



Genesis/ Bereshit Chapter 34

Now Dinah, the daughter whom Leah had borne to Jacob, went out to visit the daughters of the land.² Shechem son of Hamor the Hivite, chief of the country, saw her, and took her and lay with her by force.³ Being strongly drawn to Dinah daughter of Jacob, and in love with the maiden, he spoke to the maiden tenderly.⁴ So Shechem said to his father Hamor, "Get me this girl as a wife."⁵ Jacob heard that he had defiled his daughter Dinah; but since his sons were in the field with his cattle, Jacob kept silent until they came home.⁶ Then Shechem's father Hamor came out to Jacob to speak to him.⁷ Meanwhile Jacob's sons, having heard the news, came in from the field. The men were distressed and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter — a thing not to be done.⁸ And Hamor spoke with them, saying, "My son Shechem longs for your daughter. Please give her to him in marriage.⁹ Intermarry with us: give your daughters to us, and take our daughters for yourselves.¹⁰ You will dwell among us, and the land will be open before you; settle, move about, and acquire holdings in it."¹¹ Then Shechem said to her father and brothers, "Do me this favor, and I will pay whatever you tell me.¹² Ask of me a bride-price ever so high, as well as gifts, and I will pay what you tell me; only give me the maiden for a wife."

¹³ Jacob's sons answered Shechem and his father Hamor — speaking with guile because he had defiled their sister Dinah — ¹⁴ and said to them, "We cannot do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace among us.¹⁵ Only on this condition will we agree with you; that you will become like us in that every male among you is circumcised.¹⁶ Then we will give our daughters to you and take your daughters to ourselves; and we will dwell among you and become as one kindred.¹⁷ But if you will not listen to us and become circumcised, we will take our daughter and go."

¹⁸ Their words pleased Hamor and Hamor's son Shechem.¹⁹ And the youth lost no time in doing the thing, for he wanted Jacob's daughter. Now he was the most respected in his father's house.²⁰ So Hamor and his son Shechem went to the public place of their town and spoke to their fellow townsmen, saying,²¹ "These people are our friends; let them settle in the land and move about in it, for the land is large enough for them; we will take their daughters to ourselves as wives and give our daughters to them.²² But only on this condition will the men agree with us to dwell among us and be as one kindred: that all our males become circumcised as they are circumcised.²³ Their cattle and substance and all their beasts will be ours, if we only agree to their terms, so that they will settle among us."²⁴ All who went out of the gate of his town heeded Hamor and his son Shechem, and all males, all those who went out of the gate of his town, were circumcised.

