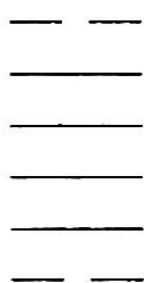


daguo/passing:major 28



The ridge-pole sags.  
*Favourable when there is somewhere to go.*  
*Offering.*

Base (6): For ceremonial mats use white grasses.

NO MISFORTUNE.

(9) 2: A gnarled willow puts forth shoots.

*Old man takes young wife.*  
*Unfavourable for nothing.*

(9) 3: The ridge-pole sags.

DISASTROUS.

(9) 4: The ridge-pole warps.

AUSPICIOUS.

*There will be unexpected calamity and distress.*

(9) 5: A gnarled willow puts forth flowers.

*Old woman takes young husband.*  
 NO MISFORTUNE, no honour.

Top (6): Passing by wading, head under water.

DISASTROUS.  
 NO MISFORTUNE.

**(28) passing: major**

(Tag) *Guo* 'passing' occurs in the Top Line of this hexagram. Compare Hexagram 62.

(Base) Mats were used in ceremonies and sacrifices to wrap offerings, sometimes, but not always, by the under-privileged. The earth used to induct local lords of fiefdoms was wrapped in white grass matting. See also Note 11:base. White grass also occurs in 11:base and 12:base.

Ode 23, a poem about a wronged girl, begins with a dead deer wrapped in white grass. Both girl and deer are regarded as precious:

A dead doe lies in the wilds,  
wrapped in white grasses.  
The girl responded to springtime,  
some lucky lad seduced her.

There are shrubby oaks in the woods;  
a dead doe lies in the wilds  
bound in white grass.  
There is a girl like jade.

Be slow! Be gentle!  
Do not touch my handkerchief!  
Do not make the dogs bark!

(4) A striking case of ambivalent omens. The upward movement of the warped beam seems auspicious; but if it goes too far, the roof collapses.

For *ta* meaning ‘unexpected calamity’ see Note 8:base.  
(Top) Compare 63:Top and 64:Top.