Tears: Symbol of Healing Towards the Individuation

Sung Eun Kyoung

<Abstract>
This study examined the symbols of tears frequently experienced in the process of sandplay therapy from analytic psychological perspectives. This study presented general kinds of tears, their characteristics, and their symbolic meanings in diverse terms. Tears are means to express various emotions and there is one kind, but emotions hidden in tears indefinitely differ according to situations and those who shed tears. We need to be conscious of shadows through tears we shed by encountering ourselves we have hidden in our persona while leading an ordinary life. Tears have the function of purification and healing, and therefore the process of bringing out suppressed emotions in us and emptying our inner world while shedding tears leads to psychological rebirth. At this time, we experience a still point together with tears and emotions are purified and the energy of healing flows, facing a transformation point to individualization. We can achieve the individualization process through painful inner world introspection of shedding tears. Therefore, this study examined that tears was a mediator as a symbol of healing aimed at self realization.

Keywords: tears, stillpoint, emotion, transformation, sandplay therapy

* Sandplay therapist & Psychotherapist, Bornvit Child Counseling Center (wawa4056@hanmail.net)
I. Introduction

Mencius classified human emotions into seven in accordance with the *Theory of Four Beginnings and Seven Feelings*: either into (i) happiness, anger, sadness, delight, love, hatred and desire or (ii) happiness, anger, worry, thought, sorrow, fear, and fright. In general, a person automatically sheds tears when he/she feels sad or sorrow (Sim, 2005), but Korean society tends to see crying as a negative thing, that it is a sign of weakness. When Koreans see even a child crying, not to mention an adult, they tell the child to stop immediately. In such a culture, people are not able to express their feelings. As they push back their tears, they also push back their feelings deep inside. Such suppressed emotions become our inner wounds. The harder and deeper wounded emotions are repressed, the more festered they become. People who have fully adapted to such a culture tell themselves that they are the type of person who usually never cries and shut their emotions off completely. Anyone who locks himself up even before having a chance to look closely into his feelings and emotions finds it hard to feel his true inner self. Then he would never have the opportunity to deal with and heal his emotional wounds.

Tears are a type of body fluids secreted from lacrimal glands to protect the eyes and keep them clean. All mammals produce tears for protective purposes. But human also shed tears in response to an emotional state (https://ko.wikipedia.org/wiki/%EB%88%98%EC%9C%BC%BF%EC%97%88%EB%8B%A4%EB%8C%84).

Tears may be classified into basal tears, reflex tears and emotional tears based on biological criterion. Basal tears play a role of lubricating the eyes. They are secreted 24 hours a day to keep the eyes from getting dry. Reflex tears are produced to prevent the irritation of the eyes from foreign particles or in response to a sudden external stimulus, such as yawning or sneezing. Emotional tears result from the emotions, such as happiness, anger, sadness and delight. Triggered by strong emotional unrest, emotional tears are what differentiate humans from other animals. In fact, their creation process and substances are different from those of basal and reflex tears. Emotional tears are shed as the parasympathetic nervous system is stimulated by emotional stress, and they contain more sodium than other types of tears. In fact, there is a different part of the brain that controls emotional tears; even if an individual is unable to produce basal tears and reflex tears because of paralyzed nerves or eyes, he/she can
still produce emotional tears. Tears are basically a biological reaction, but they are much more than that. They have infinite emotional values that cannot be explained by “biological reactions” alone. Tears are one of the means through which we express our inner emotions.

The chemicals that constitute tears include protein, prolactin (luteotrophic hormone), ACTH (adrenocorticotropic hormone), leucine enkephalin (an intermediate of endorphin) and manganese. ACTH stimulates secretion of steroid hormones, which strengthen resistance to stress. Leucine enkephalin is an intermediate of endorphin, known as “drugs in brain” for its effect of reducing pain. Released when a person becomes stressed, leucine enkephalin changes the immune system so as to remove neural responses such as anxiety or convulsion. Chemical actions of tears are what make people cry when they are extremely sad, troubled or painsed (http://www.sostv.net/index.php/mag/2010-05-25-14-59-33/survivors101-150/112-surv-101/1061-survivors101-1.html). In this way, tears are effective in purifying and healing people’s emotions.

