**מלך שמחל על כבודו אין כבודו מחול – A king who renounced his**

**honor,** nevertheless, **his honor is not renounced**

Overview

The גמרא asks how אגריפס was permitted to forgo his honor and give the right of way to a כלה, when there is a rule that מלך שמחל על כבודו אין כבודו מחול.

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תוספות anticipates a difficulty:

**אף על גב דלא היה מלך גמור[[1]](#footnote-1) כדמשמע באלו נאמרין[[2]](#footnote-2) (סוטה דף מא,א) -**

**Even though** אגריפס **was not a valid king as is indicated in** פרק **אלו נאמרין.** That is why we could have said that in this case his כבוד is מחול, since he is not a מלך גמור.

תוספות answers:

**מכל מקום היו נוהגין בו כבוד כמלך גמור -**

**Nevertheless they conducted themselves** towards him with an **honor** that is appropriate **as if** he were **a valid king.** Therefore since they treated him as royalty he cannot be מוחל on his כבוד.

Summary

The rule of מלך שמחל על כבודו אין כבודו מחול applies to any ‘king’ who is accorded the respect reserved for royalty.

Thinking it over

תוספות answered that אין כבודו מחול applies to אגריפס, since they honored him as a king. Would this apply to anyone that is honored as a king or only to someone who actually is an ‘active king’ (as אגריפס)?

1. אגריפס המלך was a descendant of הורדוס who was a slave of the חשמונאים. [↑](#footnote-ref-1)
2. The משנה there relates that אגריפס המלך read the תורה on הקהל. When he reached the פסוק of לא תוכל לתת עליך איש נכרי, which prohibits the Jews from appointing a king who descends from slaves (like אגריפס) [see also ב"ב ג,ב תוס' ד"ה מאן], his eyes were tearing. This proves that he was not a valid king. The משנה there continues that the חכמים (nevertheless) calmed him by responding אחינו אתה וכו'. [↑](#footnote-ref-2)