²⁵ On the third day, when they were in pain, Simeon and Levi, two of Jacob's

בראשית פרק לד
(א) וַתֵּצֵא דִינָה בַת יִצְחָק אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרָאוּת בְּבָנוֹת הָאָרֶץ:
(ב) וַיֵּרָא אֹתָהּ שִׁכֶם בֶּן חָמוֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶה:
(ג) וַתִּדְבַק נַפְשׁוֹ בְּדִינָה בַת יַעֲקֹב וַיֶּאֱהַב אֶת הַנַּעֲרָה וַיְדַבֵּר עִל גֵּב הַנַּעֲרָה:
(ד) וַיֹּאמֶר שִׁכֶם אֶל חָמוֹר אָבִיו לֵאמֹר קַח לִי אֶת הַיְלָדָה הַזֹּאת לְאִשָּׁה:
(ה) וַיַּעֲקֹב שָׁמַע כִּי טִמְאָה אֶת דִּינָה בְּתוֹ וּבְנָיו הָיוּ אִתָּהּ מִקְנֵהוּ בַשָּׂדֶה וְהַחֲרֹשׁ יַעֲקֹב עַד בָּאָם:
(ו) וַיֵּצֵא חָמוֹר אָבִי שִׁכֶם אֶל יַעֲקֹב לְדַבֵּר אִתּוֹ:
(ז) וּבְנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה כְּשָׁמְעוּם וַיִּתְעַצְבוּ הָאָנָשִׁים וַיַּחֲרֹ לָהֶם מְאֹד כִּי נָבְלָה עָשָׂה בְּיִשְׂרָאֵל לְשָׁכַב אֶת בַּת יַעֲקֹב וְכֹן לֹא יַעֲשֶׂה:
(ח) וַיְדַבֵּר חָמוֹר אִתָּם לֵאמֹר שִׁכֶם בְּנֵי חֲשָׁקָה נַפְשׁוֹ בְּבַתְּכֶם וַתֵּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה:
(ט) וְהִתְחַתְּנוּ אִתָּנוּ בְּנִיתְכֶם וַתִּתְּנוּ לָנוּ וְאֶת בְּנֵיתֵינוּ תִקְחוּ לָכֶם:
(י) וְאִתְּנוּ תִשָּׁבוּ וְהָאָרֶץ תִּהְיֶה לְפָנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהִאֲחִזוּ בָּהּ:
(יא) וַיֹּאמֶר שִׁכֶם אֶל אָבִיָּהּ וְאֶל אַחֵיהֶּם אֲמַצָּא חֵן בְּעֵינֵיכֶם וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֲתֹן:
(יב) הֲרִבּוּ עָלַי מְאֹד מֵהָר וּמֵתָן וְאִתְּנֶה כַּאֲשֶׁר תֹּאמְרוּ אֵלַי וַתֵּנוּ לִי אֶת הַנַּעֲרָה לְאִשָּׁה:
(יג) וַיַּעֲנֶה בְנֵי יַעֲקֹב אֶת שִׁכֶם וְאֶת חָמוֹר אָבִיו בְּמִרְמָה וַיִּדְבְּרוּ אֲשֶׁר טִמְאָה אֶת דִּינָה אֲחֹתָם:
(יד) וַיֹּאמְרוּ אֵלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה לְתַת אֶת אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר לוֹ עָרְלָה כִּי חֲרָפָה הוּא לָנוּ:
(טו) אֲךָ בּוֹזֵאת נָאוֹת לָכֶם אִם תִּהְיוּ כְמוֹנוּ לְהַמְלִל לָכֶם כָּל זָכָר:
(טז) וַנִּתְּנוּ אֶת בְּנֵיתֵינוּ לָכֶם וְאֶת בְּנֵיתְכֶם נִקַּח לָנוּ וַיִּשְׁבְּנוּ אִתְּכֶם וְהִיָּינוּ לְעַם אֶחָד:
(יז) וְאִם לֹא תִשְׁמָעוּ אֵלֵינוּ לְהַמּוֹל וּלְקַחְנוּ אֶת בְּתוּלָתָנוּ:
(יח) וַיִּיטְבוּ דְבָרֵיהֶם בְּעֵינֵי חָמוֹר וּבְעֵינֵי שִׁכֶם בֶּן חָמוֹר:
(יט) וְלֹא אַחֲרַי הַנַּעֲרָה לַעֲשׂוֹת הַדָּבָר כִּי חֲרָפָה בְּבַת יַעֲקֹב הִיא וְנִכְבָּד מִכָּל בֵּית אָבִיו:
(כ) וַיִּבֹא חָמוֹר וּשְׁכֶם בְּנוֹ אֶל שַׁעַר עִירָם וַיְדַבְּרוּ אֶל אַנְשֵׁי עִירָם לֵאמֹר:
(כא) הָאָנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אִתָּנוּ וַיִּשְׁבוּ בְּאֶרֶץ וַיִּסְחָרוּ אִתָּהּ וְהָאָרֶץ הִנֵּה רַחֲבַת יָדִים לְפָנֵיהֶם אֶת בְּנֵיתָם נִקַּח לָנוּ לְנָשִׁים וְאֶת בְּנֵיתֵינוּ נָתַן לָהֶם:
(כב) אֲךָ בּוֹזֵאת יֵאָתוּ לָנוּ הָאָנָשִׁים לְשָׁבֵת אִתָּנוּ לְהָיוֹת לְעַם אֶחָד כְּהַמּוֹל לָנוּ כָּל זָכָר כַּאֲשֶׁר הֵם נְמוּלִים:
(כג) מִקְנֵיהֶם וְקִנְיָנָם וְכָל בְּהֵמָתָם הַלּוֹא לָנוּ הֵם אֲךָ נְאוֹתָהּ לָהֶם וַיִּשְׁבוּ אִתָּנוּ:
(כד) וַיִּשְׁמָעוּ אֶל חָמוֹר וְאֶל שִׁכֶם בְּנוֹ כָּל יִצְחָק שַׁעַר עִירוֹ



