ב. נשים מברכות על הכוס, אפילו כשמזמנות לעצמן. [פתה"ד סי' קפב אות ב]. אלא שלא ראינו נוהגין כן. [יפה ללב הובא בכה"ח סי' קצט ס"ק יט, וע"ע כה"ח כאן ס"ק ב]

Women's *zimun*

2) If three women recite *Birkat Hamazon* together with a *zimun*, they should use a cup of wine for this mitzvah. In practice, however, this is unheard of.[156]

already full from our meal. It is no different than eating the third Shabbat meal when we are still full from the previous meal, or eating the fourth meal on Saturday night. We eat them in order to fulfill the mitzvah even though we do not feel at all hungry."

Shabbat and weekdays

As cited above, the *Arukh Hashulḥan* (182:1) stated that some people use a cup of wine after eating Shabbat meals and *Yom Tov* meals if they can obtain wine for it. The *Kaf Haḥayim* Sofer (182:1) states that the Arizal and the kabbalists made no distinction between Shabbat and weekdays regarding this mitzvah, unlike the *Poskim* who ruled that on Shabbat a cup of wine should be used even by someone who recites *Birkat Hamazon* by himself.

According to the *Seder Hayom* (Unit *Kiddush shel Shabbat*), however, a person should fulfill this mitzvah on Shabbat even if he does not fulfill it on weekdays. By dong so, one displays honor for the sacred day of Shabbat. Furthermore, it gives the person more opportunities to fulfill the mitzvah of reciting one hundred blessings during Shabbat. The *Yalkut Yosef* (Vol. III, footnote on page 260) wrote the same arguments, but without mentioning the *Seder Hayom*.

The responsa *Rivevot Efrayim* (Vol. I, #150) also pondered why it seems that people fulfill this mitzvah on Shabbat but not on weekdays. He cited Harav Izak Ausband explaining that since it is not obligatory to use a cup of wine, people put forth the extra effort to fulfill this mitzvah on Shabbat, on *Yom Tov* and for meals celebrating mitzvot when people are at leisure. During ordinary weekday meals people are usually in a rush to go on with their business and they forfeit this mitzvah since it is a bit time-consuming. Rav Ausband testified that in his circles people used a cup of wine only if there were at least ten people reciting *Birkat Hamazon* together, but the author stated that there is no reliable source for this distinction.

Two adults and a child

The *Or Letziyon* (Vol. II, chapter 46, footnote #20) states that if two adult men and one boy ate together and recite *Birkat Hamazon* with a *zimun*, they should not use a cup of wine. He reasoned that there are *Poskim* who ruled that a child cannot count as the third member of a *zimun*. Since there is some question whether this is a valid *zimun* and the kabbalists taught that it is forbidden to use a cup of wine unless there is a *zimun*, we must refrain from using one in this case.

This reasoning should apply to another case as well. If two people have eaten bread together and a third person joins them, the *Shulḥan Arukh* (199:3) ruled that it is best to persuade the third person to eat bread so that they will be able to recite *Birkat Hamazon* with a *zimun*. If the third person is willing to eat vegetables but not bread, we can rely on the *Poskim* who ruled that he may still be counted as a member of the *zimun*. There are *Poskim* who ruled that the third person cannot be counted as a member of a *zimun*, however. If so, it follows that in this case they must not use a cup of wine for *Birkat Hamazon*. This is the ruling of responsa *Yosef Da'at* Yazdi (page 127).

156. The *Petaḥ Hadevir* (182:2, cited in the *Kaf Haḥayim* Sofer 199:19) demonstrated that according to the *Pene Yehoshua*, the *Ture Zahav* and the holy *Zohar* (*parashat Ki Tisa*), men and women are equally obligated to recite *Birkat Hamazon* using a cup of wine. The *Yafe Lalev* (199:1) also cited this passage of the *Zohar*, but he stated that in practice this is unheard of. The *Kaf Haḥayim* Sofer (182:2) commented that according to the teachings of the holy *Zohar* (*parashat Teruma* and *parashat Ekev*) women should not use a cup of wine even when they form a *zimun* of women. This is direct contradiction to the passage cited by the *Petaḥ Hadevir* and the *Yafe Lalev*, however. Since it is clear that the *Pene Yehoshua* and the *Ture Zahav* ruled that women can use a cup of wine for *Birkat Hamazon*, the *Halakha Berura* (page 308) states that the halakha should follow this opinion. Nevertheless, it is unheard of in practice, as the *Yafe Lalev* testified.

