equivalent of the *Tao* in Narnia. According to the Deep Magic, Edmund has to die. He has to pay with his life for his treason and betrayal of his brother and sisters. Justice has to be applied. It is an objective moral code and nothing can prevent it from taking its course. The Deep Magic—the *Tao*—has been violated and the perpetrator has to die. As harsh as it may appear, that is the way it has to be. The penalty for such a terrible act of betrayal requires that action should be taken.

However, it is in this particular instance that Aslan comes up to show the depth and length of His true mercy, of His moral character and fortitude. He takes Edmund's place and dies instead of the boy. He has appeased the demand of the Deep Magic. But since Aslan is an innocent victim in the hands of the white Witch, He comes back to life. This is the triumph of the ancient moral code of justice, the Deeper Magic from before the dawn of time. By this moral code "when a willing victim who had committed no treachery was killed in a traitor's stead, the Table would crack and Death itself would start working backward" (LWW, 179). It is the triumph of good over the power of evil.

Edmund is now ready to assume the *Tao* willingly. Justice, mercy, compassion, and respect for others now become part of his character. The *Tao* has triumphed. Edmund has been saved because of the operation of the *Tao*. This is seen at the end of the story, when many years have gone by and the children are now young men and women, Kings and Queens of Narnia. Edmund is described as "a graver and quieter man than Peter, and great in council and judgment. He was called King Edmund the Just" (LWW, 201). After all he went through, Edmund finally embraced the *Tao* and now lives by it. It was an extremely difficult and painful lesson to learn, but he learned it.

In *The Voyage of the Dawn Treader* (1994), Edmund acknowledges and confesses to his cousin Eustace, "between ourselves, you haven't been as bad as I was on my first trip to Narnia. You were only an ass, but I was a traitor" (VDT, 117). He *was* a traitor. But that belongs to the past now. He is not a traitor anymore. He survived in his journey from alienation to significance and newness of life. Even back in our world, all the traits that made Edmund an insufferable boy are gone. Then again in *The Horse and His Boy* (1994), Edmund reaches the ultimate point bearing witness of the reality of what the *Tao* he has done in his life. He is supposed to condemn someone who has assaulted a kingdom in times of peace and without any provocation whatsoever. Edmund is told that he has the right to cut off the head of such a traitor. But, "It is true," said Edmund. "But even a traitor may mend. I have known one that did" (HHB, 230). The *Tao* has conquered. Edmund's life is now better because of having adopted the *Tao* and its moral expectations and standards.

According to Lewis's Illustrations of the *Tao*, Edmund is an example of the already mentioned Laws of General Beneficence and Special Beneficence. But at the same time, he falls under other laws. For example, "Nothing can ever change the claims of kinship for a right thinking man" (Anglo-Saxon, *Beowulf*, 2600). For Edmund, the claims of kinship actually changed when he forgot about the loyalty and faithfulness that he owed his siblings. He got to the extreme of handing them over to an evil witch. And the consequence for not submitting to this law fell hard upon him. Also, under the category of Good Faith and Veracity, Edmund is seen as being unfaithful too. He would say one thing to Lucy but then do the opposite, causing great pain on his little sister. In this case, "with his mouth was he full of *Yea*, in his heart full of *Nay*?" (Babylonian. ERE v. 446). As a result, in *Prince Caspian* (1994), he acted respectfully and honorable towards Lucy, as to vindicate her for his past mistreatment of her (PC, 134). This once again is the result that the *Tao* has produced in Edmund's life. It is the presence of good and the absence of evil.

The Case of the White Witch

The White Witch is the embodiment of all wickedness and evil and the negation of anything good. She is the manifestation of everything that is selfish, cunning, egotistical, wrong, and evil. Her reign is a reign of terror, fear, oppression, and threat to anyone who would not submit to her personal moral code. She is in reality a usurper queen, the self-proclaimed queen of Narnia. This is the framework to her personal character and works. All of Narnia is under her spell. Mr. Tumnus describes it as "...it is she that has got all Narnia under her thumb. It's she that makes it always winter. Always winter and never Christmas..." (LWW, 20). She is then responsible for the eternal winter in Narnia. She is a cruel ruler who rejoices in cruelty and wickedness. She

lusts for power, control, and dominion.

The followers of truth, the ones that are for Aslan, have to live in hiding for fear of their lives. Anyone who would not agree to the Witch's rules and obey her unconditionally is simply turned into a stone statue. She enchants Edmund with Turkish Delight to get what she wants from him. At first, she is kind and sweet to the boy. This shows her cunning and deceitful means to obtain what she wants. But then she reveals her true self and treats Edmund in a most despicable and horrible way. From the start she is determined to kill Edmund and his brother and two sisters. She never makes a secret of her intentions. She has no conscience or scruples. Besides that she considers everyone a fool. She is vain and conceited. All her actions are pure wickedness and evil.

