

כיחידא לא מוקמינן - We do not establish it according to an individual

Overview¹

explained why in the משנה he can be מפריש the תרומה and deduct it from the loan, even though the כהן did not receive it, is because the משנה follows the ruling of ר' יוסי, who stated that עשו שאינו זוכה כזוכה. ² The גמרא said that רב ושמואל disagree with ר' יוסי (meaning ר' יוסי reconciles our תוספות). (ר' יוסי) יחיד (meaning ר' יוסי reconciles our תוספות). גמרא with a seemingly contradictory גמרא.

responds to an anticipated difficulty:

אף על גב דשמואל פסיק בפרק קמא דבבא מציעא (דף יב,א) כרבי יוסי³ -

Even though that שמואל ruled in the first פרק of מ"מ like מסכת ב"מ -

דעשו את שאינו זוכה כזוכה -

That the חכמים occasionally made one who did not acquire something as if he acquired it, so what is the difficulty with establishing our משנה according to ר"י, since שמואל maintains that the הלכה is like ר"י -

responds:

מכל מקום מסתבר ליה לאוקמי מתניתין אפילו כרבנן:

Nevertheless שמואל finds it more logical to establish our משנה even according to the רבנן who do not maintain כזוכה כזוכה.

Summary

It is preferable to establish a משנה according to the רבים, rather than establish it according to יחיד, even though he is accepted להלכה.

Thinking it over

Can we differentiate between the case in ב"מ (regarding the קטן) where שמואל rules עשו שאינו זוכה כזוכה, and the case in our משנה where perhaps we do not say עשו שאינו זוכה כזוכה?⁴

¹ See 'Overview to the previous במכרי

² See רש"י ד"ה עשו.

³ The ברייתא there states that if one hires a worker in a field, the son of the worker may pick up the gleanings (לקט) which falls down. ר"י ruled that this rule applies even if the worker receives a share of the harvest (which makes him an owner). The גמרא there concludes that even though a קטן cannot be זוכה but in this case כזוכה כזוכה, so he is gathering the לקט for himself, not for his father.

⁴ See תוספות ב"מ יב,א ד"ה ואמר.