

# SIX WAYS TOWARD GOD



**Apollinaris Darmawan**



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**Translated by Venkie D.**



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Enam Jalan Menuju Tuhan © Darmawan

*Dear Readers,*

*A graduate from a leading technical college didn't dare read this book for fear of going to hell.*

*Soekarno is right that the revolution isn't finished yet. We still need to liberate the Indonesian people from deceit and colonization in the name of God in order to become free people who can pray in our own language and love our Fatherland, Indonesia, as God's sacred land of heritage.*

*This struggle is not easy as it has to face oneself and the people of our own nation. However, with resolute determination, holding together hands for the glory of the nation, the large barrier stone certainly could be destroyed.*

*Starting with a small step by reading this book and then suggesting to the closest person with whatever religion or belief to also read the book, we may expect that the content of the book would become public knowledge so that mistakes could be observed together.*

*However, for the change to occur in the state and national living, a big step has to be taken—a revolution driven by a leader who loves his nation and has the courage to speak the truth for what is right.*

*Liberty (Merdeka)!*



Bandung, January 21, 2009

His Excellency

Mr. Susilo Bambang Yudhoyono  
President of the Republic of Indonesia

in J a k a r t a

Your Excellency,

It is my obligation to inform you that a book *Six Ways Toward God* that I published by myself will soon be sold in bookstores. According to me, if the contents of the book are understood by the community at large, that understanding could bring fundamental changes in one's personal life by most of the Indonesian people, which would have a positive impact on the state and national living. However, as changes toward a more mature nation would involve a lot of people, disturbance could occur during the process.

Facing that probability, in the era of open information through the Internet presently, we cannot prevent or avoid from the change. Hence the best way to take is to manage and accelerate the process of change while minimizing the negative impacts, and I suggest that the government proactively manage the change by the following steps:

1. Provide a security guarantee, especially to the big book store chains hoping that they do not hesitate to sell that book throughout Indonesia so that the distribution of the book can be done well.
2. Appeal to the community to be open minded and stay critical, to be willing to read to enhance their knowledge, and to not hinder the distribution of the book.
3. Establish a panel of experts with the task of reviewing the content of the book and provide recommendations for measures to be taken in order to eliminate the losses resulting from the change.

I beg that this book would not be viewed as a religious book that invites people to believe but better viewed as a scientific book conveying truth so that the composed panel of experts could be put into the frame of the nation and character building as taught by Soekarno. It is the duty of the government to protect the public from deceitful or misleading information by spreading the right information and to no longer finance the spreading of information that is detrimental to our nation.

Presently, we are preparing its English version and hope that that version could include a welcome note from the UN Secretary General and the President of the Republic of Indonesia. We also hope that in the following second print of the Indonesian version a welcome note from the President of the Republic of Indonesia and the chairman of the House of Representatives of Indonesia could be available.

Enclosed I submit three copies of the book, one for you, Mr. President, while the other two, if it suits you, could be given to people who avail themselves of the opportunity to begin the chain to spread it, for which I would like to extend my gratefulness to Your Excellency's attention.

Respectfully,  
Darmawan

A handwritten signature in black ink, appearing to read 'Darmawan', with a long, sweeping underline that extends to the right.

CC: The Vice President of Indonesia, Chairman of the House of Representatives, Coordinating Minister for politics, legal and security, Minister for Home Affairs, Minister for Foreign Affairs, Minister for Culture and Tourism, the Attorney General, Chief of Police of Indonesia, Commander of Military, and some several community leaders.

## Note:

The book was sold through bookstores on January 21, 2009, but only one bookstore in Jakarta, one in Tangerang, and one in Bandung dared to sell it. As an alternative, the book sold online. On December 5, 2009 an open discussion about this book was held in the Hall of Nurcholis Madjid at Paramadina University, and three Islamic scholars reviewed the book. Records of the discussion were broadcast via the Q-channel TV a week later. But on December 23, the attorney general issued a ban on circulation of the book in Indonesia. In the beginning of January 2010, the author of the book submitted a petition for judicial review to the constitutional court. On January 29, 2010, the banning of the book was discussed on the talk show Kick Andy on Metro TV, and the author of the book presented along with five other authors who also had their books banned. Records of the show are available at <http://www.kickandy.com/theshow/1/1/1780/read/MENGAPA-MEREKA-DIBUNGKAM-> Talk Show, but the segment about Six Ways Toward God was not included. On October 13, 2010, the constitutional court grant the petition to the author, which means the book could be sold legally in the territory of Indonesia.



