

# "Come [...]and rest a little"

Explanations regarding the  
recreation area  
Hotel Adler



designed according to the universal worldview of the ancients  
and that of tomorrow.

חיים  
chaijm



Life limitless

The wellness area of Hotel Adler is designed according to the universal philosophy of antiquity, which in a hidden way also represents the foundation of all today's religions. Interestingly, it is among other things the insights of modern quantum physics that show today's man(kind) the way back to their forgotten and buried origins. The exploration of matter, as the main purpose and source of knowledge of current human research, led to the groundbreaking insight that there is no matter as an independent substance.

This opens the way for humans back to a comprehensive worldview, in which religion and science no longer contradict each other and flow back into one after five thousand years of separation. What has so far separated humans from their spiritual origin, matter, turns out to consist of the same substance from which it seemed to be separated and thus loses its barrier character.

Here is an excerpt from a lecture by Max Planck, held in Florence in 1944. Max Planck is considered a co-founder of quantum theory, thus modern physics (Nobel Prize for Physics 1918).

*"My gentlemen, as a physicist who has dedicated his whole life to sober science, to the exploration of matter, I am surely free from the suspicion of being considered a ghostly spirit. And so I say after my explorations of the atom this: There is no matter in itself. All matter arises and exists only through a force that brings the atomic particles into vibration and holds them together in the tiniest solar system of the universe. Since there is neither an intelligent force nor an eternal force in the whole universe we must assume a conscious intelligent spirit behind this force. This spirit is the fundamental ground of all matter. Not the visible, but transient matter is the real, true, actual because matter would not exist at all without spirit, but the invisible, immortal spirit is the true! However, since spirit in itself cannot exist either, but every spirit belongs to a being, we must necessarily assume spiritual beings. Since spiritual beings also cannot be from themselves, but must be created, I do not hesitate to name this mysterious creator as all cultural peoples of the Earth have called him in earlier millennia: God! Thus, the physicist, who has to deal with matter, moves from the realm of substance into the realm of spirit. And thus our task is finished, and we must pass our research into the hands of philosophy."*

At this point, the German physicist Hans-Peter Dürr (1929 to 2014) should also be quoted. He was the holder of the Grand Cross of the Order of Merit of the Federal Republic of Germany, an honorary doctor, and among other things, a three-time member of the board of directors of the Max Planck Institute for Physics and Astrophysics.

*"I have spent 50 years as a physicist – my entire research life – asking what is actually behind matter. The end result is quite simple: There is no matter! Thus, I have worked for 50 years on something that does not exist at all. It was an amazing experience to learn that what everyone is*

*convinced of its reality does not exist at all."*

In the first chapter of the Gospel of John, we read:

*"In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made through it, and without it was not anything made that was made."*

According to the words and teachings of the Gospel, at the beginning of all creation there was the purely spiritual, immaterial phenomenon of the Word. Accordingly, the groundbreaking insight of contemporary science into the spiritual nature of all matter is a truism, for if the Word stood at the beginning of everything and the Word is spiritual and everything has come into being through the Word, then matter can only be spiritual as well.

Matter exists only because God keeps this matter in vibration. The diversity of matter is a result of different vibration patterns. Thus, the idea of dead matter cannot exist, as all matter arises only through living movement. All matter is therefore immediately enlivened by a first mover and is further kept in vibration.

If movement is the characteristic of matter, then the cessation of this movement means the dissolution of matter, which follows necessarily from what has been said above.

Man experiences himself as a being that participates in two worlds. On the one hand, man is part of a material environment, which is conveyed to him through his senses; on the other hand, he also participates in the world of spirit, for many concepts of his experience are immaterial in nature. Just think of ideas like love, loyalty, truth, justice, state, etc., which are all not material but also belong to the experiential world of man, yet are in no way materially tangible, but can be understood/comprehended by man – the wisdom of the Word/language conveys it – as spiritually tangible.

The ancient knowledge understands all material things as products of the spirit, which clearly results from the developmental direction from spirit to matter, that is, from the Word of Genesis to everything that has come into being.

