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Text as nanjang [marketplace]: A Dialogic Reading of Jesus' Parable (Luke 16:1-9) with M. Bakhtin, Wŏnhyo and Ch'oe Che-u

난장(亂場)으로서의 복음서 비유 – 바흐친, 원효, 최제우의 빛 아래서 눅 16:1-9를 대화적으로 읽기

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Text as *nanjang* [marketplace]: A Dialogic Reading of Jesus' Parable (Luke 16:1-9) with M. Bakhtin, *Wŏnhyo* and *Ch'oe Che-u**

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Abstract

The Bible can be read from the perspective of other faith traditions, because interfaith interpretation looks at ourselves as others see us, so that we may be able to see ourselves more clearly. The Biblical text is the product of complex interaction among many different cultures, so discovering of the intra textual dynamics will open new horizons to see how the Bible functions today. In order to expand the interpretive community of reading the steward's debt-reduction in Jesus' parable, this work adopts multiple perspectives of M. Bakhtin's dialogism, *Wŏnhyo's hwajaeng* philosophy, and *Ch'oe Che-u*'s subsumed-transcendental thoughts on *Hanullim* (God). They are invited to bring their unique questions in this reading process, questions that may not be heard of before, whereby a transactional *nanjang* (亂場) can take place. *Nanjang*, an open place as the medieval marketplace, allows multiple voices to be boisterously mixed up and chattered in a mess without restraint. Here, *Wŏnhyo*'s *hwajaeng* characterizes its ultimate

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task for the resolution of discrepancies to be undertaken, trying to reveal the truth by cutting off any conceptual hallucination resorting to the words. Bakhtin's carnivalesque concept of *nanjang* is to open, accept and embrace one another in equality. *Ch'oe Che-u*'s thought that humans are subsumed by God but nevertheless not subordinated, further energizes dynamics of *nanjang* in terms of the logic of "opposition-coincidence" among the figures of master, steward, peasant debtors, Pharisees, older son and younger brother, and father; all of them are in diverse ways speaking out the meaning and significance of the steward's debt-reduction in relation to relocation, redistribution and reconciliation. Revolving around the master's commendation, dynamics of *nanjang* successfully peels off all disguise in the sacral, particularly illegitimate attachment to possession. Falsity and avarice, ambushed under the dominant language, rigorously turned inside out and lampooned. Divinity and humanity are not disparate to each other, though not one; subsumed but not subordinated.

Keywords

Dialogic Reading, Text, Nanjang, Jesus' Parable, Gospel of Luke, Bakhtin, *Wŏnhyo*, *Ch'oe Che-u*

I. Introduction: Text and "Interpretive Community"

"Is There a Text in This Class?" Stanley Fish wrote a book with this title on an episode in which a student approached him on his first day of semester with this question. He thought she asked about reading materials but soon recognized that the student actually asked about the statues of the text in his class. From this occasion, he learned that interpretation of a text is open and indeterminate. Hence,

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Fish begins with examining the relation between the reader and the text, mainly arguing against a formalism that the text alone is the basic, knowable and unchanging component of literary experience. And in arguing for the right of the reader to interpret the literary work, he successfully avoided the old trap of subjectivity. In so doing, to claim that each reader participates in making of a poem or novel is not, he explains, an invitation to unchecked subjectivity and endless proliferation of interpretations. Fish shows, it is because each reader approaches a literary work not as an isolated individual but as part of readers' community, so-called "interpretive community" that produces meanings.

"Interpretive Community?" What does it mean? Given his skillful avoidance of the old trap of unchecked subjectivity to make endless proliferation of competing interpretations, Fish argued for the right of the reader, not an isolated individual but a member of readers' community who would approach a literary work. In the very first paragraph, Fish asserts that the text is the "structure of meanings" that is "obvious and inescapable from the perspective of whatever interpretive assumptions happen to be in force."[1] Indeed, the reader is the locus of understanding the text, that is, interpreting the meaning of the text. However, his "authority of interpretive communities" does not necessarily mean that interpretive community is an authorized group of like-minded individuals who share similar assumptions about how a text should be read. In terms of literary theory, it is surely

* This work is supported by 2019 Baeksuk University Fund.

1) Stanley Fish, *Is There a Text in This Class?: The Authority of Interpretive Communities* (Cambridge, MA: Harvard University, 1980), vii.

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the role of the implied reader, who is already assumed in the text. It is because anybody can be a part of the community of readers, even though he or she does not have a like mind or share similar assumptions.

Producing the consensus in defining the similar assumption on the textual meaning is not easy to the extent that it is almost "unfinalizable" in Bakhtin's term. Hence it does always remain vague. It is partly because any reader could be inspired by the text in his or her own way, or even in a diagonally different way, not necessarily bound by a specific interpretive group of people for approval; and also partly because text itself is "a galaxy of signifiers,"[2] still fluid and changing, not simply seen and displayed with static information, which characterizes the implied reader, but rather a process of kinetic demonstration as a living event and reality.[3] The reader can be both an implied and a critical reader with different assumptions.

Yet, is it possible for such a disparate reader as *Wŏnhyo* or *Ch'oe Che-u* to be a part of interpretive community, even though they never seemed to approach the Bible at all? Is it fully recognizable by that text is still "a living event" even to them? It asks how *much* living the text may be. To genuinely answer this question and in

2) Roland Barthes, *S/Z*, trans. by Richard Miller (New York: Hill and Wang, 1974), 5-6; Jacques Derrida, "Like the Sound of the Sea Deep Within a Shell: Paul de Man's War," *CI* 14 (1988), 590-652, at 644-45.

3) Wofgang Iser, *The Act of Reading: A Theory of Aesthetic Response* (London/ Henley: Routledge & Kegan Paul, 1978), 125-29. Hence, the concept of work and text is differentiated as such. See P. Rice & P. Waugh, eds, "Roland Barthes: 'From Work to Text', *Image, Music, Text*, ed. S. Heath," *Modern Literary Theory: A Reader* (London: Arnold, 1992), 167-72.

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order to be more spurious in this process of kinetic demonstration, this research boldly invites such disparate readers, seemingly at least, into the interpretive circle, which is called *nanjang* (亂場, a marketplace). *Nanjang* is an open place as the medieval marketplace where, without restraint, many people are chaotically mixed up and boisterously chattered, either gaily or furiously, in a mess. It precipitates each one to play its own role in its place and to open itself to all directions without losing its own identity, but shedding a light to fertilize each other. M. Bakhtin characterizes such "language of marketplace" and heteroglossia as literary carnivalesque in his dialogic demonstration on the genre of "serio-comical," which is analytic and critical framework about literature and culture.[4] Hermeneutics is not just a theoretical task; it is always an engagement with reality.[5]

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4) Cheong Chong-Seong, *A Dialogic Reading of The Steward Parable (Luke 16: 1-9)* (Studies in Biblical Literature 28; New York et al: Peter Lang, 2001), 33. It is merrily and lucidly argued in Bakhtin's two major works: M. Bakhtin, *Problems of Dostoevsky's Poetic*, trans. and ed. by C. Emerson (Minneapolis: University of Minnesota, 1963; 1984); idem, *Rabelais and His World,* trans. by Hélène Iswolsky (Bloomington: Indiana University, 1965; 1984). Yet, carnival is not a literary phenomenon but a "syncretic pageantry of a ritualistic sort" with popular festivals, carnivals, celebratory and seasonal rituals, marketplace spectacles, which had been developed in centuries-long traditions of the Medieval Ages and Renaissance (Bakhtin, *Problems of Dostoevsky's Poetics*, 22, 160).