The essence itself of the white Witch is evil. Her nature is perverse. Her motives are crooked and evil, and she does not realize one single act of goodness or kindness. But of all the wicked and horrific deeds of the Witch, her most unforgivable offense and cruel act is the slaying of Aslan at the Stone Table. Once Aslan decides to give his life so save Edmund, the Witch is in control. She gives evidence of her innermost cruelty, wickedness and evil in the way she conducts the execution of Aslan. She is mean beyond control. Her followers also take the opportunity to bring to light their true selves. Spitefulness, vindictiveness, heartlessness, malice, brutality, and mercilessness is what is seen in what they do to Aslan. It is unspeakable cruelty.

As far as the White Witch is concerned, there really is nothing that is not against the *Tao* in her words and deeds. Many of the maxims of the *Tao* apply to her. "Whoever meditates oppression, his dwelling is overturned" (Babylonian. *Hymn to Samas. ERE* v. 445) is also applied to her. She reigned with oppression in the land of Narnia. And in the end her palace was overturned when Aslan assaulted her palace to bring back to life all the faithful Narnians that had been turned into stone statues. The Law of Magnanimity states that "there are two kinds of injustice: the first is found in those who do an injury, the second in those who fail to protect another from injury when they can" (Roman. Cicero, *De Off.* I. vii). In both cases of injustice, the White Witch is found wanting. She is guilty of much injury and suffering in the land that she governs with a brutal regime. She is also guilty of failing to protect others when she can do it. But in actuality she never has the desire to protect anyone, especially if they are not on her side.

In the same line of thought, the Law of Justice claims that "Justice is the settled and permanent intention of rendering to each man his rights" (Roman. Justinian, *Institutions*, I. i). As it has been seen before, the White Witch certainly lived by her own particular moral code and standard. Her sense of justice seems to apply only to herself and no one else. Rather than rendering her people their rights, she would rob them of any natural right they might have. She went completely against the dictates of the *Tao*. The Witch was not a rightful queen. Starting from that truth, she had no right to provide or stipulate laws or rules. All the laws that governed Narnia were her own. Her opposition to the *Tao* was complete. She did not abide by the *Tao*.

In the maxims of the Law of Mercy, the *Tao* makes its presence felt by stating "Has he failed to set a prisoner free?" (Babylonian. List of Sins. *ERE* v. 446). In actuality, the White Witch completely and totally failed to set prisoners free. On the contrary, she set free people to eternal darkness and cold, made them prisoners, turning them into lifeless stone statues that would decorate her palace. She utterly failed in setting any one free. In all imaginable ways she was against the *Tao* and its high moral code. She even kills the Creator and truthful Ruler of Narnia herself.

The Law of Special Beneficence says that "If a ruler... compassed the salvation of the whole state, surely you would call him Good?" (Ancient Chinese. *Analects*, vi. 28). In the White Witch's case, she as a ruler encompassed the damnation of Narnia. The true Narnians can then call her Bad. Mrs. Beaver says the Witch "is bad all through" (88). This is another point showing that the White Witch is in opposition of the *Tao* and all it stands for. She specializes in breaking the law of the most common and basic form of life.

The white Witch also goes against the *Tao* when she breaks the law that orders "Do not murder" (Ancient Jewish. Exodus 20:13). She wanted and intended to murder the four Pevensie siblings. She ordered her police Wolf to go and kill Mr. and Mrs. Beaver and then Peter, Susan, and Lucy, when Edmund told them they were there: "Take with you the swiftest of your wolves and go at once to the house of the Beavers," said the Witch, "and kill whatever you find there" (123). Besides all this, she killed all forms of joy and happiness in the land.

Lastly, the *Tao* also instructs to "terrify not men or God will terrify thee" (Ancient Egyptian. Precepts of Ptahhotep. H. R. Hall, *Ancient History of the Near East*, p. 133n). But the White Witch did not seem to mind this principle. She terrified a complete kingdom. People would hide in order to survive. Eternal winter and cold and snow were a terror to the faithful Narnians. The threat of being turned into stone terrorized the good citizens of the land. All her life the Witch lived to sow terror and disgrace. For that very reason, and as the *Tao* states clearly, the Witch herself was terrified at the right moment and occasion, when she was killed by Aslan. Her terrible death was the Witch's reward for having opposed the *Tao* in such a strong way. For the first and last time the Witch was completely terrified. She did not live to tell her terror. She had terrified too many for too long. This was the moment of her own personal terror. Her failure to see and live according to the standards of

the *Tao* brought about her horrific end. Her death would now mean security, trust, and confidence in Narnia.