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## Preface

I was born in a Muslim family, circumcised, taught to pray when I was in elementary school, performed fasting, and took part in tarawih prayers in Ramadhan month. Among my family, on both my father's side and my mother's side all are Muslim, and when I was little, there was no other religious information that I have ever received other than Islam religion. On Sundays when I saw a Catholic family pass our house, my mother used to say, "How delightful, they can go together and face God as one family."

Formally, I was introduced to the Catholic religion when I was in junior high school. My mother sent me to a Catholic school, because according to her, the Catholic school was the best school around the region where we lived. When she went to search for a junior high school, she worked to get me accepted in Catholic school although it

was quite a far distance from our house. In school I received Catholic religion studies, however, I still went to mosque every Friday until I graduated from high school.

The difference between Islam and Catholic actually started to enter my mind when a kid from our neighborhood passed away. I entered the deceased's house and was kindly welcomed by the relatives. I watched as the deceased's body was placed in a beautiful coffin, dressed as a person going to a feast. My mind's eye captured the peace that was radiating from the frozen face. The sound of a hymn that was shared by a church choir group brought a peaceful touching feeling, far from fear and horror.

After I became a college student in Bandung, I learned the Catholic religion from Pastor van Haaren OSC and was baptized by him in 1970. After I officially became Catholic, I changed my religious identity, which was written on my student identity card, and was ridiculed, especially by my Muslim friends who said that I have been apostate (murtad). I did not care.

Branded as an apostate person, there were a lot of difficulties I had to face, aside from the fact that I had to listen to words of wisdom from many sides that said that it is advisable to go back to Islam. There was also quite a lot of pressure I had to face. I still remember when the human resources director where I have worked discovered that I was Catholic whereas my parents were Islam. He made time to have quite a long discussion specially with me, which essentially was about his regret that I had left Islam.

I kept going on, and I even found a spouse, a Muslim girl who agreed to build a Catholic family. We both faced many increasingly oppressive difficulties, especially when high government officials banned Muslim followers from giving Christmas greetings; thus, our family who lived in a Muslim community more or less felt isolated. Luckily our family was active in church activities, so the feeling of being isolated from our neighbors did not cause us to feel alone. We continued to sail our family ship along with our adolescent children. Without noticing it, I had to retire before I reached a high rank

position because the position I was in was probably the most an apostate person could achieve.

While trying to find the right activity to suit a retiree, I spent my leisure time reading Sukarno's books and the Bible. On December 3, 2004, I went to Gramedia bookstore in Bandung, and I found the book *Prophet Isa in Quran and Prophet Muhammad SAW in the Holy Bible*. That book was first published in 1959 and was reprinted six times. It has been used as an official textbook in the Republic Indonesia Police Academy. In my opinion that book gave a false illustration about the New Testament; therefore, I have written a book that I named *Jesus also called Prophet Isa, According to unified Four New Testaments and Quran*, which was published by Hikayat Dunia Publisher on May 2005.

Afterward I still studied the Holy Bible, the Quran, and other bibles, and I came to a conclusion that there has been a misinterpretation in understanding Islam teachings and that such misinterpretation has been an obstacle to the the nation. As an effort to participate in resolving this problem, I have written a book *Should God be Worshipped?* Although I have tried to write that book as complete as possible, not every reader could understand the message. I could understand the difficulties in understanding the message in that book, because it is not easy to see the misinterpretations that have occurred in the last decades or even hundreds of years.

Then I tried to clarify the differences of religions from a different point of view, from the core of teachings that were initially delivered, and I have poured that comparison into the book *Living Independently in Front of God*. The idea in my head at that time was the assumption that there was a misunderstanding in interpreting religious teachings, which caused conflict between followers of different religions.