According to Achterberg, images represented in the sandtray accompany physiological changes, which may affect not only the peripheral nervous system but also the autonomic nervous system (Ammann, 2001/2007). Tears are a universal, integrated substance connected with all human emotional experiences (Sim, 2005). We often encounter clients who show a heightened emotional response, such as crying, during sandplay therapy. They shed various types of tears: those of sadness, joy, hope, inspiration, sorrow or anger. After clients burst into tears and cry, they experience that their emotions are somewhat released. The image symbolized in the sandtray serves as a medium that stimulates the clients’ unconscious, which results in the release of repressed emotions and a strong emotional arousal or stirring. That in turn results in tears among other physiological changes. As they face the emotional wounds that they have shunned and cry, clients are able to gain an insight, which is a moment when their lives change.

Tears embody a variety of emotions in our life. That is why works of art, such as paintings and poems, often use the symbolism of tears as major themes or subject matters. Tears symbolize our inner shadows that were obscured by the persona, or the psychological rebirth through the process of purifying and healing. Tears also are at the center of our experiencing a “still point,” a turning point in our lives. In all these processes, the tears we shed heal us and
lead us to individuation.

The following paragraphs aim to observe the symbolism of tears, which is closely related to human psychology and emotions, from the perspective of analytical psychology.

II. Symbolism of Tears

1. Symbol of expressing different emotions

There are only a handful of ways that convey a number of emotions in a short period of time apart from tears. Regardless of the reason, crying is a powerful language that can deliver emotions without having to say a word.

We experience different types of tears in our daily lives. For instance, in the 2002 World Cup, the South Korean national football team, contrary to everyone's expectations, advanced to the semifinal and gained global recognition. The moment the final goal secured the team's advancement to the semifinal, the players as well as all Koreans who were watching the game shed tears of joy. In 2014, a ferry carrying 476 people, mostly secondary school students, capsized and resulted in the death of 293 people. The Korean public showed tears of both condolences and also anger with regard to how the accident was handled poorly. Another type of tears shed in Korea is related to family reunion events. As a divided nation, the two Koreas sometimes hold reunion events for families separated by the Korean War. Not only the families participating in the event but also the general public runs tears while watching the heart-moving scene on television. The families shed tears of joy for meeting their long-separated kin, tears of deep regret for not having been able seen them for a long time, tears of sadness for having to say goodbye again, and tears of anger and rage over the division of the nation. The Korean people, while watching the event on television, empathize with the emotions of the families and cry along with them. As such, we feel a number of different emotions at every moment of our lives and shed different types of tears.

We often experience tears at first hand as mentioned above, but we also witness the symbolism of tears in a number of works of literature and art. Figure 1 below is “The
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Weeping Woman” by Pablo Ruiz Picasso, which depicts typical tears caused by sorrow (Soh, 2009). The woman in the picture is weeping, and her vivid facial expression suggests that the grief-stricken woman is not just crying, but crying from her heart (http://blog.naver.com/sinceafrica/1301022).

Figure 1. The Weeping Woman by Pablo Ruiz Picasso
(Source of the photo: http://blog.naver.com/chunheehong/100195771263)

Figure 2 below is “Sorrowing Virgin” by Dirck Bouts. Repressing the sorrow from losing her son, her hands are folded together in prayer. The quiet yet incessant tears are well portrayed in a restrained manner (http://m.blog.daum.net/_blog/_m/articleView.do?blogid=0Hg3R&articleno=6995281#).

In literature, tears are often used to symbolically represent the inner state of human beings. The poem below is “The Cuckoo” by a Korean poet named Han Yong-un. The poetic narrator
compares his feeling sorrow from parting with his lover and his helpless condition to a cuckoo.

The cuckoo cries its heart out.
When all its tears are shed,
It cries blood.

The bitterness of parting is not yours only,
But I cannot cry even though I want to.
How should I cope with this bitterness I feel, for not being a cuckoo.
The heartless cuckoo still cries
In front of me, who has nowhere to return.

