The one who wants to convert to Judaism, they don't accept him immediately, rather they say to him, “why do you want to convert, for don't you see this people brought low, more tormented than the other nations, so much disease and suffering comes upon them, and they bury children and grandchildren, and they are killed on account of their circumcision, their immersion in the mikveh, and all other mitzvot! And they don't behave in public like all the other nations!”

If he says “I am not worthy to put my neck in the yoke of the one who spoke and the world came to be, blessed is God”, they receive him immediately, but if not, he is released and goes on his way.

If he accepted it upon himself, they would bring him down to the house of immersion (mikveh) and cover him in water up to his private parts and tell him some of the details of the mitzvot in order that he might give gleanings, forgotten sheaths, the corners of his field [all agricultural forms of charity] and tithes.

Just as we say to a man, so too do we say to a woman, in order that she will be careful in the laws of niddah [menstrual purity], challah [a tithe of taking some dough when preparing baked goods], and the lighting of the [Sabbath] candles.

When he immersed and came up, they say to him good things, words of comfort, saying: “To whom have you cleaved? Happy are you! To “the one who spoke and the world came to be, blessed is God” for God only created the world on account of Israel, and only Israel are called “children of the God, and only Israel are beloved before God, and all of these same things we said to you to you are only in order to increase your reward.

Halacha 2–

[What is the law for] a convert who is circumcised but did not immerse, or who immersed but was not circumcised? “Everything follows after the circumcision,” these are the words of Rabbi Eliezer. Rabbi Akiva said, “even immersion may impede [conversion].”

Halacha 3–
Anyone who converts on account of a woman, on account of love, or on account of fear is not a convert. And likewise, Rabbi Yehudah and Rabbi Nechemiah used to say, “anyone who was converted during the days of Mordecai and Esther are not converts, as it is said, “and many of the people of the land converted to Judaism because a great fear of the Jews fell upon them” (Esther 8:17). And anyone who does not convert for the sake of heaven is not considered a convert.

Halacha 4

A man should immerse a man, a woman should immerse a women, but not a man.

Halacha 5

If someone converted to Judaism and he owned wines and he said, “I am certain that no wine was poured from it [for pagan libations],” it is permitted to him and forbidden to others. Rabbi Akiba says: “if others are forbidden then how much the more so should he be forbidden?” But if he says this in relation to a haver [a person stringent with purity laws named] Ploni that his [i.e., his wines] were made pure, then he is believed. And likewise, if an am haaretz [one who was not stringent in purity laws] took it upon himself to be a haver [stringent in purity] and he had pure [wines], and he said “I am certain that they were made pure,” they are permitted to him and forbidden to others. Rabbi Akiba says: “if they are forbidden to others, then how much the more so are they forbidden to him.” But if he says this in relation to a haver [a person stringent with purity laws named] Ploni that his [i.e., his wines] were made pure, then he is believed.

Halacha 6

An Israelite who lent money to a non-Jew or a non-Jew who lent money to an Israelite, if he [the non-Jew] later converted, he [i.e., the Jew who lent the money] collects the principle but does not collect the interest. Rabbi Yehudah says: if at the start he recorded them [both the principle and interest] as a [combined amount in one] loan he collects everything.

Halacha 7

And likewise if he had a son, his cow gave birth, or his cow was slaughtered, until he converted they are exempt [from the obligations of pidyon haben and bechorot, respectively], but from the time he converted, they are obligated. If there is any doubt [as to the timing], he is exempt. If he had dough to make or a field to reap, if it happened before he converted, they are exempt [from the obligations of hallah and bikkurim]; if after he converted, they are obligated. If there is any doubt he is exempt.
Chapter 2

Halacha 1 –

There is [the case of] a convert who was [already] circumcised at eight days old. How is this so? If he were born before his mother immersed, he is circumcised at one day old; if he were born after his mother immersed, he is circumcised at eight days.

Halacha 2 –

If a convert was already circumcised [not for the sake of Jewish law], or a baby was born without a foreskin, one needs to perform hatafat dam brit [on him], these are the words of the house of Shammai. The house of Hillel says, he doesn’t need to. Rabbi Matya ben Heresh in the name of Rabbi Yishmael said: the house of Shammai and the house of Hillel did not disagree about a convert who was already circumcised or a baby born without a foreskin. What were they disputing? On a baby that was born without a foreskin on Shabbat. The house of Shammai says hatafat dam brit supersedes Shabbat, and the house of Hillel says it does not.

