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

והוא הדין שיכול לתקן על ידי שיוסיפו שאר משקים, ובלבד שאין היין מתקלקל בתוספת זו. [משנ"ב ס"ק ל, כה"ח ס"ק לד]

ז. מים פגומים, פסולים למזוג בהם כוס של ברכה. [ש"ע ס"ג, באו"ח שלח ה"כ]. וכל שכן דפסולים לתקן בהם כוס פגום של יין, דכיון שהם עצמם פגומים היאך יתקן בהם את הפגום. [משנ"ב ס"ק לג, כה"ח ס"ק כג]. ולכן לא יתקן את הכוס יין, במים או במשקה שכבר שתה מהם.

possible to rectify the wine by adding some other beverage as well, as long as it does not adversely affect the wine's quality.[161]

Water that is *pagum*

7) When someone pours a cup of wine to use for *Birkat Hamazon* or any other mitzvah, he may not dilute it with water that is *pagum*.[162] It goes without

pagum into a bottle of wine, we need the mechanics of *bittul* to save the bottle's status. We can say that since the majority of the wine in the bottle is not *pagum*, the portion of the wine that is *pagum* does not count; it is nullified by the majority. In the opposite case, when we have a cup of wine that is all *pagum*, our purpose is to rectify it, not to nullify it. Pouring a bit of fresh wine into the cup rectifies all the wine it contains, so that once it is rectified there is no mixture of *pagum* wine with other wine. See more about this in the *Sha'ar Hatziyun* and in the *Halakha Berura* (page 323).

161. Rectifying with water or other beverages

Maran in the *Shulḥan Arukh* (182:6) ruled that it is possible to rectify a cup that is *pagum* by simply adding water to it. Harav David ben Zimra (cited in *Kaf Haḥayim* Sofer 182:32), however, ruled that one may use this leniency only when one has no other wine available. The *Halakha Berura* (page 319) ruled that it is best to use wine, but if no wine is available one may rectify the cup by adding water.

The *Piske Teshuvot* (page 576) ruled that water is preferable to other beverages. This is based on the *Magen Avraham* (182:11) who first ruled that other beverages cannot be used to rectify wine but then he reconsidered, ruling that any beverage that does not impair the wine's quality can be used. Although the *Aḥaronim* concurred with this leniency, it is clear that water is preferable to other beverages.

***Revi'it* in the utensil from which one pours**

The *Bayit Ḥadash*, cited in the *Kaf Haḥayim* Sofer (182:31), ruled that in order to rectify wine that is *pagum*, one must add to it from a utensil that contains at least *revi'it* of a beverage. Other *Aḥaronim*, including the *Mishna Berura*, did not mention such a stringency, as pointed out in the *Shemirat Shabbat Kehilkhetah* (page 96). The *Halakha Berura* (page 326) testified that the custom is to be lenient in this matter.

Tap water

Since the *Bayit Ḥadash* ruled that one must pour from a utensil containing at least *revi'it*, it is possible that he would rule as well that one cannot rectify wine that is *pagum* by pouring water into it from the sink faucet. The *Shemirat Shabbat Kehilkhetah* (page 96, footnote 78) remained undecided about this. On the one hand, a person could argue that the water pouring from the tap is connected to an endless source of water, but on the other hand there is no utensil containing any water at all. In any case, the *Aḥaronim* have testified that the custom is not to observe this stringency. Therefore, water from any source can be used to rectify the wine, concurring with the ruling of the *Shemirat Shabbat Kehilkhetah*.

Rectifying on Shabbat

The *Yeshu'ot Yaakov* (182:1) ruled that it is forbidden on Shabbat to rectify wine that is *pagum* since it appears to be an act of repairing. Harav Shelomo Zalman Auerbach, cited in *Shemirat Shabbat Kehilkhetah* (Vol. II, page 96), explained that the *Yeshu'ot Yaakov* followed the *Poskim* who ruled that one can rectify wine that is *pagum* only if one adds a greater amount of fresh wine to it. This appears to be an act of *bittul*, which is forbidden on Shabbat. Since we follow the ruling that it is sufficient to add a tiny bit to the wine that is *pagum*, such a rectification is permissible on Shabbat, just as it is permissible to rinse the cup in preparation for the mitzvah of *Birkat Hamazon*.

