Where you see nothing, where you hear nothing, where you smell nothing, where you feel nothing, where you think nothing, without time and without space, doesn’t mean there is nothing. God exists!

(Günter H. Hober)

**Introductory remark**

A preliminary remark in principle, which is intended to underline the **non-confessional and non-partisan** character of the transcendent directive/instruction outlined here:

The inability to imagine God does not mean that God does not exist – this is what the above quote means. Consider the following statement from the Quran: “No vision can encompass Him (sc. God), but He encompasses all vision (Quran 6:103).

The transcendence of God implied by the inability to imagine him is also the reason why the surrender to peace and justice is not linked to a concrete form of faith. Such religious-independent total surrender in authentic tolerance only leads to respect and acceptance of every other person in his or her otherness: "A prerequisite for peace is respect for otherness and the diversity of life". (Dalai Lama)

The Dalai Lama, for example, also appeals to people to overcome what divides us. Concepts such as "my nation, my religion, my community" are out-dated. Instead the focus should be on making people aware of what unites them.
Religion becomes a private matter at the level of society, because in it actually the diversity of religions as well as non-religious, atheistic and other beliefs exist: given a multicultural and pluralistic society, you meet more and more people with a different way of thinking or believing. Shaping a community, a society, physically and spiritually with them, requires a universal commitment to justice and peace.

On this basis of the acceptance of the other’s difference, as well as the fundamental attitude of openness and the willingness to be pro-exist, rules for a pluralistic dialogue between different individuals can be formulated (based on Klaus von Stosch):

→ Authenticity or being true to one’s own truth claims
→ Humility and accepting there are things we don’t know
→ Trusting understanding
→ Empathy / vulnerability and forbearance
→ Hospitality

In everyday dialogue, this results in willingness to compromise in detail without having to deny oneself, or the identification of the collective interest of the community with the individual interest of the individual. The individual thus stands for collective identification with justice and peace, in the spirit of which a successful life for all individuals seems realistic.

The call of transcendence: the dream experience

The symbol for this peace and comprehensive justice has its origin in a so-called visionary dream, which Günter H. Hober experienced intensively and which affected him existentially in the 1980s. It describes the experience of a deep darkness that is closest to "nothing" and its breakthrough through a transcendent light, symbolised in a heavenly cathedral of another world. Each person should now pass on the transcendent light to other people in their own language, through their culture and personal faith:

I dreamt of God, who appeared to me in a being of coloured light as a human being from a strong well of waves of the blackest black from nowhere. I could literally listen into heaven. Then I heard the word of God and saw a light brighter than lightning. It came towards me and God said: “All universes and galaxies through to the grain of sand on the earth and all life in the water, in the air and on earth, I have created for a time from nothing. Then a cathedral of unbelievably large dimensions rose up into the sky in front of me.

In this I saw the Mother of God with the Baby Jesus in her arms and underneath in a foggy light an African deity as a mask, the Greek god Zeus, the Egyptian goddess Ra, an Indian deity as a raven, an Indonesian deity in the form of an elephant, a Mayan deity made of stone, an Asian/Chinese/Indian/Brahma/Hindu/Japanese deity as Buddha in all their branches of faith with the prophets of all religions from all religious cultures.
The Origin of the Symbol of Peace and Justice

I asked the colourful light figure standing above all the other deities, who showed himself to me as God the Father in human form: "Who is the only true and almighty good God in love and mercy?" The figure of light answered in a language of coloured light, which man cannot understand or learn in his human existence, because it is the language of the true and only God of love and mercy, of the Holy Spirit and of the soul, who do not know time and space. It is immortal forever, like God himself.

Although I cannot understand the language of coloured light, I understood every word that God spoke to me:

"Regardless of which human faith and which cultural community, whatever colour of skin or gender you belong to and which you feel you belong to, you must respect all the customs of faith and culture, insofar as they are practiced in peace and justice, in mutual respect and respect in harmony with mine.

I want you to work for peace and justice without preconditions. Like me, you must approach your fellow men unconditionally in order to set an example to others. Everyone should bring peace and justice to the other without any conditions."

Conventional dreams have their basis in the fact that the human mind becomes active, although the brain partially rests: self-awareness and self-determined action are deactivated, so that unconscious contents can penetrate past the dream censorship into the consciousness. These unconscious contents usually have their origin in past experiences and are accompanied, if not initiated by current emotional assessments. The result is the product of creative imagination: what appears to be consistent in the ordinary dream, because there is no rational censorship and therefore no boundaries, is inconsistent in the vigilant state of wakefulness.

