

AST SpaceMobile Inc ASTS under CEO Abel Avellan



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

### HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui                      THE JOYOUS, LAKE  
 Below CH'IEN                THE CREATIVE, HEAVEN

This hexagram **signifies**  
on the one hand

- a break-through after a long accumulation of tension, as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**. Their influence is on the **wane**; as a result of resolute action,
- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

### THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.
- Even if only one inferior man is occupying a ruling position in a city, he
  - is able to oppress superior men.
- Even a single passion still lurking in the heart
  - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
  - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
  - resolution must be based on a union of
    - strength and
    - friendliness.
2. Second,
  - a compromise with evil is not possible;
    - evil must under all circumstances be openly discredited.
    - Nor must our own passions and shortcomings be glossed over.
3. Third,
  - the struggle must not be carried on directly by force.

If

- evil is branded,
  - it thinks of weapons,

and

if

- we do it the favor of fighting against it blow for blow,
  - we lose in the end

because thus

- we ourselves get entangled in hatred and passion.

Therefore

4. it is important
  - to begin at home,
  - to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.
  - As long as we wrestle with them,
  - they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

## THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward

And

- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
  - there is reason to fear a cloudburst.
- Taking this as a warning,
  - the superior man forestalls a violent collapse.

If

- a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy

but

- to remain receptive to impressions  
by help of strict and continuous self-examination.

## THE LINES

Nine in the fourth place means:

- There is no skin on his thighs,
- And
- walking comes hard.

If

a man were to let himself be led like a sheep,

- Remorse would disappear.

But

if

these words are heard

- They will not be believed.

Here a man

- is suffering from inner restlessness

and

- cannot abide in his place.

He

- would like to push forward under any circumstances,

but

- **encounters** insuperable obstacles.
- Thus his situation entails an **inner conflict**.  
 This is due to the **obstinacy** with which he seeks to enforce his will.  
 If  
 he would **desist** from this obstinacy,
- everything would go well.
- But this advice, like so much other good counsel,
- will be ignored.
- For obstinacy
- makes a man unable to hear,
  - for all that he has ears.

Six at the top means:

No cry.

In the end misfortune comes.

Victory seems to have been achieved.

There remains merely a remnant of the evil resolutely to be eradicated  
 as the time demands.

Everything looks easy.

Just there, however, lies the danger.

If

we are not on guard,

- evil will succeed in escaping by means of concealment,

and

when

it has eluded us

- new misfortunes will develop from the remaining seeds,  
 for evil does not die easily.

So too in dealing with the evil in one's own character,

- one must go to work with thoroughness.

If out of carelessness anything were to be overlooked,

- new evil would arise from it.

## **MOVING HEXAGRAM**

### **HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small**

Above SUN

THE GENTLE, WIND

Below CH'IEN

THE CREATIVE. HEAVEN

This hexagram **means** the force of the small –  
 the **power of the shadowy** - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 **holds** the five strong lines **in check**.

In the **Image** it is the wind blowing across the sky.

The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

## THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin.

The **moment for action** on a large scale has not yet arrived.

King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;

there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

**Only through the small means of friendly persuasion can we exert any influence.**

**The time has not yet come for sweeping measures.**

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

## THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

**Refines** the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;

yet, being **nothing** but air, without solid body,  
it **does not** produce great or lasting effects.

So also an individual,  
in times when he **can produce no** great effect in the outer world,  
can do nothing except **refine the expression** of his nature in small ways.