י. אם נתנו לפני כל אחד מהמסובים כוס של ברכה, והיו הכוסות שלהם פגומים, צריך שיתן המברך מכוסו מעט לכל אחד ואחד קודם שישתה, ויתקן פגימתם, וישתו כולם מכוס שאינו פגום [ש"ע ס"ד, משנ"ב ס"ק כג], ומכיון שבזה כולם זקוקים לכוסו, לא יטעמו המסובים עד שיטעם המברך. [ש"ע סי' קצ ס"א]

יא. בשעת הדחק מברכין על כוס פגום. [ש"ע ס"ז]. ולכן אם אין לו כוס אחר, ואין לו במה לתקן הכוס הפגום, יברך על הכוס, דענין "פגום" הוא רק לכתחלה אם יכול ליזהר בזה, ולא לעיכובא. [משנ"ב ס"ק לב]

ואם יש לו יין או מים לתקן היין הפגום, אין לו לברך על הכוס, כיון שיש לו תיקון. [כה"ח ס"ק לה]

One cup may rectify another

10) If each person at the table other than the leader of the *zimun* has a cup of wine but their cups contain wine that is *pagum*, the leader must rectify their cups by pouring a bit from his cup into each of theirs before he drinks from it.[165] Then each person will be drinking from a cup that is not *pagum*. All the others must refrain from drinking from their cups until the leader tastes the wine in his own cup, since they are depending on his wine to rectify theirs.

If someone has *pagum* wine only

11) If someone has only one cup of wine and no other beverages and that one cup is *pagum*, the cup may still be used for the mitzvah. The halakha forbidding the use of wine that is *pagum* applies only when there is fresh wine available; if there is none available, even wine that is *pagum* is admissible.[166]

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165. He must do this before he tastes the wine in the cup since it would become *pagum* from the moment he tastes it. Then he would no longer be able to use it to rectify the other cups of wine.

166. Pouring the wine into a smaller cup

Some *Rishonim* ruled that it is possible to rectify wine that is *pagum* by pouring it into a smaller cup. If the second cup holds at least *revi'it*, the wine is rectified automatically. The *Bayit Hadash*, cited by the *Mishna Berura* (182:32) ruled that one may rely on this opinion only when there is no other option of rectifying the wine.

Adding bread to the cup of wine

Some *Rishonim* ruled that it is possible to rectify wine that is *pagum* by dropping a bread crumb in the cup. Rabbenu Yaakov, author of *Arba'a Turim*, rejected this ruling. Maran in the *Bet Yosef*, the *Magen Avraham* and the *Mishna Berura* (182:32) all agreed that this is not an option. The *Bayit Hadash*, however, testified that several great *Poskim* utilized this method, and a number of *Aharonim* (cited in the *Kaf Hahayim* Sofer 182:36) considered it a viable option. Therefore, in a case where someone has no other means, he may rectify his wine by dropping a bread crumb in the cup. The *Mishna Berura* and the *Kaf Hahayim* added that he should use no more than one crumb, for if there are several crumbs in the cup it is unattractive and dishonorable for the mitzvah.

Ice cubes

The *Halakha Berura* (page 325) ruled that a piece of fruit can be used in lieu of a bread crumb. He added that one may use an ice cube or even several ice cubes, as long as the ice does not adversely affect the wine's quality. Actually, ice cubes are a better choice than fruit or bread since ice is water.

יב. נמצא שתיקון היין הפגום, יעשה לפי סדר העדיפויות הבא:

א. המובחר שבכולם, ימזוג מעט יין מהבקבוק שאינו פגום לכוס, ויחזור ויתן כל היין שבכוס לתוך הבקבוק (לעיל הלכה ח').

ב. ימזוג מעט יין שאינו פגום לכוס הפגום (לעיל הלכה ו').

ג. יתן מעט מים שאינם פגומים ע"י שתיה לתוך היין הפגום (לעיל הלכה ו' ובהערה).

ד. יתן שאר משקין שאינם פגומים לתוך היין, ובאופן שלא יתקלקל היין (לעיל הלכה ו' ובהערה).

ה. אם נשאר רביעית יין בכוס, יעבירו לכוס קטן יותר ובזה מתקן קצת פגימתו (לעיל הלכה י"א בהערה).

ו. יתן חתיכת פת קטנה לתוך היין (לעיל הלכה י"א בהערה).

ואם אין לו אפשרות בשום עצה מהעצות הללו, יברך על הכוס הפגום (הלכה י"א). [ראה פסקי תשובות עמ' תקעו]

Ways to rectify *pagum* wine

12) In summary, here is a list of the ways it is possible to rectify wine that is *pagum*:

a) The ideal method is to add some fresh wine from the bottle to the cup that is *pagum* and then to pour the cupful of wine back into the bottle. (halakha 8)

b) Adding a bit of fresh wine to the cup containing wine that is *pagum*. (halakha 6)

c) Adding a bit of fresh water from which no one drank into the wine (footnote to halakha 6)

d) Adding some other beverage to the wine if this does not adversely affect the wine's quality. (footnote to halakha 6)

e) If the volume of the wine that is *pagum* equals at least *revi'it*, it can be transferred to a smaller cup. (footnote to halakha 11)

f) Dropping a bread crumb into the wine that is *pagum*. (footnote to halakha 11)

If someone has no option at all, he may recite *Birkat Hamazon* using a cup of wine that is *pagum*. (halakha 11)