

TELA Bio Inc TELA under CEO Antony Koblish



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
3		T	T	T		2	2	2		6
2		H	T	T		3	2	2		7
1		H	T	T		3	2	2		7

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE
Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by **doubling of a trigram**.
The trigram Tui **denotes** the youngest daughter;
it is **symbolized** by the smiling lake, and
its **attribute** is joyousness.
Contrary to appearances,
 - it is not the yielding quality of the top line that accounts for joy here.
 - The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,
JOY is indicated by the fact that
there are two strong lines within,
expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

- Truth and strength must dwell in the heart,
- while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness,

they are

- led to take all hardships upon themselves willingly,
- and if need be

- will not shun death itself,
- so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

- A lake evaporates upward
- and thus

- gradually dries up;
- but when
two lakes are joined
- they do not dry up so readily,
 - for one replenishes the other.
- It is the same in the field of knowledge.
Knowledge should be a refreshing and vitalizing force.
It becomes so only through stimulating intercourse
- with congenial friends
 - with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way
learning

- becomes many-sided and
 - takes on a cheerful lightness,
- whereas
- there is always something ponderous and one-sided about
 - the learning of the self-taught.

THE LINES

Six in the third place means:
Coming joyousness.
Misfortune.

True joy must spring from within.

- But if
one
 - is empty within and
 - wholly given over to the world,

idle pleasures come streaming in from without.
This is what many people welcome as diversion.
Those who

- lack inner stability and therefore
- need amusement,

will always find opportunity of indulgence.
They attract external pleasures
by the emptiness of their natures.
Thus
they lose themselves more and more,
which of course has bad results.

Nine in the fourth place means:
Joyousness that is weighed is not at peace.
After ridding himself of mistakes a man has joy.

Often

a man finds himself weighing the choice between various kinds of pleasures, and so long as

- he has not decided which kind he will choose,
 - the higher or
 - the lower,
- he has no inner peace.

Only when

he

- clearly recognizes that passion brings suffering,
- can he make up his mind
 - to turn away from the lower pleasures and
 - to strive for the higher.

Once this decision is sealed,

- he finds true joy and peace, and
- inner conflict is overcome.

MOVING HEXAGRAM

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of nourishment from above.
But the gift of food comes in its own time, and
for this one must wait.

This hexagram shows the clouds in the heavens, giving rain

- to refresh all that grows and
- to provide mankind with food and drink.

The rain will come in its own time.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the attributes of the two trigrams –

- strength within,
 - danger in front. 2
-
- Strength in the face of danger does not plunge ahead but bides its time, whereas
 - weakness in the face of danger
 - grows agitated and
 - has not the patience to wait.

THE JUDGMENT

WAITING. If you are sincere,
You have light and success.
Perseverance brings good fortune.
It furthers one to cross the great water.

Waiting is not mere empty hoping.
It has the inner certainty of reaching the goal.
Such certainty alone gives that light which leads to success.
This leads to the perseverance that

- brings good fortune and
- bestows power to cross the great water.

One is faced with a danger that has to be overcome.
Weakness and impatience can do nothing.
Only a strong man can stand up to his fate,
for his inner security enables him to endure to the end.
This strength shows itself in uncompromising truthfulness (with himself).
It is only when we have the courage to face things exactly as they are,
without any sort of self-deception or illusion,
that a light will develop out of events,
by which the path to success may be recognized.
This recognition must be followed by resolute and persevering action.
For only the man who goes to meet his fate resolutely is equipped to deal with it
adequately.
Then he will be able to cross the great water –
that is to say,
he will be capable

- of making the necessary decision and
- of surmounting the danger.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
There is nothing to do but to wait until the rain falls.
It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by interfering in things before the time is ripe.

- We should quietly fortify the body with food and drink and the mind with gladness and good cheer.
Fate comes when it will, and thus we are ready.