The fundamental error of our science is based on the fact that it has simply reversed this developmental direction due to the ubiquitous sensory illusion, which Eastern philosophy calls Maya (= illusion), and now considers spirit to be a product of matter.

This is all the more astonishing, as even current materialistic science is aware of the concept of so-called entropy. Entropy is regarded as a measure of disorder in the universe. According to the theories of natural science, this entropy always increases, simply because everything material in the world continuously decays. Everything rusts, wears out, breaks, corrodes, dissolves, dies, breaks apart, and so on. According to this theory, the material world should increasingly sink into chaos, which it obviously does not do despite its millions of years of existence.

The world and nature are obviously incomparably beautiful and very harmonious without the often destructive actions of man.

Since material science overlooks the spiritual nature of man, it can only miss the fact that the disintegration of all material things is countered by the constructive power of the spiritual, which leads to the conclusion that in sum, the entropy of the universe remains always constant, because the disintegration of the material is countered by the constructive power of the spirit.

Alongside inanimate matter, we encounter the phenomenon of animated matter every day, namely the Plant and Animal Bodies.

The plant and animal body is observed to be animated by an immaterial, spiritual something that we call the soul. If this immaterial something attempts to leave the material body, there is sometimes an attempt to bring it back, i.e., the soul, a process known as reanimation. (re, lat.: back; anima, lat.: soul). If this incorporeal something called the soul has left the body, it is

immediately and directly without consciousness and life, a state that we call "dead." Immediately, the decay of the body begins, its entropy increases, until complete disintegration. The soul is comparable to the cement of a concrete wall. Not sand and gravel give the wall support and shape, but merely the binding force of the cement; without cement, the wall disintegrates immediately. Analogously, only the flowing current in the electrical conductor creates a magnetic field; when the current is turned off, the magnetic field collapses immediately.

According to the knowledge of the ancients, it is the soul that shapes the body; if the body lacks the shaping, sustaining power of the soul, it disintegrates, which results in the process of decay. Modern material science restricts humans to their material appearance, to their body, and must therefore assume that the spiritual, which we can also call consciousness or soul, is a product of matter. As mentioned above, it reverses the direction of evolution, making the effect the cause. The soul, as something spiritual, immaterial, can only be energy, vibration, for there is no other incorporeal energy than vibration.

Every body is therefore the material expression of the energy that animates it. Everything that appears materially is thus a symbol, for it is the appearance of the animating idea or soul. The essence of every appearance is not its material image itself, but rather the immaterial principle behind it. If someone remains focused on the outer appearance (note the word "appearance": it only seems to be, but is not), they get stuck on the image and do not penetrate to the essential. Therefore, we read in the Bible, in the Ten Commandments, the otherwise quite peculiar admonition for today's man:

*You shall not make for yourself a graven image or any likeness, neither of what is in heaven above, nor of what is in the earth beneath, nor of what is in the water under the earth: You shall not bow down to them or serve them!*

Eastern philosophy calls the world of appearances Maya, illusion, and warns people not to lose themselves in it. The well-known allegory of the cave by Plato aims in the same direction.

Since everything appearing is the product of the animating energy, it must be concluded that a healthy body is the expression of harmonious energy, and the sick body is the expression of disharmony. In both cases, the cause lies within the person themselves, which is why they can only protect themselves from illness; something that neither injection nor therapy nor mask can take away. Illness thus acquires a meaning. The general understanding of illness in our days is such that it represents a kind of malfunction according to common opinion, and the task of the person is to ally with their doctor against their symptoms. Antiquity knew the meaning of illness as a warning signal, an idea that seems very foreign to us today due to alienation, especially from ourselves.

Since every living being, as described above, is the expression, the material appearance, of an idea or energy, the immaterial interaction of living beings also occurs on the level of vibrations. Harmonious vibrations strengthen each other, while disharmonious ones weaken.