But with a visionary dream, the consistency is maintained even after awakening. In addition, the intensity of the experience is increased beyond being awake, so that the brain classifies this dream as being of maximum importance and stores it in the long-term memory. The origin of the unconscious contents in this case is not the unconscious, but originates from the spiritual structure of all being and thus concerns the source of all realisation, knowledge and existence.

Therefore, a visionary dream, unless it is interpreted in a solipsistic or egocentric manner, also has normative traits: contains an ethical imperative in the sense of a selfless mission to sustainably propagate justice and peace on our earth.

Ultimately, a visionary dream leads to a real change of heart, which results in an explicit strengthening of the so-called "spiritual life": in justice and peace beyond all religious and ethnic boundaries, it is primarily about spiritual life, because now all behaviour is all about the preservation and promotion of the spiritual happiness of all people.

In short, it is about achieving "true" happiness and inner peace based on the social unity of people, in other words, on the basis of justice and peace in their many facets. The existentially experienced transcendence has shown that this happiness is realistic.
The Origin of the Symbol of Peace and Justice

Confessor and messenger of justice and peace

Every human being can thus become "God's messenger", here: **confessor and messenger of justice and peace**. The dream described is strongly reminiscent of the prophetic vocation stories of the Old Testament: time and again, the light of God strikes people who are not particularly receptive to it, in order to make an **existential conversion** possible in them.

This God speaking to man, who hears his word, can occur either in so-called **borderline experiences**, in which the person concerned encounters the **border** between death and life, heaven and earth - for example in the case of illness, an accident, in a coma, on the occasion of the death of a close person, but also in a dream, as in the present case of a private revelation. Or God speaks to man **in secret**, **quietly** and in the background, but always constantly and consistently, until the person concerned reflects on relevant stages of his biography and his existential history and joins the jigsaw puzzle together in order to discover the traces of God's guidance in it.

The latter is the case of Imre Koncsik, who at the age of eight felt a strong **calling** to change the social system in a positive way, through acts of charity and pro-existence. This was his "life project", so to speak, but he did not know how to put it into practice until he came across Günter H. Hober and his dream narrative. This seemed to be the way to implement his calling realistically: to consistently **work for a better and more just society**, to ultimately pacify this inner urge to realise his calling. The Institute for Peace and Justice stands for precisely this "intended" path, this is at least Imre Koncsik's conviction, who also studied theology and philosophy from this existential motive and delved into it more deeply it as a university professor, but without knowing where it would lead him.

Accordingly, the calling to be a messenger of justice and peace described is indeed triggered by the dream experience described above, but **in principle** it embraces every human being, regardless of gender, nation, culture or faith. It is not about confessing a faith with your lips, but rather about making this message a reality in one's specific life.

The crucial thing is to **feel sincerely committed** to pro-existence, irrespective of the specific creed or religion or lack of religion: even so-called "non-believers" can be involved in works of charity and justice within their personal sphere of action, to create divine justice in a human way and to oppose the prevailing human injustice. In this way, a "theoretical" atheist or so-called agnostic can also become a practical confessor and messenger of peace and justice, in order to work together with other people on a successful community and thus lay the foundation for long lasting social peace based on justice.
The Origin of the Symbol of Peace and Justice

The Symbol

Driven by the dream experience, Günter H. Hober made a design for the symbol of peace and justice and had it made by a goldsmith. The symbol can be seen as a cross, with a vertical (transcendent) and horizontal (immanent) extension - and man is in the middle of it at the point of intersection between immanence and transcendence, with the result that his actions always have a transcendent dimension. In this sense, justice would have a transcendent depth and an immanent active extension, and this on different levels: divine justice is marked by the balance between the left and right side.

*Human* justice, on the other hand, stands slightly at a slant and thus crosswise to divine justice - if the symbol is now interpreted classically as the scales of justice, it symbolises de facto prevailing human injustice. Reorienting and straightening it would be the task of mankind.

The plumb line as the above-mentioned symbol of the transcendent connection between mankind as well as between the divine and the human contributes the power necessary for removal: without a deep faith as an unconditional conviction of real divine justice, both the motivation and the persistence of the human being creating justice would quickly ebb away.