וימלו כל זכר כל יצאי שער עירו : (כה) ויהי ביום השלישי בהיותם כאבים ויקחו שני בני יעקב שמעון ולוי אחי דינה איש חרבו ויבאו על העיר בטח ויהרגו כל זכר : (כו) ואת חמור ואת שכם בנו הרגו לפי חרב ויקחו את דינה מבית שכם ויצאו : (כז) בני יעקב באו על החללים ויבזו העיר אשר טמאו אחותם : (כח) את צאנם ואת בקרם ואת חמריהם ואת אשר בעיר ואת אשר בשדה לקחו : (כט) ואת כל חילם ואת כל טפם ואת נשיהם שבו ויבזו ואת כל אשר בבית : ----

(ל) ויאמר יעקב אל שמעון ואל לוי עברתם אתי להבאישני בישב הארץ בפגעני ובפרזי ואני מתי מספר ונאספו עלי והכניני ונשמדתי אני וביתי : (לא) ויאמרו הכזונה יעשה את אחותנו : פ

פרק ל"ה בויאמר יעקב אל-ביתו, ואל כל-אשר עמו: הָסְרוּ אֶת-אֱלֹהֵי הַנֶּכֶר, אֲשֶׁר בְּתוֹכְכֶם, וְהַטְהַרוּ, וְהַחְלִיפוּ שְׂמַלְתֵיכֶם. ג. וְנָקוּמָה וְנַעֲלָה, בֵּית-אֵל; וְאֶעֱשֶׂה-שָׁם מִזְבֵּחַ, לְאֵל הַעֲנָה אֹתִי בְיוֹם צָרְתִי, וְיִהְיֶה עִמָּדִי, בְּדַרְדָּךְ אֲשֶׁר הִלְכֹתִי. ד. וַיִּתְּנוּ אֵל-יַעֲקֹב, אֶת כָּל-אֱלֹהֵי הַנֶּכֶר אֲשֶׁר בְּיָדָם, וְאֶת-הַנְּזָמִים, אֲשֶׁר בְּאָזְנֵיהֶם; וַיִּטְמֹן אֹתָם יַעֲקֹב, תַּחַת הָאֲלֵה אֲשֶׁר-עִם-שָׂכָם. ה. וַיִּסְעוּ וַיְהִי חֲתַת אֱלֹהִים עַל הָעָרִים אֲשֶׁר סָבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרַי בְּנֵי יַעֲקֹב:

sons, brothers of Dinah, took each his sword, came upon the city unmolested, and slew all the males.²⁶ They put Hamor and his son Shechem to the sword, took Dinah out of Shechem's house, and went away.²⁷ The other sons of Jacob came upon the slain and plundered the town, because their sister had been defiled.²⁸ They seized their flocks and herds and asses, all that was inside the town and outside;²⁹ all their wealth, all their children, and their wives, all that was in the houses, they took as captives and booty. ----

³⁰ Jacob said to Simeon and Levi, "You have brought trouble on me, making me odious among the inhabitants of the land, the Canaanites and the Perizzites; my men are few in number, so that if they unite against me and attack me, I and my house will be destroyed."³¹ But they answered, "Should our sister be treated like a whore?"

