

# **Personal Revelations**

*Exploring Life ... One Belief at a Time*

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**by**

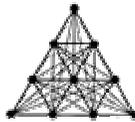
**Douglas Hughes**



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# Forward

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As far back as I can remember, I wanted to be older and wiser.

When I was 10, I wanted to be 20. When I turned 20, I thought life would be better at 30. As I approached my third decade, I dreamed of having the wisdom of a 50 year-old. And when I finally reached the half centennial mark, I began to wonder how much more fulfilled I might feel with 80 years of living behind me.

But each succeeding milestone has also been a reminder that as I grow older (and hopefully wiser), I increasingly lose a little more youthful innocence and perspective about the world around me.

So as I turned 50, I knew that I could no longer put off the inner drive to create something that would remain when I was gone.

I knew it was time to write.

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Many people look to their children as a way to fulfill this need to leave something of themselves behind. But I knew early in life that I would never feel that way.

My wife Nita and I have been together for over 30 years which means that I have provided several decades of fatherly advice and support to our three children and four grandchildren.

And while I hope my influence has been positive, I also know that the lives they have chosen, and the experiences they have attracted, have more to do with their individual souls' purpose in being born at this time, than with the quality of my parenting.

We have all incarnated on this magical planet at a dramatic moment in history to witness the unfolding of a new revelation about the meaning of life.

And so it is to my extended family of children, grandchildren, parents, siblings, close friends, and especially my wife, that I dedicate this book and leave behind a little legacy – a brief memoir that records some of what I have learned and loved in my short time on Earth ... this time around ... so far.

Douglas Hughes

# Preface

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The name of this book is borrowed from a profound story by the author Neale Donald Walsch which he has called: "[The New Revelations – A Conversation with God](#)".

It is one of several "[Conversation with God](#)" books that Neale has written, and I highly recommend them all. But this one touched me in a way that finally prompted me to take action.

And so I will always be grateful to Neale for his willingness to put on paper the words he heard God speak (despite the controversy that created), and thereby inspire me to write about my own experiences.

I should say up front that I do not claim to talk *for* God, but I will talk *about* God in a very personal way and with a familiarity that some may find disconcerting.

This is not out of a lack of respect for those who choose to worship their Creator in a more formal manner. It is simply to share with you the sense of intimacy that I feel with the divine presence which we commonly call God.

Ultimately, this book will be measured not by how many people agree with what I have said; but by how much you and I, as reader and writer, enjoy together a journey that deepens our mutual experience of *at-one-ment* with God.



It is this unity with God, and indeed with all of life, that defines the personal revelation which gave birth to this small act of creation. I hope it inspires you to a similar creative act, in whatever form that might take. For it is through the expression of our creativity that we experience a connection with divinity and ultimately with God.

I recognize that the mere mention of God so early in this book may turn away some of the readers I would hope to reach. And the idea that a "normal" person could actually be talking with God may raise even more barriers to whatever truth might be hidden in Neale's books.

But I don't really know any way around this.

Whether or not you believe in God, there is wisdom in what Neale has written. And whether or not you believe this wisdom comes from God, the impact of the ideas that are expressed in his writing has the ability to transform lives – including mine.

Having said that, I don't really want to proselytize any particular author, or book, or even the beliefs I have formed based on how such works have been inculcated into my life. But I do want to share my experience in struggling with how this information can change behavior. As you will see, my behavior definitely needed changing. It still does.

So what I share here is not a picture of someone who's got it all figured out.

Rather, it is a memoir in the making – an attempt to record how one person explored the idea that maybe it really is possible, even today, to discover if *God has something to say to us, the knowing of which, can change everything.*

And while millions of people on our planet claim a personal relationship with God, I notice that our world seems to have a difficult time turning that personal experience into a reality that reflects what we say we want in life – abundant happiness, health, wealth, and wisdom.

So this book focuses on a message that I believe truly does come from God. It is a message of hope and a challenge to change what is not working in our world. It is a guide for how to make those changes. It is a discussion about the possibility that even now, God is giving us *new revelations*.

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Following are some notes about things I have done in this book that hopefully, by mentioning them now, will minimize the amount of frustration you might encounter later:

- ◆ Most of the quotations in this text are found in [\*The New Revelations\*](#) by Neale Donald Walsch. Instead of providing footnotes to specific pages in that book, I encourage you to read the original text in its entirety. It is well worth your time.
- ◆ While I do capitalize the word "God" (as we would any proper name), I do not capitalize the pronouns "he" or "she" when referring to God; and I use them interchangeably to reinforce the notion that God does not have a preferred sexual identity.
- ◆ This work will be available in several mediums, including paper and digital publications; so underlined words in the text represent links to additional information in the online version of the book which you can access at:

[www.PersonalRevelations.com](http://www.PersonalRevelations.com)

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# When Does God Talk To Us?