Finished with that book, I still tried to understand the conflicts that have emerged that were caused by religious differences and have finally realized that what has been happening was not misunderstanding. Instead there was actually a religious teaching that has been wrong

since its inception. To explain where the false teaching was placed, I wrote another book, *Prophet Ibrahim, Jew turned to Islam*, and followed that with the one in front of you now.

Certainly I hope that my view of the existence of a false religious teaching is acceptable to the readers. But should the readers find any mistake in this book, it would be best to pass it to me, in order that a better one could be prepared. However, if all concur that indeed a false religious teaching exists, it is hoped that this book could trigger a fundamental change in building the personal, nation's, and state's living in order that we could enjoy world peace together soon.

Thank you to all parties who have assisted in order that this book could be published, especially to my wife who has read and made corrections to several typing errors and has pointed out parts that need to be improved.

Enjoy the reading.

Bandung, January 3, 2009

## Introduction

According to Indonesian language concise dictionary, the word God means something that is believed, admired, and worshipped by man as the Almighty, and so forth. While according to the *Advanced Learner's Dictionary of Current English*, God means any being regarded or worshipped as having power over nature and control over human affairs or creator and ruler of the universe. According to the *New Webster Encyclopedic Dictionary*, God means a being conceived of as possessing divine power and hence to be propitiated by sacrifice, worship, and the like atau the Supreme Being or the eternal Spirit.

Regarding God, the first sentence of the Holy Bible explains, "In the beginning God created sky and earth." The definition of God as the creator of sky and earth could be an alternative that is more easily accepted by everybody, but it still needs to be explained further. To

one side, the face of God cannot be seen with the eyes or touched with the hand, but on the other side, a person can experience or feel God's presence and a person can see and admire God's creation. It is right that beside the definition as creator of sky and earth, another definition is added that God is in the form of spirit or the *eternal Spirit*.

Aside from creating sky and earth, God also created plants, animals, and humans with their different duties and abilities. Plants can grow and develop but do not have free will. Animals have free will on a limited scope; among others they can move from one place to another in order to find food. But humans, aside from being given free will, have the ability to resolve problems. Among all living creations on the surface of the earth, humans are God's creatures having the highest ability.

Humans' abilities that exceed animals' abilities are not given by God in a ready form but have to be achieved by humans themselves through a learning process. When a human baby is born, the abilities that were given by God are lower compared to the abilities owned by animal babies. Some of the animal babies are able to walk the minute they are born; some animal babies can even find their own food not long after they are born into the world. Those abilities do not exist in human babies. Even just to move their fingers, human babies need about four months time, and they require about one year until they can walk. They require a much longer time to be able to find food in order to fulfill their own needs.

The existence of the learning process is the reason that humans are higher beings than others. However, bear in mind that what God gives is the chance to learn and not the ability to learn. There are people who use their chance to live in this world to continuously enhance their learning ability, but there are also people who do not want to learn. History has proven that there is no boundary to what can be learned by humans in this world as long as humans live, hence the life of humans themselves becomes the boundary.

When will humans die and how humans will die, no one can

know, and humans believe that only God, having the power to give life and death to humans, knows. Not knowing what will happen tomorrow, humans endeavor to obtain a peaceful life and a long life by finding a way toward the Almighty and eternal source of power—God.

Because God cannot be seen with the eyes and cannot be touched with the hand, the way to God cannot be seen so it is not easy to find it. There are people who offer services to guide fellow humans in finding the way to God, and in general, people who become guides to show the way to God can be divided into four groups:

*First* are people who are given duties to become a guide of a group of people who put faith in him. A leader is a guide to show the way to a group of people he leads. As the group of people already exists before the leader takes up his duty, it is not necessary for the leader to engage in offering the way he would take to people outside his group. What has to be prioritized is to escort all his group members to reach the goal they are pursuing together.

*Second* are people who write guidelines in the form of books but do not directly explain and escort the people who need the road directions. Part of the people who write books in this present age are attempting to obtain profits. However, this was not the case in the old times where there were no printing companies, so people who wrote books then were driven solely by the desire to share their knowledge with others. They had no intention to deceive or to make a profit from people who read their books, that was why the contents of those books could be trusted on their honesty. If the content of the book was false or dishonest, the people who read them were not pushed to believe the content of the books because the book writer and the reader might not know each other.

