A convert who enters the congregation of Jews is obligated first to be circumcised. If he was circumcised when he was a non-Jew (or he was born circumcised), it is necessary to draw from him a drop of the blood of the covenant, but one does not bless over him. If his penis has been cut off, the requirement of his circumcision does not hinder him from converting to Judaism — it is enough for him to immerse. If he was circumcised when he was a non-Jew (or he was born circumcised), it is necessary to draw from him a drop of the blood of the covenant, but one does not bless over him. If he was circumcised when he was a non-Jew (or he was born circumcised), it is necessary to draw from him a drop of the blood of the covenant, but one does not bless over him.

The Shulchan Aruch states (Yoreh Deah 268:1) that: "A convert who enters the congregation of Jews is obligated first to be circumcised. If he was circumcised when he was a non-Jew (or he was born circumcised), it is necessary to draw from him a drop of the blood of the covenant, but one does not bless over him. If his penis has been cut off, the requirement of his circumcision does not hinder him from converting to Judaism — it is enough for him to immerse. If he was circumcised when he was a non-Jew (or he was born circumcised), it is necessary to draw from him a drop of the blood of the covenant, but one does not bless over him.

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2 - When one comes to convert, three people say to him: What prompted you to come and convert? Don’t you know that at this point in time Israel is pushed, oppressed, (from, “Why are your stalwarts swept away”[Jeremiah 46:15]? ) and insane and suffering comes upon them? If he (the prospective convert) said, “I know, yet still I am not worthy to join them,” accept him immediately and inform him of the principles of the faith, which is the unity of God, and the prohibition against idolatry, and go on at length with him about this. And inform in a few of the lighter mitzvot and a few of the more serious mitzvot, and inform him of a few of the punishments (for transgressing) the mitzvot, saying to him, “Before you came to this level, if you ate (forbidden fats) you would not be punished by being cut off; if you desecrated Shabbat, you would not be stoned, but now if you eat (forbidden) fats, you will be cut off, and if you desecrate Shabbat, you will be stoned. Do not expound on this at too great a length, and do not be overly precise about this. And just as you have informed him about the punishments (for the transgressing) of the commandments, so too should you inform him of the rewards for (following) the mitzvot, and inform him that in the doing of these mitzvot he will merit life in the world to come, and that there is no such thing as a complete tzaddik/righteous person except for one who has wisdom who does these commandments and knows them. Say to him, “You should know that the world to come, it is hidden away only for the righteous ones, that is, Israel, and that those who see Israel in sadness in this world, they will see goodness for them (in the world to come), for they are not able to receive the majority of their goodness in this world as idolaters lest they become haughty and they make a mistake and they lose their reward of the world to come. The Holy One, and Blessed One, does not bring them a majority of calamities in order that they are not destroyed, rather all of the idolaters are tools (of God), and (despite them) Israel continues to stand. Expound at length upon this in order to make the words attractive. If he accepts, circumcise him immediately. Wait until he heals completely and afterwards immerse him (in the mikveh), and he should have no clothing or barrier between him and the water. Three people stand behind him and inform him of a few of the lighter and a few of the more serious mitzvot a second time and he stands in the water. If the convert is a woman, women sit her down in the water up to her neck and the rabbinic judges remain outside and inform her of a few of the lighter and more serious mitzvot while she sits in the water and afterwards she submerges in front of them and they turn their faces and leave in order that they do not
see her while she is getting out of the water. And he blesses “over the immersion” after he gets out of the water, and once he immersed, behold, he's an Jew! And if he returns to his original state, he's a Jewis apostate. If he married his kiddushin (marriage) is still kiddushin (marriage.)

3 - All of the elements of conversion – whether informing him of the mitzvot in order to accept them, milah (i.e. ritual circumcision), immersion (i.e. in a mikveh) – they need to be done before three who are kosher to judge, and during the day. However, this is limited to ab initio circumstances, but in post facto circumstances, if his circumcision or immersion was in front of only two (or relatives) or at night, even if he immersed for the sake of conversion but a man who immersed because of a seminal emission or a woman who immersed on account of her menstruation this is a convert and is permitted to a Jewish woman – except for the receiving of mitzvot, which blocks [conversion] if it is not done in front of three and during the day. But according to the Rif (Rabbi Yitzchak Alfasi) and the Rambam (Maimonides), even post facto if someone immersed or was circumcised in front of two or at night, this blocks and he is forbidden to a Jewish woman. But if he married a Jewish woman and he had a child with her, we do not invalidate that child.

