

## "And Di Zahav." (1:1)

The *Sifri* adds a very notable explanation to the above words: "*And a sufficient amount of gold for the Mishkan, and a sufficient amount of gold for the Golden Calf.*" One who is a fickle and crooked person steeped in hypocrisy is worse than one who is fully wicked. We find that Eliyahu Hanavi told the evil prophets of the *Baal* "*How long will you continue to stand on both steps, if Hashem is G-d, then follow Him, if it is the Baal, then follow him.*" Here is a clear illustration that it is better to be fully wicked and worship the idol, than to vacillate, in false duplicity, pretending to be believers in Hashem, while being prophets of the *Baal*. The reason for this is that true evil can not and will not endure. Its colors and evident wickedness are soon revealed. However, he who simultaneously maintains good and evil tendencies, has the likelihood of deceiving himself and others for a long time. Moreover, he clearly indicates a lack of emotional and intellectual stability. We find a *halacha* regarding three judges; if one were to rule guilty, while the other two rule innocent, the verdict is innocent. However, if one were to say "I don't know," then we are compelled to seek a fourth judge to render a *halachic* decision. The reason for this is that one who is not sure his equivocation is worse than one who disagrees with the majority. This was Moshe's rebuke to the *Bnei Yisroel*. "*You gave gold to the Mishkan, and you gave gold to the Golden Calf.*" You attempted to be supportive of two polarized views, which made the transgression all the more extreme.