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).

ט. אם רק המברך לבדו אוחז כוס בידו, אף שאז המסובין טועמים מכוס פגום אחר ששתה המברך, לא איכפת לן, כיון שמתחלה היה כוס שלם, וכולם נחשבים כאחד. [רא"ש, הו"ד במשנ"ב ס"ק כד]

Several people drinking from one cup

9) If the person leading the *zimun* is the only one holding a cup of wine, all those present may taste the wine in the cup, one after the another. No one is considered to be drinking wine that is *pagum*, since they performed this mitzvah together as a united group.[164]

164. The *Mishna Berura* (182:24) deduced this halakha from the rulings of Rabbenu Asher. In the *Sha'ar Hatziyun* (271:89) he explained that this halakha is based on the comment of Rabbenu Asher to *Berakhot* (chapter 7, halakha 15).

The *Ture Zahav* (182:4) and Harav Zalman (190:5) disagreed with the *Mishna Berura*. They ruled that each person at the table should have his own cup of wine since the leader's cup becomes *pagum* once he drinks from it. Their opinion is that it is forbidden to drink from a *kos shel berakha* that is *pagum* even if one does not need to recite a separate blessing on it. Harav Yaakov of Emden (*Mor Uktzi'a Siman* 182) agreed that it becomes *pagum*, but he ruled that it is permissible to drink it anyway. He wrote: "When the others at the table do not have their own cup, they taste a bit from the leader's cup *even though it is pagum* since they wish to demonstrate their love for the mitzvah." Rav Yaakov explained further that his personal practice was to rectify the wine in the cup after he tasted it by adding a bit of fresh wine to it. Then he would pour from his cup into other cups for all those at the table so that each one could have a chance to drink wine from the cup used for *Birkat Hamazon*. "The truth is," he commented, "that this is not necessary. There is nothing wrong with the others drinking wine from a cup that is *pagum* since they are not reciting a blessing on it. A cup that is *pagum* is a problem only if someone wishes to use it for a mitzvah. My personal practice is one of piety but it is not required according to the halakha."

In practice, we can follow the opinion of the *Mishna Berura* since it is technically permissible for the others at the table to drink from this cup even if it is considered *pagum*, as Rav Yaakov of Emden explained.

Pouring from the cup into shot glasses

Although the *Mishna Berura* ruled that everyone assembled may taste the wine from the cup one after the other, it could be that this is so only if they actually pass the cup to one another. If someone pours wine from that cup into other cups, however, it is possible that it creates the problem of drinking wine that is *pagum*. It is more likely, however, that it makes no difference whether the people drink from the same cup that was used for the mitzvah or from another cup, as long as they are drinking the wine that had been in the cup used for *Birkat Hamazon*.

Harav Hayim Kanyevski (cited in *sefer Or Hayim* on *Mo'adim*, page 189) ruled that it is permissible to pour the wine into small cups to be distributed for everyone. There is another discussion on this subject in *sefer Nishmat Shabbat* Harpnes (Vol. II, page 101).

According to the *Ture Zahav* and Harav Zalman, however, this practice would infringe on the halakha of drinking from a cup that is *pagum*. According to their opinion it would be better to pour from the cup to the other cups before tasting from it, so that each person's wine is not *pagum*. Harav Zalman added that pouring into the other cups is not considered an interruption for the person who recited the blessing since he is doing this to facilitate everyone's drinking. The *Mor Uktzi'a* (*Siman* 182), however, ruled that this is a foolish practice even according to the *Ture Zahav*. The *sefer Pi Kohen* (commentary on *Berakhot*, Vol. III, page 488) likewise complained that this is an interruption between reciting the wine and drinking it. The only way to satisfy all the *Poskim* is to follow the advice of the *Mor Uktzi'a* to add to the cup of wine after tasting it and before distributing from it to the other cups.

In conclusion: It is technically permissible to drink from the cup of wine and then pour from it into other cups for everyone at the table. It is best, however, to pour a bit of wine from the bottle into the cup after drinking from it and before pouring from that cup into other cups.