ג. כוס ברכת המזון אינו אלא של יין, ולא משאר משקים, אפילו קבע סעודתו עליהם. ואם אין יין מצוי באותו מקום והשכר או שאר משקין הוו חמר מדינה, מברכין עליהם. [ש"ע ס"ב]

ולדעת האר"י אין מברכין ברכת המזון אלא על היין, ואם אין יין, אין מברכין על שאר משקין כלל. [כה"ח ס"ק יד]

דיני כום פגום

ד. כוס של ברכה, צריך שלא יהא פגום, שאם שתה ממנו, פגמו. [ש"ע ס"ג]. ואינו ראוי עוד לברך עליו ברכת המזון. [משנ"ב ס"ק יז]. ואפילו טעם ממנו רק משהו בעלמא, פגמו. [משנ"ב שם, שכן מוכח בפוסקים]

Other beverages

3) The mitzvah of reciting *Birkat Hamazon* over a cup refers to a cup of wine and no other beverage, even if this was the principle beverage used during the meal. If there is no wine available in the area, it is possible to substitute beer or another alcoholic beverage if it is a popular drink in that area. The Arizal, however, ruled that only wine may be used for this mitzvah. If there is no wine, he advised using no other beverage.

A Cup From Which Someone Drank (*Pagum*)

Definition of *kos pagum*

4) The cup of wine used for *Birkat Hamazon* must not be *pagum*, meaning that someone already drank some of its contents. Once someone drinks a portion of the wine in a cup, and even if he takes the tiniest sip, the remainder is disqualified for use for this mitzvah.

If someone spills a bit of wine from a cup onto his palm or into another cup and drinks it from there, it does not disqualify the remainder of the wine in the cup. A cup of wine becomes *pagum* only if someone drinks directly from the cup.[157] Nevertheless, there is

157. Dipping a finger in the wine

Rabbenu David Abudarham, cited in the *Eliya Rabba* (182:7), stated that a person disqualifies a cup of wine only if he drinks directly from it, but if he dips a finger into the cup and tastes the wine on his finger the cupful is not disqualified. In fact, it is common during a circumcision for someone to dip his finger in the cup of wine and allow the infant to suck on it even before the blessings have been recited over the cup. This is presented as the halakha by the *Mishna Berura* (182:18) and the *Kaf Hahayim* Sofer (182:20). The *sefar Habattim* stated that the *Rishonim* debated this halakha, but he ruled leniently. See footnote #2 on the *Petah Hadevir*.

Pouring into one's mouth with touching the cup; drinking through a straw

Harav Zalman (cited by the *Kaf Hahayim* Sofer 182:19) ruled that even though the person did not touch his lips to the cup he has disqualified it. The *Arukh Hashulhan* (182:7) suggested that it might not become disqualified in this case, but he then cited Harav Zalman's stringent ruling.

Regarding someone who drinks from a cup of wine using a straw, the responsa Shevut Yaakov (Vol. III, #14), cited in *Sha'are Teshuva* (182:10), ruled that technically the cup is not disqualified, but he added that we should not rely on this leniency since we can easily rectify the cup's status by adding a bit of wine or water to it. Following this logic, it is likewise advisable not to rely on the lenient opinion regarding someone who pours a bit of wine into his mouth without touching his lips to the cup since we can easily rectify it in this manner.

