

us that an עכו"ם cannot acquire the גוף of another עכו"ם (or ישראל).⁴

SUMMARY

Once we know that an עכו"ם can be קונה another עכו"ם with בחזקה, only then can we derive from וישב ממנו שבי that an עכו"ם can be קונה a ישראל with חזקה.

THINKING IT OVER

תוספות (initially) explained that it was necessary to cite ר"ל because we cannot derive anything from וישב ממנו שבי.⁵ However תוספות had just stated that once we derive from עמון ומואב טהרו בסיחון that עכו"ם can be קונה an עכו"ם, then we derive from וישב ממנו שבי that an עכו"ם can be קונה a ישראל, so the question remains why was it necessary to cite ר"ל when it would have been sufficient to merely cite עמון ומואב כו'!⁶

⁴ Even if we were to assume that we can derive from וישב ממנו שבי that an עכו"ם can acquire a ישראל, it was still necessary to cite ר"ל (not to teach us that an עכו"ם is קונה an עכו"ם [for that we can derive עכו"ם from במכ"ש], but rather) to teach us that an עכו"ם cannot acquire the גוף of his עבד.

⁵ See footnote # 3.

⁶ See # 162. אמ"ה and מהרש"א [הארוך].