5) Lily Apura, "Reconciliation Towards the Harmony of God's Oikos" (Unpublished paper; Christian Conference of Asia, CATS IX: "Reconciliation, Renewal and Restoration: Divine Indicative and Human Imperative" in Medan, Indonesia, Aug 5-10, 2019), 7.

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II. What is a Dialogic Reading

In my exploration, text as a living event and *nanjang* opens, accelerates, and maximizes its different possibilities, inviting images of seeming contradiction, perpetually becoming and unfinished being.[6] Like *nanjang*, it sustains the "heterogeneity of one voice with regard to any other";[7] one particular voice is shaped and clarified by the other, and it dynamically changes and grows, being undergirded by as well as intertwined with each other. My dialogic reading, inviting multiple voices into the text for making a genuine *nanjang*, is therefore, a much more dynamic transaction between textual, inter-textual, and extra-textual parameters and a thinking reader who brings questions and interests. In it, each feeds the other, viewing and re-viewing self and other, so that it continually overcomes a partial understanding of the text and self. Dialogic reading is a constant listening to self and other while each is moving and changing. In Bakhtin's festive words, it is recreating a special atmosphere in which "the exalted and the lowly, the sacred and the profane are leveled and are all drawn into the same dance."[8] Through this *nanjang*, a new world is conceived, the world of "eternally unfinished: a world dying and being born at the same time," in which a genuine transfer from the old to the new, from death to life is sought to grasp,[9] although it can only be

6) Michael Gardiner, "Bakhtin's Carnival: Utopia as Critique" *Utopian Studies* 3/2 (1992), 21-49, at 45.

7) Paul De Man, "Dialogue and Dialogism" *Poetics Today* 4 (1983), 99-107, at 102.

8) Bakhtin, *Rabelais and His World*, 160.

9) Bakhtin, *Rabelais and His World*, 166.

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expressed in unofficial culture. A possible turnabout is utopian.

Dialogic reading gives a pattern of constant generation, because its distinctive feature is inherently self-critical. Hence, despite its perennial and utopian optimism, the dialogic sphere always remains open and fragile. Moreover, in the process of polemicizing and mocking its own seriousness, it continually remakes itself; it is confrontational and unpredictable. The parable text in dialogic reading is, therefore, moves as a living event that is ever questing, ever fighting itself, and subjecting self and any authoritative form to a constant review.

1. Mikhail Bakhtin (1895-1975) and Dialogism [10]

Baktin's dialogism is a critique to the rationalism of Enlightenment or modernity in order to reduce or narrow it.[11] Yet, my dialogic reading here is a much more dynamic transaction between textual, intertextual, and extra-textual parameters, including a thinking reader who brings questions and interests. It plays not only a self-critical role, but reveals the other, the true face of absurdity, and tears off its disguise and mask. In this regard, as a metamorphosis, it attacks

10) Mikhail Bakhtin is a Russian philosopher, literary critic and scholar whose distinctive position was active in the debates on literary theory, ethics, aesthetics, and the philosophy of language, inspiring scholars in different traditions such as Marxism, semiotics, structuralism, religious criticism. Bakhtin's definition of interactive dialogism is to read between the author and the hero, the subject and the social, addresser and addressee in the text, particularly the novel. See M. Bakhtin/V.N. VoloŠinov, "Marxism and the Philosophy of Language," *The Bakhtin Reader,* ed. by Pam Morris (London et al: Edward Arnold, 1994), 58.

11) Cheong, *Dialogic Reading*, 38.

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an illusively wrapped officialdom. Dialogic reading is, therefore, ambivalent; while humiliating and mortifying self and other, it changes and renews at the same time. It is thus an ambivalent abuse which positively contributes to a creation of freedom for the reader, as well as negatively undermining the droll aspect of the world; spurring polyvalent voices in text, it functions as a licensed safety valve which makes impossible the perpetuation of inauthentic authority. It exists in opposition to the authoritarian world, and, as an oppositional mode of freedom, it exists alongside the latter. It does not undermine all authoritative forms in principle but only those with pretensions to be timeless and absolute. Hence, a seeming "disorder" in dialogic reading does not destroy but emancipates and reinforces.

Put differently, it asserts in terms of "denial," and it revives with reference to "burial" (e.g., the steward's debt-remission). It is a positive negation. With an attack of discreditation, nonetheless, the thing which is attacked is not discredited at the end; it is complemented and supplemented. By allowing such a leeway in social orders, dialogic reading embraces and digests the voices of the marginal. Dialogic reading in the text of Jesus' parable is, therefore, certainly constructed as an ultimate means of reconciliation, a new tolerance. There, no margin is visible, since centre listens to the margin and the margin becomes centre, "a" centre which will be re-examined soon.

2. Master *Wŏnhyo* (元曉): Language of *Hwajaeng* (和諍)

As the Korea's leading Buddhist thinker and scriptural commentator, *Silla* (新羅) Master *Wŏnhyo* (617-686 CE) had never sectarian affilia-

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tion or took a sectarian-based approach to the interpretation of Buddhist doctrines. His philosophy of *hwajaeng* (和諍) is a methodology of consilience which attempted to harmonize disputing arguments between the old and the new, the individual and the whole. In so doing, he did not blindly stick to the one just because it proposed the same to his own, and at the same time did not stubbornly reject the other simply because it opposed to his. His *hwajaeng* worked as a syncretic methodology which tried to embrace equally the whole as well as locality, and affirmed evenly a local voice, never denying the whole at the same time. Quite contrary to the existing predominant doctrinal classification, *p'ankyo* (判教; primary hermeneutic strategy of East Asian Buddhist scholars) to create "a teleological edifice in which to pigeonhole texts and doctrines," *Wŏnhyo* rather attempted to dig into the "assumptions, circumstances, and specific aims" of writers of a given text, to clearly discern the "underpinnings of the divergence."[12] He tried to provide "an interface for mutual understanding between ostensibly incommensurate views" by paying great attentions to subtler disagreements between thinkers and scholars. In a sense, never trying to establish a holistic and consistent systematism within *Mahāyāna*, *Wŏnhyo* attempted to "make sense of the wide range of disparate strands" of *Mahāyāna* teachings that had been flowing into East Asia.[13] His religious perspective is indeed pluralistic, at least in terms of his unique logic of reconciliation that acknowledges every religious teaching as it is.[14] His ultimate concern and emphasis on his pursuit of

12) A. Charles Muller, "Wŏnhyo's Approach to Harmonization of the Mahayana Doctrines" *Acta Koreana* 18/1 (2015), 9-44, at 12-13.

