

סוכה, לשון יחיד? ש"ס in מסכתא. What is the name of the סוכה? לשון רבים. That is סוכות. יום טוב is our name. Think about this: What is the יום טוב of פסח? It is לשון יחיד. And what is the name of the מסכתא? לשון פסחים, לשון? מסכתא? קשיא. I am unfortunately unable to tell you who asks the question or gives the answer, but I'm reading this from a nice sefer on סוכות from R' Dovid Meisels.

He says such a beautiful little vort. Why is it called סוכות? We are right now sitting in a סוכה. However, when משיח comes, we're going to sit in the סוכה made from the עור של לויתן. So the two סוכות that we're talking about are referring to עולם הבא and עולם הזה. Therefore, we have a plural of לשון סוכות. It shows our אמונה that משיח is going to come בימינו, and we're relating to both of those סוכות, the present one and the future one. מסכתא talks about the סוכה that we have now, it's telling all the הלכות of our סוכה today, so it's only in לשון יחיד because we're not talking about the סוכת לויתן, הוא, הקדוש ברוך הוא, is going to take care of that one.

פסח is a singular יום טוב. Its name is in יחיד, it's in singular. However, we all know that there are numerous הלכות פסח. There are two קרבנות on פסח itself. There's a קרבן פסח and the קרבן חגיגה. So it's not two פסחים, but there actually are two קרבנות brought on פסח. Then there's also a קרבן פסח which we have י"ד ניסן, and there is a פסח שני of י"ד אייר. So there are two פסחים. There are so many הלכות and so many קרבנות, that the מסכתא is in רבים לשון.

