

62 - Los judíos y los años nuevos o los años nuevos judíos

Mishná, Rosh Hashaná 1:1-2

אַרְבַּעָה רֵאשֵׁי שָׁנִים הֵם. בְּאַחַד בְּנִסָּן רֵאשׁ הַשָּׁנָה לְמַלְכִים וְלְרִגְלִים. בְּאַחַד בְּאֵלוּל רֵאשׁ הַשָּׁנָה לְמַעֲשֵׂר
בְּהֵמָה. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן אוֹמְרִים, בְּאַחַד בְּתִשְׂרִי. בְּאַחַד בְּתִשְׂרִי רֵאשׁ הַשָּׁנָה לְשָׁנִים וְלִשְׁמֹטִין
וְלִיְזְבוּלוֹת, לְנִטְיָעָה וְלִירְקוֹת. בְּאַחַד בְּשֶׁבֶט, רֵאשׁ הַשָּׁנָה לְאֵילָן, כְּדַבְּרֵי בֵּית שְׁמַאי. בֵּית הַלֵּל אוֹמְרִים, בְּחֻמְשָׁה
עָשָׂר בּוֹ:

There are four new years: The first of Nisan is the new year for kings and for festivals.

The first of Elul is the new year for the tithe of beasts. Rabbi Elazar and Rabbi Shimon say: the first of Tishri.

The first of Tishri is the new year for years, for shmitta and jubilee years, for planting and for [tithe of] vegetables.

The first of Shevat is the new year for trees, according to the words of Bet Shammai. Bet Hillel says: on the fifteenth of that month.

בְּאַרְבַּעָה פְּרָקִים הָעוֹלָם נִדוֹן, בְּפֶסַח עַל הַתְּבוּאָה, בְּעֶצְרַת עַל פְּרוֹת הָאֵילָן, בְּרֵאשׁ הַשָּׁנָה כָּל בְּאֵי הָעוֹלָם
עוֹבְרִין לְפָנָיו כְּבְנֵי מָרוֹן, שְׁנֵאמַר (תהלים לג) הַיּוֹצֵר יַחַד לֶבֶם, הַמְּבִין אֶל כָּל מַעֲשֵׂיהֶם. וּבְחַג נְדוּבִין עַל הַמַּיִם:

At four set times the world is judged: On Pesah in respect to the produce. On Shavuot in respect to the fruit of the tree. On Rosh Hashanah all the people of the world pass before Him like a division of soldier [a numerus], as it says, “He who fashions the hearts of them all, who discerns all their doings” (Psalms 33:15). And on Sukkot they are judged in respect of rain.

Nisan Vs. Tishrei ¿Cuándo se creó el mundo?

B. Rosh Hashaná 10b-11a

תֵּנִיא רַבִּי אֶלְעָזָר אוֹמֵר בְּתִשְׂרִי נִבְרָא הָעוֹלָם בְּתִשְׂרִי נוֹלְדוּ אֲבוֹת בְּתִשְׂרִי מֵתוּ אֲבוֹת בְּפֶסַח נוֹלַד יִצְחָק
בְּרֵאשׁ הַשָּׁנָה נִפְקְדָה שְׂרָה רַחֵל וְחֲנָה בְּרֵאשׁ הַשָּׁנָה יֵצֵא יוֹסֵף מִבֵּית הָאֲסוּרִין בְּר"ה בְּטֵלָה עֲבוּדָה מֵאֲבוֹתֵינוּ
בְּמִצְרַיִם בְּנִסָּן נִגְאָלוּ בְּתִשְׂרִי עֵתִידִין לִיגְאֹל

ר' יהושע אומר בניסן נברא העולם בניסן נולדו אבות בניסן מתו אבות בפסח נולד יצחק בר"ה נפקדה שרה רחל וחנה בר"ה יצא יוסף מבית האסורין בר"ה בטלה עבודה מאבותינו במצרים בניסן נגאלו בניסן עתידין ליגאל

תניא ר"א אומר מנין שבתשרי נברא העולם שנאמר (בראשית א, יא) ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע עץ פריאזוהו חדש שהארץ מוציאה דשאים ואילן מלא פירות הוי אומר זה תשרי ואותו הפרק זמן רביעה היתה וירדו גשמים וצימחו שנא' (בראשית ב, ו) ואד יעלה מן הארץ

It was taught that Rabbi Eliezer said: "In Tishrei the world was created. In Tishrei the forefathers were born. In Tishrei the forefathers died. During Passover Yitzchak was born. During Rosh Hashanah Sarah, Rachel, and Hannah were remembered. During Rosh Hashanah Joseph left the dungeon."

R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on Rosh Hashanah Sarah, Rachel and Hannah were visited; on Rosh Hashanah Joseph went forth from prison; on Rosh Hashanah the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.

'R. Eliezer says: Whence do we know that the world was created in Tishri? Because it says, And God said, Let the earth put forth grass, herb yielding seed, and fruit-tree. Which is the month in which the earth puts forth grass and the trees are full of fruit? You must say that this is Tishri. That time was the season of rainfall, and the rain came down and the plants sprouted, as it says, And a mist went up from the earth.

R. Joshua says: Whence do we know that the world was created in Nisan? Because it says, And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit. Which is the month in which the earth is full of grass and trees [begin to] produce fruit? You must say that this is Nisan. That time was the period when cattle, beasts and fowls copulate with one another, as it says, The rains have mounted the sheep, etc.

El 1ero de Enero no es "La circuncisión de Jesús":

The New Catholic Encyclopedia states: "According to the hypothesis ... accepted by most scholars today, the birth of Christ was assigned the date of the winter solstice (December 25 in the Julian [Roman] Calendar, January 6 in the Egyptian), because on this day, as the sun began to return to northern skies, the pagan devotees of Mithra celebrated *dies natalis Solis Invicti* (birthday of the invincible sun)" (1967, Vol. 3, p. 656).

Origen de diversos años nuevos:

<https://www.ancient-origins.net/myths-legends-important-events/ancient-origins-new-year-s-celebrations-001181>

El 25 de Diciembre, nacimiento de Jesús (?):
<https://www.ancient-origins.net/news-general/why-christmas-held-25th-december-001161>

Rosh Hashaná, de la Torá a la Mishná:
<https://www.thetorah.com/article/rosh-hashanah-between-tanach-and-mishna>

Rosh Hashaná “en Babilonia”:
<https://www.thetorah.com/article/babylonian-rosh-hashanah-battle-creation-enthronement-and-justice>