

**DESIRE AND FINITUDE: ARRANGING MAGIC WITHIN THE
FRAME OF HEGEL'S TRIAD OF SELF-CONSCIOUSNESS**

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ABSTRACT:

This article undertakes the task of rearranging Magic/ Spell craft within the frame of Hegel's dialectical triad of "self-consciousness", consequently a new triad will be presented that serves to enclose *all human desire*. The structure of the article is as follows, first Hegel's concept of "self-consciousness" is presented in the triadic frame of "Desire – Master/slave Relation – Mutual Recognition", followed by his concept of "Magic", presented in the triadic frame of "Indirect (mediate) magic – Direct (immediate) magic – Reverence magic". Viewing Hegel's frame of magic through the frame of self-consciousness, the article then claims to put across a *flaw* i.e. magic, in regards to its objective characteristics, is limited only to the thesis-antithesis portion of the frame of self-consciousness. Mutual Recognition, the synthesis portion never comes to play a part in Hegel's frame of magic. At last, the article shall fill magic/ spell craft within the frame of self-consciousness to present a *new triadic frame of magic/spell craft*: "Fortune – Bewitchment – Love". The achievement of this rearrangement is, on the one hand, rectification of the flaw by means of Love-magic that participates as Mutual Recognition, on the other hand, the declaration that the new frame shall encompass all of human desire.

Key words: Hegel, self-consciousness, desire, magic, love.

INTRODUCTION:

Hegel (1770-1831), fabricates upon the dialectical process that conflicting relationships resolve in a higher synthesis that promotes cooperation. In the case of self-consciousness, recognition is observed as the search/ journey of a (desiring) subject that transitions from primitive animalistic behaviour to oppressive social relations, finally coming to fruition within independent inter-subjective social relation.

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However, in the case of magic, fulfillment of desire brings into existence, indirect (mediate) magic using charms, direct (immediate) magic through entreaty influencing independent natural beings e.g. sun, moon, river, winds etc and reverence magic idolizing/ venerating independent living beings e.g. trees, animals and the (ancestral) dead. Even in this case, self-consciousness is satisfied through something other than itself, a magical object in hand, an influence over independent natural beings or reverence of independent living beings.

It is noticeable that the cooperation reached through mutual recognition in the frame of self-consciousness is absent in the frame of magic which remains in a master-slave relation between the practitioner and independent natural/ living beings. The noticeable *flaw* can be set right, if magic is arranged according to self-consciousness's relation to an object, an oppressed Other and an independent reciprocally recognizing social self, which help to construct a new frame of magic that encompasses all of human desire. The new triadic frame of magic/spell craft is as follows: Fortune – Bewitchment – Love.

HEGEL'S FRAME OF SELF CONSCIOUSNESS:

Self-consciousness, in the last instance, is a mutual social recognition between independent equal persons, which underwent 'the dialectical triad' of Desire - Master/slave relation - Mutual recognition, being both *intentional* and *reflexive* throughout, desiring either an object of the external world or a social Other.

The following dialectical triad presents Hegel's frame of self-consciousness:

1. Desire. (Negative Labour) → Self-consciousness is Desire.

First, an object in the material world is present to the self-consciousness; self-consciousness confronts this external sense-world object. (Hegel, 2007, p. 185)

"*Self-consciousness is Desire in general*"; "*Self-consciousness is Desire*". (Hegel, 1807 [2004], pp. 105, 109)

2. Master/ Slave relation. (Life/ Death Battle) → Self-consciousness is an Other.

Second, the confronting object is an Other self-consciousness. Thus, two self-consciousnesses exist that have not recognized each other and struggle to do so. (Hegel, 2007, p. 185)

"*A self-consciousness exists for a self-consciousness*"; "*Self-consciousness is faced by another self-consciousness*". (Hegel, 1807 [2004], pp. 110-111)

3. Mutual Recognition. → Universal Self-consciousness is Freedom.

Third, each self-consciousness knows the Other and "*shows that the Other counts likewise as a free self-consciousness*". (Hegel, 2007, p. 185)

"*...unity of the different independent self-consciousnesses which, in their opposition, enjoy perfect freedom and independence: I that is We and We that is I*"; "*They recognize themselves as mutually recognizing one another*". (Hegel, 1807 [2004], pp. 110,112)

The dialectical triad changes because of a *lack* in self-consciousness as Desire and *deformity* in self-consciousness as Master/slave relation, the lack exists in the desiring

self-consciousness which is in a 'dependent relation' to the world of objects while deformity exists in the 'unequal recognition' between self (I) and the Other I. The 'dependent relation' *alludes to* the eternal labour of negating the object of Desire, a task from which there is no freedom while 'unequal recognition' *alludes to* dependence on an enslaved Other for recognition.

