

with eleven maps, and at Nuremberg in 1716. Both these works were for a long time the standard authorities on their respective subjects.

BIBLIOGRAPHY: *Biographie Universelle*; Herzog-Hauck, *Real-Encyc.*

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RELIGIÖSE WOCHENSCHRIFT FÜR GOTTGLÄUBIGE GEMÜTHER. See PERIODICALS.

REMAINDERS AND REVERSIONS: In Anglo-American law the owner of property (especially of land) may and often does grant or devise it to one person for years or for life, and then to other persons forever, or consecutively to several persons for life. The estates or interests thus given to take effect after the first are known as "remainders"; but if the grantor or deviser does not exhaust his entire estate, the interest not disposed of remains in him and his heirs, and this is known as a "reversion." These words are unknown to the Jewish law; but the estates or interests which they designate might arise under it to a limited extent.

It has been shown in the article on ALIENATION AND ACQUISITION that "the owner of land may sell or give it for a term of years [free of rent] or he may sell or give its produce for a number of years"; and the difference between the two forms of grant has also been shown there. There seems to be no objection to a gift for life, though a sale of a life-estate might have been drawn into question, as a chance bargain. Here then is a reversion remaining in the original owner and his heirs.

Maimonides ("Yad," Mekirah, xxiii., based on a short remark [B. B. 148a] in the Talmud), shows how such an estate may be given also in one or more fruit-trees, or in a dove-cot (the grantee for years having the broods), or in a beehive, or in ewes or cows (the grantee enjoying the fleeces and the lambs or calves), notwithstanding the objection that this disposition of the unborn fledglings, the unmade honey or wax, etc., looks like the grant of things not in existence, which is contrary to Talmudic principles.

Perhaps the reversioner under some circumstances—e.g., where, having given away only the produce, he retains some kind of possession—might sell his reversion; and it seems that he can always make a gift thereof of "mortis causa" (which is simply what would in modern law be called a bequest by will); and in this way there might be created a remainder in fee after the particular estate for life or for years; but certainly there can be no successive life-estates, no "remainder for life," because to create this there must be the grant of something not yet in existence; and this runs counter to first principles.

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REMAK (MOSES BEN JACOB CORDOVERO): Rabbi of Safed and cabalist; born in 1522; died June 25, 1570. He belonged to a Spanish family, probably of Cordova, whence his name "Cordovero." After having studied rabbinical literature under the guidance of Joseph Caro, Cordovero at the age of twenty was initiated by his brother-in-law Solomon Alkabez into the mysteries of the Cabala, in which he soon became a recognized authority. A profound thinker, and well versed in Judæo-Arabic philosophy, Cordovero devoted his activity

to speculative, strictly metaphysical Cabala (קבלה עיונית), and kept aloof from the wonder-working or practical Cabala (קבלה מעשית) which was just then being propagated at Safed by Isaac Luria, in whose circle of followers he moved.

In a series of works (see below), the most important of which is that entitled "Pardes Rimmonim," Cordovero endeavored to elucidate all the tenets of the Cabala, such as the doctrines of the sefirot, emanation, the divine names, the import and significance of the alphabet, etc. Quite original is Cordovero's conception of the Deity set forth by him in his "Shi'ur Qomah." It is surprisingly identical with that taught later by Spinoza and there can be no doubt that the Dutch philosopher alluded to Cordovero when, in answer to the question addressed to him by his friend Oldenburg on the origin of his theory, he referred to an old Jewish philosopher ("Epistola," pp. 21, 22). In describing the relation of God to His creatures Cordovero expresses himself in the following terms:

"And the Holy One—blessed be He!—shines in the ten sefirot of the world of emanation, in the ten sefirot of the world of creation, and in the ten heavenly spheres. In investigating this subject the reader will find: that we all proceed from Him, and are comprised in Him; that our life is interwoven with His; that He is the existence of all beings; that the inferior beings, such as vegetables and animals, which serve us as nourishment, are not outside of Him; in short, he will discover that all is one revolving wheel, which ascends and descends—all is one, and nothing is separated from Him" ("Shi'ur Qomah," ch. xxii.).

But what relation can there be between the infinite, eternal, and necessary being and the corporeal, compounded world? Then, again, if nothing exists outside of God, how is the existence of the universe to be explained? Its creation at a certain definite

**Relation
of Finite
and
Infinite.**

time presupposes a change of mind on the part of God; and this is inadmissible, for it is not possible to ascribe to Him any change or alteration. These problems Cordovero endeavors to solve in the "Pardes Rimmonim." The question how could the finite and corporeal proceed from God, who is infinite and incorporeal, is explained by him by the doctrine of concentration of the divine light, through which the finite, which has no real existence of itself, appeared as existent. From the concentration of the divine light proceeded by a successive emanation the ten sefirot or the dynamic tools, through which all change takes place ("Sha'ar 'Azamot we-Kelim," iv.). Great development is given in the "Pardes" to the question of the divine attributes. Cordovero not only adopts the Aristotelian principle that in God thinker, thinking, and the object thought of are absolutely united, but he posits an essential difference between God's mode of thinking and that of man.

"God's knowledge," says Cordovero, "is different from that of the creature, since in the case of the latter knowledge and the thing known are distinct, thus leading to subjects which are again separate from him. This is described by the three expressions—cogitation, the cogitator, and the subject of cogitation. Now, the Creator is Himself Knowledge, the Knower, and the object known. His knowledge does not consist in the fact that He directs His thoughts to things without Him, since in comprehending and knowing Himself He comprehends and knows everything that exists. There is nothing which is not

united to Him, and which He does not find in His own substance. He is the archetype of all existing things, and all things are in Him in their purest and most perfect form; so that the perfection of the creatures consists in the support whereby they are united to the primary source of His existence, and they sink down and fall from that perfect and lofty position in proportion to their separation from Him" ("Pardes Rimmonim," 55a).

