

סוכה נא

Although the חליל was played in the בית המקדש on סוכות, it was not played on שבת.

A person cannot answer אמן to a ברכה if he did not hear the מברך say it, even if he knew that he said it, and which ברכה was said. This refers to a case where the מברך is being מוציא others, for example, ברכת שופר. However, notes the משנה ברורה, for חזרת הש"ץ, this would be acceptable--provided they know for which ברכה they are answering אמן--as the שליח צבור is not being מוציא others, as חזרת הש"ץ is a תקנה (and this seemingly was the case in Alexandria).

By the שמחת בית השאבה, the men were in the bottom section of the בית המקדש, and the women in the top section, as special sections were put there ערב יום טוב in order that there not be תערובות. This גמרא is one of the ראיות used for מחיצה. The אגרות משה writes that since there is no רשות to make changes in the בית המקדש, the fact that this change was allowed shows מחיצה is a חיוב.