

the *shul* and would lead the prayers on that day every year. This year his father was sick. His father had had sent him to be *chazzan*. Who was to get the privilege of leading the community? Should Reuvein get the privilege as he sought to honor his father? Or perhaps Boruch should get the podium as he wished to honor his grandfather? Perhaps they should split the services between them? If so, how should the prayers be divided?

Presumably, Reuvein should get the *amud*. *Shu"t Rama (siman 118)* teaches that a grandson has an obligation to recite *Kaddish* on his grandfather's *yahrtzeit*, because a grandson has a *mitzvah* to honor his grandfather. However, a son who wishes to say *Kaddish* for his father is fulfilling a greater obligation. It is a greater *mitzvah* for a son to honor his father than for a grandchild to honor his grandfather.

In the days of the *Rama* only one person would recite the *Kaddish* in *shul* during services. The *Rama* ruled that if a grandson wishes to honor his deceased grandfather by leading the community in *Kaddish*, he is entitled to a third of the *Kaddishim*, unlike a son who would be entitled to all of them. If so, in our scenario, we should say that Reuvein has a claim on the entire service whereas Boruch, as a grandson, only has a claim to a third of the service.

However, perhaps the grandson has a stronger claim than what we have posited.

What is the status of an emissary in regards to *Kaddish* and serving as *chazzan*? If Ya'akov had a *yahrtzeit* for his father and he asked Shimon, who was not related to him, to be his *shaliach* to serve as *chazzan*, would Shimon have the same rights as Ya'akov?

*Shu"t Binyamin Ze'ev (siman 201)* writes that *sheluchos shel adam kemoso*—the emissary is like the one who sent him. If Ya'akov's father had died on this day and Ya'akov asked Shimon to serve as *chazzan* in his place, Shimon is entitled to the podium exactly as much as Ya'akov