13) Muller, "Wŏnhyo's Approach to Harmonization," 11.

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reconciliation is to transcend even the boundaries of Buddhism, perfectly free from all obstacles to the truth.

His philosophy of *hwajaeng* is culminated in his perspective on language. As *piyŏn pipuryŏn* (非然非不然, "not-so and not not-so") or simply *puryŏn kiyŏn* (不然其然, "not-so and yet-so"), the "one mind" (*ilsim*, 一心) leaves words and goes beyond thoughts, since they are simply "concepts that are temporarily given without reality" (一切言說假名無實; *Taesŭngkisin non* H.1,11c); the words are only *upāya* (convenient means), not *svabhāva* (reality). For *Wŏnhyo*, returning to the one mind as the way of harmonizing disputes does indeed mean to cut off the illusive relationship between language and reality.[15] This logic is paradoxical; everything is fluid and flexible, and so the one-mind hermeneutics of *Wŏnhyo* does not judge according to the words and thoughts, but their meaning contexts. In *Taesŭngkisin non pyŏlki* (Expository Notes on the *Awakening of Mahāyāna Faith*; 大乘起信論別記), *Wŏnhyo* explicates it in a similarly subtle way in H. 1, 677c7-14. This unfathomable and indiscriminate depth of the one mind is in fact denoting of the great awakening realm "to leave words and go beyond thoughts"(離言絶慮), which continues likewise analogically in his *pyŏlki* (H. 1, 677c16-18). Therefore, as for *Wŏnhyo*, it can be said that the one mind embraces existence and nonexistence, true and common,

14) *Taehyedokyŏng chong-yo* [Doctrinal Essentials of the Great Perfection of Wisdom Sūtra, 大慧度經宗要]: H. 1, 480b; Kim Yong-pyo, "Wonhyo's Perspective on the Common Essence of Religions and Pluralistic Inclusivism," *International Journal of Buddhist Thought & Culture* 20 (2013), 33-57, at 41.

15) *Wŏnhyo* differentiates "meaning words" (義語) with reality (實義) from "literary words" (文語) without it, that is, 文語非義 義語非文; *Kŭmkang sammae kyŏng non* H.1,653b1-17.

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and even transcends cause and effect, and nature and character.[16] Its wholeness and non-duality as supreme religious experience to "return to the source of the one mind"(歸一心源) became a dynamic force that it could excellently dissolve and unite all different arguments about truth within the single taste of enlightenment.

The thoroughgoing application of *hwajaeng* is comprehensively delineated by his work *Simmun hwajaeng non* (Ten Approaches to the Harmonization of Doctrinal Disputes; 十門和諍論), which summarized the most disputed doctrinal controversies by ten themes that needed urgent reconciliation.[17] Concerning the nature of language, however, *Wŏnhyo* argued that, although any thorough grasp of and detailed logical argumentation by citing canonical sources will be provided, true resolution of doctrinal disputes resides neither in accuracy and subtle analysis of preconceptions held by disputants, ie., logical reconciliation of their positions, nor in regarding all disputative doctrines to be subsumed in *ilsim*. Instead, *Wŏnhyo* argued that it does lie in the ability of those who can freely dissociate one's own mind from the words－"be able to step out into, and observe from a non-concep-

16) Kim Yŏng-il, "*Wŏnhyo ŭi Hwajaeng nonpŏp yŏnku: Hwajaeng ŭi sillye rŭl chungsim ŭro*" [The Study on the Method of Wonhyo's Theory of Harmonization, Concentrated on the Cases of Harmonization] (PhD Thesis. Graduate School of Dongguk University, 2008), 265.

17) See Park Tae-Won, *Wŏnhyo ŭi Simmnun hwajaeng non* [Wŏnhyo's Ten Approaches to the Harmonization of Doctrinal Disputes; 十門和諍論] (Seoul: Sech'ang Ch'ulp'an-sa, 2013). Among those disputing schools, two major doctrinal controversies between *Mādhyamika* and *Yogācāra*, mainly concerned *Wŏnhyo* who attempted to unify these disparate opinions and to resolve their controversies by his *Simmnun hwajaeng non*.

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tualizing state."[18] Deeply acknowledging and experiencing such a non-linguistic domain of *hwajaeng*, one can ultimately get in the only true point of perceiving things the way they are.[19] Any subtle logic of human language in itself, whatever profound it may be, will not faultlessly take the wholeness of Buddha nature, and at the same time any pursuing language in human co-dependant relationship also can provisionally grasp it. The point of his argumentation is to reject any illusive attachment to human language as final and conclusive one; and no matter what position one takes regarding the disputes on existence and emptiness, the point is to learn how to think while maintaining a certain degree of *mal yŏin gŏt* (離言之事; "distance from the words").

Disconnecting from words, *Wŏnhyo* precipitates us to see beyond the linguistic differences and taking their underpinnings. It is because his ultimate purpose of harmonizing disputes cannot be achieved only philosophical and linguistic argumentation grounded on logical mastery on canons. *Wŏnhyo* reminds us that they cannot be key determinants. Here, *Wŏnhyo* tries to advocate dismantling of any extreme attachment to the disputant's position, in which human beings need to understand

18) Muller, "Wŏnhyo's Approach to Harmonization," 34.

19) Concerning the imperfect and unobtainable nature of language grasping to the one vehicle, *Wŏnhyo* clearly makes a turning point in *Pŏphwa chong-yo* (H.1, 491a7-14, particularly 10-14): 若言寄言說無所得, 而非如言取於無得. […] 是故當知, 遂言俱非. 不如言取, 二說無異; "If, relying on words, we say it is unobtainable; this is not the same as language attaching to non-obtainability. […] Therefore we should know that in pursuing words, both are wrong. If we are not attached to the language, there is no difference between the two explanations."

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themselves and their world in a holistic way, that is, one mind two aspects. That's why his hwajaeng goes beyond logical or doctrinal supports, as exemplified in *Yŏlpan chong-yo* (H.1, 537b8-9).[20] The only real recourse to enter the domain of non-conceptual *hwajaeng* is none other than the experience of deep faith in *Mahayana*.[21] In this way, *Wŏnhyo*'s *hwajaeng* surely turns out to purport not just for theory and learning but more rather for practice and experience in the one-mind living. To be sure, his harmonizing concern is on the religio-experiential dimension, arrival to the state of deep faith where words cannot gain any traction.

