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Seduction, Illusion, Transference

In this paper the author uses passages from Chekhov's *Uncle Vanya*, Sophocles' *Oedipus Rex* and an extended vignette from the final phase of an analysis, to demonstrate how the emerging subjectivity of each of us, as it encounters his/her primary objects, is prone to resort to the creation of *illusory objects*.

It is the author's assumption that illusions serve as counter-traumatic narcissistic organizations, a kind of anti-cathexes, necessary for protecting the unconscious self from his encounter with an "impossible" world. These illusory elements inhabit the primal phantasies of our species and are communicated or transferred to us by means of primary identifications with our ancestors. In that sense, illusions represent integral parts of our cultural endowment.

However, under certain circumstances, these illusory elements, when intermingled and fused, can create an enigmatic sexual message that seduces us and, while remaining to be deciphered, can interfere with the development of our contact with reality. This unresolved conflict can lead to the transformation of these illusory elements to destructive psychic forces. In that sense, traumatic disillusionments, when unmetabolized, can contribute to the formation of human aggression.

Although we strive to liberate from our illusory objects, illusions finally remain an integral part of our wishes.