Changes effected by the negativity of lack and deformity work the dialectical triad out to finally arrive at *self-consciousness as Mutual recognition* where the self (I) and the Other I mutually recognize, both that "*It (self-consciousness) alone truly is*" and an "*I that is We and We that is I*". Consequently, freedom and recognition is reached between self (I) and the Other I.

A brief account of Hegel's frame of self-consciousness is as follows:

What is self-consciousness?

"Thought as thinking activity is 'I'". (Hegel, 2007, p. 182) Self-consciousness is a relation of one to oneself i.e. I=I, a tautology, not to any Other. Self-consciousness is a withdrawal of one's 'I' from all objects, turning myself into an object. (Hegel, 2007, p. 182) Self-consciousness has consciousness as its object and "*consciousness is its own*" i.e. being there in that consciousness of itself, self-consciousness takes hold of "*its personhood*". (Rauch & Sherman, 1999, p. 80) For Hegel, self-consciousness is attributed as Desire, an Other and/ or Freedom.

1. DESIRE:

The standpoint of Desire is that instead of the object, self-consciousness be preserved. Things exist, this realization is consciousness which is present in animals also, even they sense them as non-independent and desire to be master over external things, to negate their independence, thus, a thing is "*to be used, negated, worn out*". (Hegel, 2007, p. 185) To abolish the *independence of the object* is Desire. Desire, thus, is the *identity with the object*. (Stace, 1924, p. 354)

Desire convinces self-consciousness that things are not independent beings, save for itself, thus, it relates to the object in a self-seeking and destructive manner. As a result, object is consumed and turned inseparable from self-consciousness, satisfying it. (Hegel, 2007, pp. 185-87) Consuming and incorporating the external object proves that only self-consciousness truly *is*. (Schroeder, 1984, p. 65)

Desire destroys/ consumes the object; in case of hunger, food (the object of appetite) rests before me as an independent object whose consumption destroys the *independence of the object*, and thus, it stops confronting me. Desire's nature consists in: to abolish, destroy and negate the independence of its immediate object. (Stace, 1924, p. 354)

2. MASTER/ SLAVE RELATION (LIFE/ DEATH BATTLE):

Trouble brews and failure awaits Desire:

Accomplishing the negation of the object, on the one hand, self-consciousness gives itself certainty as an agency of destruction, on the other hand, this certainty depends on the same object that "*once was and now no longer is*". Desire cannot be self-certain without initially relating to an object of independent existence, "*without a world to be*

destroyed". As the object vanishes into the stomach of desire, so does self-recognition of self-consciousness. (Butler, 2012, pp. 37-39)

If Desire completely destroys the object in the material world, then how will it satisfy the sense that "*it (self-consciousness) alone truly is*"? As a result, for self-consciousness to develop completely, a new object must be found. Characteristically, such an object must negate itself. (Stace, 1924, p. 356) For every reassuring act of consumption/incorporation one recognizes its dependence on the object. Thus, this contradiction seeks resolution in finding an object that denies itself without any action. (Schroeder, 1984, p. 66)

Such requirement can be achieved, only if the object negates itself independently and in so doing, remains in existence. (Houlgate, 2009, p. 15) The object which can self-negate is an 'Other' self-consciousness. Encountering an 'Other' necessarily resolves the contradiction of Desire. (Schroeder, 1984, p. 66)

For "*since the object is in its very self-negation and in being so is at the same time independent, it is consciousness.*" (Hegel, 1807 [2004], pp. 109-110) Object of desire was self-less and could not resist the subject, however, an Other self-consciousness is a "free object" which offers resistance. (Ikäheimo, 2014, p. 21)

Two independent self-consciousnesses confront each other, for each, the other 'I' is an object, yet also a source of identity. The first self knows the other is an 'I', a self, but apparently it stands resembling a thing, "*something external to me*". (Hegel, 2007, p. 187)

