The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קפ"ב סעיף ג'-ז'

Overview

Siman 182 Seif 3:

The wine may not be pagum for drinking from the wine renders it pagum but if one poured some wine into one's hand or utensil he has not damaged the wine. Even if one drank from a pitcher or small barrel it is pagum but if he drank from a large wooden barrel he has not damaged the wine. Some maintain that water that is pagum may not be used to dilute the wine that is used as a kos shel beracha.

- Once pagum, even if by drinking only a small quantity, it may not be used for birkas hamazon, kiddush or havdalah. (M.B. 17)
- Tasting the wine with one's finger also does not render the wine pagum. (M.B. 18)
- Some are particular when one drinks from a large wooden barrel and one should be stringent about this and not allow someone to take a drink even from the spout of a large barrel. (M.B. 21)

Siman 182 Seif 4:

If the kosos of those eating are pagum one must pour from the kos shel beracha into them. There is an opinion that maintains that this is unnecessary (See later siman 190 and 271).

- When the one who recites the beracha pours wine into everyone's kos he repairs the wine and it is no longer pagum. (M.B. 23)
- If only the one who recites birkas hamazon will hold a kos and everyone else will drink from it there is no issue of pagum since it was initially not pagum. (M.B. 24)

Siman 182 Seif 5:

If one pours pagum wine back into the container the wine in the container is not pagum since each drop that is poured in becomes nullified.

- This is true b'dieved but l'chatchila one should not do so. Rather one should first pour more wine from the container into the kos as mentioned in seif 6 and then pour the wine back into the container. (M.B. 27)
- The quantity of wine in the container must be greater than the quantity of wine that is pagum. (M.B. 28)

Siman 182 Seif 6:

One can rectify a kos pagum by pouring additional wine into the kos. Even adding water rectifies the wine.

Siman 182 Seif 7:

In a pressing circumstance one may recite the beracha on a kos pagum.

- For example, one has no other wine or any thing else to rectify this kos. The novelty is that the disqualification of a pagum kos is only l'chatchila. If the wine is not pagum but does not fill the kos one could "fill" the cup by adding a piece of bread assuming that one has a revi'is of wine. (M.B. 32)

Halacha Highlight

Repairing pagum wine

Shulchan Aruch Siman 182 Seif 6
יכולין לתקן כוס פגום
It is possible to repair wine that is pagum

Shulchan Aruch (סעי' ה') offers a method to remove wine's disqualification of being pagum. When a person drinks wine from a container he renders the remaining wine pagum. Once wine is pagum it should not be used for a kos shel beracha. This means that it should not be used for kiddush, havdalah and birkas hamazon. Shulchan Aruch writes that if one pours the pagum wine back into the container the pagum wine is "repaired" since each drop of disqualified wine becomes nullified in the rest of the wine in the container. Mishnah Berurah (ס"ק כ"ז) asserts that this method is effective only b'dieved. Sefer Piskei Teshuvos (אות ג') presents the hierarchy of methods that may be utilized to "repair" wine that is pagum.

1. The preferred method is to pour some wine from the bottle into the cup that is pagum and then pour all of that wine back into the bottle. This is effective only if the quantity of wine in the bottle is greater than the pagum wine in the cup.
2. One should pour a small amount of non-pagum wine into the cup of pagum wine.
3. Pouring a small amount of water that is not pagum into the pagum wine.
4. Pouring a small amount of other beverages that are not pagum into the pagum wine. The other beverage may not ruin the wine.
5. If there is a revi'is of wine that remains in the cup one may pour that wine into a smaller cup and this affects a minor repair for that remaining wine.
6. Placing a small amount of bread into the wine.

If none of these options are available one should recite the beracha on the wine even though it is pagum since the disqualification is only l'chatchila.

Stories to Share

Four Blessings

ש"ע, ס' קפ"ב, ג': "צריך שלא יהיה פגום..."

Today's amud continues discussing the halachos of the kos shel berachah for leading bircas hamazon.

The Chasam Sofer prized those emissaries who came from Eretz Yisrael to Pressburg to raise money for the communities there that were so self-sacrificing for Torah.

One time, a certain meshulach ate with the Chasam Sofer and had the distinction of being chosen to sit right next to the gaon, who spent much of the time in conversation with his guest. When the meal came to a close, the Chasam Sofer even honored the meshulach by asking him to lead the bentching. "As you know, our sages say that one berachah has a value of ten golden coins. Bentching consists of four berachos, so you have already raised forty gold coins!"

The meshulach responded, "It is impossible to support the kollelim in Eretz Yisrael with the mitzvah of zimun and the like—only with 'mezumanim,' cash in hand."

From the instant the meshulach blurted out this expression it was clear from the Chasam Sofer's expression that he was very disturbed. He immediately tried to placate the gaon. "This can be compared to a certain Jew who received a huge check from Rothschild that would help him pay off his debts which were due that very day. Unfortunately, by the time the poor man got to the bank it was after closing time. The door was locked and no light was discernable from within. The hapless fellow began to bang on the doors and beg that they open up and cash the generous check, but of course, no one responded since all the clerks were long gone.

"This is what I meant. Of course, the berachos, like every mitzvah, are very precious and well worth at least ten golden coins, yet until one can access this fortune he needs to find funds to support Torah. If he cannot procure the needful, he will be penniless until the bank opens, just like the poor man with Rothschild's check clutched in his hands!"

טובך יביעו, ח"א, ע' ס"ד

While the Chasam Sofer was somewhat mollified by the man's ready response, he was not fully satisfied. From that point on, he would have no more words with his guest!