

Yosef named his firstborn Menashe, for G-d has made me forget all my hardship,...and the name of the second son he called Efraim, for G-d has made me fruitful in the land of my suffering. (41:51,52)

Horav Zeev Weinberger, Shlita, asserts that Yosef purposely gave his sons specific names. In naming Menashe, he was determined first to focus on removing the "past." With Efraim's name, he intended to offer gratitude for the present. We note that Yosef is the only tribe for whom two reasons are given for his name. Rachel says, "*G-d has taken away my disgrace*" and "*May Hashem add for me another son.*" Once again, the twin concepts of erasing the past and maintaining a positive attitude about the present are manifest in these two names. This implies that Yosef's personality consists of two overt forces which were transmitted to his descendants via the two tribes that descended from him.

These two forces represent two concepts which have been the subject of dispute: "*sur meira*," turn away from evil; and "*asei tov*", perform good deeds. Which is more important? On which idea should greater focus be placed? Can one perform *mitzvos* if he has not yet eradicated the evil within him? Should one wait to perform *mitzvos* until after he has purged himself of all evil? Menashe and Efraim symbolize these two distinct concepts. Menashe's name emphasizes total elimination of past evil, while Efraim's name alludes to focusing on constructive future activity, particularly *mitzvos*. Yosef and Yaakov differed regarding the relative significance of these concepts. Yaakov sought to bless Efraim prior to Menashe, an action which Yosef could not understand. He felt that we must first expunge evil before we can proceed to perform good deeds. Yaakov's experience in life taught him to be flexible. One cannot totally rid oneself of all evil without developing the capacity to "do good."

In their classic dispute regarding the *neiros*, lights of *Chanukah*, *Bais Shammai* and *Bais Hillel* also debate this issue. The light of the candle creates two forces: the power to burn; and the power to give off light. The *Chashmonaim* triumphed over the Greeks, destroying their evil. They came to the *Bais Hamikdash* to purify it of its *tumah*, spiritual contamination. They lit a jar of untainted oil, which they discovered. This oil miraculously lasted for eight days. We can view the light/fire of *Chanukah* from two perspectives. It is a flame that burns and destroys evil. This is symbolized by *Bais Shammai's* approach, *pocheis v'holeich*, decreasing in number each night. According to *Bais Shammai*, on the first night we should light eight candles. On each subsequent night, we should subtract one light, signifying the destruction of evil. *Bais Hillel*, on the other hand, holds that one must first be *kum v'asai*, take a positive approach, purifying oneself through serving the Almighty and performing His *mitzvos*. This *avodah*, service, will succeed in eradicating evil, according to *Bais Hillel*. Thus, they contend that one should be *moseif v'holech*, increase a candle each night, starting with one candle and adding an additional candle each night as the force of purity becomes stronger and brighter.