3. *Ch'oe Che-u* (崔濟愚) and Logic of *Powŏl* (包越)

At the time of the early 1860's, *Su-un Ch'oe Che-u* (水雲 崔濟愚, 1824-1864)[22] was desperately attempting to counter the influence of *Sŏhak* (西學, Western Learning) and also to give support and comfort to the people. His main writings, including *Tongkyŏng Taechŏn* (東經大

20) 定取一邊不當道里. 無障礙說 二義豈得者; "Rigid attachment to one extreme is not the correct principle. If they are explained in a non-obstructive way, both interpretations are acceptable."

21) *Muryangsukyŏng chong-yo* (Doctrinal Essentials of the Sutra of Immesurable Life; 無量壽經宗要; H.1, 562a9-10): 只應信仰, 不可比量. 故名無等無倫最上勝智; "One should just have faith, because it cannot be apprehended through reason. Therefore it is called the incomparable, unequalled, supreme cognitive faculty."

22) *Su-un* was "a frustrated intellectual by the distorted social system" in *Chosŏn* period. As a son of a remarried widow, he could not apply for a civil official. Such estrangement, particularly between his ability and social restraints, probably made him unsettled. Park So Jeong, "Individual and Entirety in Donghak Thought," *Tonghak hakpo* 20 (2010), 119-55, at 128.

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全, Great Scripture of Eastern Learning) and *Yongtam Yusa* (龍潭遺詞, Memorial Songs of Yongtam), thus articulates such a sense of growing national anxieties and distresses created by the incursion of Western religion.[23] In that milieu, the key doctrine of *Tonghak* as a religious sect is said to acknowledge human beings as a higher being and all people's right to be equal on earth. *Tonghak* had profound views of human nature expressing in two key phrases, "*sich'ŏnchu*"(侍天主; "human beings bear divinity") and later "*innaech'ŏn*"(人乃天; "human beings are none other than heaven"). Put differently, human beings are one with God in essence and in potentiality, and they can fulfill such oneness in practices of sincere faith and morality, which clearly reflects mystical as well as humanistic characteristics. Since they believed that humans are essentially divine, they must treat others with the utmost concern, respect, sincerity, dignity, equality, and justice. It is summarized in the 21 Letters Incantation.[24]

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23) Moon Myongsook. "Donghak and the God of Choe, Je-u: Through the Donggyeong Daejeon and the *Yongdam Yusa*," *Catholic Theology and Thought* 79 (2017), 218-60, at 219. His trenchant criticism and lamentation on this is particularly toward the imperialistic *Sŏkyo* (西敎, Western Learning, that is, Catholicism at that time), as far as national crisis is concerned, remarked in *Nonhakmun* (論學文, Discussion on Learning) and *P'odŏkmun* (布德文, Propagating the Truth) of *Tongkyŏng Taechŏn*, respectively.

24) *Ponchumun* (本呪文, "main incantation"): *Sich'ŏnchu chohwa chŏng yŏngse pulmang mansa chi* (侍天主造化定 永世不忘萬事知, "Bearing the Heavenly Lord, I shall become one with all creation; remembering the Lord forever, I shall discern the essence of all things"); and *kangnyŏng chumun* (降靈呪文, "incantation for the Spirit descending"): *Chiki kŭmchi wŏnwi taegang* (至氣今至 願爲待降, "Ultimate Energy now within, I long for it to pour into all living things"). Paul Beirne, *Su-un and His World of Symbols: The Founder of Korea's First Indigenous Religion* (Farnham: Ashgate, 2009), 117-18.

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The *21 Letters Incantation* is formulated in the context of *Tonghak*. No doubt, proper behaviors by human beings naturally would be the way to show their respect for God. This thought is linked resultantly with the combined problem of serving God and treating creation and other people at the same time. It is the very practical manifestation of serving people as God. Right through his conceptuation of *sichŏnchu* (侍天主), *Su-un* mysteriously reveals to substantiate paradoxical and intrinsic relationship between the subject and the object, humans and God, that cannot be discriminated as a disparate entity, the relationship of *p'oham* (包含, mutual inclusion) that is different from *p'oham* (包涵, subordination or inclusive penetration) in a contradictory and bipolar relationship.[25] Here, *Su-un*'s thought is obvious to the extent that humans are to be subsumed by God, but nevertheless not subordinated; that is, not *yangtanchŏk* (兩斷的, two different essence in bipolarity) but *yangtanchŏk* (兩端的, one essence with two ends),[26] in which *Tonghak* devotees could be energized to be a revolutionary force against the late *Chosŏn* dynasty.

In other words, Su-un's personal awakening of self that he had experienced was totally different from any precedent Korean patriarchal scholars ever before, to the extent that this concept of self in *Tonghak* helps each devotee to likewise sustain self-awakening and thus triggers a

25) Cheong, "*Tonghak undong ŭi kwanjŏm*," 99; Kim Sang-il, *Suwoon and Whitehead* (Seoul: Chisik sanŏp sa, 2003), 50-52.

26) That's why *Su-un* vehemently criticize the Western religion as bipolar in *Nonhakmun* 9: "有形無迹"(*yuhyŏng muchŏk*; There is form but not substance). Conversely, *Su-un* advocates the character of *Tonghak* as "*muhyŏng i yuchŏk*" (無形而有迹, There is no form but substance). Cheong Chong-Seong, "*Tonghak undong ŭi kwanjŏm*," 103; Kim Sang-il, *Suwoon and Whitehead*, 53-57.

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series of nation-wide movements for revolution.[27] This is both the indicative and imperative of *Tonghak*'s teaching that *Hanullim* is "carried within the human heart" and also infused all of creation.[28] The human beings are, therefore, conceived as important vessels for Heaven's work "through their service and promotion of well-being, equality, and social justice."[29] His *Hanullim* is experienced as the very personal "Thou," in which such spirituality could precipitate followers to overcome any improper and oppressive attitude to human body and instead to realize the human body as the integrated reality that cannot be divisible by soul and flesh, metaphysical and physical.[30] Here, the body does not simply mean the flesh (*sarks*) mobilized by physical and chemical energy but "beingness" of the body, that is, a holy sanctuary and internalized *Hanullim*.[31] This is the logic of *p'owŏl* (包越), a subsumed-

27) Park So Jeong, "Individual and Entirety in Donghak Thought," 125.

28) Beirne, *Su-un and His World of Symbols*, 62-63, 171.

29) Carl Young, *Eastern Learning and the Heavenly Way: The Tonghak and Ch'ŏndogyo Movements and the Twilight of Korean Independence* (Honolulu: University of Hawai'i Press, 2014), 149-52; Kim Hyŏng-gi, *Huch'ŏn kaebyŏk sasang yŏn'gu*, 69-71.