162. This is the ruling of Maran in the *Shulḥan Arukh*. Even though it is written there as one of several opinions, it is nevertheless Maran's halakhic decision. The *Mishna Berura* (182:22) asked why this is so, since logically we should say that the water poured into the wine becomes *battel* to

ח. אם החזיר יין של כוס פגום לבקבוק, היין שבבקבוק כשר בדיעבד, משום דקמא קמא בטיל. [ש"ע ס"ח].
אבל לכתחלה אסור לעשות כן.
ולכן נוהגין להוסיף עליו מתחלה מעט מהקנקן ובזה מתוקן (כמבואר בהלכה ו'), ואחר כך שופכין אותו להקנקן ואז כשר היין להוציא לברכה. [משנ"ב ס"ק כז, כה"ח ס"ק כח]. **ובאופן זה מתקן היין לכל הדעות.**
[שעה"צ ס"ק כד, וע"ע בהלכה ברורה עמ' שכא-שכד באורך]

saying that it is not possible to rectify wine that is *pagum* by adding a bit of water that is *pagum* to it. Disqualified water added to disqualified wine does not add up to wine fit for a mitzvah. Therefore, one must not attempt to rectify wine that is *pagum* using water left over in a cup from which someone drank.

Pouring *pagum* wine into a bottle

8) If someone mistakenly poured wine that is *pagum* into a bottle of wine, the bottle of wine remains qualified for use for mitzvot. We rely on the halakhic principle of *bittul*, saying that each drop of wine poured into the bottle becomes *battel* to the fresh wine in the bottle. Although this is the rule if such a thing happens, one must not pour wine that is *pagum* into a bottle of fresh wine.[163]

If someone is left with half a cup of wine after performing a mitzvah and the wine is now *pagum*, the proper procedure is to pour a bit of fresh wine from the bottle into the cup, thus rectifying all the wine in the cup. Then it is permissible to pour all the wine in the cup back into the bottle. This procedure rectifies wine that is *pagum* according to all the *Poskim*.

it and the mixture should remain kosher, not *pagum*. As explained in the following halakha, if someone mistakenly pours wine that is *pagum* into a bottle of wine, the bottle is not disqualified since the wine poured into it is *battel* to the wine already in the bottle. Why is this case any different? To answer this question, the *Mishna Berura* explains that this ruling applies only in a case where the undiluted wine is so strong that people cannot drink it without first diluting it. In such a case, we cannot say that the water poured into it is *battel* to the wine since the water changes it into a potable beverage. Thereforem the mixture is considered *pagum*.

163. The principle of *bittul* works in this case only if there is more fresh wine in the bottle than the amount of wine being poured into it. If the wine that is *pagum* has more volume than the fresh wine in the bottle, we do not say that it becomes *battel*. In that case, all the wine in the bottle would be considered *pagum*. This is the ruling of the *Magen Avraham* (182:9), the *Mishna Berura* (182:28) and the *Kaf Hahayim* Sofer (182:27).

The *Ture Zahav* ruled that we can utilize the principle of *bittul* only if the wine that is *pagum* is poured into the bottle bit by bit but not if it is dumped in all at once. The *Magen Avraham* insisted that this leniency applies in any case, pointing to a similar halakha regarding non-Jewish wine. The *Mishna Berura* (*Sha'ar Hatziyun*) decided in favor of the *Magen Avraham's* ruling and explained his decision.

In a case where the wine that is left *pagum* in the cup has a greater volume than the wine in the bottle and someone dumps the wine all at once into the bottle, all the wine in the bottle is *pagum*. If someone pours the wine from the cup into the bottle bit by bit, however, each bit of wine becomes *battel* to the fresh wine as it mixes with it. In the end all the wine in the bottle will be considered fresh. Even so, this procedure should not be used. If there is already more wine in the bottle than in the cup, than even if someone pours the wine in the cup all at once into the bottle all the wine will be considered fresh. This is the ruling of the *Halakha Berura* (page 318).