“Tears” in this poem are the tears of anger and heartache. These tears represent despairing tears shed by the Korean people of the Joseon Dynasty\(^1\), who were living in a time when those who were not the actual “owners” of the country claimed ownership (Sim, 2005).

Tears often appear in the poetry of another leading Korean poet Kim Chun-su. The following excerpts are where tears are mentioned in his works:

- Excerpt from “Tears” -
Something that wells up around the eyes, his eyes, like a thread.
Something sprouts out gently around the grave. What is this?

- Excerpt from “The Day You Left” -
The Day You Left,
My heart
Was drenched
In useless tears.

- Excerpt from “Poem of the Night” -
If I call our, I feel that tears
Would spill out to form a small lake.

- Excerpt from “A Road” -
A crow of my soul
Was crying all day.

The poetic diction of “tears” in Kim’s poetry refers to painful emotions in a situation where others are absent or the meaning of life has vanished. He tried to exhibit the emotion of sorrow by using a symbolic word “tears” (Kim, 2011).

\(^{1}\) Korea under Japanese rule began with the end of the Joseon dynastic monarchy in Korea in 1910 and ended at the conclusion of World War II in 1945.
As seen above, the word “tears” embodies a number of complicated emotions that can hardly be defined by a single word. Emotions hidden behind tears are boundless; they are all different depending on the situation or person. We may smile while crying, and we may cry while smiling.

Symbols cannot be understood by intellectual and standardized interpretations only. They should be understood by emotions because all archetypes embody intense emotions. Whether positive or negative, archetypes have a shocking impact on us; they are something of the unconscious that trigger numinous or moving emotional responses (Rhi, 2002). Tears are more than simple bodily fluids. They imply symbolically complicated and strong emotions.

2. Tears hidden behind the persona

Water, in other words tears, is a well-known symbol of the unconscious. The unconscious is not dominated by the brain and spinal cord, which controls perceptual and muscle activities. It is a psyche—under the influence of what we’ve called the sympathetic nervous system—that

Figure 3. Pierrot’s tears
(Source of the photo: http://cafe.daum.net/dotax/Elgq/139677)
maintains the balance of life without sense organs and exhibits or mediates internal workings in numinous ways (Rhi, 2012, p.157). Water is also a mirror that reflects us. The first thing that Jung explained that persona is a means through which we are able to meet the morals, order and obligations demanded by our society and also to hide and control our nature. But when overly identifying the persona with one’s nature, there is the danger of losing that nature and experiencing mental problems. Pierrot’s mask is a symbol for human persona. The eyes and lips of the mask are always smiling, but at the same time tears are streaming out of the eyes. The tears show human duality hidden behind the persona. May people today wear masks to hide their true selves, smiling on the outside to meet the expectations of others and society.

This is how we repress our emotions. Repression of emotions is a sort of defense mechanism. Negative emotions or traumas are usually repressed and form unconscious contents that are of destructive nature. They are unpredictable; they erupt in a self-destructive manner without any warnings, interrupting mental stability (Park, 2013, p.55). Because repressed emotions built up in the unconscious can become deadly weapons that can harm us, we must vent them through the tears.

The more we identify ourselves with the persona, more tears are shed in our inner world. In other words, our inner shadows cry harder. According to Jung, “The shadow is merely somewhat inferior, primitive, unadapted and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but convention forbids” (Walker, 2002/2012, p.48).

When we identify ourselves with the persona, in line with social norms, and try to hide the shadow aspects that are premature and inferior, a range of emotions are repressed and they weep internally as a result. We should not leave a crying shadow unattended. It is clear that becoming conscious of the shadows not only is a moral duty in its own right, but that it also entails the ethical obligation to work through our own evil in an independent and responsible way (Walker, 2002/2012, p.49). Only when we face our inner aspects hidden behind the persona and shed tears will we be able to heal our wounds and alleviate the pain. By becoming conscious of the shadows, human beings are able to become whole, not absolutely perfect beings like gods (Rhi, 1999, p.69).
We should be able to separate and differentiate the Self and the persona. The work to break away from the unconscious that confuses the persona as one's own entire personality can be done through the long process of self-realization, through which we are able to become aware of our unconscious contents. When the unconscious gratefully reaches out its hand to the conscious, we are able to know where our entire psyche should go and what it should realize. If we do not attain our true self hidden behind the persona through the work of self-realization, our inner world will only become ill. Jung explained that the objective of self-realization is to free the Self from the persona's incorrect concealment, and at the same time from the influence of unconscious images. The only way for people to become healthy is to find their true individuality, which was entirely alienated by the ego that unconditionally conformed to social demands; in other words, achieve self-realization (Rhi, 2002, p.95).

