

The Lesson Of the Improper intent

מנחות יב – ט"ז

זבחים כ"ז במשום 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 המקדשין 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.

משל כד ח - מוחשב להרעה בועל-מצוות יקראות

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

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

שער תשובה לרבנו יונה

ולא תתרו אחרי לבכם ואחרי עיניכם (במדבר ט"ו:ו-ל"ט). הזהרנו בז' שלא ליחסב לעשות עבירה ועל כל דבר פשוט וחטיא. כגון שפאמר (משל כ"ד:ח) מוחשב להרעה. ושלא להרעה בדברי המיין. פון יכשיל יומשר אחריהם. ואשר ישיב אל לפוז כי הש"י בוחן לב וחווקר כל'ות. איך עיז פניו לטמא לבו ודבר בליעל יצוק בו. ואמר שלמה הפללה עליו השלום (משל כ"ד:ט) זמת אוזלת חטאת. עוד אמר (משל ו'ט"ז-ו"ח) שיש הנה שניא ה' ושבע תועבות נפשו ליב חירש מוחשבות און.

"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 - ופועל חשב כשבא בפועל מורה על מחשבות בלתי ראיות, 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.

משפט עוזיאל, חלק ט, אבן העזר א':כ"ז

וכולם אמרו דבר אחד, שהרהור עבירה אף"י שאינו 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 ז יט

שְׁמַעְיָה אָרֶץ הַגָּה אָנָּנוּ מִתְבִּיא רְעוֹה אֶל-הָעָם הַזֶּה פָּרִי מִחְשְׁבָותָם כִּי עַל-דְּבָרֵי לֹא הָקַשְׁיבָּם וְתֹרַתִּי וְיִמְאֹסְבָּה:

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

ר"ג

פרִי מִחְשְׁבֹותָם. אִינוּ אָוֹר שִׁיעְנִישָׁם עַל הַמִּחְשָׁבָה לְבַד אֶלָּא עַל מְעַשֵּׂיהם שֶׁהֵם פָּרִי מִחְשְׁבֹותָם

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

דע, שהמחשבה יש לה תקף גדול, ואם יחזק ויגבר מחשבתו על איזה דבר שבעולם, יוכל לפעול בשיהיה כה, ואפלו אם יחזק מחשבתו ממד 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' בפיו שלום את רעהו ידבר ובקרבו ישים ארבעו

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

....ישעהו כ"ט: י"ג בפיו ובשפתיו כבודו ולבו רחק ממעני

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

משל י,ג "...ובכן לבודה':

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

חובות הלבבות—אחרי הלבבות נמשכים המשים The Actions follow the Heart

ספר החינוך אחרי המשים נמשכים הלבבות The Heart follow the Actions

מלאכי ג' ט"ז

אֵז נִדְבָּרוּ יַרְאֵי ה' אֲיַשׁ אֶל-רְעָהוּ וַיַּקְשֵׁב ה' וַיְשַׁמְּעֵן וַיְכַתֵּב סִפְרֶ זָפָרֶן לְפָנֵיו לִירָאֵי ה' וַיַּחַשְׁבֵּי 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 ז' א'

מַיִ "וַיַּחַשְׁבֵּי שְׁמוֹ"? אָמָר רַב אֲשִׁי: חָשַׁב אָדָם לְעֹשֹׂת מִצְוָה, וְנִאָנוּ, וְלֹא עָשָׂה — מַעַלָּה עַלְיוֹ הַכְּתָב
כְּאֵלָנוּ עָשָׂה

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 הרבה א' ז'

בְּרָאשִׁית בָּרָא אֱלֹהִים, שְׁשָׁה ذְּבָרִים קָדְמוּ לְבָרִיאת הָעוֹלָם, יָשַׁם מְהֻן שְׁנָבְרָאוּ, וַיְשַׁם מְהֻן שְׁעָלָה בְּמַחְשָׁבָה
לְהַבְּרָאֹת.

“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