

And they are (both) needed

וצריכי –

OVERVIEW

טוענין גמרא explained that it was necessary for the משניות to teach us the rule of (לירש וללוקח) both here in our משנה (regarding a שובך) and also in the other משנה (by לקח חצר regarding a רבים), because we could not derive one from the other. Our תוספות explains why there were not two משניות regarding טוענין ללוקח, just as there are two משניות regarding לירש

תוספות asks:

ואם תאמר ביורש נמי ליתני תרתי¹ -

And if you will say; let there also be two משניות regarding an heir?

תוספות answers:

ויש לומר דאשמעינן בלוקח והוא הדין² ביורש:

And one can say; that we were already informed regarding a לוקח that there is no difference between a יחיד and a רבים, so it is self-understood that the same ruling applies to a יורש that there is no difference between a יחיד and a רבים.

SUMMARY

We cannot derive the rules (of לוקח ולירש) one from the other, but once we know the rule exists by both, we can derive the details one from the other.

THINKING IT OVER

How can we understand the difference between the question in תוספות (that יורש should require two teachings [and we cannot derive it from לוקח]), and the answer of תוספות that we can derive it from לוקח so there is no need for two teachings by יורש also?

¹ It was necessary for the משניות to teach us two types of לוקח, one regarding a יחיד and the other regarding a רבים (see 'Overview'), the same should be regarding לירש that the משנה should teach us this rule specifically regarding a יחיד and a רבים, since we cannot derive one from the other. [See previous יורש תוס' ד"ה (TIE footnote # 6) that we cannot derive יורש and לוקח from each other. Therefore it is seemingly not sufficient that the ruling was taught by לוקח; it should be taught by יורש as well.]

² Granted that we could not derive יורש from לוקח (see footnote # 1); however that is if the rule of טוענין would be taught only by לוקח and not by יורש. However once טוענין is taught both by יורש and לוקח (indicating that the same rule applies by both of them), so once we know that by לוקח there is no difference between יחיד ורבים, the same will apply by יורש as well. [We cannot derive the rule one from the other, but once we know the rule we can derive the details one from the other.]