

7:18 the one who offers it, without thinking,

המקריב אתו לא יחשב לו

it will become an abhorred thing

פיגול יהיה

The sacrifice offering for a vow or a free-will offering, should be eaten on the same day it was offered, and what was left over can be eaten on the following (second) day.

However, if the priest, at the time of slaughtering the offering, had the intention to eat it on the third day, the sacrifice becomes unfit, even though it would have been kosher on the first and second days and only will become unfit on the third day.

So the intention of the priest, that is, the thought in his mind, at the time of slaughtering, determines whether that sacrifice is kosher or not, even though the physical sacrifice hasn't changed at all.

Similarly, with the mizvot, one's intention can determine whether one physical actions are acceptable or not. One can, for example, read the words of the Shema, the same way and with the same tone and expression on two different days, and because on the first day one had the right intention and on the second day one didn't, the first reading was accepted and the second not.