3. Tears of purification and healing

Korean culture compels people to repress their emotions and limit their emotional expressions. Consequently, Koreans have developed a unique emotion called haam or deep resentment, which is rarely found other cultures. Haam is an all-encompassing sense of frustrations resulting from failures of realizing one's desires or wills, destruction of their lives that follows, or their paranoid and compulsive mindsets related thereto—all tangled up both consciously and unconsciously (http://100.daum.net/encyclopedia/view/14XXE0060943). Sentiments of resentment and unfairness form the basis of haam. The older Korean generation is filled with haam, both men and women. As for women, the widespread belief has been that they are to tolerate and endure everything simply because they are women. Thus they had to swallow their tears and hide their feelings, and the tears build up in their hearts become haam. As for men, there is a saying in Korea that goes, "Men are supposed to cry only three times in their life: when he is born, when his parents die, and when he loses his country. Korean men are not able to cry as they grew up being told that crying is not mainly. These are the reasons why Koreans often suffer from buabyeong, an illness known as a culture-bound syndrome that is brought on by the suppression and eventual buildup of emotions such as anger within one's body. People become physically and mentally ill because they were unable to purify their
emotions through tears.

It is said that human beings feel catharsis and a sense of pleasure when crying. When one is stricken with strong emotions, the stress thereof initiates chemical changes in the body, creating special chemical substances. These substances are secreted out of the body as part of tears. Therefore, tears are a good way of releasing stress. After crying, people generally feel better because the chemical substances resulting from stress have been released from their body (http://www.sostv.net/index.php/mag/2010-05-25-14-59-33/survivors101-150/112-survivors101-1.html).

There is a Jewish proverb that says, “What soap is for the body, tears are for the soul.” Tears have purifying and healing functions. In alchemy, cleansing may be regarded baptism; in religion, baptism is a process of purifying one’s soul by sprinkling or dipping in water. It holds the meaning of going back to the primitive, pure state. The word “baptism” is a noun derived from a Greek word that means “immersion in water” or “dipping,” and it implies that a person washes away his old, sinful life and is reborn into a new life (http://100.daum.net/encyclopedia/view/14XXE0029789). Not only does water give birth to new life, but it also embraces death. Water of death is therefore water of life. As seen from the symbolism of baptism, the concept of water as signifying rebirth is widely known (Rhi, 2012, p.158). The process of a person shedding tears is symbolically equivalent to religious baptism. Through the tears, we are able to bring out suppressed emotions out from the deep within and empty out inner world, experiencing psychological rebirth. This is precisely why we should let our tears flow out, instead of fighting them back.

Carl Jung divided modern psychological treatment into four stages, the first of which being the “Confession.” The catharsis or the cathartic effect is part of this stage. The catharsis enables us to reveal everything that is deep within, and hence it gives us the belief that everything will be all right as we experienced all anxieties, revealed everything through the flow of tears and have no more tears to shed (http://cafe.daum.net/eduvicer). Crying is the beginning of healing, the disentanglement of repressed emotions.
4. Experiencing a still point, and tears