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When I first considered writing this book, my initial thought was ... Why me? What could I possibly add to a discussion about God that would be of interest to anyone else?

Like thousands of others, I was inspired by the books written by [Neale Donald Walsch](#) that purport to contain "new revelations" by God. But I did not have any sense that God wanted to write or speak through me in the same way.

Then I thought, maybe the world doesn't need another Neale. Maybe my book is not a "Conversation *with* God", but rather a conversation with friends *about* God.

Could it be enough to share my own unique experience of exploring what these revelations might mean and how easy or difficult it is to incorporate them into a personal relationship with God (or for that matter, with another human being)?

I guess time will tell.

Ultimately, the real impetus for this effort may simply reflect my need to write and share with others what I am learning. Still, I found some comfort in beginning this endeavor as I recalled the first "new revelation":



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**God has never stopped communicating directly with human beings. God has been communicating with and through human beings from the beginning of time. God does so today.**

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At a superficial level, I knew this was true. I had been reading a lot of books that contained wisdom teachings about God, and a few that purported to be from God. Some were very ancient and others were written quite recently.

But despite all the teachings from books, tapes, churches, workshops and seminars, I still felt that such communication from a higher source, whether we call it God or something else, was not a normal event and was probably reserved for people who had some special quality or ability to attract such wisdom.

It wasn't so much that I believed I was personally incapable of receiving such information. It's just that I didn't seem to be able to do it ... right now ... today.

My life wasn't "together" enough. I hadn't proven my worth in the everyday world; or for that matter, in any mystical way that might transcend the everyday world. I wasn't particularly good at meditation or healing or inspiring others with words or deeds.

So I kept looking for God somewhere else, in someone else, and hoped that maybe one day I would find that illusive state of inspiration where I could join the ranks of those who seemed able to channel wisdom from a "higher" source.

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It is clear in his books, that Neale had similar concerns and beliefs about what he was doing. But God suggests that such ideas are limiting and not the way it is. He tells Neale:

**What I am inviting you to do is to change your belief about this. Let go of your idea that God ever stopped communicating directly with human beings.**

**Be willing to consider a new thought about it – the thought that God is talking to everyone all the time.**

But not only is God always talking to each of us, what she says changes as we change. In other words, what we think God has said in the past, may not be what she is telling us now if we will listen a little more carefully.

It's not so much that God's message is changing; but our ability to hear and understand the message changes over time.

The [Bible](#), [Qur'an](#), [Bhagavad-Gita](#), [Upanishads](#), [Vedas](#) and all of the "holy books" that fundamentalist followers want to take literally, are not wrong. They were written for a time and a place where the truth and wisdom they contain could benefit the people to whom such words were revealed.

But humanity is evolving. The world is changing. Our ability to interpret God's word is improving as we get to know her better.

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As children, we interpreted what our parents and teachers told us based on a limited understanding of the world around us. As we gained more knowledge and experience we could deepen our understanding of what they were trying to say.



Of course, our teachers were also learning and growing, so their ability to communicate what they wanted us to discover was changing at the same time we were.

It is useful to remember that all of our holy books were transmitted through human beings in languages that have themselves changed and evolved, sometimes quite dramatically, since they were first recorded.

One of the best examples of this is the [New Testament](#), which everyone knows (but often forgets) was not written in English (or French, Spanish, German, etc.). It has been translated many times over the years; and on each occasion someone had to decide which modern words best captured the meaning of the source text. In other words, interpretation was required.

Of course, human involvement in deciding what should be included in the Bible is not just about someone's interpretive skills. It is far more controversial and much has been written about how disagreements within the church, and negotiations between powerful individuals, ultimately determined what was included and excluded from the book that we now call the Bible.

In particular, during the first [Council of Nicaea](#) in AD 325 (and the second in AD 787), religious leaders chose to exclude a number of texts (which were quite familiar to people of the day) because they were thought to contain teachings that did not fit well with the religious doctrine of the church at that time.

Dramatic evidence of this appeared between 1947 and 1956 when some 850 documents were discovered in caves near Qumran (not far from Jerusalem), many of which were thought to have been destroyed as a result of church edict.

Collectively these are known today as the [Dead Sea Scrolls](#) and they include texts from the Hebrew Bible, along with other documents, many of which church officials chose to exclude from both the Old and New Testaments.

