

was entitled. *Machaneh Efrayim* (*Kaddish Yasom* 9) disagreed. He held that an emissary was only entitled to a third of the *Kaddishim*.

If *Machaneh Efrayim* is correct, in our case the grandson has a claim to two thirds of the *Kaddishim* and prayer-leading. He gets one third because it is the *yahrtzeit* of his grandfather, and another third because he is the emissary of his father. Reuvein, though, who has *yahrtzeit* for his father, has a claim on all the *Kaddishim* and prayers. When one person has a claim on all, and the other a claim on two thirds, both are agreeing that one third belongs to the former. He receives that third. Thus, Reuvein would certainly be entitled to one third of the *Kaddishim*. On the remaining two thirds there are equal claims. Therefore, this portion should be divided equally. Reuvein should lead two thirds of the services and recite two thirds of the *Kaddishim*. Boruch should be *chazzan* for a third of the prayers.

However, according to *Binyamin Ze'ev*, in our case both have a claim to all of the *Kaddishim*. Reuvein claims them for he is a son seeking to honor his father on the day of his father's passing. Boruch has a claim on all of them for he is the *shaliach* of his father, and since *shelucho shel adam kemoso*, he therefore has a claim on all the services just as his father had a claim on all the services.

Ultimately, Rav Gestetner (the author of *Lehoros Nasan*) rules that Boruch and Reuvein should compromise. Reuvein should lead the services for more than half of the prayers and Boruch, in light of the opinion of *Binyamin Ze'ev*, should lead for a little more than a third of the prayers (*Mesivta, Daf Digest*).