

To the house of the son's 'salvation'

לבי ישוע הבן -

Overview

There is a dispute between רש"י and תוספות as to the meaning of לבי ישוע הבן.

פירוש הקונטרס¹ פדיון הבן וכן הערוך -

and so too the ערוך explained this (ישוע הבן) to mean פדיון הבן (redemption of the [first born] son).

תוספות disagrees:

וקשה דאף על גב דמתרגמינן פדיון פורקן מכל מקום אין שייך לשון ישועה² -

And there is a difficulty with this interpretation, for even though the translation of פדיון in Aramaic is פורקן, nevertheless the term ישועה is not applicable to פדיון -

תוספות offers his interpretation:

ורבינו תם פירש שנולד שם בן ועל שם שהולד נושע ונמלט³ ממעי אמו -

And the ר"ת explained that a son was born there (in that home), and on account that the baby was saved and 'escaped' from his mother's womb -

כדכתיב והמליטה זכר (ישעיה ס"ו) נקט לשון ישועה⁵ והיו רגילין לעשות סעודה:

As the נביא writes, 'and she 'expelled' a male' child, therefore he stated a term of salvation, and it was their custom to make a feast in honor of a male birth.

Summary

According to רש"י a לבי ישוע הבן refers to the feast of a פדיון הבן, while according to the ר"ת it refers to a feast for the birth of a male child.

Thinking it over

What are the relative advantages of both פרש"י and פר"ת.

¹ See ד"ה ישוע, who writes..משתה שעושין לפדיון הבן בכור. ישוע מתרגמינן פורקן כמו פדיון

² It may be that the תרגום of פדיון is פורקן and the תרגום of ישועה (salvation) is also פורקן (as רש"י states), nevertheless the two words of פדיון and ישועה have no connection with each other (even though their תרגום is the same).

³ Childbirth is a dangerous procedure and when the baby is born it has been rescued from this danger.

⁴ פסוק ז'.

⁵ Escaping and being rescued have a common theme (as opposed to redemption and salvation).