In 1945, the [Nag Hammadi Library](#) was discovered in Egypt (near the pyramids of Luxor). These twelve leather bound papyrus documents are thought to have been buried in secret near a monastery to preserve them when leaders of the church ordered their destruction in AD 367.

They include excerpts of [Plato's Republic](#) and two particularly interesting texts attributed to the [Gnostic Christians](#) who were later branded heretics by the [Roman Catholic Church](#). These texts include the [Gospel of Thomas](#), the [Gospel of Philip](#), and the [Gospel of Mary](#).

In each of these gospels (particularly the latter), we find a discussion between the disciple [Peter](#) and [Mary Magdalene](#) about the positive and important role of women in church leadership, and Mary's special relationship to Jesus. The texts also promote an interpretation of what Jesus taught which focuses on nurturing inner spiritual knowledge, rather than the idea that eternal life is wholly dependent upon our belief that Jesus suffered or survived a crucifixion.

It is not difficult to understand why church officials might wish to discourage the dissemination of such information and label those who taught these ideas as heretics, sentencing them to a brutal death as their punishment for refusing to recant such beliefs.

Still, knowing that people have manipulated the interpretation of words attributed to God (or his messengers) in the past, does not mean that anyone today is doing a better job of communicating what God might wish to say to humanity at this time.



And even if we do accept the possibility that there is something we can know, *the knowing of which would change our lives*, how do we judge whether what we are hearing or reading is truly a message from God?

When Neale asked a similar question, God gave a straightforward response:

**Listen to no human who declares himself or herself to be more special than anyone else. Yet if men or women declare themselves to be messengers of God even as you *all* are messengers of God, and saviors even as you *all* are saviors, and holy even as you *all* are holy, then listen to them carefully, for they will not tell you to follow them, but to follow the God who lives within you.**

It has been fairly easy for me to understand and apply this principal where the issues being considered involved traditional religion. That is to say, I very often listened and then left whatever organized group was trying to compel me to believe a specific doctrine.

But it has been more difficult to apply this standard in situations with a more mysterious or metaphysical quality. I am just too curious to know the answers to some rather esoteric questions.

For example, when I study those "channeled" teachings that talk about the life of Jesus (information from a source that claims knowledge beyond what the authors could access on their own), I find inconsistencies in what you would think should be a fairly objective set of facts:

What was Jesus doing in the years prior to beginning his ministry? Did he physically survive a crucifixion to travel and teach in other lands? Was he married and did he have children (with Mary Magdalene)?

When I read [The Urantia Book](#), [A Course in Miracles](#) or [Oahspe](#), the Seth books by [Jane Roberts](#), transcriptions of [Edgar Cayce](#), or the dozens of more recently [channeled works](#), I get conflicting stories about the meaning or purpose of life and the origins of human civilization.

Yet despite their differences in discussing the past (or predicting the future), I almost always find inspiring messages in these books which provide some insight or clarity about my own life experiences.

So I am left wondering. What is the truth about the past and the future? Why is there disagreement about the "facts"? What can we know for certain about our present reality? Who can we trust?

We certainly cannot rely on what the media tells us, or even what we learn in our schools where textbooks are routinely changed to reflect the most current version of someone's truth.

But if people claim to speak the truth, and then it turns out not to be true, does that mean everything they say should be equally suspect?

For that matter, can we even trust our own senses to tell us the truth? How often have we been in the company of others who saw what we saw, heard what we heard, outwardly shared the same experience, but remembered or interpreted it differently?

In the end we must learn to listen to our own inner guidance and develop the ability to hear a higher wisdom speaking from someplace deep inside us that is not dependent solely upon the outer world of which our physical body tries to make sense.



God obviously supports this notion when she says:

**For it is within your heart and within your soul and in the deepest reaches of your own mind that Divinity resides, and it is there in which it will be found, and only there in which it can be fully experienced, and only there from which it can emerge in purity and in truth, and through no other person, place, or thing.**

Still, I couldn't help wondering if it wasn't important to get clear and unambiguous answers to some key questions about this vast universe we inhabit.

Is there life on other planets? And if so, is it conscious or [humanoid](#)? Have they visited our planet and do some of us have a connection with such [extra-terrestrial](#) beings?

In prehistoric terms, were there earlier civilizations on Earth such as [Atlantis](#) or [Lemuria](#); and if so, what happened to them? Is there a [reincarnation](#) connection between souls who lived then and those who are alive today?

And what of moral or ethical issues? What does God think about abortion, euthanasia, suicide, capital punishment or war (is there a difference if it's "holy" or "humanitarian")?