Halacha 3 –

A slave who immersed before his master [immersed himself], he is now free. There was a case of Brizla the queen, who immersed a few of her slaves before her and a few of her slaves after her, and her actions came before the Sages. They said, if they immersed before her, they are free, if after her, they remain enslaved.

Halacha 4 –

Just as Israel entered the covenant through three mitzvot, so too does a convert enter through circumcision, immersion and offering a sacrifice. Two of these delay [one from converting if they are not completed] while one does not delay. Rabbi Eleizer ben Yaakov says: even the sacrifice delays. Thus Rabbi Eleizer ben Yaakov used to say a person who converted needs to set aside a quarter log [a rabbinic measurement] to his Creator [for the eventual sacrifice he will need to bring – thus ensuring he does not delay his conversion even though he cannot make the sacrifice at the present time]. R. Shimeon says: he doesn’t need to do this.

Halacha 5 –

There is a convert who was [already] circumcised at eight days old. How is this so? If he were born before his mother immersed, he is circumcised at one day old; if he were born after his mother immersed, he is circumcised at eight days.
We are paid back by converts [when we have loaned them money or an item before their conversion]. These are the words of Rabbi Yosi. Rabbi Yehudah says, we are not paid back by them, rather, they are like a day-old newborn [i.e., once they convert, they are like a newborn, so that none of their prior obligations exist]. Rabbi Hanina Ber Gamaliel said: why are converts transgressors? Because they are calculating. [They say]: in a year or two, I will collect my debt and will fulfill my needs. Rabbi Yosi said to him, if they lacked of money, it would be as you had said, but rather since they have buried children and grandchildren, and much sickness and suffering has come upon him, why then is he oppressed? Because [he failed to fulfill] the seven commandments that were upon all children of Noah [see Bavli Yevamot 48b].

Chapter 3

Halacha 1 –
יאודו וּאֵהוּ, כָּל שֵׁכֹבָל עַל יָיוֹלָהּ לְעָבוֹד נַעֲבֵדוֹ, וּרְבִי יְהוֹדָה וּאֵהוּ, כָּל שֵׁכֹבָל עַל יָיוֹלָהּ לְעָבוֹד נַעֲבֵד מַעְלַהַוָּלָה.

Who is considered a Ger Toshav? Anyone who took upon himself the commitment that he will not worship foreign gods. These are the words of R. Meir. Rabbi Yehudah says, anyone who took upon himself the commitment not to eat the carcass of a non-kosher animal not killed in accordance with Jewish law.

Halacha 2-
רוֹקֶם תַּמוּשֵׁב וּמוֹרָקִים פָּנֵי וְעַל יָיוֹלָהּ, וְעַל יָיוֹלָהּ לְשׁוֹנֵי וְטַעַםַיִם, וְנָשְׁקוּתֵי בֵּין יָיוֹלָהּ וְלִשׁוֹנֵי בֵּין הַעֲשִׂישִים בֵּין הַלַּיִלָּיִם שֶׁפֶר.

His saliva, his seat, his bed, and his urine are tamei [impure]. His bread, his oil, his wine are tahor [pure]. And we sin through him on account of “don’t oppress [the stranger]” (Ex.22:20), “don’t abuse [a needy and destitute laborer]” (Deut, 24:14),, and “[the wages of a hired servant] shall not abide with thee [all night until the morning]” (Lev. 19:13).

Halacha 3 –
אֵין מְשַׁיַּן לוֹ אֵלָה נַשְׁאָה מְנָנָה נְשָׁטֵב, דָּוָּא מְלֻוּיָה אֵלָה דָּוָּא לַוָּא מְמֻנָּה בְּרֶסְמָה.

We don’t marry [our daughters] to him nor allow our sons to marry their women, we don’t lend to them, nor borrow from them on interest.

Halacha 4 –
אֵין מְשַׁיַּן אֵינוֹ מְשַׁיַּן בַּמָּסָר, דָּוָּא בָּנָה רָע, דָּוָּא בָּנָה רוּפֶּה, בָּאֵלָהוּ אֵרוֹית יֶשֶׁר, בָּקְפַּקָּר שַׁפִּיט עֵיֶן, שָׁנָנָר אֵינוֹ בֶּשַׁבְּכֶר בִּפְסֵק. אִישׁ בָּרָא בָּאֵלָה בְּשֵׁרֶץ בְּנַבְּטֵב דָּוָּא לָא לְתַנוּ.

