



# Ask The Rabbi

Researched at Ohr Somayach, Jerusalem



## This Issue Contains:

1. Second Match
2. Mixed Vegetables
3. Answer to Yiddle Riddle

NEW! THIS DOCUMENT IS NOW FORMATTED FOR US LETTER SIZE PAPER.

Bill Bickel <bbickel@cris.com> wrote:

You recently wrote (Ask the Rabbi #108) about the custom that a child not attend the remarriage of a widowed parent. You wrote that attending the marriage of a surviving parent would be disrespectful to the deceased parent. There are obviously cases in which, because of the family dynamic, it would be particularly hurtful to the surviving parent — or to the surviving parent's spouse — for the child not to attend. Would this be an exception to the rule?

Leslie Z. Sokolow <0003420021@mcimail.com> wrote:

I'm very surprised at your answer about remarriage. I would think that a child has an equal obligation to honor the living parent as she would the deceased one. A child's absence could be construed as a public repudiation of the remarriage, which could greatly shame the living parent. How can this be condoned?

I think one should honor a dead parent many times a year but never at the expense of the living parent. I've always enjoyed your responsa so please explain your answer better so I can be at peace with your ruling.

Dear Bill Bickel, Leslie Z. Sokolow, and many others who wrote in on this subject:

True, the honor of the living parent supersedes the honor of the deceased one. So if the child's absence from his parent's remarriage causes a misunderstanding — e.g., the parent feels hurt or embarrassed — then certainly the child must attend.

But if the parent understands that the child is simply adhering to a time-honored custom, the parent won't feel hurt. He won't see the child's absence as repudiating the new marriage. On the contrary, he'll be proud that he raised a child who respects both parents, during their lifetime and beyond.

Ashira Hirsh <Ashira.Hirsh@ccMail-Link.NMMC.Com> wrote:

(Re: Attending a parent's remarriage) The next question is can a child go to the wedding of a divorced parent? I have learned much from your responses and enjoy your writing style, a mix of seriousness and humor.

Dear Ashira Hirsh:

I asked Rabbi Moshe Shternbuch, *shlita*, who told me that the same would apply to attending the remarriage of a divorced parent. That is, the child shouldn't attend unless the parent getting married specifically desires that he do so.

Jeff Stier <jstier@yu1.yu.edu> wrote:

As always, I enjoy your entertaining answers. I have a question that begs for a wise response: I am an avid gardener and am tempted to try what some call the *potamo* plant. The potato and tomato are very similar. One difference is that the 'fruits' of the potato grow below ground and the fruits of a tomato grow above ground. Agriculturists have combined the plants so that a plant produces both tomatoes on top and potatoes off the roots. I imagine I can eat the fruits — like you can eat a tangerine...But can I splice or plant them? I'm looking forward to your wise and witty answer -- I'm 'rooting' for you!

Dear Jeff Stier,

In Israel it's forbidden to cross-breed vegetables. Outside Israel it's permitted.

This is based on the verse in the Torah which says "You shall not plant *your field* with mixed seed." The Sages teach that the words '*your field*' refer only to a field in Israel.

So if you live outside Israel, you're on 'solid ground' when you plant your *potamo*.

The *fruits* of a hybrid — even if bred contrary to *halacha* — may be eaten. Also, the seed produced is not considered a hybrid and may be planted even in Israel.

Thanks for letting me 'field' your question, which 'stems' from a 'growing' concern in halacha. 'Till' next time...

By the way, what do you call a dog that grows out of the ground? A Collieflower.

Sources:

- Leviticus 19:19, Tractate Kiddushin 39a
- Shulchan Aruch Yoreh Deah 297:1
- Talmud Yerushalmi, Kilayim 1:4
- Rambam Hilchot Kilayim 1:7

## Answer to Yiddle Riddle

Last week we asked: Which ONE verse (NOT different verses with the same words) is read publicly from the Torah most frequently? (*yiddle submitted by Raphael N. Lev*)

**Answer:** Numbers 28:3. This verse is part of the monthly *Rosh Chodesh* Torah reading. In most communities it is read *twice* during the *Rosh Chodesh* reading; hence, it is the most frequent publicly-read verse. (According to another custom, *three* other verses are repeated. Numbers 21:3 is nevertheless the most oft read verse, taking all communities into account.)

- Shulchan Aruch Oruch Chaim 423:2, Mishna Berurah 3, Siddur Tefillat Kol Peh p. 416

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Ask The Rabbi is written by Rabbi Moshe Lazerus, Rabbi Reuven Subar, Rabbi Avrohom Lefkowitz and other Rabbis at Ohr Somayach Institutions / Tanenbaum College, Jerusalem, Israel.

General Editor: **Rabbi Moshe Newman**  
Production Design: **Lev Seltzer**

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22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel

972-2-581-0315

972-2-581-2890

ohr@jer1.co.il

38 East 29th Street 8<sup>th</sup> floor, New York, NY 10016, USA

1-212-213-3100

1-212-213-8717

RZCorlin@aol.com or estern@aol.com

613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada

1-905-886-5730

1-905-886-6065

Somayach@MSN.com

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