Living beings of similar or the same energy prefer to associate with each other, a phenomenon that we call sympathy in the psychological realm when we say, as a matter of course, that someone has the same wavelength as ourselves. As a matter of course, we speak of harmonious and Disharmonious Relationships without us being aware of using a concept of music, of tones, of vibrations. Due to the vibrational character of all that appears, the deep wisdom of popular sayings becomes tangible when it is said that someone has caught a disease. A person can only give space to what corresponds to him based on his inner attunement. If his vibration is sick, then he gives space to the material manifestation of illness; if not, he is simply healthy.

Man, as the image of the mysterious Creator, commonly referred to as God, is only healthy when he lives in resonance with the Creator of the one great song that we call the universe, with this highest idea; the less he does this, the more he sinks into disharmony and thus illness.

Illness and health are ultimately philosophical, spiritual concepts; both can only be

comprehended when man and world are understood from eternity, from timelessness.

The fact that cancer is such a dominant phenomenon of our time lies in the fact that man expresses this energy the most. The cancer cell does nothing other than show the person his own (vibrational) state. It lives as if there were only itself, as if it were completely detached from a great whole, just as man himself does, who no longer perceives himself as part of a great harmony, a great song (the universe literally means: "a song"), but places himself outside of it through his behavior and thus makes himself a parasite of his environment, however it may be.

The interesting aspect of our time lies in the rediscovery of this ancient knowledge and thus the true timeless nature of man. Man, coming from eternity, dives into time, like a fish into water, and only when he is drawn out of it again does his fate become complete. The biblical name of Moses, which literally means "I have drawn you out of the water," points to this image of man. The fisherman of men in the New Testament also draws from the same imagery.

In the various sculptures of the recreation area and our garden, the same imagery is processed. It is the language of the mystery, for in order to appear in our world, the essential wraps itself in the appearances of the material world, as this is the only way to manifest here at all, not just to remain an idea.

Prominently represented is the doctrine of elements from antiquity, which assigns the symbolic number 4 to the material world. Thus, antiquity knew 4 elements: fire, air, earth, and water. The link between the wisdom of antiquity and our time is, for our Western culture, the Hebrew Bible, whose most important books, the Pentateuch, were written by the Egyptian initiate Moses. In these five books, the wisdom of antiquity has come to us.

The Bible is a very special book; the key to its understanding lies in the fact that in Hebrew, the original language of the Bible, numbers and letters are the same. The actual message of the Bible lies not in the narrative but in the symbolic meaning of the mathematical relationships that can be found in the story. A further elaboration would lead too far here; those interested are recommended the books of a certain Mr. Friedrich Weinreb.

The creation stories and myths of the peoples tell that God, symbolized by the number one, calls something into life that can stand opposite to him, that is, he destroys his unity and gives space to a possible counterpart. God sacrifices the ecstasy of his unity to make a potential counterpart possible; he creates a space from which he withdraws so that something can arise that stands opposite to him. The wise of antiquity compared creation to an empty wine barrel and explained that God, like the wine, merely left his scent to the world; otherwise, he completely withdrew from it. He splits the unity of his all-encompassing essence; expressed in numbers, he creates the 2. This is why the Hebrew Bible Begins with a 2, the Letter B.

That is because the Bible tells the story of God with his creation. Everything is now shaped by this duality, by a twofoldness, a counterpart. Always exists the one and its counterpart, its opposite, yet all opposites unite in the infinity of God, just as two parallel lines meet in the infinite. Only in God do the opposites that shape our existence find their end; only in the infinite, in timelessness, do life and death, suffering and joy, victory and defeat, high and low flow into one. Only in the source of all being does all being find the answer to its existence, the answer to the question of meaning.