Instead of seeking reflection of its own identity in the Other and considering only itself independent, self-consciousness finds itself threatened and besieged by the Other which like itself, lays claim on and safeguards its own freedom. Butler states, the "*initial encounter with the Other is thus a narcissistic project which fails through an inability to recognize the Other's freedom*". (Butler, 2012, pp. 48-49)

To sense that "*it alone truly is*", both self-consciousnesses begin a life and death battle. Self-consciousness allows not to see itself *in* the other, but to see itself *rather than* the other. Each self strives to emphasize its self-consciousnesses, seeks to annihilate the other, risking its own life. (Findlay, 1958, p. 97) Each knows its self in the Other since self-consciousness means "*to be conscious of one's self in the Other*", yet both self-consciousnesses battle because each cannot know itself as long as the Other has its own desires, will and interests. During battle, each puts its self in danger, since its life and freedom is on the line, it is uncertain, but at this time, the life and freedom of the Other is also uncertain. (Hegel, 2007, pp. 188-89) Thus, each (self-consciousness) tries to prove its life and freedom to the other in battle; recognition of its life and freedom is an *accomplishment* for each (self-consciousness) in the *outcome* of this encounter. (Schroeder, 1984, p. 67)

Here again, trouble brews and failure awaits the Battle of life and death:

If self-consciousness kills the other self, it will no longer be able to see, identify, mirror or contemplate itself in the Other. (Stace, 1924, p. 357) If both reach death,

recognition will not come. It can also be said that after death, whosoever fell in battle, died a free man, but seeking *only* death means that each is indifferent to and freedom is superior to life. (Hegel, 2007, p. 189)

As death is too extreme of an outcome, instead of completely destroying the other self by death, it (self-consciousness) destroys the *independence of the other self-consciousnesses*. Battle of life and death results in master/slave relation; master retains independence, the slave is reduced to a “thing”. (Stace, 1924, p. 357)

During the life and death struggle, one of the two favours life to death, giving up the desire to be free while the Other holds on to its freedom. The fallen, thus, subordinated freedom to life, reducing itself to a thing for the Other, to whom it now belongs and recognizes as master. (Hegel, 2007, p. 189)

3. MUTUAL RECOGNITION:

The master puts his/her life at stake, wins his/her freedom in the battle of life and death, but does not suspend material desire. The slave suspends desiring to consume/destroy objects and toils, in fear of the master, being conscious of his/her own powerlessness i.e. “*my life itself can be taken from me*”. (Hegel, 2007, p. 192) The master/ slave relation began in war and fear ending in toil upon material objects for the master’s enjoyment.

At this juncture, trouble brews yet again and failure awaits Master/slave relation:

The slave acts as the ‘*body*’ of the master, works upon the independence of external objects and produces products for the master’s consumption. Furthermore, the slave being reduced to a ‘*tool*’, lacks the capacity to mirror or acknowledge the master’s self. If independence consists in sensing that self-consciousness “*alone truly is*” and self-consciousness means “*to be conscious of one’s self in the other*”, then aim of self-consciousness is lost by the master - *a slave for the master, being a ‘body’ is dependence and being a ‘tool’ is lack of recognition*. (Schroeder, 1984, p. 72)

For the master, self-consciousness is unable to achieve substantial recognition through a slave reduced to ‘*thing-hood*’, moreover, *dependence upon/ circling around vanishing material enjoyments (produced by the slave) means an instability of (his/her) self-consciousness*. In the former state, he/she eats his/her heart out (grieve continuously) and in the latter, he/she eats his/her head off (consume large quantities). Seeing the only resolution in rising above the master/ slave relation, master’s self-consciousness *learns/ passes to a universal attitude of mutual recognition*. (Findlay, 1958, p. 98)

Both *know* of themselves in the Other and are accepted by the Other’s recognition while also being *independent* for each other. Neither is considering “*the other under one’s egocentric perspective*” and neither is separating oneself from the Other. (Ikäheimo, 2014, p. 23) “*Universal self-consciousness*” is the union/ mutual recognition of self-consciousnesses, (initially) separate to each other yet all the while subsuming (including) one another. (Hegel, 2007, p. 194)

At this juncture, unequal recognition ought to be differentiated from mutual recognition:

What is unequal recognition?