35 2. Jacob said to his household and to all who were with him, "Rid yourselves of the alien gods in your midst, purify yourselves, and change your clothes.³ Come, let us go up to Bethel, and I will build an altar there to the God who answered me when I was in distress and who has been with me wherever I have gone."⁴ They gave to Jacob all the alien gods that they had, and the rings that were in their ears, and Jacob buried them under the terebinth that was near Shechem.⁵ As they set out, a terror from God fell on the cities round about, so that they did not pursue the sons of Jacob.

בראשית פרק מט

2. Genesis / Bereshit ch.49. Jacob's death-bed

(ה) שמעון ולוי אחים כלי חמס מכרתיהם :

⁵ Simeon and Levi are a pair; Their weapons are tools of lawlessness.

(ו) בסדס אל תבא נפשי בקהלם אל תחד כבדי כי באפם הרגו איש וברצנם עקרו שור :

⁶ Let not my person be included in their council, Let not my being be counted in their assembly.

(ז) ארוור אפס כי עז ועברתם כי קשתה אחלקם בייעקב ואפיצם בישראל : ט

For when angry they slay men, And when pleased they maim oxen.

⁷ Cursed be their anger so fierce, And their wrath so relentless.

I will divide them in Jacob, Scatter them in Israel.

רמב"ם משנה תורה. הלכות מלכים. פרק ט' הלכה י'

3a. Maimonides. Mishneh Torah. Laws of Kings 9:14

וכיצד מצווין הן על הדינן חייבין להושיב דינן ושופטים בכל פלך ופלך לדון בשש מצות אלו ולהזהיר את העם וכן נח שעבר על אחת משבע מצות אלו יהרג בסייף ומפני זה נתחייבו כל בעלי שכם הריגה שהרי שכם גזל והם ראו וידעו ולא דנוהו

"The Gentiles are commanded to keep the Seven Noahide Laws, the seventh being the establishment of law courts and judges to rule on and enforce the compliance to the first six. Any Noahide who transgresses any one of these seen is to be killed by the sword. And it is for this reason that all the householders of Shekhem were guilty of death. "Shekhem stole (and raped Dinah); the Shekhemites saw and they knew and... they did not bring them to justice".

רמב"ן בראשית פרק לד

3b. Nahmanides, ch.34

והתשובה כי המרמה היתה באמרם להמול להם כל

Now, the guile was in their saying that every male should circumcise himself,



זכר, כי חשבו שלא יעשו כן בני העיר, ואם אולי ישמעו לנשיאם ויהיו כלם נמולים יבואו ביום השלישי בהיותם כואבים ויקחו את בתם מבית שכם, וזאת עזת כל האחים וברשות אביהם, ושמעון ולוי רצו להנקם מהם והרגו כל אנשי העיר:

ויתכן שהיה הכעס ליעקב שארר אפם על שהרגו אנשי העיר אשר לא חטאו לו, והראוי להם שיהרגו שכם לבדו. וזהו מה שאמר הכתוב ויענו בני יעקב את שכם ואת חמור אביו במרמה וידברו אשר טמא את דינה אחותם, כי כולם הסכימו לדבר לו במרמה בעבור הנבלה שעשה להם...

אבל ענין שכם, כי בני יעקב, בעבור שהיו אנשי שכם רשעים ודמם חשוב להם כמים רצו להנקם מהם בחרב נוקמת, והרגו המלך וכל אנשי עירו כי עבדיו הם, וסרים אל משמעתו, ואין הברית אשר נמולו נחשב בעיניהם למאומה כי היה להחניף לאדוניהם...

