And you shall command. Parashas Tetzaveh is the only parashah (excluding those in Sefer Bereishis) in which Moses' name is not mentioned. Moses is referred to only in the second person singular: "you." The Vilna Gaon states that Parashas Tetzaveh does not contain Moses' name because this is the parashah which is most often read during the week of the seventh of Adar, which was the day of Moses' death. The conceptual link between the parashah and this date, however, seems obscure.

CHAPTER XXVIII

1. And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that they may minister unto Me in the priest's office, (even) Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron.

Rabbi Jose said to him:

"Here too there is stated regarding it a consequence, (namely), "Is there not Aaron thy brother the Levite," who was destined to become a Levite and not a priest, and the priesthood I thought would issue from you; henceforth it will not be so, but he will be the priest and you the Levite. For it is stated (IChron. 23:14): "But as for Moses the man of God, his sons are named among the tribe of Levi" (Zebahim 102).

14. And the anger (of the Lord) was kindled.

R. Joshua the son of Korha said,

"Every 'kindling of anger' in the Torah leaves a trace (is followed by punishment), but here there is not stated regarding it any consequence and we do not find that there came a punishment through that anger."
This parashah marks a major turning point in Moses' life. Had Moses become Kohen Gadol, the Temple would never have been destroyed. Had Moses not initially refused his leadership role, the Exodus would have constituted a permanent, not temporary, redemption. This parashah alludes to a dislocation in Jewish history. Moses' name is not mentioned for he could only give instructions to Aaron; the actual Temple service, however, would be done only by Aaron. The parashah which does not contain Moses' name coincides with the seventh of Adar because in a sense this parashah marked the beginning of Moses' death. The Egyptian redemption did not result in the permanent redemption of the Jewish people, as Moses died prior to entering the Land. (Aon Holzer Notes)

8. And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the Lord throughout your generations.

When Aaron is fixing or dressing the lamps, he must not expect that they will shine brilliantly, illuminating the world. The lights, like a ner hanir'ch meirachok, a distant polestar, will tell Aaron the story of You are a God Who conceals Himself (Is. 45:15), of a God who dwells beyond and above the outskirts of the cosmos, who guides everything and who implanted an indomitable will in every infinitesimal particle. The clarity and simplicity will be lost in the smoke of the incense. The genius intellect will be deflated if it should undertake to explain the unexplainable. The ner hanir'ch meirachok tells us a story of a strange world, of unimaginable darkness.

During קנייה דוד, the following is said standing with feet together, rising on the toes at the words indicated by *.

Sometimes we need not search for the Holy One; we see His presence in the whole world. At other times, we must search for Him at great length. When it is a time of favor and grace, when we can see Him in the world, He is praised as Kadosh – the Kadosh Barukh Hu. When the Divine Presence is not evident, when there is hester panim, we say that His glory is blessed from His place, wherever it may be. (Festival of Freedom)
When praying with a ṣof, the מִצְדֵי יְהֹוָה is repeated aloud by the מִשְׁמֵשִׁים גָּדוֹלִים. May He Who makes peace in His high places, make peace for us. The Talmud (Derekh Eretz Zuta, Perek HaShalom) explains the verse upon which this phrase is based (Job 25:1) to mean that God makes peace between the angels Gabriel and Michael. Each angel represents one of God’s attributes. The angel Michael represents ḥesed, loving-kindness, and hence forgiveness and compassion. The angel Gabriel represents the opposite attribute: ḋin, justice, and hence strictness, punishment and sometimes retribution. Despite the endless divide separating these two representatives of mutually exclusive traits, God is able to make peace between them. In God, there is no dichotomy; all opposites are reconciled, all contradictions are resolved. In Him, thesis and antithesis merge into one; in Him, there is only harmony and peace. After concluding the Amida and stepping backwards, we pray that the great eschatological era will soon arrive so that mankind too may achieve this harmony.

In my youth I asked my father, Reb Moshe, why the sages left so many questions unresolved and simply ended the talmudic discussion with tekuv [i.e., “the question remains unresolved”]. My father answered me by asking why there were hukim [statutes without any apparent human rationale] in the Torah. He explained that God wished to teach us that not every event and happening can be comprehended by the limited mortal mind. Just as the Torah remains our eternal document even with the hukim, similarly a Jew must continue his eternal march before the Almighty even though at times he does not comprehend the events that transpire around him. Likewise, my father held that the rabbis instituted the concept of tekuv so that a Jew would understand that his faith must remain complete even when there are unresolved questions and events in his life. 