Expressed simply, the “*master is recognized by the slave, but does not recognize the slave; the slave recognizes the master, but is not recognized by the master. Thus master and slave are constituted by an asymmetrical, unequal recognition.*” (Hegel, 2007, p. 22)

What is mutual recognition?

“*But for recognition proper... what the lord does to the other he also does to himself, and what the bondsman does to himself he should also do to the other.*” (Hegel, 1807 [2004], p. 116)

Furthermore, Hegel defines mutual recognition as, a “*unity of different independent self-consciousnesses which in their opposition enjoy perfect freedom and independence: I that is We and We that is I.*” (Hegel, 1807 [2004], p. 110) “... according to the Notion of recognition ... each is for the other what the other is for it”. (Hegel, 1807 [2004], p. 113)

Hegel instructs that, inherent in the “*experience of consciousness*”, a moral tension is present within the social life of a persons’ “*claim to the inter-subjective recognition of their identity*” that requires raising ordinary consciousness to a universal social-standpoint, where the “*two I’s let go of their antithetical existence*” in the transition from self-consciousness as desire (thesis) to an Other (anti-thesis) and reach recognition (synthesis) on two levels - the interpersonal “I” and the social “we”. (Sembou, 2003, pp. 275-276; 280) Mutual recognition and true freedom involves recognizing the other as independent for itself, so as to letting the other go free who will in return confirm the first’s self-identity and independence by recognizing it as being there for itself. (Houlgate, 2009, pp. 18-20)

HEGEL’S FRAME OF MAGIC:

For Hegel, magic comprises of nature-worship and a self-consciousness limited to passions and desires; only few gifted individuals learn and exercise it by tradition. (Hegel, 1895, pp. 290-291; 293; 298) Magic is not the field of every individual, but only some, whose consciousness and will has the power to rule over nature and/or over those who do not know. (Hegel, 1895, p. 309) “*The condition of this lordship is sensuous stupor*” and “*the means used for producing this stupor are dancing, music, shouting, gorging, even sexual intercourse*” (Hegel, 1895, p. 316)

During a magical ceremony, the magician wears a fantastic dress, draws shapes on the ground and makes a list of gestures that include frantic dancing till exhaustion, his eyes rolling about all the while, blowing towards the wind, sucking in his breath, making signs to or shooting arrows at the sky or thrusting his knife towards it. (Hegel, 1895, pp. 295-296)

The following dialectical triad presents Hegel’s frame of magic:

1. MEDIATE MAGIC:

Indirect magic works through an object, a means rather than through the self. The magician “*exercises an indirect power, by means of an object, of a charm.*” (Hegel, 1895, p. 301)

In objective kind of magic, the magician holds in his hands, the magical object that is to cause a desired effect. (Hegel, 1895, pp. 301-302) For example, charms are used

during sowing-season to secure immense harvest or placed in a particular direction in connection to the heavens while laying the foundations of a house for lucky dwelling or protection. (Hegel, 1895, p. 304)

2. IMMEDIATE MAGIC:

Direct magic works through the self, an 'I'. "*Self-consciousness is thus able to know itself as a power over it.*" (Hegel, 1895, p. 306)

In subjective kind of magic, the magician confronts independent natural objects e.g. sun, moon, earth or sea and brings them under his control for his practical wishes by addressing prayers, supplications or entreaties to them. Such natural objects excite him in their fearful form as earthquakes, floods, or eclipses. For Hegel, the act of entreating, both, acknowledges the Other as independent and exercises a desired command over it, hence sacrifices are made or offerings brought to it to do one's bidding. (Hegel, 1895, pp. 304-306)

3. REVERENCE MAGIC:

Reverence magic venerates life-force, works through the spiritual dimension of an organism, which animates its physical form and gives it life. Such magic takes on a religious form as animal worship, fetish worship or ancestor worship.