ויעקב אמר להם בכאן כי הביאוהו בסכנה שנאמר עכרתם אותי להבאישני, ושם ארר אפם כי עשו חמס לאנשי העיר, שאמרו להם במעמדו וישבנו אתכם והיינו לעם אחד, והם היו בוחרים בהם ובעטו בדבורם, ואולי ישובו אל ה' והרגו אותם חנם, כי לא הרעו להם כלל. וזהו שאמר כלי חמס מכרותיהם:

for they believed that the people of the city would not have done that, and if perhaps they would listen to the princes and they would all be circumcised, they could come on the third day when they were in pain and take their daughter from Shekhem's house. This was the counsel of the brothers, sanctioned by their father, but Shimon and Levi wanted to be avenged of them, and they killed all the men of the city.

It may be that the anger of Yaakov, who cursed their wrath, came because they killed the men of the city, who had not sinned towards him, and what was fit for them is that they should have killed Shekhem [the prince of the city] alone. This is what the verse says, "The sons of Jacob answered Shekhem and his father Chamor with guile, because he had defiled their sister Dina." For all of them agreed to speak to him with guile, because of the outrage committed against them.

... Regarding the matter of Shekhem: Since the men of Shekhem were wicked and [Jacob's sons] considered their blood like water [i.e. Shimon and Levi felt it was permissible to spill their blood], therefore Jacob's sons wanted to exact revenge on them with a vengeful sword. So they killed the king and all the men of his city for they were his servants, heeding his commands. And the circumcision that they had performed was worthless in [Shimon and Levi's] eyes, for [the townspeople] had performed it merely to please their master.

Jacob now informed them that they had endangered him, as it is written, 'You have brought trouble upon me to make me odious...,' and also 'Cursed is their anger...' for they had acted cruelly towards the people of the city in saying to them – in his presence – 'we shall dwell with you and we shall be a single nation,' and the townspeople accepted this, but [Shimon and Levi] broke their word. Perhaps they [the inhabitants of Shekhem] would have returned to god, and they [Shimon and Levi] killed them needlessly, for they had done them no harm at all. And this is what Jacob meant in saying, 'Weapons of cruelty are their swords.'

4. Rabbi Samson Raphael Hirsch

"אחלקם" - To divide up, not with the intention of breaking a hitherto whole, but rather to portion out something valuable, so that as many people as possible can have a part of it.

"ואפיצם בישראל" - on the other hand, to scatter, to divide up into the smallest possible pieces so that the whole no longer remains intact as such.

...Their one answer - "Shall our sister be treated as a whore? - gives their whole motive. The [local] lord would never have allowed himself to act as he did were it not a question of a foreign, friendless forsaken Jew-girl. That was the thought that brought home to the minds of Simeon and Levi that there are times when the family of Jacob too must grasp the sword to protect the purity and honour of their women. They had no desire to act prudently. They wanted to make themselves feared so that nobody would attempt anything similar. The daughters of Jacob were not to be considered as being at anybody's disposal. But nevertheless, they went too far to take revenge on innocent people for that which powerful ones had done.

It is only the means which they took and their going much too far in their use of them that is blameworthy. The motive that moved

Simeon and Levi, the purpose they were striving for was a holy and most justified one. The spirit with which they were filled is an indispensable one for a family that had to wander about amongst the nations of the world, had to allow the bitterest fate to pass over them, to endure the deepest degradation, and yet was to remain upstanding with all elasticity of spirit and all nobleness of mind for their world-historic revival to an everlasting path through history which is unparalleled.

On his death-bed we shall see the old father expressing his curse on the means and the excessive passion, but his blessing and recognition of the motive and the spirit which lay behind them. He indicates that Simeon and Levi should be allotted such a position in the future Jacob-Israel nation, that [Due to their status as Levites who do not go to war and may not become kings,] **political and military powers of decision should never lie in their hands, but on the other hand, that their strong spirit always conscious of their own worth and Israel's lofty destiny, should come into contact with every sphere of the whole nation, actively imparting and teaching its life-giving, sustaining and saving effect.**

5. Rav Yehudah Shaviv. Nekuda. 1984.

It is surprising to find Jacob first offering piercing moral criticism of Shimon and Levi (Gen. 49:5–7) only many years after the fact ...Why didn't he react at the time of the incident ?Why, at that time, did he raise only pragmatic concerns? (i.e. Gen. 34:30)