30) Cheong Chong-Seong, "*Kitokkyo wa Tonghak ŭi Taehwa: Luk 10:25-26 ŭi 'Hannim sarang-iut sarang' kwa Su-un ŭi 'sichŏngchu-koachŏng' e taehan pikyo yŏnku*" [Dialogue between Christianity and Donghak: Comparative Study on Jesus' "Double Love Command" (Lk 10:25-26) and Suwoon's "Shi-Chun-Ju" and "Go-Ah-Jung"] *Theological Forum* 81 (2015), 331-60, at 350-52; Kim Kyŏng-Jae, "*Su-un ŭi sichŏnchu ch'ehŏm kwa Tonghak ŭi sinkwan*" [*Su-un*'s Experience of Sichŏngchu and Tonghak's Perspective on Deity] *Tonghak Yŏnku* 4 (1998), 23-43, at 37-38. Hence, the importance of "body" is specifically focalized by *Su-un*'s concept of "*si*" (侍, *mosim* in Korean; bearing).

31) Cheong, "*Kitokkyo wa Tonghak ŭi Taehwa*," 352; Kim Kyŏng-Jae, "*Su-un ŭi sichŏnchu ch'ehŏm kwa Tonghak ŭi sinkwan*," 27; Lee Kil-Yŏng, "*Hananim narawa sichŏnchu*" [The Kingdom of God and Sichŏnchu] *Tonghak hakpo* 17

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transcendence.

III. Dialogic Reading of Jesus' Story (Luke 16:1-9)

Probing the possible meaning of the steward's behavior, that is, reducing the debts of the peasants, seems to get one's head in the cloud among the New Testament scholars as classified "*crux interpretum*." The story is posited in a long series of apology for Jesus' own messianic identity (Luke 15:1-17:10), particularly against the Lukan audience, the Pharisees and scribes. In this Lukan context, Jesus, for his argumentative purpose, deliberately characterizes the steward in a fairly large farmland, a strange and surprising figure, both antagonist and protagonist. In so doing, the steward is in an "adventure plot," which does not rely on already available and stable positions such as family, society, biography, but on what is unexpected and not predetermined.[32] Some readers have argued that Jesus adopted a bad figure to make a good point, and others are incongruent to it, saying if Jesus' argumentation simply depends on the success of his shrewd plan itself, then his parable would pointlessly lose its relevance and impact on his audience.

The text of this parable is demonstrating as a "king" of dialogic reading in Luke, in which confrontational language is repeatedly undermined, e.g., the master's "commending" of the steward of "unrighteous-

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(2008), 265-88, at 277-83; Kim Yong-hwi, "*Tonghak sinkwan ŭi chaegŏmto*" [Reexamination of the Perspectives on Deity in Tonghak] *Tonghak hakpo* 9/1 (2005), 331-63, at 339.

32) Bakhtin, *Problems of Dostoevsky's Poetics*, 104.

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ness"; the "shrewdness of the sons of this world" is greater than that of "the sons of light"; "make friends" by means of the mammon of "unrighteousness." Here, the text repeatedly redefines its own discourse, using multiple voices. Its language is a social heteroglossia which always scrutinizes a centripetal imposition.

The master's praise is the "metatext" as *nanjang* that precipitates all different possibilities of dialogic imagination to take place. In this liminal way, his praise does turn upside down the fixed socio-religious norms and teachings of Jewish society, let alone the morality of the economic order in contemporary world. As *nanjang*, it subverts the traditions of centre that once silenced the marginals, now in order for them to speak out voices. The steward's prudence lay not in his clever escape from the crisis, characterized not by a fixed monologic paradigm of traits (i.e., a traditional repertoire), but rather in the scandalous and eccentric and even grotesque form that his cleverness takes. His actions provoke a moment of festive relativity, an ambivalent gesticulation to the Pharisaic audience, as well as to the debtors. The steward met his crisis not by approaching to his master in a literal repentance, in a way comparable to the younger son in the preceding story, which might have been anticipated, but he surprises the Pharisee audience by turning from mismanaging his master's possession to managing them, going to the indebted and impoverished peasants. This is a subversive story to topple down the norms and expectations of his powerful critics, in which his reduction of debts would make a breach in the stable, normal course of human affairs and events, and even contradict such normalcy, with regard to possession as an ulti-

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mate security. Instead, the possessions would be a means of creating freedom, as demonstrated by the steward's actions.

1. Relocation and *Sich'ŏnchu* (侍天主, "Bearing God Within")

The steward's behavior of going down to the peasants for remitting their debts in the parabolic world, a very unusual plot characterized by Jesus the story-teller, could wreak havoc on his master as a second cheating, although he already recognized that the master must have expelled him sooner or later. Surprisingly, however, such behavior suddenly happened according to his determination to solve the problem and make compensation for his previous wrong-doings, in the relationship with the disappointed master. Notably, such a puzzling response was deftly created by Jesus. Hence, along with the master's praise as an endorsement, his behavior of going down to the debtors is focalized as another *nanjang* when and where all different ideas and criticisms can be boisterously heard, not least because his going down does not go with conventions, particularly religious norms and traditions of the Pharisees who mocked and sneered at Jesus right after his provocative story (Lk 16:14). This *nanjang* deliberately created by Jesus tries to make an entirely different order of space and time, the second world outside officialdom, opening a possibility of relocation, in which the steward is now ready to pungently reveal the propagation of Jesus' story-telling. It is surreptitiously biting as well as sympathetic.

The steward's relocation now stands on the threshold, in which he himself becomes an empty figure as an "*inter*dividual," existing in the between,[33] between the master, the debtors, the Pharisees and the

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sinners as the parable audience, and the puzzled reader. In his relocation, the former expelled hero who was debased, brought down to the lower sphere, the reality of debtors is in effect lowering the higher society to be parodied, and their abnormal and false system is challenged and suspended. This "scandalous" relocation, breaking off any fear and limitations, is an adventurous action to burn away religious seriousness and socio-economic border lines oppressing the multitudes from normal sustenance. In that sense, his relocation steps on the threshold of "joyful relativity," as much viewed in the relationships of ninety-nine vs. one, man vs. woman, the older son vs. the younger, and the rich man vs. Lazarus, not to mention the Tax-collectors and the sinners vs. the Pharisees. In this *nanjang* colliding one other, the steward's relocation has brought closer what was distant and united what had been sundered, that is, return to the origin of one mind (*kwui ilsim wŏn*, 歸一心源) according to *Wŏnhyo* and *Tongkwui ilch'e* (同歸一體) by *Ch'oe Che-u*.

The steward's relocation introduces God into the lower sphere. It breaks an artificial border that had impeded the divine freedom for human restoration. It verbalizes and reformulates the immanent nature of the deity. The absolute infinity preferred to dwell in a finite world in order to be understood and make sense in all different ways, which was the ideal of *sich'ŏnchu* (侍天主) by *Ch'oe Che-u*. The steward's relocation now is a critique to the higher sphere of Pharisaic religiosity that has failed to practice such *sich'ŏnchu*, although their faith was argued to be attributed by none other than the absolute personal

33) Bakhtin, *Problems of Dostoevsky's Poetics*, 111.