V. The Restoration of the Tao

The Lion, the Witch and the Wardrobe is the first exposure readers get of the *Tao* in *The Chronicles of Narnia*. It can clearly be seen in this introductory part of the stories that life in Narnia was previously sustained by a system of law that would bring the kingdom together in one steadfast moral unit that made the land flourish and exist in complete harmony and balance. But now all that is ended. There is a new personal, subjective order reigning and dominating in the land. The *Tao* has been vanquished and only through hiding can anyone survive. The *Tao* has been debunked. The result is eternal winter and lifeless existence, captivity, imprisonment, and death.

Nevertheless, in the same way that the oppressive present system has robbed Narnia of all that is pure and simple, normal and ethical, the opposite happens once the *Tao* is finally re-established and restored to its rightful position and place in the Kingdom of Aslan. The *Tao* comes back to be at the center of Narnia again. And what makes the kingdom flourish and thrive during the reign of the two Kings and two Queens is precisely the active full force of the *Tao* and all it stands for. Living up to the *Tao* and submitting willingly to it is what finally makes Narnia what it was always meant to be when Aslan created it. Embracing the *Tao* is to embrace life and meaning to your own existence. The Natural Law, the *Tao*, certainly is a moral standard meant for good.

VI. Conclusion

In *The Chronicles of Narnia*, the presence of the *Tao* is made evident by the numerous instances in which the characters are exposed to situations and events that will make them decide to take a course of action guided by the wisdom of the *Tao*. According to the analysis of the Narnian stories, there is a clear regularity in the way in which the different characters respond to the *Tao* and the consequences that such a response produce. A closer look at the way the characters' life ends in the last story, *The Last Battle*, it is obvious that the attitude they adopted towards the *Tao* while they were still living is directly related to the kind of fate they will endure in eternity. They all have flaws, but that comes as part of being human/Narnian and making mistakes in life. But they certainly respond without many complexities and are well rewarded.

In this analysis of the *Tao* there are instances in which the characters are called to act in ways that they do not even understand many times. They have to learn that moral values are a constant and do not change according to places or circumstances. The children that are called to Narnia need to learn a new paradigm, different from the one they have in their own world. They have to learn to focus on what is good and right. And finally, they have to act in a way that is always good and right.

The *Tao* is pervasive in *The Lion, the With and the Wardrobe*. Lewis teaches his readers through the adventures and the way in which the characters act or do not act in difficult circumstances. The changes produced by adopting the *Tao* shows the deep conviction the characters gain in the validity of objective moral values and principles. In a notable way it is also evident that all the stories are woven around the *Tao* and its objective reality. The *Tao* is the thread running along the seven stories and bringing all the plots together giving *The Chronicles of Narnia* that special unchanging flavor it has for its readers. It is undoubtedly the driving force behind the main events in the Narnia stories. It is the driving force that helps the young characters to succeed in the difficult missions that have no other purpose than to train and educate them in the school of the *Tao*, the objective moral values the world so badly needs. The *Tao* acts as a unity that is in actuality the essence of this story.

In regards to the analysis of the stories in light of the maxims of the *Tao*, the evidence presented in this study is concrete. Many of the situations lived by the characters and the *Tao* traits they had to adopt in their lives have been examined in detail. This finding is simply the result of the fact that Lewis was an ardent defender of morality in its pure form, the morality that is objective in its values in society. This is the theme that he passes through *The Lion, the Witch and the Wardrobe*. The *Tao* is good and stands for what is good and right and honorable. It is about thinking about others, considering them first, seeking their good and wellbeing.

Lewis took the opportunity to show the works of the *Tao* clearly in the stories of *The Chronicles of Narnia*. In a very interesting way, Lewis used the *Tao* as an element to show the reality of subjective moral values in the life of people and how it affects them. In the final analysis, whether people accept or adopt the *Tao*, accept only parts of it and reject some other parts or accept it completely, is the way people usually relate to God and the laws He established for mankind. Once again there is then a close parallelism between the *Tao* and the law of God. Seen from that perspective, Christians can recognize the *Tao* and celebrate its goodness. Non-Christians also see the goodness of the *Tao* in the *Chronicles of Narnia*, even when they do not see it as pertaining precisely to the Christian faith.

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