The answer can be found in both the text and its exegesis. It is written: "For in anger they slew men (hargu ish) and at their pleasure they maimed oxen (ikkru shor)" (Gen. 49:6), on which Rashi, following the Sages, comments: " 'Men' refers to Hamor and the people of Shekhem; 'Oxen' means that they sought to maim Yosef, who was called 'Ox' (Deut. 33:17)

Not for naught did Jacob combine these two different and distant events, for he saw a line leading directly from the slaying of the men of Shekhem to the desire to kill Yosef. True the men of Shekhem deserved to die; but that was not why Shimon and Levi slew them. They were seeking a release for their rage and anger.

Whoever feels free to let his anger out even on guilty gentiles will ultimately try to commit fratricide, for rage has no bounds and no limits. Whoever breaches the walls of morality in an all-consuming rage will ultimately breach it entirely, and something which began in rage and in anger will turn into deliberate action; to, God forbid, an accepted norm of life. One who kills a gentile in anger, will eventually try to kill a Jew, deliberately.

6. The Revolt. Menachem Begin. "We Fight. Therefore We Are" pg.40-41

A new generation grew up which turned its back on fear. It began to fight instead of plead. For nearly two thousand years, the Jews, as Jews, had not borne arms, and it was on this complete disarmament, as mu psychological as physical, that our oppressors calculated. They did not realize that the two phenomena were interdependent: we gave up our arms when we were exiled from our country. With our return to the land of our fathers our strength was restored.

Blood too brought the revolt to life. The blood of our people cried out to us from the foreign soil on which it had been shed, fired revolt in our hearts and gave the rebels strength. When the gruesome reports from Europe were confirmed, we knew that we must fight not only for the freedom of our people but for its very existence. Had we anything to lose?

7. Yitzchak Rabin. Chief of Staff. After the Six-Day-War

There is more to tell. The elation of victory had seized the whole nation. Yet among the soldiers themselves a curious phenomenon is to be observed. They cannot rejoice wholeheartedly. Their triumph is marred by grief and shock, and there are some who cannot



rejoice at all. The men in the front lines saw with their own eyes not only the glory of victory, but also its cost, their comrades fallen beside them soaked in blood. And I know that the terrible price the enemy paid has also deeply moved many of our men. Is it because their teaching, not their experience, has ever habituated the Jewish people to exalt in conquest and victory that they receive them with such mixed feelings?

8. עיר הנדחת

בראשית ל"ה	דברים י"ג
וַיַּעֲקֹב שָׁמַע כִּי טָמְאָה אֶת דִּינָה בְּתוֹ... וַיִּבְנִי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה כְּשָׁמְעִים... כִּי נִבְלָה עֵשָׂה בְּיִשְׂרָאֵל	יג כִּי-תִשְׁמַע בְּאַחַת עָרֵיךָ... נִעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ.
(כד) וַיִּשְׁמְעוּ אֶל חֲמוֹר וְאֵל שָׁכֵם בְּנוֹ כָּל יִצְחָק שְׁעַר עִירוֹ וַיִּמְלֹוּ כָּל זָכָר כָּל יִצְחָק שְׁעַר עִירוֹ:	יד יִצְאוּ אֲנָשִׁים בְּנֵי-בְלִיעֵל, מִקִּרְבְּךָ, וַיִּדְיָחוּ אֶת-יִשְׁשַׁבִּי עִירָם
(כו) וְאֶת חֲמוֹר וְאֶת שָׁכֵם בְּנוֹ הָרְגוּ לְפִי חָרֵב	טז הֲפֹה תִּכְּהָ, אֶת-יִשְׁשַׁבִּי הָעִיר הַהִוא--לְפִי חָרֵב:
(כז) בְּנֵי יַעֲקֹב בָּאוּ עַל הַחֲלָלִים וַיִּבְאוּ הָעִיר אֲשֶׁר טָמְאוּ אַחֲוָתָם: (כח) אֶת צִאֲנָם וְאֶת בְּקָרָם וְאֶת חֲמֹרֵיהֶם וְאֶת אֲשֶׁר בְּעִיר וְאֶת אֲשֶׁר בַּשָּׂדֶה לְקַחוּ: (כט) וְאֶת כָּל חֵילָם וְאֶת כָּל טַפָּם וְאֶת נְשֵׁיהֶם שָׁבוּ וַיָּבִיאוּ וְאֶת כָּל אֲשֶׁר בְּבֵית:	הַחֲרָם אֲתָהּ וְאֶת-כָּל-אֲשֶׁר-בָּהּ וְאֶת-בְּהֵמָתֶיהָ, לְפִי-חָרֵב. יז וְאֶת-כָּל-שְׁלָלָהּ, תִּקְבֹּץ אֶל-תְּנוּף רַחֲבָהּ, וְשָׂרְפָתָהּ בְּאֵשׁ אֶת-הָעִיר וְאֶת-כָּל-שְׁלָלָהּ כְּלִיל, לִיקוֹק אֱלֹהֶיךָ; וְהִיָּתָה תֵּל עוֹלָם, לֹא תִבְנֶה עוֹד. יח וְלֹא-יִדְבַּק בְּיָדְךָ מְאוּמָה, מִן-הַחֲרָם