As cited below in halakha 5, some *Poskim* ruled that even if someone drinks from the spigot of a large barrel of wine it renders the entire barrelful *pagum*. If so, the same should apply to drinking through a straw. Although it is

אבל אם שפך מהכוס של ברכה, לתוך ידו או לתוך כלי, אין בכך כלום, ולא נפגם. [ש"ע שם], כי דוקא כששתה מן הכוס בפיו נפסל לברכה. אמנם צריך לחזור ולמלאותו כדי שיהיה על הכוס שם "מלא". [משנ"ב ס"ק יט]

ה. אפילו שתה מהכד או מחבית קטנה, הוי פגום, אבל אם שתה מחבית של עץ גדולה, אין להקפיד. [ש"ע ס"ג]. ויש מחמירים אפילו בחבית גדולה. [ר' ירוחם ועוד]. ולכן צריך ליזהר בזה לכתחילה, ולא ישתה אפילו מפי ברזא מחבית גדולה. [באו"ח שלח ה"כ, משנ"ב ס"ק כב, כה"ח ס"ק כב]

ו. יכולים לתקן כוס פגום על ידי שיוסיפו מעט יין. ואפילו על ידי שיוסיפו עליו מים מיתקן. [ש"ע ס"ח], ובלבד שהיין חזק שאינו מתקלקל על ידי המזיגה, או שיתן רק משהו בו. [משנ"ב ס"ק ל ובשעה"צ, כה"ח ס"ק לג].

another halakha that the cup used for *Birkat Hamazon* must be full, so it will be necessary to refill it after spilling some out.[158]

Drinking from bottle

5) If someone drank directly from a wine bottle or even from a jug full of wine, the remainder has been rendered *pagum*. Some *Poskim* ruled that this is the case even if someone drank directly from a large barrel, and it is recommended to observe this stringency and refrain from drinking from such a barrel, even through its spigot, so that the remainder will not become *pagum*.[159]

Rectifying wine that is *pagum*

6) It is possible to rectify wine that has been rendered *pagum* by adding a bit of fresh wine to it,[160] or simply by adding a bit of water to it. This method is effective only if the quality of the wine will not be adversely affected by the mixture, either because the fresh wine matches it or because only a bit is needed. It is

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possible to differentiate between the two cases, as pointed out by the *sefer Hiddushei Batra* on the *Mishna Berura* (pages 74 and 75), it is best to be stringent in this matter since it is simple and inexpensive to rectify the wine's status. This is likewise the ruling of the *Halakha Berura* (page 312).

158. The *Mishna Berura* (182:19) added that if only a bit of the wine was poured out and it still appears fairly full, no steps would be needed to rectify the cup. Likewise, if the contents of the cup were poured into a smaller cup, filling it to its brim, it would not be necessary to rectify the wine.

159. Maran in the *Bet Yosef* citing Rabbenu Shemuel that the cup is not disqualified in this case, while Rabbenu Yeruham ruled that it is. In the *Shulhan Arukh*, Maran ruled leniently according to Rabbenu Shemuel, but the *Kenesset Hagedola* cited responsa of the *Ge'onim* who ruled that the wine is *pagum* and ruled that their opinion must be taken into account. Therefore, he concluded, one should refrain from drinking from the spigot of a barrel of wine. Several *Aharonim* (*Mishna Berura*, *Ben Ish Hai*, *Kaf Hahayim* Sofer) cited the *Kenesset Hagedola's* ruling, but this means only that one should avoid drinking from the barrel's spigot, not that the barrel is considered *pagum* if someone drank from it. Nevertheless, since the wine can be easily rectified by adding some other wine or water to it, it is best to rectify it if this happens. This is the conclusion of a lengthy discussion in the *Halakha Berura* (page 314).

160. Below in halakha 8, it is explained that if someone poured a bit of disqualified wine into a bottle of wine by mistake, the bottle of wine does not become *pagum* because the added wine becomes overwhelmed by the larger amount of wine in the bottle. The *Magen Avraham* asked why it is that we do not say the opposite as well. That is, when a cup of wine is *pagum* and someone adds a bit of fresh wine to it, why don't we say that the added wine is overwhelmed by the majority of disqualified wine so that the wine remains *pagum*?

The *Magen Avraham* (cited in the *Mishna Berura* 182:29) answered that when someone mistakenly pours wine that is