

Prelude

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In response to an invitation from Dominique Fingermann and Ramón Miralpeix, I am happy to write some reflections inspired by the topic of our next International Rendezvous.

In the first place, this Rendezvous will be held in São Paulo, and I have to say that I love the idea of visiting São Paulo again. This city is not a tourist's destination: by this I mean that when one is there one does not feel like a tourist, but may rather insert oneself into the multiplicity of cultures that coexist there and participate in a community that is full of life. The community of psychoanalysts is no exception to this general ambiance, and I have kept unforgettable memories of the moments shared with our colleagues and friends in São Paulo.

Our International Rendezvous will then be Paulist. I have no doubt that our colleagues will organize it properly. But it will fall upon each member of our School to prepare him/herself for it, so that the Rendezvous at São Paulo be also the occasion to reflect on the experience of our School.

The place of our next Rendezvous is for me attractive, and the same applies to its theme. Time is a real with which psychoanalysis is particularly concerned. This is so to the point that it seems to me that, as Lacan suggested towards the end of his teaching, we should consider time as one of the presences of the object *a*.

It is not difficult to refer to that object *qua* lost object: this is the time that we do not have, which is after all the only time that we appreciate. When we believe that we have all the time in the world, we do not measure it; we are rather in the non-temporal mirage of repetition. In so far as it does not measure the time that goes by, the unconscious participates of this illusion to a large extent. Yet that measure is the condition of the unconscious: how can we define the unconscious but as that which is in search of lost time?

One could consider time as an object of alienation. Time is always the time of the Other, which waits for me and urges me to respond to his demand. We should develop a clinic of those who devote themselves to pretending that they ignore that somebody is waiting for them, but whose desire forces them to resort to the trick of inventing an Other which harasses them up to the last minute. There also those who, on the other hand, are always ready, so as not to have to confront the Other and his lack.

However, it would be more original and fruitful that we attempted to

approach the object in its real and logical version. We would then see that beyond its capacities as lacking object or as object of the Other, the object-time is never perceived, even if it is always at work – particularly in the analysand's experience, as well as in the analyst's act. It would be for me premature to say more at present, but it is probably along this path that, when the time comes, I will have to hurry up.

Translation: Leonardo Rodriguez