

Translation:

He said to them: Go forth and see which is the right path to which a person should adhere. Rabbi Eliezer said: A good eye. Rabbi Yehoshua said: A good companion. Rabbi Yosi said: A good neighbor. Rabbi Shimon said: One who foresees what will be. Rabbi Eleazar said: A good heart. He said to them: I prefer the words of Eleazar ben Arakh, for your words are included in his. He said to them: Go forth and see what is the evil path, that a man should shun. Rabbi Eliezer said: An evil eye. Rabbi Yehoshua said: An evil companion. Rabbi Yosi said: An evil neighbor. Rabbi Shimon said: One who borrows and does not repay, whether he borrows from man or from God, as it is said: "The wicked borrows and repays not; but the righteous deals graciously and gives" (Ps 37:21). Rabbi Eleazar said: An evil heart. He said to them: I prefer the words of Eleazar ben Arakh for your words are included in his.

Maimonides

A good eye refers to contentedness with that which a man possesses, and it is of the moral virtues. An evil eye is its opposite, meaning to say-belittling of things and the lust for gain. He stated here ... one who sees what is to be; its meaning is that he will deduce what is destined to be from that which presently exists. This is not [classified] in scientific knowledge until it will be an intellectual virtue; its definition will then be, he will deduce the hidden from the obvious. However, here by means of this [statement] he intends [to refer to] the speculation upon human affairs, [that is,] from one's interests through which his existence continues, he should speculate upon the future of his affairs. Over against this he adduced an example; as it was said, . . . one who borrows and does not repay-one will not lend him a thing afterwards, and this constitutes moral baseness. "But the righteous is gracious and gives"-this refers to

אָמַר לָהֶם, צְאוּ וּרְאוּ אֵיזוֹהִי דֶרֶךְ יִשְׂרָאֵל שְׂיִדְבֹק בָּהּ הָאָדָם. רַבִּי אֶלְעָזָר אוֹמֵר, עַיִן טוֹבָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, חֵבֵר טוֹב. רַבִּי יוֹסִי אוֹמֵר, שָׁכֵן טוֹב. רַבִּי שִׁמּוֹן אוֹמֵר, הַרְוָאָה אֶת הַנּוֹלֵד. רַבִּי אֶלְעָזָר אוֹמֵר, לֵב טוֹב. אָמַר לָהֶם, רוּאָה אֲנִי אֶת דְּבָרֵי אֶלְעָזָר בֶּן עֶרְדָּה מִדְּבָרֵיכֶם, שֶׁבְכֻלָּל דְּבָרָיו דְּבָרֵיכֶם. אָמַר לָהֶם צְאוּ וּרְאוּ אֵיזוֹהִי דֶרֶךְ רָעָה שְׂיִתְרַחֵק מִמֶּנָּה הָאָדָם. רַבִּי אֶלְעָזָר אוֹמֵר, עַיִן רָעָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, חֵבֵר רָע. רַבִּי יוֹסִי אוֹמֵר, שָׁכֵן רָע. רַבִּי שִׁמּוֹן אוֹמֵר, הַלְוָה וְאֵינוֹ מְשַׁלֵּם. אֶחָד הַלְוָה מִן הָאָדָם, כְּלוֹה מִן הַמָּקוֹם בְּרוּךְ הוּא, שֶׁנֶּאֱמַר (תְּהִלִּים לז) לֹא רָשָׁע וְלֹא יִשְׁלֵם, וְצָדִיק חוֹנֵן וְנוֹתֵן. רַבִּי אֶלְעָזָר אוֹמֵר, לֵב רָע. אָמַר לָהֶם, רוּאָה אֲנִי אֶת דְּבָרֵי אֶלְעָזָר בֶּן עֶרְדָּה מִדְּבָרֵיכֶם, שֶׁבְכֻלָּל דְּבָרָיו דְּבָרֵיכֶם :

PIRKEI AVOT 2-10

the Righteous One of the world, that is, the Lord, may He be blessed, as it is said, "He is just and righteous." Thus, "You are just in all that is come upon us ... ," meaning: He is gracious to the man who lends to his fellow and is not repaid; the Holy One, blessed be He, repays him the exchange for his service wherein he bestowed kindness to another by lending him so that he had the means sufficient for his need, and when he had the means and did not repay his lender, the Lord, may He be blessed, repaid him. The meaning of "he approves his words" [is that] he selects and differentiates, as derived from the meaning [of the verse], "... the Lord does not approve;" its intention is, He did not select and differentiate. For everything is included in his words wherein he stated an evil heart. In the Second Chapter which we prefaced to The Commentary on this tractate we have explained that all the moral virtues belong only to the Appetitive Faculty of the faculties of the soul, and the moral vices also belong to it. In the Fourth Chapter we explained that acts that are good are the acts that are midway which will ensue from the moral virtues. Thus it is known by philosophers and physicians that the Appetitive [Faculty of the] soul is in the heart, the heart is its chamber and vessel, and it (i.e., the Appetitive Faculty) is related to it (i.e., the heart). Although, according to genuine knowledge, all the powers spread from the heart, and it is their initiator, the appetitive power, however, does not emanate from it to another organ in the same way that the nutritive power emanates—meaning to say, the Growing Faculty, as we described it in the First Chapter, [as an example,] from the heart to the liver. You are to understand from all that we explained that by a good heart he means the good acts, they

are the acts that are midway, and they are moral virtues; it includes contentedness, befriending good men, and virtues other than these, as it was said, ... for your words are included in his words. Thus, an evil heart refers to moral vices and it also includes all that they cautioned against.