

Full Length Research Paper

Alchemic transformation of human creation

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This study aimed to analyze the changes in human being in terms of alchemy. The process of human being goes through three stages. The first stage is the germinal period, the second stage is the embryo period, and the third one is the fetal period. Alchemy creates new things through three alchemical stages: nigredo (black), albedo (white), rubedo (red). This research attempts to figure out whether there is any relationship between the beginning of life and the stage of transformation in alchemy. The results show that the stone in alchemy is regarded as a zygote. It contains the prima material for human being. The human heart and soul are intrinsic in gene, which can be scientifically found. Scientific studies already proved that new changes take place when chemical reactions occur. The physical changes in the human body can be embryologic. The research explains how the mind, body and soul are different, and how these three are integrated to form a human being. The results of this study seem to increase the understanding of the psychological development of the human being. In addition, the understanding scope in Jung's perspective in human creation and psychology will be extended.

Key words: Alchemy, nigredo, albedo, rubedo, human creation, transformation.

INTRODUCTION

"Its association with the invisible forces of the psyche was the real secret of the magisterium. In order to express this secret the old masters readily resorted to allegory" (Jung, 1968 p. 276).

Jung saw the stone has its own secret. The researcher concerned the zygote as the stone. This study focuses on the transformation from a zygote to a human being. This mysterious process goes through three stages. The first

stage is fertilization, the second stage is the integration with mother's body through implantation, and the third one is the transformation into a human figure, which can be explained as the stage of transformation in alchemy.

Alchemy is the work to find the unique spirit through transformation. The researcher saw the power of one's heart and soul in a zygote which brings transformation turning into human. Jung elaborated heart and soul as a similar psychological symbol as lapis in alchemy. Very few

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people know how heart and soul is formed and where it begins. However, we want to know who we are. Humans still do not have a clear idea of who they are. The heart and soul are something that we can explore.

By considering these views, the researcher believes that the creation of life cannot be simply viewed from a scientific perspective. The researcher has done research on child development and child psychology for 30 years. It was difficult to find the previous studies using the alchemical approach to human being. It was also difficult to find any existing research on scientific basis on human creation in the psychological perspective. Most researches on human creation discussed creation myths and prototypes. Therefore, the researcher here attempts to shed light on the psychological meaning in the scientifically discovered and proven developmental journey from a zygote to fetus.

The Stone in alchemy is regarded as a zygote that contains the genes to form a human. Jung indicated that “gene is the essence to represent autonomous trait and existence, which gives us answer to what the gene is”. In other words, the human heart and soul are intrinsic in gene, which can be scientifically found. Scientific studies already proved that new changes take place when chemical reactions occur. The researcher attempts to figure out whether there is any relationship between the moment of forming a child’s psychology and the beginning of life. That is, the researcher tempted to know what phenomena happen in the human psyche and soul’s realm psychologically rather than scientifically. The physical changes in human body can be embryologic. However, the embryologic approaches cannot explain our mind and spirit. The researcher is interested in how the mind, body and soul are different, and how these three are integrated to form a human.

This study therefore aimed to analyze the changes in human creation in terms of alchemy. The results of this study seem to increase the understanding of the psychological development of a human being. In addition, the understanding scope in Jung’s perspective in the human creation and psychology will be elaborated.

DISCUSSION

Overview of alchemical Idea: History of alchemy

It can be said that C.G. Jung’s interest in alchemy started when he left S. Freud. While both had different viewpoints and Jung tried to understand unconsciousness in his own way, he naturally moved to study alchemy. Jung could not accept Freud’s opinion on unconsciousness, and he was reminded of the concept of collective unconsciousness that existed transcendently beyond personal

unconsciousness. In those days, Jung had a dream about the Crusades of the 12th century appearing as ghosts and he could not understand what it meant. Later he found that the timing corresponded to not just the event of Crusades in the 12th century, but also that of beginning of research on alchemy and the Holy Grail.