At some point in the sandplay process, the past, present, future, the ancient times before the past, and the times beyond the future intersect and unite; the time of Kairos exists (Boo, 2015). Whereas Cronus represents the absolute time, Kairos means the right or opportune moment. In the time of Kairos, through sandplay, we encounter our mundane relationships (the quick and the dead), another “me” in my inner world (persona, shadow, anima/animus, Self, etc.), and also spiritual relationships. In this process we experience emotions related to serenity, tranquility and enchantment. The client and the therapist resonate with each other through these emotions, and like the client, the therapist also undergo an experience of being filled spiritually (Boo, 2015). Then frozen emotions, in other words anger, hatred, sadness and so on, will thaw in search for love, forgiveness and reconciliation. Only when we face our shadows, explore the anima/animus, and muster up the courage to find our Self will our inner and outer worlds be connected; we will be able to reach from one world to another. Jung explained that we are able to resolve our anxiety and/or conflict through the transcendental function that brings “something new” to our cognition, attitude, behavior, relationship and so on. At the moment when hope is created we will experience still point (Kang, 2015).

In actually sandplay therapy we often meet clients who weep. Sometimes they would cry while making verbal associations with the sandpicture; sometimes they would cry, staring at their creation in silence; sometimes they would cry because of one figure; sometimes they cry in front of an empty sandtray. The existence of a still point, which is an abstract concept, can be proven through physical changes we experience. Tears purify emotions allows the flow of the healing energy (Bo, 2015). Still point is a quiet, still moment that is the beginning of movement for change. At that moment, together with tears, we experience a turning point.

The still point, experienced together with tears, is not a permanent zenith. It endless repeats the process of going into the phase of dormancy and coming back to the zenith. The scope of the conscious is expanded through this process. The uroborus represents the cyclical nature of alchemical work; “returning to being one.” Mercurius is not only the end but also the beginning of the alchemical work (Rhi, 2002, p.162). Like the alchemical cycle, experiencing
still point is an endless process of becoming conscious of our lives.

5. Tears as a symbol that guides us toward individuation

Symbolically, tears that flow out of the eyes are the unconscious recognized through the conscious. The eye, as a symbol of the conscious, brings the outer world to the inner, and also projects the inner world to outside (Fontana, 1993.1998, p.58). Water is the bodily liquid dominated by impulse (Rhi, 2012, p.156). In other words, the instinctive realm symbolizes the unconscious. The interaction between the conscious and the unconscious occurs through tears that flow out of the eyes. Making the unconscious conscious is indispensable in achieving self-realization. We cry when we are happy, but we more often cry when we are sad, angry or mortified. Tears are created to express, more often, negative emotions. However, most of us today do not express but rather suppress our emotions because of social expectations and our position in the society.

“The unconscious is not a garbage bin filled with suppressed impulse, but a creative spring that transforms human conscious anew” (Rhi, 2002, p.94). Negative, wounded emotions must come out from the inner world. Just as tears flow out through the lachrymal gland, the residues in the unconscious must come to consciousness in order to push forward with the process of self-realization. Von Franz asserted that the real process of self-realization generally begins with the personality being wounded, and with the following pain (Rhi, 2002, p.105). Only when we endure the pain of facing our inner wounds through tears will we be able to achieve self-realization as directed by the unconscious.

Tears as a symbol of individuation process can often be found in fairytales. This is the case for the well-known fairytale, “Rapunzel”:

A lonely couple, who had long wished for a child, live next to a walled garden belonging to an evil witch. At length their wish is granted. The wife, experiencing the cravings associated with the arrival of her long-awaited pregnancy, notices a rampion growing in the garden and longs for it so badly that her husband breaks into the garden to get some for her. When he goes to the garden the second time, he is caught by the witch. He begs for mercy, and she lets him go on condition that the baby be given to her at birth.
When the baby is born, the witch takes her to raise as her own and names her Rapunzel. She grows up to be the most beautiful child in the world with long golden hair. When she reaches her twelfth year, the witch shuts her away in a tower in the middle of the woods. When the witch visits her, she stands beneath the tower and calls out: “Rapunzel, Rapunzel, let down your hair, so that I may climb your golden hair.”

One day, a prince sees the witch’s visit and thus learns how to gain access to the tower. When the witch leaves, he begs Rapunzel let her hair down. When she does so, he climbs up, makes her acquaintance, and eventually asks her to marry him. She agrees.

Together they plan a means of escape. But when the witch finds out, she cuts off Rapunzel’s hair in anger and casts her out into the wilderness. When the prince sees that Rapunzel had disappeared, he leaps from the tower in despair and is blinded by the thorns below.