9. אור החיים דברים פרק י"ג

ונתן לך רחמים ורחמך. כוונת מאמר זה כאן לפי שצוה על עיר הנדחת שיהרגו כל העיר לפי חרב ואפילו בהמתם מעשה הזה יוליד טבע האכזריות בלב האדם, כמו שספרו לנו הישמעאלים כת הרוצחים במאמר המלך כי יש להם חשק גדול בשעה שהורגים אדם ונכרתה מהם שורש הרחמים והיו לאכזר, והבחינה עצמה תהיה נשרשת ברוצחי עיר הנדחת לזה אמר להם הבטחה שיתן להם ה' רחמים הגם שהטבע יוליד בהם האכזריות מקור הרחמים ישפיע בהם כח הרחמים מחדש לבטל כח האכזריות שנוולד בהם מכח המעשה. ואומר ורחמך העיר בזה שכל זמן שהאדם הוא בגדר טבע אכזרי כמו כן יתנהג ה' עמו שאין ה' מרחם אלא לרחמן:

10. What became of Dinah?

a. Bereshit Rabbah 80:11

They took Dinah. R. Yudan said: They dragged her out against her will.
Rav Huna says: A woman who has been intimate with an uncircumcised man finds it difficult to disconnect.
Rav Huna says: She said, where will I put my disgrace? Until Shimon swore to her that he would "adopt" her, as it states (Gen ch.46) "Saul the son of the Canaanite."
The Rabbis said. Shimon buried her in the land of Israel (hence she was not included in the 70 souls who descended to Egypt)

בראשית רבה (וילנא) פרשת וישלח פרשה פ

יא ויקחו את דינה, ר' יודן אמר גוררין בה ויוצאין, א"ר הונא הנבעלת לערל קשה לפרוש, א"ר הונא אמרה ואני אנה הולך את חרפתי עד שנשבע לה שמעון שהוא נוטלה, הה"ד (שם/בראשית/מו) ושאלו בן הכנענית, בן דינה שבבעלה לכנעני, ר' יהודה ור' נחמיה ורבנן ר' יהודה אמר שעשה כמעשה כנענים, ר' נחמיה אמר שבבעלה מחוי שהוא בכלל כנענים, ורבנן אמרין נטלה שמעון וקברה בארץ כנען.

b. Bereshit 46:10

Simeon's sons: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the son of a Canaanite woman

בראשית פרק מו

(י) ובני שמעון ימואל וימין ואהד ויכין וצחר ושאלו בן הכנענית:

c. Pirkei DeRabbi Eliezer 37:1

The daughter of Jacob lived at home, and she did not go into the street; what did Shechem, the son of Chamor, do? He brought dancing girls who were (also) playing on pipes in the streets. Dinah went forth to see those girls who were making merry; and he seized her, and he slept with her, and she conceived and gave birth to Osnat.