*When the world recognizes the beautiful as beautiful,  
then the ugly is already set.*

*When the world recognizes the good as good,  
then the bad is already set.*

*Being and non-being generate each other.*

*Heavy and light complete each other.  
 Long and short shape each other.  
 High and low design each other.  
 Voice and tone complement each other.  
 Before and after follow each other.  
 Therefore, the wise man remains in non-action and teaches without words.  
 Things come forth, yet he does not close himself off.  
 He creates, yet he does not wish to keep.  
 He helps, yet he claims no thanks.  
 He completes his work, yet he does not linger on it.  
 And because he does not linger on it, it does not depart from him.*

From the Tao Te Ching, Laozi



This thought underlies the stone sculpture located in the relaxation room: a piece has been chipped off the one large basalt column to symbolize the sacrifice of creation, the dedication of oneself. The round stone next to the square symbolizes the duality of all creation, as mentioned above.

יהוה

JHWH, 10-5-6-5

On the stones themselves are engraved the letters of the name of God JHWH (יהוה), which was never pronounced; it was not pronounced, not because it would be forbidden, but simply because it is not possible. In ancient knowledge, it is said that the name cannot be pronounced, as one would have to pronounce all vowels at once to do justice to God as the potency of all life, and that would indeed not be possible. Therefore, the name was not pronounced and cannot be pronounced to this day.

On the large stone is a 10 (י) engraved, the two small stones are each marked by a 5 (ה). The unity of 10 is divided into the two opposites 5 and 5. The word *and* in Hebrew is a letter, namely the letter W (ו), with the numerical value of 6. The unity of 10 splits into the opposites of 5 and 5, in numbers it writes the name 10-5-6-5, for the initiated, the structure of creation can thus be directly read from the name of God. (For the interested, it should also be mentioned that the first letter (א), the proverbial 1 of the Hebrew alphabet, the Alef (in the Greek alphabet the Alpha), which symbolizes the unity of God, has a similar (graphic) structure.)

“I create the light and make the darkness, I bring about peace and create evil. I am the Lord, who does all these things,” we read in Isaiah 45:7.

מים

Maijm, Water 40-10-40

אש

Esch: Fire 1-100

אשמים

Schamaijm, Heaven, 300-40-10-40

The central place of the resting area is occupied by a small pond, with a small fire pit located right next to it and partly extending into the pond. Water and fire in immediate proximity. In our reality, the two opposites must remain; the closer one gets to the origin of infinity, the more they flow into one. The Hebrew word for heaven ( אשמים ), as the dwelling of God, is Sch-Maijm, which is also read by the initiated as Esch-Maijm. Esch ( אש ) means fire, Maijm ( מים ) means water. The miracle of language expresses a deep wisdom, namely, that, as already mentioned above, the opposites that seem irreconcilable to us dissolve in God. "I believe in Kingdom come, when all the colors will bleed into one," it says in a song text that is in direct proximity to the fire pit.

אדמה

Earth, 1-4-40-5

With the two other elements of antiquity, earth and spirit, two further tablets in the resting area deal with. One is the element of earth, Hebrew Adamah ( אדמה ), from the same root as the word Adam, man, written 1-4-40. The 60 minutes of the day result as  $60 \times 24$  in the number 1440, which somehow lets one sense the interweaving of all creation. Determining in the Hebrew word for man is the structure 1-4. The four is, as already mentioned above, the number of the material world, the one stands for the unity of the origin, in man both are present: his share in the material world as well as his share in the origin as a divine being, which is also reflected in his outer appearance, the four limbs, which stand opposite the one main (thing), his head. Also, the structure of the hand of man points to this dual nature of man.

רוח

Ruach, Mind, 200-6-8

The tablet next to it is entirely in the sign of the Hebrew word Ruach ( רוח ), which means spirit. The Ruach ha Kadosch is the holy spirit. Below each is a quote from Jesus and from Laozi to make clear that the one universal truth presents itself the same way through the centuries and millennia of human history, and yet must and has been brought to people in ever different, time-adapted words.

אבן

Eben, Stone 1-2-50

אב

Ab, Father 1-2

In the relaxation room, there is also a stone fountain; above it is the Hebrew word for stone (אבן), Eben or Aben, which can also be read as a contraction of the two words Father, Ab (אב) and Son, Ben (בן). The stone, which unlike metals does not corrode and remains the same over eternities, is nothing but a symbol, an emblem of the unity of Father and Son, for the world is a vessel of spirit....