*Third* are people who directly explain and give guidance and accompany those who are looking for the way. Guides who want to help other people and are not expecting any profit from the services they provide will explain honestly to those people who ask about the way to a certain location. If it seems that people to whom he explained

are still unclear, often times these guides will accompany them until they reach the intended destination. If the intended destination is past barriers or the journey is tough, these guides will let the people who ask know in advance.

*Fourth* are people who promote and drive other people to follow the way they offer. They try to get profit from people who need them to reach a certain destination and will try to draw as many participants as possible so the profit obtained will be bigger. They promote that the way they offer is the best way and often times their promotions are not according to reality. Sometimes their efforts to draw participants are done not only by promotions but also by placing people on the side of the street as bait so they will follow the prescribed program. Those who are caught often times will be frightened or threatened.

There are people who claim that the way to God they teach originates from God's revelation; however, there are also people who with honesty say that the way to God they are teaching is the way they found through their own efforts and abilities. Comparing which is the right one out of the two teachings is not easy as we cannot ask clarification from God. If we just believe that what has been said as God's revelation is true then certainly that conclusion could be misleading. We need a fair comparison to determine which one is right and wrong. One of the ways that can be done is to temporarily forget the origin of the teaching so that we can concentrate and only view the content of such teaching.

Many ways are being offered in this world nowadays. However, in this book only six ways that are mostly selected by humans are shared. They are ways that were shown or taught by: Khrisna Dwipayana Vyasa, Sidharta Gautama, Abraham, Moses, Jesus, and Mohammed. Khrisna is included as one of the six personages mentioned above because he wrote the Mahabharata book. Maybe there are those who will protest because I am mixing holy books and fairy tales. The difference between holy books and fairy tales actually depends on the readers and not on what it is written inside the holy book itself. For instance, if it is questioned whether a person named

Abraham had ever lived in this world, people will have difficulty proving it. And if there was nobody by the name of Abraham who has ever lived in this world then the story about Abraham is only a fairy tale. Same goes for the story about the liberation of the Israelite nation from Egypt; it could be presumed that the whole story is not based on reality.

Of all the people mentioned above, the youngest is Mohammad, and some parts of the Quran that were conveyed by Mohammed contain the story about Adam and Abraham. Thus, what is conveyed by Mohammed inside the Quran is not free from fairy-tale elements. Therefore, we do not question the difference between holy books and fairy tales; however, what will be thoroughly examined in this book is what was poured inside the holy book and what has been done by people who delivered or became the source of the holy book that is an advantage for those living today.





## Knighly Attitude Following Krishna Dwipayana Vyasa

### ► 1. The Beginning

According to the story, Vyasa is the child of an illegal relationship between Resi (Hermit) Parasara with a beautiful fisherman girl named Setyawati. After the child from the illegal relationship was born, Parasara did not intend to take Setyawati to become his wife because he wanted to conduct his life as a hermit. So that Setyawati's fate would be unblemished, Parasara used his supernatural powers to restore his ex-concubine's virginity.

After becoming a virgin again, good fortune accompanied Setyawati because King Santanu, the great king leader of Bharata nation, asked her to marry him. Vyasa, who acted as the eldest brother of Setyawati's children born from King Santanu, followed the family drama closely and in some important instances he even got involved. What was experienced

by the Kurawa family and Pandawa family, who was the grandchild of King Santanu, could be a very interesting story, given the title Mahabharata.

Besides Mahabharata, books written by Vyasa are the holy books Weda, Wedanta, and Purana. In the Hindu religion, *Mahabharata* is also known as the fifth Weda. The first Weda is Regwada, second is Samaweda, third is Yayurweda, and fourth is Atharweda. Mahabharata, the fifth Weda, contains Bhagavadgita, which is regarded as the holy book in the Hindu religion.

## ► 2. Problems Being Faced

At that time in India, there were only small kingdoms with limited areas that could be called city kingdoms. Areas located outside city walls were other countries or no man's jungle. Power disputes between kingdoms were often resolved by war, and jealousy, envy, and greed colored the power disputes between the rulers in a kingdom.