Is it ok to end a person's life under certain circumstance and not others? When does life really begin - at conception, birth or somewhere in between? And when does it end – as the heart stops, or the brain, or the lungs? What if we can stimulate these organs by mechanical means – is the technology truly keeping us "alive"?

And what role does consciousness play in deciding whether a being is alive, or to what degree? How do we judge the consciousness of animals and plants, rocks and minerals, or even the earth itself?



Does God look more kindly upon [vegetarians](#) than [carnivores](#)?

The list of such questions could go on for pages and expand to address issues of race, religion, nationality, age or sexual preferences, and all of the many ways we find to divide and differentiate ourselves from each other.

But ultimately, we are left with the same basic questions.

How do we know what is the right answer? Do some people have a more special relationship with God that allows them to speak with greater authority?

In the next new revelation, God answers these questions.

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Before we delve into the next topic, I want to take a short detour that illustrates my personal exploration of the current issue – namely, the idea that God talks to us all the time.

In fact, throughout this book, I will periodically alternate between the current discussion about God's new revelations, and a kind of retrospective look at how my present understanding of these topics has evolved from experiences earlier in my life.

Deciding which parts of my past to focus on was not particularly easy or obvious. For reasons that will become clear later, I have chosen a time that began when I left my family home to attend college and spans a period roughly five years later when I found my future wife.

I grew up in a middle class home in the middle of the baby boom generation.



Before graduating high school, I explored a number of different religions, attending services at nearly every kind of church I could find. Often I went with a girl friend so there was a compelling interest to discover if my own world views were compatible with those who held these various religious beliefs.

I was a smart kid but not very wise in the ways of the world. I graduated near the top of my class and was involved in student government, but not very athletic and therefore not very popular. All of this played a role in deciding where I would eventually go to college.

After considering a number of schools, I narrowed the list to two – [University of California](#) in Santa Cruz and [St. John's College](#) in Santa Fe New Mexico. I visited both campuses, stayed in their dorm rooms to get a feel for the environment, and negotiated scholarship offers as part of a work-study tuition program.

To this day, I cannot clearly articulate why I chose one school over the other. Both had much to offer my restless spirit. But the uniqueness of the St. John's learning philosophy peaked my curiosity and excited a part of me that wanted to do something special and different. I also knew at some inner level that I would one day look back on my time spent there as a truly life-changing experience.

The philosophy of education at St. John's is based on the "[Great Books](#)" tradition which has several unique features:

- ◆ The college keeps enrollment small, even though attrition is high (my freshman class started with about 200 students - less than 50 graduated four years later).
- ◆ Students do not choose a major, nor do they have much choice over their curriculum (all graduates earn a Liberal Arts degree, although they can focus more intently in a particular field).

- ◆ Every student takes the same courses, so seniors have studied the same topics as juniors, sophomores and freshmen (which creates a powerful continuity of learning in the school and binds all the students together).
- ◆ Instead of traditional textbooks, students read original works by the authors who wrote the initial texts for the tutorial subjects being studied (mathematics, science, religion, politics, philosophy, psychology, history, etc.)
- ◆ In addition to the daily tutorials, two nights each week all students meet in small seminars (where they are formally addressed by their last names) to discuss the "[100 great books of the western world](#)".
- ◆ The college does not issue grades (except as a transcript when students transfer to other universities); instead, students meet individually with their teachers for a semi-annual critique of their performance.

There are many more factors that differentiate St. John's from a traditional college environment - croquet contests, fencing classes, rowing clubs, or search and rescue teams come to mind - but the above offers a sense of what it was like to be there.

Despite the restrictive curriculum, the learning was exceedingly liberal. Every idea was equal to every other. Each individual was entitled to (and respected for) whatever beliefs they might hold. But in tutorial discussions, we had to be able to explain our ideas, opinions, and assumptions.

I remember one seminar where we had been reading the [Gospel of John](#) in the New Testament. Earlier that week in our language tutorial we had studied the original Greek language text from which English translations are derived.

At one point, a rather heated discussion erupted around the meaning of the word "[logos](#)" which is usually translated from the Greek as "word" ("In the beginning was the word").



Someone brought up the derivation of the word "logic" from "logos" and how it was used to describe ways of perceiving the world as reflected in such related terms as "theo-logy", "psycho-logy", "bio-logy", "antropo-logy", "astro-logy", etc.

Individuals began claiming as fact, positions that were based on opinions of current theology or scientific thinking. But since not everyone had read those opinions, the discussion turned into argument. So the seminar leader, who rarely limits participant commentary, imposed a rule for the remainder of the evening.

