107 To Guide (*Dirigere*)

According to Hugo,[[1]](#endnote-1) to rule and to be guided are diverse. It is different to be ruled because it is necessary for man in this life on account various circumstances in which he is occupied, like being on the border. Wherefore just as in a ship which all ought to aim to the direction of God the greatest pilot, Prov. 16[:9]: “The heart of man disposes his way: but the Lord must direct his steps.” Thus, Aristotle says, book 8 of *De animalibus*,[[2]](#endnote-2) bees are guided by their king. Therefore, when they have the king himself with them, they are made happy, but when they do not, then not at all. Thus, when men have God himself in protection, Gen. 39[:21-23]: “The Lord was with Joseph … and made all that he did to prosper.”

¶ Again, Prov. 23[:19]: “Be wise: and guide your mind in the way.” This happens triply.

First, through contrition of the heart, Jer. 31[:21]: “Set up a watchtower for yourself; make bitterness for yourself; direct your heart into the right way, wherein you have walked.” Things lost are not better found than if one walks in the original path, thus God is found by us.

¶ Second, by confession of mouth, Prov. 28[:13]. Psal. [118:7]: “I will praise you with uprightness of heart.”

Third, through the satisfaction of work, [2] Thes. 3[:5]: “May the Lord direct your hearts and your bodies, in charity.” According to the Teacher of Philosophy, 3 *Ethics*,[[3]](#endnote-3) wishing proceeds from vice to virtue. It is necessary to do as they do who work with crooked pieces of wood. They put them between two straight pieces of wood through compression. Thus, we ought to put our hearts between the charity of God the Father and the patience of the Son, and then “the crooked shall become straight,” Isai. 40[:4].

1. Huguccio, *Derivationes* R 22 (2:1021): [1] **Rego**-is -xi -ctum, unde **rectus** -a -um, et comparatur ... [20] ... **dirigo** -is, quasi in diversam partem regere .... [↑](#endnote-ref-1)
2. Aristotle, *History of Animals*, 9.40, 624a26-27 (Barnes 1:971): The kings never quit the hive, except in conjunction with the entire swarm, either for food or for any other reason. [↑](#endnote-ref-2)
3. Aristotle, *Nichomachean Ethics* 3.4, 1113a15-23 (Barnes 2:1757): That wish is for the end has already been stated; some think it is for the good, others for the apparent good. Now those who say that the good is the object of wish must admit in consequence that that which the man who does not choose aright wishes for is not an object of wish (for if it is to be so, it must also be good; but it was, if it so happened, bad); while those who say the apparent good is the object of wish must admit that there is no natural object of wish, but only what seems good to each man. Now different things appear good to different people, and, if it so happens, even contrary things. [↑](#endnote-ref-3)