The swimming pool is dominated next to the aquarium by a stone column made of basalt hanging from the ceiling. The stone, symbolizing eternity, is quasi suspended above the water. According to the terminology of the mystery as timelessness, eternity above the water, hovering over time.

It is reported of Jesus that he was able to walk on the water (of the Sea of Galilee), a symbol for the timelessness of man, who only loses this ability in his fall.

On the plaque at the side of the swimming pool, we read from the Book of Proverbs about wisdom:

*In the earliest time, I was formed, at the beginning, at the origin of the earth. When the primordial seas were not yet, I was born, when there were no springs, the water-rich. Before the mountains were sunk, before the hills, I was born. He had not yet made the earth and the fields and all the clods of the mainland. When he built the heavens, I was there, when he measured the earth circle over the waters, when he fixed the clouds above and let the springs flow from the primordial sea, when he gave the sea its law and the waters were not allowed to transgress his command, when he measured the foundations of the earth, I was there as a beloved child with him. I was his joy day by day and played before him all the time. I played on his earth and my delight was to be with the children of men.*

In immediate proximity, there is another plaque with a quote from the **Book of Psalms**, where it says:

*"On seas he has founded the earth and established it over rivers."*

Following the symbolism of the mystery, it is expressed that everything in the world is subject to time, for it is built on water, the ever-flowing. With "Pantha Rhei" – everything flows; therefore, the well-known saying of the Greek Heraclitus is quoted. Moreover, everything in the world that appears, as already written above, is the transient image of an eternal idea. Everything in the world is a symbol. The computer scientist would say, everything that appears is the instance of a class. That here a dog can be recognized as a dog is only possible because there is an eternal idea "dog"; otherwise, we could not name the object barking in front of us at all. Plato's allegory of the cave sends greetings.

In the fresh air space, there is an image of a boat in calm waters of the evening with a quote from the Gospel of Mark: "Come ... and rest a little." In Hebrew, the word for "I" and the word for boat are written the same. With his I, man glides over the sea of time and should not sink in it. And he should grant himself rest in the calm waters/times of the fresh air space...



### Zade, fishing hook, 90

In the center of the outer pond is depicted a fish with the Hebrew letter Zade (ז) in its mouth. The letter Zade is also translated as fishhook. Closely related is the word for a righteous person, a Zaddik. The righteous one, the fisher of men, who, as already mentioned, finds himself in this symbolism in the New Testament, alone is capable of bringing man from the water of time to the air of eternity, whereas man, just like the fish in general, resists, for fortunately, he usually has to be forced to be happy...



*Soul takes winding paths,  
Learn to read its language!  
Tomorrow it already praises as grace,  
What today for it was torment .  
Only the crude can die,  
To others divinity wants to teach,  
From the lowly,  
from the lofty  
To nourish soulful meaning.*

*Only on those last steps  
May we grant ourselves rest,  
Where we, called fatherly,  
Can already see heaven.*

Hermann Hesse

Man must be drawn out of time, he must die to his „fish“ existence in order to be fully human. Therefore, in the great pyramid in Giza, in the main initiation chamber, known to us as the King's Chamber, there stands a sarcophagus (gr.: flesh-eater) because only in the death of the old (Fleshly) humans the new eternal (spiritual) human is born. From this knowledge, humans were and are buried in a sarcophagus because in death the new life begins.