For years, he wanders through the wastelands of the country and eventually comes to the wilderness where Rapunzel now lives with the twins she has given birth to. One day, as she sings, he hears her voice again, and they are reunited. When they fall into each other’s arms, her tears immediately restore his sight. And they live happily ever after.

In the process of unity between Rapunzel—the mother archetype—and the prince—the animus—the eye and tears serve as meaningful symbols. Rapunzel is kicked out of the tower for having a sexual intercourse with a man. The prince, who becomes blind by the thorns, is able to reunite with her after years of wandering in the wilderness. Two drops of tears that Rapunzel sheds enables the prince to see again. Her tears represent her love for the prince despite his blindness, which is what heals the prince. Rapunzel, having experienced the world of darkness already, was able to accept the prince as who he is. Her attitude enables the prince to see, or to reach self-consciousness (Oeri, 2003/2007, p.180). In other words, the acceptance of the unconscious contents allowed consciousness. “Insight” is what transforms Rapunzel’s tears of sadness into tears of happiness, and returns the celestial light and the radiance of the stars to the prince’s eyes (Eugen, 1993/2013, p. 398). Symbolically, an insight was achieved through tears.

Similarly, tears appear as the symbol of individuation process in another famous fairytale, “Snow Queen”:

An evil troll has made a magic mirror that distorts the appearance of everything it reflects, making good things seem bad and ugly. One day, the mirror is broken and the splinters are blown
by the wind all over the earth. One of the splinters gets into Kay's heart and eyes, and he becomes cruel and aggressive. The following winter, Kay meets the Snow Queen, who takes him to her palace. Gerda, Kay's childhood friend, hears the news and sets out to find him. When Gerda reaches the Snow Queen's palace, she is halted by the snowflakes guarding it. But the power of Gerda's love enables her breath to take the shape of angels, who resist the snowflakes and allow Gerda to enter the palace. Gerda finds Kay alone and almost immobile on a frozen lake. Gerda runs up to Kay and kisses him, and he is saved by the power of her love: Gerda weeps warm tears on him, melting his heart and burning away the troll-mirror splinter in it. As a result, Kay bursts into tears (which dislodge the splinter from his eye) and becomes cheerful and happy again. Together they return home, but as they reached the village they perceived that they were both grown up. Grown up, but still children at heart, they both are delighted to see that it is summertime.

Kay's tears allows the mirror splinter to fall out of his eyes that he is able to gain his normal eyesight back. This is a symbolic description of Kay's meeting the anima, or the feminine relationship, to form a true union. In other words, tears appear as an indispensable element in the process toward individuation.

Individuation is a process of self-awareness. Self-awareness is the process of recognizing the contents of the unconscious. By "awareness" we are not referring to cognitive awareness alone, but also enlightenment in that it involves an emotional insight. Individuation does not bring comfort to the individual. Rather, it gives the individual the ability to endure pain and to find meanings (Rhi, 2002). Through the painful process of shedding tears, one will be able to go through the process of individuation.

III. Conclusion

We often see clients crying in sandplay therapy. Though the symbol of tears may not directly appear in the sandtray, the actual physical tears can be considered an important symbol for inner transformation that occurs through sandplay. This study, from an analytical psychology viewpoint, observed the symbolism of tears as bridging the transformation process and individuation.
According to Jung, emotions accompany physical responses. Emotions are an aggregation of psychological experiences, which is a combination of internal, biochemical effects and external, environmental effects (Park, 2013, p. 28). Shedding tears means that there was a deep emotional unrest in our inner world. Tears are not shed without inner emotional unrest. Thus crying while shedding tears is an indication of inner transformation.

Tears, by expressing a range of our inner emotions, helps us recognize the shadows repressed in the unconscious. Recognition of the shadows facilitates the healing of our emotions. In this process we are able to experience still point. Jung believed that the access to the unconscious is essential for a healthy mental state, and also vital in the individuation process. Through the tears we are able to get in touch with the unconscious, and thus achieve further development in our lives.

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