Around 1926, Jung had an important dream about alchemy, where he reached a place similar to a castle an Italian duke. Upon his entering the garden, the door closed and someone told him that he is now stuck in the 17th century. Without understanding the dream, he encountered *The Secret of the Golden Flower*, a famous alchemy book from China, by Wilhelm in 1928. The book gave him the vague idea that research on alchemy in the Western world would be needed. Jung started to be convinced that study on collective unconsciousness is essentially linked with alchemy (Jaffe, 2007).

As study on collective unconsciousness deepened, Jung also paid attention to the issues of groups and the world. So, he started to work on cultural phenomenon, especially about religious issues. He wrote a thesis, “Psychology and religion” in 1940, but the issue and relations between Christianity and alchemy had been covered by a research for Paracelsus, a doctor from Switzerland. Jung’s work in 1944 attempted a viewpoint of the philosophy of religion on alchemy.

While studying Christianity, Jung saw an illusion of green statue of Jesus Christ – one smaller than the actual size. The green gold he saw was the soul of the world that alchemists found in inanimate objects or minerals, not just in humans. It is called anima mundi (soul of the world) or fillus macrocosmi (son of world) in alchemy, and is same as Anthropos (human), as the universals which were believed to fill the whole world.

In 1951, Aion demonstrated Jesus Christ in two perspectives – one was Jesus of Nazareth while the other was the symbolic figure of Christ. So Jung explained Christ, which is the symbolic being, Anthropos, as a complete form of personality with the concept of Selbst in his psychology. Jung completed his last work in his life, *Mysterium Coniunctionis* (Secret of union) in 1955 which attempted union of the two fields of alchemy and psychology of unconsciousness.

Basic concepts of alchemy

Alchemy here means the Middle Age alchemy with Gnostic traditions inherited secretly outside of traditions of Middle Age Christianity. Alchemy has only been known as a kind of a secret art of making gold or immortal potion from mere steel or copper. Alchemists always worked in the shadow to avoid exposure of their works, and their

skills have been inherited to only a highly limited number of people, and related records are filled with symbols so that uninitiated people can never understand them.

According to Jung (1968), "Alchemy, as is well known, describes a process of chemical transformation and gives numberless directions for its accomplishment" (p. 228). Since alchemists in the medieval times applied Gnostic teachings as their theoretical background, their views on the world and universe were identical to those of ancient people. They tried to discover traces of God related with the creation of the world, or the world of Gods even. So, while studying certain objects, Alchemists conducted their own tasks of finding vapor or actual objects, believed to be nearby the target objects. They believed that all types of minerals in the world had a soul; therefore, they thought that the transformation of objects involved both, psychological and material processes.

Alchemy is about revealing the existence of an unknown soul, and the alchemist plays the role of providing all possible efforts to reveal the soul, while being capable of starting a relationship with the world of God. Such processes work secretly in the circulation of nature and within the mysticism of oneself. Therefore, finding a psychological center through nature is an important part of alchemy, but the problem is that each person has a different psychological center as well as different goals.

Alchemical stages of transformation

Alchemy is the process of chemical interaction and the process of discovering soul in material things; such processes of transformation by chemical interaction occur along with the psychological transformation. As science advances, and width and depth of scientific thinking increase, an understanding of human psychological thinking also deepens. The chemical action in the process where sperm and eggs meet and combine may be the initial process of creating human psychology. DNA, which is a genetic factor, contains both the maternal and the paternal characteristics. No one knows what will be combined. Psychological traits are dormant in the chemical association by the scientific process in an embryological perspective. The original matter that forms the transformation into a human is created. The original matter is a bisexual and a philosopher's stone. This brings and creates conversion, and has a spirit. Here, the expression that it has a spirit implies its psychological traits. There are three stages of transformation in alchemy, which are Nigredo, Albedo, and Rubedo.

Jung (1968) is of the opinion that "The nigredo or blackness is the initial state, either present from the beginning as a quality of the prima materia, the chaos or

massa confuse, or else produced by the separation (solutio, separatio, divisio, putrefactio) of the elements" (pp. 230-231).

