

The Lesson Of the Improper intent

מנחות יב – ט"ז

זבחים כ"ו ב

משום דפסיל במחשבה disqualified by the improper intent

But doesn't Rava say: Intent is effective to disqualify an offering **only** when it is expressed **by one who is fit for the Temple service, and with regard to an item that is fit for the Temple service, and in a place that is fit for the Temple service?** Here, the one collecting the blood is unfit.

משנה תורה, הלכות פסולי המוקדשין י"ד:א'-ב'

[With regard to the intent that could disqualify a sacrifice:] The only intent that is significant is that of the person performing the Temple service. The intent of the person bringing the sacrifice is of no consequence. Even when we heard that the owner had an intent which would cause the sacrifice to be considered as *piggul*, if the person performing the Temple service had the proper intent, the sacrifice is acceptable.

משלי כד ח - מחשב להרע לזו בעל-מזמות יקרא:

One who lays plans(calculates) to do harm Is called a schemer.

RaShi - He who plots to do evil He plans strategies of wickedness.

שערי תשובה לרבנו יונה

וְלֹא תִתְּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם (במדבר ט"ו:ל"ט). הַזְהַרְנוּ בְּזֶה שֶׁלֹּא לִחְשֹׁב לַעֲשׂוֹת עֲבֵרָה וְעַל כָּל דָּבָר פָּשַׁע וְחָטָא. כְּעֵנִין שֶׁנֶּאֱמַר (משלי כ"ד:ח') מִחֲשָׁב לְהָרַע. וְשֶׁלֹּא לְהָרַחֵק בְּדַבְרֵי הַמִּינִין. כֵּן יִכָּשֶׁל וְיִמָּשֶׁק אַחֲרֵיהֶם. וְאֲשֶׁר יָשִׁיב אֶל לְבוֹ כִּי הֵשִׁי בּוֹחֵן לֵב וְחוֹקֵר כְּלִיּוֹת. אִיךָ יַעֲיִז פָּנָיו לְטִמָּא לְבוֹ וְדַבֵּר בְּלִיעַל יִצְוִק בּוֹ. וְאֶמַר שְׁלֵמָה הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם (משלי כ"ד:ט') זָמַת אֲוֵלֶת חָטָאת. עוֹד אֶמַר (משלי ו':ט"ז-י"ח) שֶׁשׁ הָנָה שָׁנָא ה' וְשָׁבַע תּוֹעֲבוֹת נָפְשׁוֹ לֵב חָרָשׁ מִחֲשָׁבוֹת אָוֶן.

"So that you do not follow your heart and your eyes" (Numbers 15:39). We were warned with this not to think to do a transgression (or upon any) [or any] prohibition or sin - like the matter that is stated (Proverbs 24:8), "He who thinks to do evil" - and not to think about words of heresy, lest one stumble and be drawn after them. And when he places upon his heart that God, may He be blessed, examines the heart and investigates the kidneys (understood as the seat of wisdom), how can he dare to defile his heart and [have] a ruffian matter lodged upon it?

פירוש המלבים

מחשב - ופעל חשב כשבא בפעל מורה על מחשבות בלתי ראויות, כמו מחשבות פגול בקדש

And the verb "thought" when used in the verb "thought" indicates inappropriate thoughts, such as the thoughts of a pagan in the sanctuary.

משפטי עוזיאל, חלק ט, אבן העזר א':כ"ו

וכלם אמרו דבר אחד, שהרהור עבירה אעפ"י שאין מענישין עליו בבית דין, מכל מקום חמור הוא, באיכותו מעבירה עצמה

And they all said one thing, that contemplating a crime, even though it is not punishable in court, is in any case more serious in its nature than the crime itself.

משנה תורה, הלכות פסולי המוקדשין י"ח:א'-ב'

Anyone who has an incorrect intent [while performing] sacrificial service violates a negative commandment, for [Leviticus 7:18] states: "He may not intent this."

