

Memory of the Process I: The role of day's residues in the field of the session

Dreams have as much influence as actions.
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Abstract

500 words

Baranger (1993) considered it “*extremely worrying that the concept of ‘memory of the process’ is lacking from the majority of psychoanalytic contributions.*”¹ In response to this long-standing lamentation, this article draws on the notions of day/session’s residues, movement in the transference, reverie and the analytic field to approximate a description of ‘*memory of the process.*’

This article uses clinical material to illustrate the hypothesis that session’s residues function in an analogous fashion to the operation of day’s residues in the formation of dreams, in particular it examines the notion of transference invoked by Freud to account for the presence of the recent in every dream: “*...the day’s residues [...] not only **borrow** something from the Ucs. when they succeed in taking a share in the formation of a dream—namely the instinctual force which is at the disposal of the repressed wish—but they also **offer** the unconscious something indispensable—namely the necessary point of attachment for a transference.*”²

It is argued that the session understood as a place of unconscious/conscious-thinking-in-progress has residues for the patient and the analyst and as day’s residues in dreams they offer “*...something indispensable—namely the necessary point of attachment for [a] the transference.*” This way of thinking points to both the notion of interminable analysis and the need to enter each session with no memory or desire.

¹ Baranger (1993). The Mind of the Analyst: From listening to Interpretation, Int.J. Psycho-Anal. 74:15-24, 19.

² Freud, S. (1900) S.E., V, 564. (bold added by this author). Also Laplanche and Pontalis (1973), 94.

The author draws attention to the importance of session's residues, which are also day's residues, which carry the lived experience to be worked on during dreaming. If they don't find their way into a dream-thought that will be able to transform it in the course of its regressive path to images and back to meaning (*my dream*) and then forgotten, the day's residues (beta elements), according to Bion might only provoke hallucinations while asleep. Following Bion, the psychological function of dreaming is understood as being a function in continuous operation because the mind processes emotional experience unceasingly.

From this follows that day/session's residues, which are mini-traumas constitute themselves as entrepreneurs of a night-dream as well as session-dream provided that the anxiety of the encounter with the libidinal urge/capitalist/mind of the analyst does not overwhelm the patient into a nightmare.

The author puts forward the conception that the session's residues, analogous to day's residues in night dreams, either becomes the unthinkable residue of unconscious thinking and turn into a visual sensory hallucination. Or it becomes a thinkable part of the unconscious-thinking-in-progress that results in a waking-dream-thought that can be dreamt in the session.

The article concludes with the need of continuing searching through discussions in clinical working groups what is blinding the analyst to anything else present in the field and with reflections linked to the appearance of the new in psychoanalysis, in reference to Bion's remarks that loss comes before the new.

Abstract

60 Words.

Using clinical material this article illustrates the hypothesis that session's residues function in an analogous fashion to the operation of day's residues in the formation of dreams; borrowing and offering to the unconscious a point of transference. Particular attention is given to the notion of reverie, analytic field and transference; this later concept as invoked by Freud to account for the presence of the recent in every dream.