It attempts changes of the human life while it transforms materials by manipulating hardships, death and marriage of materials. Essence of this process lies in the blackening which is linked with the rituals of hardship, death and rebirth. Prima materia corresponds to the concept of black, or the initial state with no division, as it has the shape of chaos with no clear boundary, form or limit, while being the bisexual, or hermaphrodite that contains everything. It has potentials as a seed or an egg for division into diverse forms. This stage is same as the one where unconsciousness is activated and torn to tatters in psychological terms, same as Jesus Christ being dead right before resurrection, or same as the moment before the sperm and egg unit die together. Death of sperm and egg contains pain of themselves. The chemical action in the process where sperm and eggs meet and combine may be the initial process of creating human psychology. DNA, which is a genetic factor, contains both the maternal and the paternal characteristics. No one knows what will be combined. Psychological traits are dormant in the chemical association by the scientific process in an embryological perspective. The original matter that forms the transformation into a human is created. The original matter is a bisexual and a philosopher's stone. This brings and creates conversion, and has a spirit. Here, the expression that it has a spirit implies its psychological traits. The next stage is albedo.

From this the washing (ablutio, baptisma) either leads direct to the whitening (albedo), or else the soul (anima) released at the "death" is reunited with the dead body and brings about its resurrection, or again the "many colours" (omnes colores), or "peacock's tail" (cauda pavonis), lead to the one white colour that contains all colours. (Jung, 1968, p. 231- 232).

As Jung said, whitening is the dawn state. In the phase of blackness, matters are associated and turned into various colors, and when they are completely associated, they turn white. Whiteness is one and yet it includes multiple things. Our body is one, but our soul includes both the maternal and the paternal line. Alchemists succeeded to this level. They discovered the white stone, that is, the philosopher's stone. The word philosopher connotes the concepts of wisdom and thought. This indicates that it is a combination of body and soul. It is the combination of an alchemist's soul and matters. The alchemist's soul is projected in the matters, resulting in the integration of a single thing. The elements torn to pieces in the phase of blackness become one through death. This is decomposed, not leaving anything. A completely empty space manifests a new possibility.

This is a combination of souls, the process in which something changes. What included the infinite possibilities in the previous stage is now changing into finite possibilities.

Albedo stage is important as union of souls occurs here. The body only cannot constitute a human, and its union with a soul means the birth of a real human. The death of a sperm and egg, and the implantation of a new fertilized ovum in the mother's womb means incarnation of the soul, or the Trinity. It signifies the transformation by symbols ultimately. The next stage is rubedo:

Not till the rubedo is it sunrise. The rubedo then follows direct from the albedo as the result of raising the heat of the fire to its highest intensity. The red and the white are King and Queen, who may also celebrate their 'chemical wedding' at this stage (Jung, 1968, p. 232).

'Rubedo' is the stage where all polarities are united to become a new being, such as union of masculine and feminine things like king and queen in myth and folk tale, bright and dark substances and noble and vulgar matters. It is the final stage of alchemy where the stone of the philosophers (Lapis philosophorum), son of microcosm or anthropos (human) is born. The stage where fertilized ovum combines with the mother and grows into a human is along with the projectile behavior of the mother. Fertilized ovum as a hermaphrodite gives birth to the son of microcosm by uniting with the mother. The stages of alchemy so far show that chemical interactions bring forth transformation.

Alchemic transformation of human creation

As this research aims to learn about human creation from the perspective of alchemy, so it covers the processes of alchemy regarding this.

Alchemic transformation in Germinal Period

Every alchemist has own experimenting material, and it goes for the parents that create human. They called it the "Prima material" (Jung, 1952, 1966, 1968) in alchemic terms. It was believed by alchemists that it had the hidden essence such as truth or spirit by the alchemists. They also tried to find "anima mundi" (Jung 1952, 1966, 1968) that God imbued into materials in the form of seeds in the beginning, which is the reason the author views human creation from alchemic point of view. The two prima materials of sperm and egg contained "anima mundi," the unawake soul and spirit. It is transcendental and prototype nature as the collective unconsciousness. Alchemists call prima material as "uncreated" as it is still not in a definitive shape. Men and women have to value