The sons of Israel said that she should be killed, for they said that now people would say throughout the land that there was an promiscuous daughter in the tents of Jacob. They brought a plate of gold with God's holy name on it, put it around her neck and sent her away. All is planned by Gid. The angel Michael took her down to Egypt to the house of Potiphar ... Potiphar's wife was infertile. She reared her like a daughter. When Joseph came down to Egypt he married her [Osnat].

d. Talmud Bava Batra 15b

And some say that Job lived in the days of Jacob and that he married Dina, the daughter of Jacob. As it is written here: "You speak as one of the loathsome women speaks" (Job 2:10), and it is written there in the account of the incident involving Dina: "He has done a loathsome act in Israel" (Genesis 34:7).

e. Rabbi Sacks

One theme appears no less than six (possibly even seven) times. Whenever a member of the covenantal family leaves his or her own space and enters the wider world of their contemporaries, they encounter a world of sexual free-for-all.

Three times, Abraham (Gen. 12 and 20) and Isaac (Gen. 26) are forced to leave home because of famine. Twice they go to Gerar. Once Abraham goes to Egypt. On all three occasions the husband fears he will be killed so that the local ruler can take his wife into his harem. All three times they put forward the story that their wife is actually their sister. At worst this is a lie, at best a half-truth. In all three cases the local ruler (Pharaoh, Avimelech), protests at their behaviour when the truth becomes known. Clearly the fear of death was real or the patriarchs would not have been party to deception.

In the fourth case, Lot in Sodom (Gen. 19), the people cluster round Lot's house demanding that he bring out his two visitors so that they can be raped. Lot offers them his virgin daughters instead. Only swift action by the visitors – angels – who smite the people with blindness, saves Lot and his family from violence.

In the fifth case (Gen. 34), Shechem, a local prince, rapes and abducts Dina when she "went out to visit some of the local girls." He holds her hostage, causing Shimon and Levi to practise deception and bloodshed in the course of rescuing her....

The God of Abraham is the God of love and trust who does not impose His will by force or violence, but speaks gently to us, inviting an answering response of love and trust. Genesis' argument against idolatry – all the more impressive for being told obliquely, through a series of stories and vignettes – is that it leads to a world in which the combination of unchecked sexual desire, the absence of a code of moral self-restraint, and the worship of power, leads eventually to violence and abuse. (Vayeshev 5777)

פרקי דרבי אליעזר (היגר) - "חורב" פרק לו

ואי זה הוא הנחש זה שכם בן חמור שהיתה בתו של יעקב יושבת אוהלים, ולא היתה יוצאה לחוץ מה עשה שכם בן חמור הביא נערות משחקות חוצה לו מתופפות ויצאה דינה לראות בבנות הארץ המשחקות ושלה ושכב עמה והרתה וילדה את אסנת, ואמרו בני ישראל להורגה שאמרה עכשו יאמרו בכל הארץ שיש בית זנות באהלי יעקב, הביא שרץ של זהב שם הקדש כתוב בו ותלה על צוארה ושלחה והלכה, והכל צפוי לפני הב"ה/הקדוש ברוך הוא/ וירד מיכאל המלאך והורידה למצרים לבית פוטיפרע, שהיתה אסנת ראויה ליוסף לאשה, והיתה אשתו של פוטיפרע עקרה וגדלה עמה כבת, וכשירד יוסף למצרים לקחה לו לאשה

בבר בתרא טו עמ ב

ויש אומרים איוב בימי יעקב היה ודינה בת יעקב נשא כתיב הכא (איוב ב, י) כדבר אחת הנבלות תדברי וכתיב התם (בראשית לד, ז) כי נבלה עשה בישראל