

Groddeck on Art

"It is life which art represents for us, not mind nor soul nor body. The artist charges even a corpse with life, and the life which appears in art is always symbolic of the human trinity - male, female, child - though the trinity may be shown incarnate in a single figure."

Groddeck, World of Man, p. 122.

...the eternal theme of death and transfiguration, the male-female, child-adult nature of man. p. 122

"Every one of us - man, woman, child or adult - is both male and female, both child and adult. In the being we call a man there lives also a woman; in every woman, a man; and something within us can put on at will the appearance of any degree of age. How incredibly ancient is the face of a new-born infant! p. 126

"It is this human trinity - male, female and child - indivisible, inseparable, which is rightly indicated by the word individual, i.e. the individuum, that which cannot be divided but is common to all men and present in every one. p. 127

?/as individuum is to humanity, so communitas is to society/?

"It is hardly necessary to say that this painting again shows us the one perfect symbolization of mankind, the mother with her son upon her lap. Art has everlastingly repeated this symbol, and continues to do so...." 213

"...In the history of the human individuum the beginning and the end of life, conception and death, may be looked upon as two supreme efforts to achieve unity on the part of separated sections. There is a good deal in life that we find easier to accept and understand if we adopt the view that the individuum, having been violently split into sections, sexus, desires passionately to unite itself afresh. It gives, for instance, an additional explanation of the urge of the two sexes towards each other, while the consuming love between mother and son is seen no longer as the mere result of childish experiences but as an inevitable human destiny: even homo-sexual passion is given some sort of basis. Not only does life itself then result from the impulse to unite the two halves of the sundered human trinity, but the conception can be extended to cover every other human relationship, even that of man to the universe. All such categories as human and not-human are replaced by the individuum man-God, man-world, man-day, man-table; subject and object vanish, and we see a combination of subject and object, the individuum subject-object. 220-221

"...The very form of the pestle and mortar is suggestive of a bodily grinding, 224