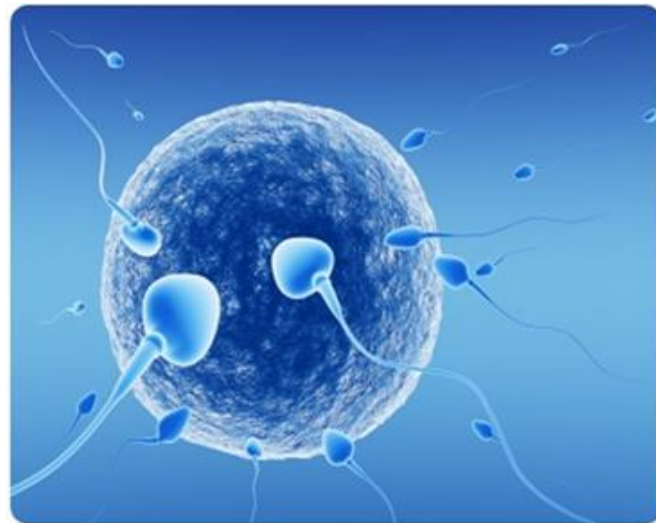


Figure 1. Fertilization.

their sperms and eggs. It is hoped this research helps with propagation of the idea of valuing sperms and eggs. Seed of life is the sperm, which has holy nature from alchemic viewpoint, and it will be born into a human through mystic transformations.

During the embryonic period of the human creation, the sperm and egg go through the chemical actions of "Calcinatio" and "Solutio." As in Figure 1, the heat from the sperm trying to penetrate into the egg and become one with it is the efforts, while the egg goes through the pain of accepting the sperm inside it. Being burned means to have the enormous cloud of smoke to reach the realm of God. The shape is gone after the pain of burning, and it faces the death of dissolution. Sperm and egg no longer have the old shapes and a new egg is created as one circle, which is the fertilized ovum. Without the death of the sperm and the egg, the union will not happen, and the ovum will not be born. Sperm and egg represent more than 50 experimenting materials such as water, stone, life-giving water, earth, sulfur, mercury and lead. Concepts of water and fire are also of significance along with those experimenting materials. The two are in the direct opposite and even form typical couple of polarities, but they are one at the same time.

The fertilized ovum, or the circle created from union of sperm and egg, is chaos and soul of the world, which is the godlike prima material, used for creating the world, and corresponds to the collective unconsciousness from analytic psychology. According to Chun-sim (2004), the blue dewdrops and black ones from the story represent male and female hormones respectively. Male hormones develop sperms and female hormones contribute to birth

of an egg, and both the sperm and egg have a similar shape to that of a dewdrop. Fertilized ovum gives birth to a person, and is an origin of life. A human is born from the ovum fertilized by union of a sperm and an egg.

“The chaos is a *massa confusa* that gives birth to the stone” (Jung, 1968, p. 325).

It is chaos because there is no other way to put it. It is chaos because there is no directivity and no concept. It is chaos because death and birth are repeated until sperm and eggs die and fertilized eggs are created.

Coniunctio of sperm and egg does not cause the polarities to go away, but rather forms the unity by integrating contradiction of the polarities. This reminds us of the simple truth that, without light, there is no darkness, and vice versa. Sparks from the moment sperm and egg meet takes holy meanings. The two burn themselves up and die to become one – the situation is chaotic in itself. The sperm and egg are sulfur and mercury, fire and water, the *prima materials* of fertilized ovum. Sulfur is made up of air and fire, while mercury is made of earth and water. All of these are used by God for creating the world in definitive shape. The pure materials before taking any form are called *prima materials* in alchemy. The sperm and egg are not in any shape, but they form the whole materials in the base of every object. The two cannot have any form before running into each other, so they can be considered as *prima materials* for creating a human.

Alchemists compared *prima materials* with everything from masculine and feminine matters, sky and earth, body and soul, chaos, microcosm and *massa confusa*. *Prima material* itself contains every color and has potential to be transformed into metal. There is nothing greater than metal, as it can conceive and give birth on its own. It even copies genetic factors. What repeats death and birth for itself is called *uroboros*.