Worship and reverence of the principle of life is higher or exalted than any natural object e.g. sun or river. As a result, at this stage, the magician comes across independent living beings e.g. a tree or an animal etc and starts to "idolize" them (Hegel, 1895, p. 307) Connected to animal-worship or zoolatry is the idea of transmigration of the human soul which believes it to be so "durable" that it may either reside in a human body or after death, an animal one. Indicating the proof of immortality of the soul and the transitional nature of death, Hegel states, "*Death takes away what is temporal, what is transitory in man, but it has no power or control over that which he essentially is.*" (Hegel, 1895, p. 311)

According to hierarchal order, above the trees and animals, human life itself is the definitive shape of living, independent form of existence, to such an extent that even in dead form, humans are revered e.g. burial of food with the dead and veneration given to the *bones* of the deceased (as a relic) - an ingredient in protective magic. (Hegel, 1895, p. 309; 312) Such a veneration is gained on the belief that *the dead return* to this world, witness and influence events here, either due to their own interests or if summoned by magic.

Anyone turning ill, having visions or seeing apparitions and nightmares may find the cause to be a possession by some dead relative or stranger that must be appeased and driven out. The possible scenarios for a treatment may consist in:

1. The magician lets himself be possessed by the haunting spirit, in order to disclose and reconcile his desires;
2. In case the haunting spirit has recently deceased, the effected person is to consume part of his material remains that are prepared by the magician;

3. In case no proper burial was conducted, the magician traps the haunting spirit in an animal e.g. bird, which is killed and given to the effected person for consumption. (Hegel, 1895, pp. 313-314)

DEFECT OF HEGEL'S FRAME OF MAGIC:

Hegel's arrangement of magic comprises of indirect means through charms and direct means through entreaty over (independent) natural beings along with (independent) living beings through reverence and/or fetish worship. Viewed through the lens of the frame of self-consciousness, charms can be associated with Desire, as for every desire there is a charm that fulfils it, while magic that relates to both independent natural and living beings can be associated with master/slave relation, as direct and reverence magic refers to a magician being in command over/ under the control of, independent natural and living beings, respectively.

It can be witnessed that *only* the thesis-antithesis of the frame of self-consciousness, its conflicting sections, are holding the entire frame of magic within itself. What's more, the synthesis section of the frame of self-consciousness, its cooperative aspect, does not come into play to illuminate the concept of magic at all. Pointing this feature out helps label it a defect within Hegel's frame of magic.

To remove this defect, it is claimed that a 'new' dialectical frame of magic be constructed on the basis of Hegel's frame of self-consciousness which will hold and match magic according to its arrangement. This new frame of magic will comprise of Fortune – Bewitchment – Love and will encompass all human desire. Fortune magic will correspond to object of Desire, bewitchment, the master-slave relation and love, mutual recognition.

NEW FRAME OF MAGIC AND THE FINITUDE OF DESIRE:

Desire, magic and self-consciousness are related as magic becomes a means for fulfillment of any desire born/ contained within the self.

Historically, magic never had an origin story and already existed from the beginning; the "*spell, the rite, and the thing they govern are coeval*". (Malinowski, 1954, pp. 74-75) Magic concerns the human relation to nature, comes into his/her possession by means of tradition (handed over from one to another), covers social and worldly ambitions, confirming his/her power of fulfilling desires. (Malinowski, 1954, pp. 75-76) Magic employs symbols, techniques, rituals and ceremonial practices, used to control/ influence natural phenomena and events for one's own purpose; magic awards power, illumination and/or blessing through spells (rhythmic utterances/ chants) which are believed to have a tangible outcome, stimulating the five senses rather than transcendence of the self i.e. mysticism. (Drury, 2007, pp. 55, 175, 179, 269)

Magical efficiency of a spell is gauged by three constituents: first are the sounds and utterances which represent either the coming into existence of a specific natural phenomenon or the realization of emotions expressed through them. Of second importance are the use of words which appeal to, declare or order the specific desire, if inflicting a disease, its symptoms will be uttered, if sentencing death, the end will

be described, if restoring health or fertility, its depiction will be laid out. The third is the mythological and/or ancestral reference, which points to how it was received and came into human possession. (Malinowski, 1954, pp. 73-74)