4 - Since the immersion of a convert needs a bet din of three, they do not immerse him on Shabbat, and not on yom tov (holidays), and not at night. But if he immersed, he is a convert.
5 - One who circumcises converts blesses “Praised are you Adonai, Ruler of the universe, who has sanctified us with commandments and commanded us to circumcise converts.” And afterwards he blesses, “Praised are you Adonai, Ruler of the universe who has sanctified us with commandments and commanded us to circumcise converts and to draw a drop of covenantal blood from them since without the covenantal blood, the heavens and the earth would not have existed as it says, ‘As surely as I have established My covenant with day and night – the laws of heaven and earth...(Jeremiah 33:25).’ ”

6 - A non-Jewish woman who converted while she was pregnant, her child does not require immersion.

7 - If a non-Jewish minor has a father, he may convert him, and if he does not have a father and he comes to convert, or his mother brings him to convert, a bet din (i.e. religious court) converts him since it is to his advantage and we do things that are beneficial for someone even without that person’s knowledge. Either a minor whose father converted him or he was converted by a bet din, he may reject the conversion when he reaches the age of maturity and his legal status is not like a Yisrael mumar (i.e. a Jewish apostate), but rather like a non-Jew.

8 - To what situations do these words refer? If a person never acts in a Jewish way once they reach the age of majority, but if he does act in a Jewish way once he reaches the age of majority, then he cannot reject his Jewishness.
A non Jew that comes to cut his foreskin due to injury or a boil that grew on it, it is forbidden for a Jew to cut him because he doesn’t intend it as a mitzvah. Therefore, if a non-Jew comes with the intention for circumcision [For the sake of mitzvot, i.e., conversion], it is a mitzvah for a Jew to circumcise him. (In a place that it is permitted to medically treat non-Jews it is permitted in every case).

A male or female non-Jew, who comes and says: I was converted in the beit din of So-and-So, as appropriate he is not believed to come into the Kahal (i.e., to marry a Jew until he brings witnesses. And if we had seen them to be righteous proselytes, despite the fact that there are not witnesses that testify whom they converted. Nonetheless, if they came to intermingle with Jews, we don’t marry them until they bring witnesses or until they immersed in the mikvah before us, since they are under the presumption of being non-Jews. But someone who came and said that he was a non Jew, and he was converted by a beit din, believe him because the same mouth that denies [his Jewishness] is the mouth that permits [his Jewishness]. The Rambam wrote: to what situations do these words refer? to Eretz Yisrael in those days, when all were assumed to be under the presumption of being Jews; but outside the land of Israel, one needs to bring proof and afterward he may marry a Jew, for they rose in personal status.

someone who presumed to be Jewish, and says “I have converted in my heart,” and he has sons, don’t believe him about his sons, but believe him about himself, equate himself with a piece of something forbidden and he is forbidden to marry a Jewish woman until he immerses before a beit din.
When someone comes to convert, check after him if he is coming because of a financial gain or for the authority that he would gain or because of the fear he came to enter the religion. If it is a man, check after him, for perhaps his eyes have alighted upon a Jewish woman. If it is a woman, check after her, for perhaps her eyes have alighted upon a Jewish man. If you don’t find that, inform them of the honor of the yoke of Torah and struggle there is in obeying it on the people of the lands, in order that they may leave. If they accepted and did not leave, G-d will see them returned from love, and accept them. And if they did not check after him, or they did not inform him of the rewards of the mitzvot and their punishments, and he was circumcised, and immersed before three ordinary people, this is a proselyte, even if it was for known that he converted for another reason, since he was circumcised and immersed he has left the category of non-Jew, and we watch him until his righteousess was made clear; and even if he returned to worship in a non-Jewish way, behold he is like an apostate Jew that his kiddushin [marriage] is still kiddushin. (An apostate Jew who does repentance, there is no need for immersion, only according to the rabbis must he immerse, and he must accept matters of collegiality of before three of his peers.)