Uroboros that shows up in when alchemists take part in the transformation process is *Mercurius*, God of transformation. It is a pure materia that expresses transformation of God related with the wish for a shape to expose *prima material*. The light inside of us is lit on our heart and the nature from the beginning by God. The existence of godlike properties in alchemy is *Mercurius*. *Uroboros* has *Mercurius*, God of transformation, in the inside as its *prima material*. *Mercurius* is the beginning and the end. Fertilized ovum is also the beginning and the end, thus it is *Mercurius* too.

Fertilized ovum contains the God of transformation. What is being separated is no longer sperm and egg, but a totally different being, which is called *blastocyst* in prenatal development. *Blastocyst* gets united with the mother's body through the 7-day journey inside it. Cell

division of fertilized ovum takes same number of days as God needed for creating the world. Like God created the world from chaos, it can be deduced that a human is created from chaos. To obtain an understanding of the essence of life, it is necessary to adopt the story of God's creation. The essence of life cannot be understood with just science. It must be explained based on a philosophical or religious understanding. In other words, God created the world as well as humans.

A fertilized ovum is an egg made from union of sperm and egg. Once a sperm enters into the egg, a certain barrier is formed to keep other sperms from entering. The one inside the egg is left with the core in the head only, which unites with the core of the egg to form a new cell body. This process is fertilization, and it is the moment when the gender of the fetus is determined. A new life is born through such material fusion of fertilization, according to child development psychology. Billions of people on Earth have all different intelligence, appearances, and characters. Why are there such difference physical and psychological conditions? “Developmental psychologists say that the differences are derived from the genetic traits of the parents, physical/psychological state of the mother and environment” (Kyung, 1989. p. 12).

Sperm and egg, the *prima materials*, represent the state and mass of chaos, which contains the soul of the world and corresponds to *Mercurius* of chaos. Fertilized ovum is *Mercurius*, God of transformation. It is a pure material. It is the beginning and the end.

Alchemic transformation in embryo period

The 8 weeks from implantation of fertilized ovum on the womb wall is called *embryonic period*. The ovum is the result of the process of union of opposite poles, of which process includes combination, marriage, union and mating. The united result gets darker until it dies, from death, calcification, decomposition, blackness to purging. It is done by whitening, recombining the soul lost upon death with the dead body, or transferring multiple colors to white that contains all colors. The first prime goal of whitening, or the white water, is achieved in the process. White is the state of the moon, and the state of silver or moon has to be boosted to the state of the sun. Whitening is the dawn.

The fertilized ovum appears to be in the round shape, but goes through dramatic transformation in the *embryonic period*. This is where *Mercurius*, the god of transformation, shows an enthusiastic activity. The creation of something begins from the completely combusted nothing. It is the beginning of all possibilities. Development from the egg to tadpole is similar to that

from the ovum to the embryonic period. Same goes for the birth of larva from an egg, which is embodied in a circle and its outward transformation, cannot be identified, but it still has the features of the wholeness, of containing everything inside. Movement of embryo can be told by its outward transformation in diverse shapes. Fertilized ovum with cell division will have a soul through fusion with the mother, while its internal functionality will be improved as the potential form is materialized into a clear form. It is no longer a mass of chaos, but the unifiable arrangement of universal material.

Conjunction is an important action in alchemy, and the ultimate action sought by the alchemy. Psycho-spiritually, this refers to the proper combining of remaining elements of our being. Fertilization is in the chaotic state when it bears a microcosm, or the state of death. Transformation of fertilized ovum requires fire. Conjunction of fertilized ovum with mother is the alchemy of fire that acts for the combining of sperm and egg. It is the point when chemical actions of fertilized ovum such as burning, dissolution and separation occur, followed by conjunction. Transformation point of the fertilized ovum means fermentation that brings forth changes with the size and shape. Fertilized ovum cannot be born into a human without combining with the mother, and it has to meet the mother to be a true human and to have a human soul. Coniunctio with the mother enables the Trinity with soul as in Figure 2. The mind relates with activation of death, coldness and wind. The word 'mind' contains the transcendence of death.