Emotions, instead of reason, disclose the truth of magic and thoughts associate under desire's sway. (Malinowski, 1954, p. 87) During the ritual performance of black magic involving a magical dart, a wooden stick or bone of an animal is thrust, thrown or pointed, with intense expressions of anger and hatred, towards the victim. During the magic of terror, focusing upon darkness and evil, the practitioner trembles, slowly utters the spell, mimicking paralysis out of fear. Similarly, during the ritual performance of love magic, an object representing the beloved is grasped, stroked and fondled like a heart-struck lover. Hence, simultaneously the actions are mimicked along with their respective passions of violence, fear and love. (Malinowski, 1954, pp. 71-72) The conditions that commence magic successfully are "*exact remembrance of a spell, unimpeachable performance of the rite, unswerving adhesion to the taboos and observances which shackle the magician*"; failure results in, if even a single one is neglected. However, even if a magic is launched flawlessly, its results can be just as easily undone, because for every magic, there is a counter-magic. (Malinowski, 1954, p. 85) Every desire, helpful or harmful, has its corresponding magic, white or black, because every person not only strives towards good fortune, which is satisfied by his/ her own success, but also moves in a social atmosphere of competition, jealousy and spite which finds satisfaction in the ruin of others. (Malinowski, 1954, p. 85)

Human desire is finite and can be confined within the frame of Fortune- Bewitchment-Love. This frame is arranged on the basis of the relation between self and the object /other in Hegel's dialectical frame of self-consciousness, where in the beginning, a negating subject is a slave of an object, likewise fortune magic is a means to possess non-living objective desires (to which one feels bound), afterwards, a combative subject enslaves an Other, likewise bewitchment magic is a means to the desire of both, possession of and/or being possessed by a living subject (entity), and finally, sociable subjects mutually recognize each other independent, likewise love magic is a means to mutual desire of passionate possession between independent subjects.

Fortune:

Fortune Magic is based on utilitarian success /results produced in domestic life upon wealth increase/ occupational change, in nature upon weather conditions /cycles of fertility, or in knowledge upon secrets /future events revealed. (Drury, 2007, pp. 55, 182, 238) Amulets, charms, rings and talismans are worn as magical objects for domestic or natural luck (good fortune), even tattoos can be applied to the skin to the same effect. (Drury, 2007, pp. 15, 56, 110, 140, 170, 183, 279)

However, fortune, especially relating to knowledge that includes prophecy, secrets or guidance require the ability of divination, the act of foretelling the future, which is conducted by ornithomancy or skrying, the former method interprets the songs or flight patterns of bird while the latter makes use of gazing at a shiny, polished surface

i.e. a mirror/ crystal ball in which scenes, people, words, or images become visible. (Drury, 2007, pp. 83, 99, 182, 220, 264)

Bewitchment:

Bewitchment magic is based on idolism and possession; the former term comes from the Greek term meaning “an image”, the belief in ghosts, phantoms, apparition, souls and disembodied spirits; the latter term means when a subject feels “possessed” by a spirit or discarnate entity, which takes over aspects of the personality totally or in part, and appears to operate independently of the person concerned. (Drury, 2007, pp. 88, 235)

Such magic either takes control of the spirits or offers one’s self to them e.g. Voodoo magic, the “*word voodoo comes from the west African word vodun, meaning a god or spirit*”. (Drury, 2007, p. 301) In the former ritual, spirits can be made manifest and brought under control by inscribing a triangle on the floor, while the magician stands outside it and then banished, either from a location or from within a person. (Drury, 2007, pp. 4, 34, 61, 95-96, 291) In the latter ritual, spirits are summoned to reside and take possession of the magician by inscribing and sitting within a circle on the floor, which is regarded as a sacred space. (Drury, 2007, p. 149) Induced by various means including rhythmic chanting, dancing or the use of psychedelic sacraments, he/ she is ‘inspired’ by opening himself to other channels of experience than full waking consciousness which may be in the form of a ‘ride’ or a ‘journey’. (Drury, 2007, p. 289)