The "Pardes Rimmonim" consists of thirteen gates or sections, subdivided into chapters. It was first published at Cracow in 1591. A résumé of it was published, under the title "Asis Rimmonim," by Samuel Gallico; and commentaries on some parts of it were written by Menahem Azariah da Fano, Mordecai Prszybram, and Isaiah Horowitz. The original work was partly translated into Latin by Bartolucci ("Biblia Rabbinica," iv. 231 *et seq.*), by Joseph Ciantes (in "De Sanctissima Trinitate Contra Judeos," Rome, 1664), by Athanasius Kircher (Rome, 1652-54), and by Knorr von Rosenroth (in "Kabbala Denudata," Sulzbach, 1677).

Other works of Cordovero are: "Or Ne'erab" (Venice, 1587; Cracow, 1647; Fürth, 1710), an introduction to the Cabala; "Sefer Gerushin" (Venice, 1543), cabalistic reflections and comments on ninety-nine passages of the Bible; "Tomer Deborah" (Venice, 1588), an ethical treatise; "Zibhe Shelamim" (Lublin, 1613), cabalistic commentary on the prayers for Rosh ha-Shanah and the "Abodah" of the Day of Atonement; "Tikkun Keri'at Shema" (Prague, 1615), on the *Shema*; "Tikkun Lel Shebu'ot we-Hosha'na Rabbah" (n.d.), prayers for the nights of Pentecost and *Hosha'na Rabbah*; "Perush ha-Tefillah" (n.d., n.p.), cabalistic commentary on the prayers.

The unpublished works of Cordovero are: "Eli-mah Rabba"; "Shi'ur Komah" (MS. Benzion, No. 18); "Sefer Or Yakar"; "Perush Sefer Yezirah"; "Perush 'al Megillat Ekah"; "Perush 'al ha-Torah"; "Perush 'al Shir ha-Shirim"; "Be-Saba Ta'ama"; "Henezu ha-Rimmonim"; "Mebakkes Adonai"; and "Tefillah le-Mosheh."

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I. BR.

REMAK, ERNST JULIUS: German physician; born at Berlin May 26, 1849; son of Robert Remak. He received his education at the universities of Breslau, Berlin, Würzburg, Strasburg, and Heidelberg, and obtained the degree of M.D. in 1870; he took part in the Franco-Prussian war of 1870-71. After serving as assistant in the department for nervous diseases at the Charité Hospital, Berlin, from 1873 to 1875 he established himself as a neuropath in the German capital, where he became privat-docent in 1877, and professor in 1893.

Remak has contributed more than fifty essays to the professional journals, and is the author of: "Grundriss der Elektrodiagnostik und Elektrotherapie für Praktische Aerzte," Vienna, 1895; "Neuritis und Polyneuritis," in Nothnagel's "Handbuch der Speziellen Pathologie und Therapie," *ib.* 1900.

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REMAK, ROBERT: German physician; born at Posen July 26, 1815; died at Kissingen Aug. 29,

1865. He studied medicine at the University of Berlin, graduated in 1838, and settled in the Prussian capital. From 1843 he was assistant at the pathological department of the university, and in 1847 received the "venia legendi" from his alma mater. He was the first Jewish privat-docent in Prussia. In 1859 he became assistant professor.

Remak contributed several important works to medical science, especially on the construction of nerve-tissue and on the treatment of its diseases. Among his many essays on this subject may be mentioned: "Vorläufige Mittheilung Mikroskopischer Beobachtungen über den Inneren Bau der Cerebrospinalnerven," in Müller's "Archiv," 1836; "Ueber die Zweifelhafte Flimmerbewegung an den Nerven," *ib.* 1841; "Ueber den Inhalt der Nervenprimitivröhre," *ib.* 1845; "Ueber Extracelluläre Entstehung Thierischer Zellen und über die Vermehrung Derselben Durch Theilung," *ib.* 1852; "Ueber Methodische Elektrisirung Gelähmter Muskeln," Berlin, 1855; "Galvanotherapie der Nerven- und Muskelkrankheiten," *ib.* 1853 (translated into French by Morpain, 1860); "Ueber die Embryologische Grundlage der Zellenlehre," in Müller's "Archiv," 1862.

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S.

F. T. H.

REMBRANDT (REMBRANDT HARMENSZON VAN RYN): Dutch painter; born at Leyden July 15, 1606 or 1607; died at Amsterdam Oct. 8, 1669. He was a contemporary of Manasseh ben Israel, with whom he was on terms of intimate friendship and whose portrait he painted in 1645 and etched in 1654. In 1655 he etched four small illustrations for Manasseh's "Piedro Gloriosa o de la Estatua de Nebuchadnezzar" (Amsterdam, 1655). The plates, which are preserved in the British Museum, represent Nebuchadnezzar's dream, the visions of Ezekiel, Jacob's dream, and the combat between David and Goliath.

For a long time Rembrandt lived in Breedstraat in Amsterdam, near the Jewish quarter; and there he collected the types and models which he used for his paintings of Biblical subjects and of the Jewish life of his time. As the earliest existing portraits of Jews and as the work of one of the greatest portrait-painters of all time they are both artistically and anthropologically important. Following is a list of Rembrandt's works of Jewish interest, with the dates (approximate or actual) of the paintings and the galleries or collections in which they are to be found (the works are enumerated in Biblical-historical sequence):

OLD TESTAMENT AND APOCRYPHAL SUBJECTS.

(1) Abraham Entertaining the Angels (1636), St. Petersburg, Hermitage. (2) Abraham Receiving the Angels (1638), Vienna,



Rembrandt 1639

Jewish Beggar.

(From an etching by Rembrandt.)