

And two of Yaakov's sons, Shimon and Levi, brothers of Dinah, took each man his sword, and came upon the city which was resting trustfully and slew every male. (34:25)

Previously, we read that *Ha'kol kol Yaakov*, the domain of Yaakov, was the study of Torah. *V'ha'yadaim yedei Eisav*, the hands belonged to Eisav. Physical violence, raising the sword, war, all belonged to Eisav. It was, therefore, incongruous to their very nature for the sons of Yaakov *Avinu*, Shimon and Levi, to raise their sword to kill an entire city. This is not the Jewish way of dealing with dispute and adversity. The sword is something we would expect from the descendants of Eisav – not Yaakov.

Indeed, the Patriarch took serious umbrage with their actions, claiming that they had clouded the family reputation, besmirched their honor, tainted the name of Yaakov. They responded that they could not allow the pagan to have his way with a Jewish woman. Indeed, as **Horav S.R. Hirsch, zl**, comments, the reason Shechem acted so cavalierly with Dinah was specifically because she was a foreigner, a friendless Jewish girl. Who cares about the Jews? Perhaps they were correct in reacting, but the manner of their response was uncalled for and certainly imprudent.

Rav Hirsch derives from this entire fiasco that the Jew is quite capable of raising his sword. He does not resort to violence because it is abhorrent and against his nature. It is not because he is weak. Throughout history, when the Jew has had to fight, he did so valiantly, with extreme force. If we have become the mildest, most soft-hearted of nations, it is not due to any inherent weakness on our part, to any form of cowardice. It is due to our Torah education, which focuses on humanness and mildness. We can wield the sword, as Eisav does. We do not, because we are Yaakov.