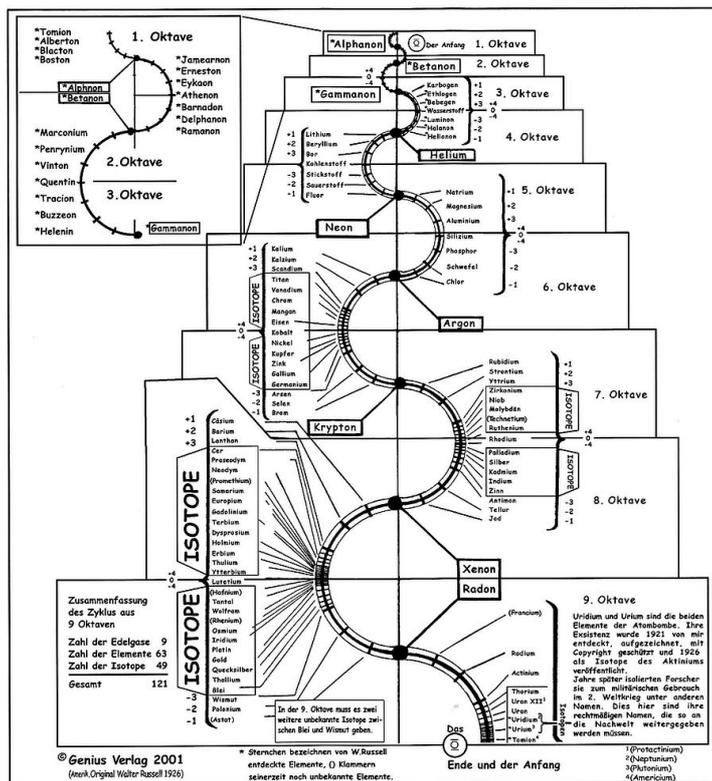
*“One must die a little before one can live,” it is said in a song, in the Tao Te Ching it says:*

*The heaven is eternal and the earth is lasting.  
They are lasting and eternal  
because they do not live for themselves.  
Therefore, they can live eternally.*

So also the called one:  
 He puts his self behind,  
 and his self comes forward.  
 He relinquishes his self,  
 and his self remains preserved.  
 Is it not as because he wants nothing of his own,  
 therefore his own is completed?



The stone snail or spiral made of black granite is a symbol for the ascent of man, which takes place in the change of times and years. Just as each year repeats itself, but still never remains the same, so the path of man passes by the same place of the circle, however no longer at the same height, as his development has raised man in the best case higher. In Judaism, at the beginning of the new year, the ram's horn, the shofar, is blown, which is also characterized by its spiral shape. Just as man is, so the world is built, and so on the table behind the stone snail is the periodic table of elements, as taught by Walter Russell, depicted. Walter Russell, (May 19, 1871 – May 19, 1963), Boston, Massachusetts was considered during his lifetime as the Leonardo da Vinci of his era. He left the world a cosmogony, a theory of the origin of the world purely from inner vision, with which one can only warmly recommend to engage.



Towards the street side, the outside area is closed off by a statue that shows one human as a divided being, as male-female. In the terminology of the mysterious man is the inner, the soul of man (sachar, Hebrew male, also the inner, memory), the woman the enveloping, the body of man (nekaba, Hebrew: female, also hollow). Every person is thus man and woman, soul and body at the same time. Both figures flow into each other to illustrate that man indeed has these two sides. The creation story of the Bible tells that God took a rib from man and formed the woman from it. The word for rib is Zela, which actually means side. God thus divides the original unity of man and also creates a duality within man. The symbolism wants to say that the man, the soul,

must lead the person to bring him back to his origin, to God; the woman, the outer, cannot do that.

The Bible, neither the New nor the Old Testament, is not a book of manners; it is a book of initiation. If it were not, one would have to attribute misogyny to it:

In the letter to the Corinthians, it says: *"As in all the congregations of the saints, women should remain silent in the church meetings; for they are not permitted to speak, but should be in submission, as the law says."* 1 Corinthians 14:33b-35



What is meant here is that in man, the soul should lead, in both the male and the female person. Only the soul knows the way back; the body cannot know it, it is made of a different substance. The couple is positioned in the garden so that the direction of the path runs exactly from east to west, analogous to the path of man through the ancient temple, which also leads from east to west. In Hebrew, east is Kedem, which also means origin, beginning, Greekized as Kadmos. The Greek myth reports that a certain Kadmos, thus one from the origin, from God, brought language or writing to man, which testifies to the supernatural origin of language. A knowledge that has largely been lost to us. Only sometimes do we still marvel at the wisdom and wonder of language. In Hebrew, language and shore are the same word. Just as the shore connects sea and land, language, the word, connects time and eternity. This is actually not surprising, as we read in the already quoted first chapter of the Gospel of John about the pre-temporal character of the word.