As permanent inhabitants, their main source of living was farming resulting from the cooperation between human and nature. Without good cooperation with the ruler of nature, what was done by human would not produce satisfactory results, and humans observed that there were various powers, whom they named gods, that controlled the life of the universe. There was the Sun God who shone upon earth; there was the Wind God who controlled where the wind blew; there was even the God of Romance who drove romance between humans. The gods had their own duties and worked under the coordination of the highest ruler whom they named Sang Hyang Widi. The gods lived in the Indraloka (Heaven) while humans lived on the Mayapada.

The first human who lived on the Mayapada was named Manu, and after humans multiplied, lives on the surface of the earth were under kings ruling in hereditary. Yet according to the law of creation, a person is a friend of himself; therefore, he is responsible for himself, and he determines everything about himself. Yet a human cannot live

according to his own desires as what he is doing is also observed by the All Ancient, which is the omniscient being in each person's heart.

Between Mayapada and Indraloka or Kahyangan, there was no rigid separation because the dewas or god(s) could enter the human world; on the other hand, humans with certain practice and abilities could enter the world of gods. Although in general gods had higher powers than humans, that does not mean the gods could do whatever they liked to humans. Gods who made mistakes could be given sanctions—among other things, they could be forced to Mayapada to live as a human.

As opposed to gods who live eternally, humans have a limited age for one period of life. If a human had not yet reached a level of perfection at the end of his life period, he was descended again to Mayapada. Those who reached perfection were not descended again to Mayapada but were given the chance to enter Nirvana, which is part of Indraloka. What a human had to do to reach perfection and enter Nirvana became a question for which humans constantly sought an answer.

### ► 3. Indraloka and Mayapada

In a forest in Mayapada there was a man named Wiswamitra with supernatural powers. He made a great effort to gain more supernatural powers by practicing brata asceticism. Without Wiswamitra being aware of it, Batara (Lord) Indra observed every development he achieved. The batara was starting to worry that Wiswamitra's power would reach where he could overthrow the batara from his throne in Indraloka. So that it would not happen, Batara Indra looked for a way to prevent it.

Batara Indra then called a beautiful fairy named Dewi (Goddess) Menaka to descend to Mayapada to seduce Wiswamitra. Accepting the difficult task, Dewi Menaka asked, "Your Lord, Wiswamitra is a holy man who is very powerful and mighty. He is also very short

tempered. His power, perseverance, and vengeance has already made Your Lord anxious. He was born as a knight; however, due to his virtuous dharma and very deep supernatural powers, he became a brahmana. He could burn three worlds: Hell, Earth, and Heaven with his supernatural powers. He is also able to make earthquakes. Due to his supernatural powers, Your Lord, please help me when seducing him by also moving Maruta, the Wind God, and Manamatha, the Love God.”

The request was fulfilled, and after she received a blessing from Batara Indra, Dewi Menaka descended to Mayapada exactly on the spot where Wiswamitra was practicing asceticism. She gave a respectful salute and started to seduce. Suddenly a strong wind blew, waving the bottom edge of the dewi’s garment so that Wiswamitra glimpsed her beautiful calf. The wind blew stronger and the whole garment worn by the dewi flew. The dewi now stood in front of him without a single piece of garment on, and Wiswamitra was captivated by the beauty of the dewi’s breasts. He could not continue ascetics and chose to live with the dewi.

Not long thereafter Dewi Menaka was pregnant. When it came the time to give birth, she went to the bank of Malini River, which was located in the beautiful valley of Himalaya Mountain, and gave birth to a baby girl. After she gave birth, the baby was left beside the bank of river and received protection from the Syakuntala birds. Sometime later, Dewi Menaka saw from a distance that the baby was taken by Resi Kanwa. Feeling that her duty in Mayapada was completed, Dewi Menaka soon flew back to Heaven. That baby was named Syakuntala by Resi Kanwa, and after she grew up, the child considered Resi Kanwa as her own father.



One day King Dushmanta went hunting with his army to the forest, and on his way the king reached the border of an hermitage that belonged to Resi Kanwa. His heart was moved to see the beauty of the hermitage. He then ordered all his escorts to wait in front of

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