

## He should complete it

## ישלימנה –

### Overview

The rule is if an animal was killed the owner need not pay the entire value of the live animal, but rather the difference between the value of the animal when it was alive and the value of the carcass. We derive this (according to ר' אמי) from the **ישלימנה** פסוק מכה נפש בהמה ישלימנה. The word **ישלימנה** is interpreted<sup>1</sup> to be read as if it was written **ישלימנה** which means he shall complete it (or restore it to its original value). He should restore to the owner sufficient money that together with the carcass it is equal to the original live animal. We usually reinterpret words when their initial meaning is somewhat difficult to understand. תוספות will explain why ר' אמי chose to reinterpret the word **ישלימנה** to **ישלימנה** as opposed to reinterpreting the word **ישלם** to be read **ישלים** (which would have the same connotation; that he should complete it).

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anticipates and resolves a question:

**בעל הבור ישלם אין לדרוש ישלם ישלים –**

**The word **ישלם** (shall pay), in the **בעל הבור ישלם** (the owner of the pit shall pay), cannot be interpreted to mean **ישלים** (he shall complete).<sup>3</sup>**

**אבל ישלימנה משמע שהבהמה עצמה ישלם וזה אי אפשר שכבר מתה –**

**However the word **ישלימנה** in the פסוק מכה בהמה ישלימנה indicates that he should pay the בהמה itself,<sup>4</sup> and this is impossible since the בהמה is dead already -**

**לפיכך יש לדרוש ישלימנה:**

**Therefore it can be interpreted to mean **ישלימנה** (he should make up for the loss).**

### Summary

A word may be reinterpreted (only) if there is a difficulty with the standard explanation.

### Thinking it over

תוספות mentions that we cannot interpret **ישלם** to mean **ישלים**. What would be gained if we could be דורש the word **ישלם** to read **ישלים**, as opposed to reading **ישלימנה** as **ישלימנה**?!

<sup>1</sup> The simple translation would be that he should pay for it (indicating perhaps that he must pay the full original value of the live animal).

<sup>2</sup> תוספות is asking why do we not reinterpret **ישלם** to read **ישלים** (instead of **ישלימנה** to read **ישלימנה**).

<sup>3</sup> The reason presumably is that the word **ישלם** is totally appropriate for this פסוק. There is no reason to reinterpret it.

<sup>4</sup> The literal translation of **ישלימנה** is that 'he should pay it'; meaning he should pay the dead cow itself.