The symbol therefore stands for the absolute divine (transcendent) right, in the face of and despite the factual injustice committed by men; it stands for the realistic possibility of overcoming injustice and thus for the right of all people to participate in divine justice in order to carry it out into the world.

Günter H. Hober had this symbol made for each member of the family in different designs and on different materials: for the mothers of his children the so-called *Lady’s Cross* and for his sons the so-called *Men’s Cross*. He himself wears the original symbol around his neck as a grateful reminder of his dream experience, combined with the ethical imperative of making the message and commitment to peace and justice accessible to people.

The response to the call of transcendence

The above-mentioned original change of heart presses for ethical implementation; otherwise it would not be "existential" in the actual sense, i.e. relating to one's own existence. The call of transcendence is deeply rooted in one's own existence. It wants to manifest itself in daily practice in such a way that the newly gained spiritual life becomes more and more apparent to the outside world through works and deeds. Existence is realised in and through word and deed!

For this reason, the manifestation of one's own attitude towards the outside world requires this existential impulse to maintain the ethical implementation with the necessary consistency and authenticity. This existential impulse requires injustice to be transcended through and out of oneself - i.e. by virtue of one's own existence - in order to authentically realise the message of what is experienced in the dream.
To be an authentic messenger requires an appropriate reflection and an inner change: in the dream experience, the transcendence first breaks from the outside into the immanence of one's own life. However, it is only realised when an active transcending of an injustice experienced in oneself corresponds to it: it must be accepted and implemented from within. The urgent call of God is met with a deeply personal response of the human being, which concerns his whole existence and takes it over totally. This is also the condition of the possibility of true inner peace, if it is to be truly internal and comprehensive.

It took place in a second experience of deprivation of liberty: Günter H. Hober was sentenced to several years' imprisonment due to human injustice. The injustice felt every day as a result of an unfair trial led to a walk through a deep valley that equates to the everyday experience of darkness, to the equally everyday experience of divine presence and justice: the dream experience was thus a stroke of fate, but also the factual experience of injustice. By virtue of the experience of transcendence in the dream experience, it was now possible to transcend the situation of injustice.

This can be seen, among other things, in the standing back from one's own ego and from all the other "so important" things in human life, i.e. to reflect on oneself and other people from the outside. When Günter H. Hober then left the prison, thanks to the divine source discovered in himself and in the world, he seemed to be so refreshed and happier from within than ever before, because he had not understood God until now on this path. In the dream experience he spoke to him in a language that could only unfold its effect in him decades later: the listener of the word first had to understand this gift in order to perceive it as his own task and vocation.

In order to talk to the natural philosopher Hans André, an "approach from a distance" now takes place: the distance to one's own life, to the world and to all worldly things did not cause a turning away from the world, nor a selfish preoccupation with oneself nor cold indifference towards all those who have not yet managed to make this leap into transcendence, but a purified turning towards the world in order to convey to it this happy message in the particular appropriate language.

A symbol – a message – a commitment to justice and peace

On the basis of the experienced pro-existence and gratifying total devotion of God to man, the symbol should universally express the interpersonal pro-existence and total devotion, just as the planned foundation or institute should help to express peace and justice.

All people who feel committed to the attitude of charity and pro-existence, to create an analogy of divine justice on earth, can commit to this and become messengers of it by virtue of this symbol. This should lead, on the basis of divine instruction, to a sound and effective contribution being made to peace and justice on our planet.

Annex: The Symbol of Peace and Justice
Das von mir in den 80er Jahren entworfene
„Friedensgerechtigkeitskreuz”
für das göttliche Glück und die Liebe

Das absolute Recht ist das göttliche Recht der Gerechtigkeit
in Liebe und Barmherzigkeit

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<th>Herren-Kreuz</th>
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**Oberer Querbalken:**
Das Kreuz ist auch das Zeichen der Waage für die absolute Gerechtigkeit Gottes, die uns das Leben mit dem Lebensfunken, den Heiligen Geist und die Seele geschenkt hat in diesem menschlichen Leben

**Mittlerer Querbalken:**
Im Leben ist das Unrecht größer als das Recht

**Unterer Querbalken:**
Im Leben ist das Recht kleiner als das Unrecht und das unfehlbare absolute Recht ist das göttliche Recht in Liebe und Barmherzigkeit

Günter Hofer
im Oktober 2015
The Origin of the Symbol of Peace and Justice
The Origin of the Symbol of Peace and Justice