According to the Oral Tradition, it was taught that included in this prohibition is not to cause sacrificial offerings to be disqualified through thought, for this is comparable to causing a blemish in sacrificial animals. Nevertheless, [a transgressor] is not punished by lashes, for thought is not considered as deed.

ירמיהו י"ט

שְׁמַעִי הָאָרֶץ הִנֵּה אֲנִי מְבִיא רָעָה אֶל-הָעָם הַזֶּה פְּרִי מַחְשְׁבוֹתֵם כִּי עַל-דְּבָרִי לֹא הִקְשִׁיבוּ וְתוֹרָתִי לֹא יִמְאָסוּ-בָהּ:

Hear, O earth! I am going to bring disaster upon this people, The outcome of their own schemes; For they would not hearken to My words

רד"ק

פרי מחשבותם. אינו אומר שיענישם על המחשבה לבד אלא על מעשיהם שהם פרי מחשבותם

He does not say that they will be punished for their thoughts alone, but for their actions, which are the fruit of their thoughts.

ליקוטי מוהר"ן קצ"ג:א'א'-ב

ידע, שמהמחשבה יש לה תקוף גדול, ואם יחזק ויגבר מחשבתו על איזה דבר שבעולם, יוכל לפעל שיהיה
כה, ואפלו אם יחזק מחשבתו מאד שיהיה לו ממון – בודאי יהיה לו, וכן בכל דבר

It is a fact that thought has great power, and if he strengthens and strengthens his thought
about any matter in the world, he will be able to make it happen, and even if he strengthens
his thought so much that he will have wealth – he will certainly have it, and so on in every
matter.

שני לוחות הברית, שער האותיות, אות ת' תשוקה י"ז

Silence in the heart also belongs. I want to say that his heart should not rush to put his
thought into action, because just as speech is forbidden, so contemplation is forbidden. And
he should be silent in his heart about harmful things. I want him to remove his
contemplation of them, and then he will eliminate from his heart envy and hatred and lust
and pride and the contemplation of sin, which is more serious than sin.

ירמיהו ט"ז: בפי שְׁלוֹם אֶת רֵעֵהוּ יְדַבֵּר וּבִקְרָבוֹ יִשִּׁים אָרְבוֹ

They speak to their fellows in friendship, But lay an ambush for them in their hearts.

...:ישעיהו כ"ט: י"ג בְּפִי וּבִשְׁפָתַי כְּבִדּוּנִי וּלְבִי רָחֵק מִמֶּנִּי

Because that people has approached [Me] with its mouth And honored Me with its lips,
But has kept its heart far from Me

משלי יז, ג "...וּבִחֵן לְבָבוֹת ה'":

[peoples'] hearts—the Holy One, blessed be He, purifies them and tests them and knows their thoughts.

The Actions follow the Heart – אחרי הלבבות נמשכים המעשים

ספר החינוך אחרי המעשים נמשכים הלבבות The Heart follow the Actions

מלאכי ג': ט"ז

אֲזַנְדְּבֶרְוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמָע וַיִּכְתֹּב סֵפֶר זִכְרוֹן לְפָנָיו לִירְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

In this vein have those who revere GOD been talking to one another. GOD has heard and noted it, and a scroll of remembrance has been written at God's behest concerning those who revere GOD and esteem that name.

ברכות ו' א

מאי "ולחשבי שמו"? אמר רב אשי: חשב אדם לעשות מצוה, ונאנס, ולא עשה – מעלה עליו הכתוב כאלו עשה.

With regard to this verse, the Gemara asks: **What** is the meaning of the phrase, **"And that think upon His name"**? Rav Ashi said: If a person intended to perform a mitzva, but due to circumstances **beyond his control, he did not perform it, the verse ascribes him credit as if he performed** the mitzva, as he is among those that think upon His name.

בראשית רבה א': ד'

בראשית ברא אלהים, ששה דברים קדמו לבריאת העולם, יש מהן שנבראו, ויש מהן שעלו במחשבה להבראות.

"In the beginning, God created" – six items preceded the creation of the world; some of them were [actually] created, and some of them God contemplated creating