

## It was at a crossroads

## פרשת דרכים הואי -

### OVERVIEW

The גמרא questioned the conduct of אגריפס who yielded the right of way to a כלה; since שמחל על כבודו אין כבודו מחול כלה; The גמרא answered that it was not noticeable that he yielded, for it was at a crossroads. תוספות explains why the גמרא did not give another answer, which the גמרא utilizes elsewhere concerning this very issue.

תוספות anticipates a difficulty:

**הכא לא מצי לשנויי מצוה שאני כדמשני באלו נאמרין (גם זה שם) גבי שקרא מעומד -**  
**Here, the גמרא could not have answered that by a מצוה it is different;** by a פרק אלו **answers in** the כבוד of a king is מחול if he so desires, **as the גמרא answers in** **אלו** **concerning** the issue, **that** אגריפס המלך **read** the תורה while he **was standing**.<sup>1</sup> תוספות (anticipated) question is why can we not say the same thing here concerning honoring a כלה? It is a מצוה to honor the כלה; therefore אגריפס had the right to be מוחל his כבוד for the sake of a מצוה.

תוספות explains the difference between the two situations:

**דהתם מצוה הוא שיש למלך לחלוק כבוד לתורה החשובה ממנו -**  
**For there (by the תורה reading) it is indeed a מצוה, for it is proper for the king to bestow honor for the sake of the תורה which (the תורה) is more prominent than he (אגריפס).** That is why the חכמים praised אגריפס for so honoring the תורה in public. –

**אבל הכא ליכא מצוה דכבודו עדיף מכבוד הכלה -**  
**However here (by the כלה) there is no מצוה for the king to respect the כלה, for his (the king's) honor is greater than the honor due to the כלה.** The requirement for honoring a כלה does not apply to a king; therefore there is no מצוה at all.

### SUMMARY

There is no מצוה at all for a king to honor a כלה.

### THINKING IT OVER

<sup>1</sup> The משנה there (in סוטה) states that the king reads פרשת המלך on הקהל while he is seated. The משנה then relates that אגריפס המלך read פרשת המלך while he was standing and the חכמים praised him. The גמרא there (ע"ב) asks why was אגריפס praised for reading standing, if the king should be seated; it is אין כבודו מחול?! The גמרא answers that מצוה שאני, for a king can be מוחל his כבוד.

1. What would be the difference (להלכה) if the גמרא would have answered in the way תוספות suggested originally?
2. If the תורה is more חשוב than a king, then why does the king read it sitting?