From that moment on, we had to interpret the scripture from a perspective of the person who was writing it. In other words, we had to get inside the heads of the people who were living 2000 years ago. We had to propose and defend our positions based on what someone at that time, in that place, might reasonably have known or been exposed to in their lifetime.

All of a sudden, the question of what God was trying to say through Jesus had to be discussed from the point of view of [Apostles](#), [Disciples](#), [Essenes](#), [Gnostics](#), [Sanhedrin](#), [Pharisees](#), Roman politicians, soldiers, scribes, merchants, farmers and shepherds.

We now had to put ourselves into the sandals and shrouds of the people who lived when Jesus was preaching, and ask ourselves, "What was God trying to say, and why did he choose this man or method to say it?". What did Jesus mean when he called himself "the Son of Man", and when he said, "The Father and I are one" or "These things I do, you can do also"?

When the seminar ended several hours later, many of us continued the discussion around a fireplace in the commons café; but by early morning, when we finally went to bed, we still had very few answers and many questions:

- ◆ What would God say to us today?
- ◆ Would we know we were truly hearing the word of God?
- ◆ Why is one messenger of God more special than another?
- ◆ How can we judge the truth between conflicting messages?

Now we can explore the next new revelation of God.



## About the Author

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For many years, Douglas worked in the financial services industry with Wells Fargo Bank, Security Pacific and Home Federal Savings & Loan. He served as a Vice President in the Credit Training, Marketing Research, and Product Management departments. Later he began consulting with banks while working with companies based in the San Francisco Bay area. Before starting his own firm, Douglas managed affiliate relations in international sales and marketing divisions for Australia, Africa, India, and Southeast Asia.



With the founding of [Hughes Associates](#), Douglas and his wife Nita began working with a team of professionals who are committed to helping entrepreneurs and artists profit from their creative endeavors. Their business is based on their home island of Maui (Hawaii), but the partners in the firm can be found in cities around the globe.



Both Douglas and Nita have also been exploring their own creative pursuits. Nita has now written three books that have attracted the attention of an agent in Italy and a publisher in Portugal (visit: [www.NitaHughes.com](http://www.NitaHughes.com)). Douglas has invented, manufactured, and now markets a family of games that appeal to players of all ages (visit: [www.PyradiceGames.com](http://www.PyradiceGames.com)).

Douglas has also written a non-fiction book which reveals the candid story of his own life experiences by illustrating, through personal example, how we all grapple with issues that straddle the reality of day-to-day living. It is a memoir of how one person discovered, through years of introspection, and with the help of many others, a path that anyone can follow to attract greater happiness, health, wealth, and wisdom into their lives (visit: [www.PersonalRevelations.com](http://www.PersonalRevelations.com)).

# Pyradice – The Learning Games

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- ▶ *The Learning Games* ... educate us  
They invite us to cooperate,  
and discover new ways to play.



### *The Learning Games*

- ▶ The objective of these games is to learn something new about ourselves. This involves accepting the challenge to explore and experience our life with greater awareness.
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- ▶ Learning games teach us how to communicate with that part of us that already knows the answers to all of our questions (and the solutions to all of our problems).
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## Pyradice – The Playful Games

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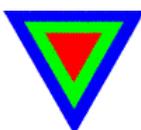
### Pyradice Stones

Several **Pyradice** games are played with four-sided dice called "stones". A stone has the shape of a tetrahedron (similar to a pyramid consisting of four triangular faces connected at four points). Each face of the stone is a different color (green, blue, yellow, or red). You release a stone to fall upon a flat surface and then lift it to reveal the color of its hidden face. The game package includes six multi-colored tetrahedron shaped dice, scorecards, and an instruction book for playing various games.



### Pyradice Bones

Various **Pyradice** games can be played with a set of small flat triangular tokens called "bones". Each set of 100 bones contains four "suits" of 25 bones each. There are 24 unique combinations of colors that form the face of the bones, and one special "magic" bone that defines each suit. The bones are sometimes won or lost during play (like coins), and can also be used for games that are similar to checkers, backgammon, dominos, or mahjong. The game package includes 100 bones and an instruction book for playing several different games.



### Pyradice Cards

One of the most enjoyable **Pyradice** games uses 64 multi-colored triangular shaped cards. The face of the card reveals three concentric triangles (one within, or on top of, the other). Each triangle is colored green, blue, yellow, or red. The sequence of the three colored triangles (from outer to inner, bottom to top, largest to smallest) produces 64 unique cards. They are used in traditional ways as you draw and discard them to build a winning hand. The game package includes a set of 64 cards and an instruction book for playing several enjoyable games.