In the former, the magician acts passively and has no recollection of events, being unaware of specific utterances or pronouncements that have been made, after awakening and only learns of them from others, acting as an oracle of the gods or a vessel of the spirits of the dead, conveying special information or messages on their behalf. As he opens himself to be temporarily possessed (by a deity or ancestral spirit) and serve as an intermediary for communications/ transmitting messages from the beyond, all the while himself being unaware of his actions, the entity ‘rides’ and directs his thoughts /intentions and either addresses the gathering directly or communicates through automatic writing, painting and drawing. (Drury, 2007, pp. 29-30, 270) In ancient Greece, an oracle served as an intermediary between a supernatural being and those seeking council or prophecy, “*who made pronouncements at the temple of Apollo at Delphi, beneath mount Parnassus. Apollo’s priestess was named “pythia”, a reference to the python or giant serpent that Apollo had slain when he first came to Delphi. After sacrificing a goat, the pythia would mount a tripod and squat there, breathing in intoxicating smoke and awaiting divine inspiration*”; during such channeling, priests would interpret obscure oracular pronouncements that were said to be communications from Apollo, and relay answers to the inquirers. (Drury, 2007, pp. 78, 219)

In the latter, the magician is in an active state of awareness and retains the memory of events after returning. The out of body experience or dissociative journey by will undertaken may lead to an encounter with the gods to receive power and blessings as

a song that is taught while being in that state or to recover the soul of a person who is bewitched or inflicted with disease, given that, pre-literate societies believed illness to be caused by the loss of one's soul, often the result of sorcery, thus a spirit-healer recovers the soul by undertaking a spirit-journey and restores good health. (Drury, 2007, pp. 83, 152, 260)

Alternatively, bewitchment magic can take the form of a curse and performed to possess a living individual. During the ritual, an effigy, image/ representation of a person or his cut fingernails, hair clippings or possessions are used to link the bewitching curse to the victim. (Drury, 2007, pp. 87, 179, 181) In ancient Greece and Rome, binding/ cursing tablets were used to subject another person's will or desire, consisting of thin sheets of lead on which the victim's name had been scratched; they were thrown into graves, pits or wells, with the intention of consigning the victim's fate to various demons or the ghosts of the dead. (Drury, 2007, pp. 77, 156)

Love:

Love magic is believed to cause a person to fall in love with someone else. As one falls in love with another and is possessed by him/her, through love magic, so too the other desires to possess the fallen one. Regarding love spells, it is believed that if two persons cast it upon the same heart, the one which is stronger in desire makes the weaker ineffective. (Malinowski, 1954, p. 86)

Ceremonial magic or herbal recipes are the methods used to cause the passion of love. The former method uses a doll/ effigy representing the individual, tied together by a knotted loop of thread, while the latter method either utilizes aphrodisiac food items especially ones that resemble the human sexual organs oyster, cucumbers and bananas etc or ingredients used to make a love potion: mint, mandrake, verbena, monkshood, myrtle, rue, thornapple, yohimbe etc. (Drury, 2007, pp. 8, 170, 186, 198, 249, 286, 317)

It is important to note the dual relation between magic and counter-magic, spells that cause a particular effect will have their opposites, spells that cancel its effects, similar to the idea of mutual recognition which is understood against that of unequal recognition; social relations of recognition whether they be reciprocal or one-sided exist in twofold and cannot be understood one without the other. So too, counter-spells exist, cast to fall out of love and annul the love already present between individuals, causing alienation and discord. (Malinowski, 1954, p. 86)

CONCLUSION:

Human desire manifests in a finite manner which can be easily estimated through magic /spell craft because human self-consciousness is essentially a possessive behavior, whether it directs its attention to objects of knowledge/ wealth or a social subject to which it is bound either, antagonistically or affectionately. Fortune – Bewitchment – Love is all that human's desire, and magic is the means to the fulfillment of self-consciousness.

Magic based on the desire of fortune helps craft spells that bring about changes in possessions i.e. wealth, fertility or nature i.e. weather or eclipses along with acquisition of information regarding one's fate or any future event. Magic based on the desire of bewitchment helps craft spells that curse or banish haunting spirits upon/from a location or an individual, besides being possessed by a summoned entity (god or spirit) in two ways, either being "ridden" by it, becoming a medium for its pronouncements or coming into acquaintance with it while on a "journey" for inspiration, blessings and might. Magic based on the desire of love helps craft spells that cause hearts to bind together.

The purpose of Hegel's frame of self-consciousness was recognition at each step of the dialectic, by adding magic (which is a means to fulfill desires) as content into the frame of self-consciousness, the purpose of the new frame is the manifestation of all recognizable desires (for which magic is a means). In conclusion, if self-consciousness holds desires that manifest, then desires are finite and magic/ spell craft is a means to their fulfillment.

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