Introduction:

Zohar Rakiah is noteworthy in four ways. Firstly it is written in the form of a commentary to the Azharah “Shemor Libbi Ma’aneh of ibn Gabirol so that “people who tremble for the word of the L-rd should study it [on Shavut] once a year.” Duran criticizes previous commentaries to this Azharah for their having mistakenly interpreted it according to Maimonides TaRYaG list. Since Gabirol followed the BeHaG Duran remains faithful to this fact, while still acknowledging the unquestionable authority of Rambam. Secondly while Duran employs Aramaisms throughout his Responsa, the Hebrew style of the Zohar HaRakia is simple and flows smoothly avoiding difficult forms of expression. Thirdly Duran’s work’s uniqueness is in the actual treatment of the precepts. Maimonides and Nachmanides opinions are treated briefly and the essential proofs and objections to each are given. Throughout clarity prevails, and Duran’s own respectful proofs or objections to Rambam and Ramban abound so that if Rambam is the thesis, Ramban the anti-thesis, Duran’s work is the Aufhebung. In a halakhic sense Duran is the Machria (Decisor) between Rambam and Ramban synthesizing his 2 great predecessors views, but rejecting both their opinioons when he feels necessary so that the result is the most penetrating treatment of the TaRYaG. Thus Duran is forced to include 24 positive precepts and 18 prohibitions that appear in neither Rambam nor Ramban’s lists. Among these are the precepts “to accept proselytes”, “to keep far from falsehood”, and to “repay a creditor.” In a number of instances Duran put forth his own views of what should be counted as a commandment and what is not to be counted as a precept with regards to the predecessors Rambam and Ramban i.e. adds precepts to Rambam #32 & #157, & #216, has taharat hamet in place of no. 107 of Rambam, and replaces ten precepts of Rambam #237 with one: to judge righteously etc. Duran also includes #9 of Rambam in #8 of Rambam, has an additional prohibition on Rambam #72, , includes #104 and #105 the prohibitions in #102 and #103, has two prohibitions for Rambam #184, etc. The fourth distinguishing feature of Duran’s work is its hidden mystical esoteric quality although it is fundamentally a halakhic work.

Books at TC libraries on TARYAG (613 commandments)

Maimonides, Sefer ha-mitsvot / le-rabenu Mosheh ben Maimon ; mevo’ar u-menukad, mesudar le-lomde ha-shi’ur ha-yomi ; ... luah "Moreh-shi’ur" rav-shenati

Rav Sadya Gaon, Sefer ha-mitsyot : ‘im be’ur, meva’er devaray yi-yesidotay ye-shiṭato / ḥibartiy anokhi Yeroḥam Fishel Perla

Nahmanides, Sefer HaMitzvot

13-ה המהת, מCursorPosition, יושב ב יתקן
Sefer ‘Amude golah : hem shiv’ah ‘amude ‘olam : asher nikra be-shem Sefer Mitsyot kat’an / asher hatsav ... Yitshāk mi-Korbil ; ye-‘alay hagahot ... Rabenu Perets ba’al ha-Tosafot

Sefer ha-ḥinukh ‘al Taryag mitsyot : ‘im hagahot ba’al Mishneh la-melekh ye-R. Yesha’yah Pik, be-tse
Aaron, ha-Levi, of Barcelona, 13th/14th cent
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A modern view of the Torah precepts (Taryag Mitzvoth)
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Sefer Ḥaredim : 'al Taryag mitsyot
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