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God through their devout relativization of all. However, their *sichõnchu* was proved very inhumane, to the extent that, without improvement of human relationship, they believed, they could stand before God without any scruple. Their concept of *sich'õnchu* which was supposed to leave words and go beyond thoughts (*mal yõin gõt*, 離言絶慮) paradoxically became a hurdle blocking from their experience of God and humanity. Hence, the relocation does deconstruct the bond between the (illegitimate) power and justice, and instead equates justice and vulnerability, in which all devotees in religion are urged to enter into such a self-transcendental vulnerability, a detachment from self. Again, this is the core of *chohwachõng* (造化定), the power of which can vitalize the human hearts to coordinate and transform all distortions. The steward's vulnerable relocation is, therefore, seen not simply a symbol representing a possible restoration of what genuinely matters, but rather a provoking catalyst, bearing and demonstrating that which it refers to.

The steward's relocation is exemplary of *sich'õnchu chohwachõng* (侍天主造化定), which cuts off any dualistic perspective on the deity in religion and life. It is an "adventure of ideas,"[34] that promulgates the bond between God and the humans, love of God and love of humans. Its emphatic force can be compared to the father's relocation to the place where both sons are lost and where he tolerates both son's contempts. Relocation of the text continually shifts and reshapes the contemporary world from shepherd, woman and father, to steward and master, older and younger sons, so that they may see their true identity, although

34) Kim Sang-il, *Tonghak and Sinsõhak* [Tonghak and New Western Learning](Seoul: Chisik sanõp sa, 2000), 183.

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each sees a different face in the one and the same movement.

The steward's relocation gives an answer to the question in the previous parable why the older son ought to receive his younger brother. It is because they belong to the one mind, not-two, a co-reliant being each other and commonly beloved sons of the one father. Partly angelic are their behaviors and partly demonic at the same time, both of which are solely dependent on the forgiveness and provision by the father. The father's stern invitation of the older son to accept his younger brother (Luke 15:31-32) is now answered by this utopian relocation of the shrewd steward. Indeed, relocation is burning all absurdity, creating a leeway to experience the transcendental God, a self-awakening to be answerable for the problems of community and thus participating in the sufferings of community, which later on surely turns into peace and joy. The real cause that the older son did not accept his younger brother was the thing that he was still attached to self, failing in finding out his transcendental self and bearing *Hanullim* within, even though he was always with his father. Authentic self-transcendal, emptying self, is a help to encounter with the true self, who fearlessly relocate the self as the divine adventure of Jesus' incarnation. Hence, the steward's relocation is commensurate with *sich'ŏnchu* and *chigi kŭmchi* (至氣今至, the ultimate Spirit working now) of *Tonghak*, an *yangdanchŏk* (兩端的, one essence with two aspects) faith that embraces God the transcendental and immanent,[35] demon-

35) *Yangdanchŏk* (兩端的, one essence with two aspects) faith is different from *yangdanchŏk* (兩斷的, two different essence in bipolarity). Kim Sang-il, *Su-un and Whitehead* (Seoul: Chisik sanŏp sa, 2003), 53-57. The latter is the God of the Pharisees, according to Jesus in the parable.

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strating the way to live eternally within this ephemeral world.

2. Redistribution and *Sain Yŏch'ŏn* (事人如天, "Respecting Humans as *Hanullim*")

The steward's behavior of debt-reduction in text is a bold and adventurous scheme, scandalous and eccentric, which is an experimental fantasticality by Jesus asking an ultimate question.[36] This debt-reduction by 50% and 20% out of the sum puts the system of distribution by the Pharisee audience in question, raising an objection to their malfunction. The steward's liberating execution in possession is surprisingly satisfied and emphatically endorsed by the master's praise, to the extent that the master rigorously threw a discriminating judgement on the recalcitrant audience (Lk 16:8b). As to them, it seemed a reckless resuscitation and re-mobilization of the obsolete Jewish Jubilee system by Jesus.[37] It looked like an anti-*Prozbul* subversion, regulated by Judaism for long, which could be possible only by suspending their normal relationship between the creditors and the debtors in the contemporary business. That's why Jesus the narrator sweepingly called the mammon "unrighteous"(*adikia*, Luke 16:9,11); possessions always ought to be used in and for a virtuous cycles. By so doing of redistribution, the opponent's disguise is merrily turned inside out; their true face is unreservedly peeled off, in which the steward's debt-reduction in a festive spirit becomes the time and place of *nanjang*,

36) Bakhtin, *Problems of Dostoevsky's Poetics*, 115-16.

37) This aspect is fully discussed in the writer's previous work, relating to the Rabbinic Judaism, *A Dialogic Reading of the Steward Parable (Luke 16:1-9)* (New York et al: Peter Lang, 2001), 163-71.

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when and where using materials might go beyond the limit of normal order; a droll aspect of human life has been again drawn to attention since Luke 15:1. Now, any material oppression resulting to an enormous indebtedness among the down-trodden peasants, probably institutionalized by the officialdom (i.e., "the sons of light"; 16:8b), is now accused entirely unofficial, and something utopian that was previously inactive and silenced suddenly emerges triumphantly with the fears being nullified and defeated (16:5-7). The act of redistribution by debt-reduction becomes a revolutionary call to shift and renewal, swallowing up any disguise of illegitimate oppression with possession, while simultaneously giving birth to a creative utopia. The officialdom was proved simply "the lovers of money"(*philarguroi*, 16:14).

The debt-reduction in text moves grotesque by defamiliarizing the familiar world. In conventional space and time, people know that they tend to squeeze more money from others or to be thriftier, especially when facing such a dooming crisis.[38] The steward's debt-reduction as grotesque action now even twists and breaks as a social heteroglossia their comfy box to uphold status quo, particularly relating to keep the divine economy of Yahweh religion, which concerned Jesus in overarching accusation of the Pharisees from the outset (Lk 15:1-2). Emerged as part of Jesus' continuing apology, debt-reduction violently agitates the "holy" untouchable and creates a leeway to establish a second life outside officialdom for the people, both of centre and of marginal, to find freedom and festivity. The debt-reduction as textual *nanjang* is a subtle and powerful transposition of sacredness to the

38) Cheong, *Dialogic Reading*, 209.

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realm of materiality, in which their religiosity is lampooned hilariously by Jesus' all-out degradation and lowering of what has been perpetuated higher and honourable. In it, the steward is brought into the threshold opening an extraterritorial and nonofficial life, releasing the peasants from their crushing debts, which had previously been left unheard. The redistribution as a new twist creating extraterritorial life which is willingly endorsed by the master (16:8), now conversely becomes the possible share from above that could return to the self. In this grotesque form of redistribution, the steward's behaviour may provoke festive folk laughter which helps to overcome their trepidation at material limitations. The master's endorsement, another "grotesque" action, now localizes and substantiates a new chart with an unambiguous invitation for the recalcitrant to turn.