As umbilical cord functions as a bridge between embryo and mother, it has the symbolic meaning of the bridge. Bridge is structure and pathway, a linking of opposing sides of a landscape often separated by a void. The latter may take many forms: the depths of river, lake or waterfall; a chasm in the earth, the gap between two people, given differences in language, personality or goals; the mythologized breach between heaven and earth, conscious and unconscious, time and eternity (Ronnberg, 2010).

Since the ancient days, the mind has been naturally understood in connection with materials like wind and air, but modern theories focus on the activation of mind also brought up the issue of inactivation of materials that contradicts with activation. This leads to the deadly polarization of life (activation) and death (inactivation), meaning that mind is contradictory with the nature, which is the premise of the Christianity.

The Genesis of the five books of Moses has two parts about the scene where God creates a man. The first part (*Genesis* 1:1-2:4) is about Elohim the Creator making the first human. He starts the world with light, makes organisms on earth, and then works on the human looking like him. He even makes both man and woman



Figure 2. Trinity

simultaneously and lets them to rule the world. The first human in this story looks after the Creator and can rule over other creations. In the other part (*Genesis* 2, 4b-25), another creator called as Yahweh builds earth and sky, then makes the first human. As there is the stream of water on earth, he makes a form with mud, breathes into it to make the first human breathe too. The Creator also built Garden of Eden in the east where he allows Adam to live in, while he creates a woman with his rib to mate with him. In the Bible, humans are made from mud, but still have the authority as the self of the Creator. He is the first human as an intelligent being and a hermaphrodite.

It is worthy to introduce the Rose Garden from Jung's 'Psychology of Transference' that he wrote in 1946 where he depicts alchemy with a series of pictures of the king and the queen going through conjunction and transformation. In the pictures, the king represents masculine principle while the queen stands for feminine principle or each of the two symbolize opposite elements such as consciousness and unconsciousness. In the second step, the two go into the bathtub to wash themselves and get fused along with the process of alchemy. It corresponds to the process of fusing two principles of prima material into one as it gets washed

and purified in early stage of alchemy. Coniunctio herein is not complete yet. Both king and queen face death after coniunctio, and a small figure of a person ascends into the sky. Death here is for regeneration. Consciousness regresses to unconsciousness, to chaos or the black stage (nigredo). Then raindrops fall on the dead body of the king and the queen that purifies them. The small figure returns from the sky to wake them up, and the king and the queen wakes up in one body, which is the second coniunctio (albedo).

This process of death and union of the king and the queen in the Rose Garden happens in prenatal development too. Sperm and egg unite to face death, then become one (nigredo). Fertilized ovum unites with the mother, faces death, and gets reborn. Fertilized ovum uniting with the mother enters the new transformation (albedo). Embryonic period is where the mother conceives an egg, or holding it warmly to incubate it. Incubation matches fermentation of alchemy. Embryonic period is the stage of soul, and is expressed with white containing everything inside. It is having the soul left from death returning to the body, and Jung considered this step the most important part in alchemy. The embryonic period means the work of the Trinity where body and mind take soul. The womb of the mother holds the embryo.

Alchemic transformation in fetal period

A new creation occurs along with the two transformations from the implantation to the embryonic period. From the 9th week, fetus grows up and starts to take a human form, and it is the period when growth accelerates. The inactive existence floating on the amniotic fluid starts to react to tactile stimulus to have separate motor skills and develop into a complex being. As placenta and amniotic fluid develop, fetus is provided with oxygen and nourishment umbilical cord.