On the panel behind the figure, we find an excerpt from the world-famous fresco "The Creation of Man" by Michelangelo in the Sistine Chapel, flanked by the words from the opera "The Magic Flute":

*"Man and woman and woman and man reach towards the divinity."*

In the swimming pool, there is a picture on the wall showing Meoto-Iwa rocks in the province of Ise in Japan. Meoto-Iwa means "man-woman," and the ensemble is also known as "Wedded Rocks." When man and woman, above and below, consciousness and subconsciousness come together, the meaning of the world is fulfilled. The separation, which was only there so that humans would long for and seek unity (especially within themselves), is then lifted. When the conscious side of a human being discovers their subconscious, they are whole, no longer divided, and in their subconscious they also find God. Then they are one with everything (all-one), because God is everything. And they are everything, because they are part of the everything that is God. And since everything in the world is a symbol, an image, this finding oneself again is expressed in the image of the beloved, as once again illustrated by a poem by the poet Rilke:

*"I have forgotten the self,  
and know only us."*

*With my beloved, I became two;  
And from the two of us, into the world  
and above all beings, the we grew.  
And because we are everything, we are alone."*



Everything that humans need to do has been known since ancient times: above the Oracle of Delphi was the inscription: "Gnothi seauton" – "Know thyself," which means: get to know your subconscious. Only by integrating their shadow can humans become knowingly whole, an individual (=lat.: the indivisible). The heroes of mythology must descend into their (own) underworld before they can take their place among the gods.

Man and woman are different in their outer appearance but completely equal in their dignity and their ultimate purpose. Due to the duality of our world, it is only possible for souls to appear in our reality wrapped in a male or female body.

The intention of our recreation area is to connect physical and mental strengthening and recovery. The recovery of the body lasts only briefly; true rest only occurs when a person has rediscovered their origin in God. *"My soul is restless until it finds rest in you,"* we read from Augustine of Hippo.

In order to meet the challenges of what lies ahead and still remain human in all of this, a person must again know their divine nature. To make the way there a bit easier or to spark curiosity about it, these lines have been written. The continuation of our culture amidst the detached apocalyptic forces depends on whether humanity succeeds in sacrificing its small self in – as the poet Rilke expresses it – the great death, in order to awaken to new, unlimited existence.

*„For we are only the shell and the leaf;  
the great death that everyone has within them  
is the fruit around which everything revolves. ...*

....

*What makes dying foreign and difficult  
is that it is not our death,  
one that we finally mature into;  
therefore, a storm comes to strip us all away."*

*"The pious of tomorrow will be a 'mystic,' one who has 'experienced' something, or he will no longer be at all,"* the theologian Karl Rahner once wrote (who worked, among other places, in nearby Innsbruck).

The awakened person experiences themselves as an eternal being, as one whose existence is not bound by time and space. They have then come close to the idea of "human" and can grow more and more in the direction of this absolute (literally meaning of the word absolute: detached

from everything) freedom.

*„I live my life in growing rings  
that stretch over things.  
I may not complete the last one,  
but I want to try.*

*I circle around God,  
around the ancient tower,  
and I circle for millennia;  
and I still do not know:  
am I a falcon, a storm,  
or a great song?“*

We hope that with these few lines we have been able to move something in you in this direction. What remains for us is to wish you all the best and much strength on this your very personal adventure, especially in this our challenging time to exist as a human. In a song by the Austrian singer Udo Jürgens, the farewell verse says:

*“Whatever may threatens us, farewell, the tender chaotic.”*

We wish you a pleasant stay in our house with recovery for spirit, soul, and body.