Sharing possession in the community is significant in that it is commensurate to share their life and fate at stake. Sharing possession is a risky adventure propagating to responsibly participate in the sufferings of the community, dreaming the realization of common good in love, life, and peace. Dwelling in the organic living web, all members of the community could recognize the fact that they are complementary and co-dependent beings as the one family. In such ideal community, an authentic relationship of *p'oham* (包含, mutual inclusion) is naturally performed without any of discrimination between subject and object, higher and lower, right and left.[39]

From the lips of Jesus the narrator, another very unusual puzzling

39) Such *p'oham* (包含, mutual inclusion) is different from *p'ham* (包涵) signifying a subordination or inclusive penetration. Cheong Chong-Seong, "*Tonghak undong ŭi kwanjŏm*," 99; Kim Sang-il, *Su-un and Whitehead*, 50-52.

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word is thrown into the suspicious listeners in that their mammon is *un*righteous. No doubt, such definition of mammon does not speak of its essence wicked or harmful to the humans. Instead, it was characterized as such, mainly because it has been "wasted"(15:13; 16:1; or "squandered"; *diaskorpizō*) in an oppressive way to benefit only for the group in power at the cost of the debtors. This negative verb ("waste") Jesus put on his lips echoes the paradoxical charge, already characterized by the older son against his father (15:30). The older son's complaint towards his father (15:29-30) is mocking himself by the fact that mammon concerned him much more than his seeming zeal for justice or honour of his father (15:29-30; note his strong emphasis on "a kid" and the "fatted calf"), not to mention any care of his returning brother. He himself, probably pointing to the Pharisees, has wasted his father's property.

In the first half of Jesus' story on the prodigal son (15:11-24), the older son was publically approved to be "normal." In the second half (vv. 25-32), however, the situation is reversed, to a degree that his normalcy proved in fact "abnormal." Even, he fell into the helpless trap of dualism that made him blind not to see his younger brother as his family. Now in text, however, the steward willed out of such a fatal dualism, to the extent that he could cut the huge portion of the peasants' debts. Hence the unrighteousness is not a general understanding of the nature of materials but rather a planned diatribe in Jesus' story against the Pharisees as the older son. It is unrighteous in the specific context that his absolute and exclusive language claiming of possession turns out nothing but oppression to the powerless and

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vulnerable. His highest pride and self-claim, however, was now rigorously truncated as an "abomination"(*bdelugma*) in the sight of God by Jesus (16:15).

Now, possession turns out to be a good vehicle (*upãya*), though not reality (*svabhãba*), in that it could help us to enjoy the freedom of God on the earth and to multiply it through, unless we cling to ignorance and obsession. In it, redistribution, a godly action fully inspired by the father and the master, is a sure token that his relocation is never trivial and malfunctioning, but instead a behavior, fully penetrated by the descending Spirit, explicated *innaech'õn* (人乃天, "humans are none other than *Hanullim*") by *Ch'oe Che-u* and also *sain yõch'õn* (事人如天, "respecting humans as *Hanullim*") by *Ch'oe Si-hyõng* (崔時亨, 1827-1898), the second patriarch of *Donghak*. The transcendental nature of the deity can shed lights on people only through our immanent life and application (cf. 1 Peter 1:4).

3. Reconciliation and *Puryõn Kiyõn* (不然其然, "Not-so and Yet-so")

The steward's debt-reduction as *nanjang* precipitates multiple voices to be heard in text from every corner of the audience, that is, the sinners, Pharisees, master, steward, debtors, younger brother, older son and father. Through this noisy *nanjang*, a sense of alterity is unexpectedly generated in a liminal time and space among them, in which the one is spurious to be merrily reconciled to the other by mutual forgiveness (cf. 17:1-4) or redistribution of possessions, because the father's persuasive comfort ("everything I have is yours," 15:31) is

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announced to the higher to make friends, gathering one family of God. In this *nanjang*, the boisterous higher hopefully acquiesced in making friends with the lower by their ideal redistribution to the debtors or forgiveness of their sins. All of this was suddenly mobilized due to the steward in crisis, having squandered his relationship with the debtors outside for long, and whereby he could have a chance to look at himself critically through the outsiders' eyes, putting himself to *nanjang*. Thus, his crisis as a dethronement is the very moment when debtors outside are transposed into the community. By lowering and degrading himself going down to the periphery, the steward suddenly becomes "other," who can be lampooned as the object of mockery. Right at the very moment, however, the honor of the master and the father in two consecutive stories are to be restored and reconciled to the down-trodden people. More than anything else, he himself could be reconciled to the master and the father in the stories, though this utopian ideal by Jesus still needed a time of eschatological fulfillment. Profanation and vulgarity is now invited into the central concern of the sacral. As Bakhtin asserts:

> Nothing conclusive has yet taken place in the world, the ultimate word of the world and about the world has not yet been spoken, the world is open and free, everything is still in the future and will always be in the future.[40)]

The divine freedom cannot be finalized and domesticated by any homogeneous effort until all people without losing anyone may return to

40) Bakhtin, *Problems of Dostoevsky's Poetics*, 166.

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the original one mind (歸一心源 and 同歸一體), a grand reconciliation in the whole universe including all sentient and the nature (饒益衆生); all disunified and distant are now brought together at a single spatial and temporal point (cf. John 10:16a).[41] The steward's reconciliation characterizes the unfinalizability of divine freedom in that the lower grow and the higher are transformed.

This reconciliation is now further expanded by Jesus' mystical explanation after the parable (16:10-13), in which the part and the whole are mutually penetrated by understanding the meaning of the "very little" and "much"(v.10), "unrighteous wealth" and "true riches" (v.11), and "other's property" and "his own property"(v.12). In it, the divine wisdom is vernacularized paradoxically by the human rule of contradiction, putting side by side. It is not least because the grand reconciliation of the one mind (一心) always sustains two aspects in the world: *chinyõ mun* (眞如門, "thusness aspect") and *saengmyõl mun* (生滅門, "arising-and-ceasing aspect") according to *Wõnhyo*. The human code of contradiction is to deter any possible confusion between the whole and the part, recommending cosmic order and rationality by cutting off fuzziness and chaos, according to Aristotle.[42] Now, however, the deity as the whole willingly dwells in creatures, its part, in Jesus' scheme of reconciliation, which was mysteriously and richly explicated by *Ch'oe Ch-u* in his *Puryõn Kiyõn* (不然其然, "not-so and yet-so"). It is the logic of opposition-coincidence (反對一致論理) or logic of *p'owõl* (包越),[43] which is the logic of subsumed-transcendence. It is

41) Bakhtin, *Problems of Dostoevsky's Poetics*, 177.

42) It is argued in *Organon* by Aristotle (Kim Sang-il, *Tonghak and Sinsõhak,* 22).

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not unlike to *Wŏnhyo* and *Su-un*'s "*taekiyŏn*" (大其然, "great affirmation"), and more to Jesus' last exclamation on the cross, "*tetelestai*"("it is fulfilled," John 19:30).