All organs and their functions are developed in the fetal period. The baby fetus obtains life and gets nourished through interactions with the mother's body. The cycle of boosting, division and coagulation is repeated in this period. Coagulated matters bring forth increase from the forms, and cell division also incurs increase. Alchemy is about giving birth to the stone of the philosopher from prima material. Prenatal development is creating a human from fertilized ovum that was made from union of sperm and egg. As with alchemy, prenatal development enables the birth of Anthropos, the first human being. Fetal period provides strong elements of water and fire to both mother and baby. The moon in the white stage goes through dawn and turns into the sun. As the light of the dawn appears, the moon and the sun take balances. The

white queen and red king unite to give birth to the stone of the philosopher, microcosm and Anthropos. Powerful light of the sun will surround the baby, which will endeavor to maintain the life. The fetal period is the red stage, the rubedo stage.

The red stage has exaltation (or purification), coagulatio and augmentatio, and the chemical actions from the black and white stages – burning, division, separation, fusion and fermentation – keeps happening as well.

The fetus inside the mother's body plays and eats inside the amniotic fluid and excretes, while turning into a being. It becomes a complete person through the process of having bones, muscles, heart, digestive organs, head and neck, eyes and central nerve system. Amniotic fluid plays an essential role in the birth of a human. Mythology has water to represent circulation, as well as process to make the transformation of rebirth. Philosophy symbolizes what kind of realization that water brings to human life.

All works of alchemy are done in a container, which represents the womb of mother. Container represents soul in alchemy, while same goes for the womb too. Embryo united with the mother has soul, which is same as that a container used for alchemy has soul. Confinement of soul inside prima material means conscious aspect of the soul the separation from the unconscious soul while being confined in unconsciousness. But actually it is the state where unconscious and conscious souls are not united. When the alchemist's works are completed, the souls are united into dark unconscious and bright conscious sides. Union here means regeneration, and such transformations are circulated over and over. Regenerated soul is held inside the material again. It is believed that such actions form collective unconsciousness.

Jaffe (1989) said "The primordial image of the spirit as another, higher god who gave to mankind the *krater* (mixing vessel), the vessel of spiritual transformation. The *krater* is a feminine principle which could find no place in Freud's patriarchal world" (p201).

The fetal period is the last step of creating a human. The fetus in this period has soul, thus is a complete human. Spiritual exchange with the mother awakens the divine nature of the fetus, saves it and develops it into a holy existence, which is why we say the fetus in the womb represents one's self and God. The womb is important as such transformations occur therein. Research on the mother's body is excluded here, but its meaning is necessary to take a look as a container of alchemy is the womb. As the stone of the philosopher is made by washing the base material with pure water in the container and turning it into white, a human who entered the water of life and the stage of new spiritual realization can make the stone of the philosopher in the inside. Snake is sacrificed as a tribute, and also is another symbol of the alchemist that handles the tribute. He has

to conduct the transformation by himself, and has to destroy the base material to make the stone of the philosopher.

Conclusion

As has been seen above, this research attempted to explain the human creation from the alchemic perspective. Human creation is divided into germinal period, embryonic period and fetal period. Alchemy has three stages of black, white and red, each stage has chemical actions of burning, dissolution, separation, union, fermentation, boosting, coagulation and increase. Generally alchemists offer 7 chemical actions except increase. The result was that stages of human being correspond to those of alchemy – germinal period matched the black stage of alchemy, embryonic period matched the white stage, and the last fetal period matched the red stage. Chemical actions at each stage generally include burning, dissolution, separation and union, while others may or may not occur.

All works of alchemy is done in a container. The container represents soul in alchemy. While the alchemist's works are completed, the souls are united into dark unconscious and bright conscious sides. Union here means regeneration, and such transformations are circulated over and over. Regenerated soul is held inside the material again. It is believed that such actions form collective unconsciousness.

The study has limitation of explanation about the pregnant mother. It is inevitable as prenatal development happens inside the mother's body, so there is a minimal description that the womb represents a container of alchemy. Further studies would be needed for symbolic meaning of mother's body as well as relations between the mother and prenatal development.

Also it is supposed that there will be more alchemic meanings in the birth process of a baby, which also requires more researching. Upon completing this research, it was realized that the conscious of unconsciousness happens through deep introspection which transforms the

life into an enriched one.

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Conflict of interests

The authors have not declared any conflict of interests.

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