V. Conclusion

The Bible can be read from the perspective of other faith traditions. Interfaith hermeneutics looks at ourselves as others see us, so that we may be able to see ourselves more clearly. All depicted language and letters as it is are not always perfect or absolute in understanding revelation and communication, but instead simply adequate to a certain specific circumstance. If religious language is adopted in a concrete or univocal manner, as Paul Knitter alerts, there is always to be a temptation to turn it into a power language. Not only does this leads to the shackling of the mystery of God but also surreptitiously leads to shackling each other.[44] The Biblical text is the product of complex interaction among many different cultures. While discovering the intra textual dynamics which opens new horizons to see how the Bible functions today, any interpretation must not be absolutized in retrieving textual meaning and significance. In so doing, the context also powerfully illuminate the meaning and significance of text,[45]

43) Kim Young-hwi, "*Tonghak ŭi puryŏnkiyŏn ŭi nolliwa insiknon*" [The Logic and Epistemology of Donghak's 'Bulyeon-kiyeon'] *Tonghak hakpo* 47 (2018), 7-38, at 23-38.

44) Knitter, *Without Buddha I Could not be a Christian* (Oxford: Oneworld, 2009), 59.

45) Kwok Pui-lan, *Discovering the Bible in the Non-Biblical World* (New York: Orbis, 1995), 65; Cheong Chong-Seong, "Hermeneutics of Dialogue and

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particularly hearing multiple voices within as the time and space of *nanjang*. To discover the intra textual dynamics through widening interpretive community, I adopted a multiple reading perspectives of Mikhail Bakhtin's dialogism, *Wŏnhyo*'s perspective on language in his *hwajaeng* philosophy, and *Su-un Ch'oe Che-u*'s subsumed-transcendental philosophy on God, in which every religious teaching is acknowledged as it is.

The steward is a scandalously eccentric, freely invented by Jesus as a mode for searching after truth, provoking it and testing it.[46] Contingency in text, making a leeway for *nanjang* (i.e., marketplace) in particular, is prescribed entirely by Jesus himself. Outside this contingency, therefore, unique character of the steward becomes empty. He is a strange figure who is ever thirsty for another possibility to become a true self. Interestingly, his selfhood becomes a *nanjang* to facilitate adventure of ideas in pursuit of unfinalizable truth.

Hence the textual relocation, redistribution and reconciliation, interpreted by the steward's debt-reduction, is creating the second world outside the normative Jewish world, the time and sphere of *nanjang*, which attempts to open a holistic logic (*t'ongnolli*, 統論理) to synthesize both thought systems of top-down and of bottom-up, by leaving words and going beyond thoughts. It is the way of mutual inclusion for transcendence by embracing part and whole, subject and object, creation and *muwi ihwa* (無爲而化, "doing by undoing"), inductive and deductive, which is instantiated by Jesus' incarnation.[47] Jesus'

Reconciliation: Understanding Jesus' Gospel, Relevant to Asian Religious Contexts," *KENTS* 18/3 (2019), 297-327, at 321-22.

46) Bakhtin, *Problems of Dostoevsky's Poetics*, 114.

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incarnation and death on the cross is an adventure of ideas, generating such a *puryŏn-kiyŏn* model of relocation, redistribution and reconciliation, deliberately breaking off his own privileged throne of *kiyŏn* as Messiah the son of God, for the sake of subsuming the sphere of dethroning *puryŏn* as his flesh and blood, all of which is logic of *p'owŏl* (包越), the subsumed-transcendence. With such logic of totality, even any discrimination between *chinyŏ mun* (眞如門, "thusness aspect") and *saengmyŏl mun* (生滅門, "arising and ceasing aspect") is meaningless, because they are already reconciled by the one mind of the steward's debt-reduction, which rhetorically assumed the divine concern of relocation, redistribution and reconciliation.

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47) In this logic of totality, if *kiyŏn* (其然, "yet so") is abstracted from the common-sensical thoughts, discerning judgement over the object, experiential conjecture of the cause, then *puryŏn* (不然, "not so") is rather probing for the inexplicable problems as the origin of the universe and of life, philosophical pursuit for the ultimate truth.

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▣ 초록

난장(亂場)으로서의 복음서 비유

– 바흐친, 원효, 최제우의 빛 아래서 눅 16:1-9를 대화적으로 읽기

정종성
(백석대학교, 교수)

성서가 다른 신앙을 가진 사람들의 시각을 통해 읽혀진다면 과연 어떤 유익이 있을까. 대화적 성서해석은 타인의 시각으로 우리 자신들을 보게 함으로써, 적어도 우리 자신과 우리의 신앙전통을 좀 더 분명하게 바라보며 좀 더 핵심으로 들어갈 수 있도록 촉진하는 기회를 제공한다. 현대사회의 간종교적 역동성을 발견하여 유용하게 활용할 수만 있다면, 성서가 오늘날 우리들에게 어떻게 기능해야 하는지를 더욱 진지하게 고민해볼 수 있게 되기 때문이다. 본 연구는 누가복음 16장의 지혜로운 청지기 비유 가운데 최고의 해석 난이도에 속하는 청지기의 빚탕감 행위가 던지는 의미를 확장적으로 이해하기 위해 대화주의라는 실험적 방법론을 도입하고 있다. 주석적 이해를 바탕으로, 빚탕감 행위가 가지는 사회적 함의와 다중성에 대하여, 내려감, 재분배, 화해라는 분석 틀을 적용하여 대화를 진행한다. 이 대화는 간종교적 역동성을 최대한 활용하기 위하여, 미하일 바흐친의 대화주의, 원효의 화쟁철학과 언어관, 그리고 수운 최제우의 포월적(包越的) 신관을 동시적으로 해석공동체에 포함하여 진행한다. 이 실험은 본문으로부터 흘러나오는 다양한 목소리를 듣기 위한 독서전략으로서,

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본문과 매우 이질적인 간종교적 본문을 병치함으로써 이들 사이에서 벌어지는 시끌벅적한 난장을 마련하여 본문의 본질적 혹은 사회적 함의를 도출하려는 것이다. 이 대화적 난장이라는 기제는 도발적이고 충격적인 목소리마저 여과없이 유입되게 한다. 무엇보다 종교적 언어나 개념에 집착하여 갖게 되는 그릇된 환상을 벗겨냄으로서 실체적 진리가 무엇인지를 드러내며, 그 과정에서 스스로를 개방하고 서로를 받아주며 포용하도록 촉구한다. 이러한 대화는 결국 인간이 신에게 포섭되기는 하지만 결코 종속되지는 않는다는 통논리를 통해 난장의 역동성을 극대화한다. 청지기의 빚탕감이 갖는 의미를 다양한 차원의 목소리로 듣는 카니발적 난장은 주인의 칭찬을 정점으로 해서 내려감, 나눔, 사귐의 역동성을 통해 거룩성을 가장한 마스크, 특히 종교적 언어에 집착하는 부당한 전통의 속살을 드러낸다.

주제어

대화적 읽기, 텍스트, 난장, 예수의 비유, 누가복음, 바흐친, 원효, 최제우

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