We don’t settle him on the border or in a bad place, but rather [settle him] in a good place, in the middle of the Land of Israel, in a place where he can make a living as it is stated, “He shall live with you in any place he may choose among the settlements in your midst, wherever he pleases; you must not ill-treat him.” (Deut. 23:17)

Halacha 5 –
כָּל חוּרְךָ שָׁשְׁרֵהֲלּוּ עַל יָיוֹלָהּ אוֹ נַעֲבֵדוֹ עַל יָיוֹלָהּ, אוֹ בַּצֶּרֶם הַיָּיוֹלָהּ אֵינוֹ מְשַׁיַּן עַל יָיוֹלָהּ, אוֹ בַּצֶּרֶם הַיָּיוֹלָהּ אֵינוֹ מְשַׁיַּן עַל יָיוֹלָהּ. גָּמָר אֵינוֹ מְשַׁיַּן עַל יָיוֹלָהּ. מִשְׁרַי עֲשֵׁי מָאָרֶה מַעְרַית, מִשְׁרַי עֲשֵׁי מָאָרֶה מַעְרַית, מִשְׁרַי עֲשֵׁי מָאָרֶה מַעְרַית.

All sexual iniquities that Israel is commanded to avoid, the ger is not commanded [i.e. only some iniquities is he commanded to avoid]. How is this so? If he were married to his father’s full sister (literally: the sister of his father from his [father’s] father or the sister of his father, from his
[father's] mother), R. Meir says he must dismiss her, but the Sages say he may keep [her]. If there are two sisters from his mother [maternal aunts], R. Meir says he must dismiss [them both], but the Sages say he can keep one of them.

**Halacha 6** –

An Israelite who has intercourse with a non-Jewish women will be judged according to non-Jewish law. And a non-Jew who has intercourse with a Jewish woman, he will be judged according to Jewish law.

**Halacha 7** –

A convert who died and left behind a son or daughter that converted with him, his possessions are ownerless and his slaves are free. If his slaves are shrewd, they should acquire the movable property through *meshicha* [pulling it into their domain] because we say that unpledged movable property [that is, property that cannot be seized to repay a debt] is acquired through *meshicha*. But if it is pledged [movable] property, it is acquired through *hazakah* [fair use of the property that proves ownership, for example plowing or walking around a field].

**Halacha 8** –

R. Eliezer says, not by *hazakah* alone, rather even if he was to traverse in his field, and another came and said the field is mine, the field is his. But the Sages say, he doesn’t acquire it until he makes an official act of acquisition. If this one comes from the south and this one comes from the north, this one warrants the property that he walked on, and this one warrants the property that he walked on, and these are the words of R. Eliezer. But the Sages say, both do not acquire until they make an official act of acquisition.

**Halacha 9** –

If he owes an outstanding *ketubbah* payment or an outstanding debt and his wife says, these are mine and these are warranted by my *ketubbah*, these are my *ketubbah* and these are mine, she is only given the *ketubbah* payment. And likewise a creditor who said these are mine and these are warranted by my debt, these are my debt and these are mine, he is only given his debt.

**Halacha 10** –

If one [farmer] said, these are my land, and another one [farmer] said, these are not mine. Then the Sages say only the one whose plow marks are in the field has won.
If he had slaves that were pasturing sheep and someone came and said, “these slaves and sheep that are before them are mine,” they are his. If the slaves are shrewd they can say to him, “we are free and the sheep that are before us are ours,” they are free and the sheep are theirs.

Chapter 4

Halacha 1 –

“You shall do not wrong to a slave, nor shall you oppress him.” (Ex. 22:20) “You shall do not wrong”—in words. “You shall not oppress him”—through money. Don’t say to him, “Last night you used to worship Baal and Nebo, and until now you had pig between your teeth, and you stand and speak with me!” Don’t say to him thus, for he can say to you “for you were slaves in the land of Egypt.” From here, Rabbi Natan used to say, “don’t project your blemish on to your friend.” R. Eliezer ben Yaakov says, “A convert, because they may turn away to evil, Scripture warns in many places, “you shall not oppress a stranger” (Ex. 23:9) “you shall not wrong a stranger” (Ex. 22:20) “you will know the stranger” (Ex. 23:9) etc. Because he might turn away toward evil, Scripture warns [you] in many places.

Beloved are converts, for in every place Scripture uses the same name as they do for Israel, as it is said, “But you, Israel, My servant, Jacob whom I have chosen” (Is. 41:8). The word “love” was said in relation to Israel as it is said, “I have loved you, said God” (Mal. 1:2) and “love” is used in relation to the convert as it is stated, “[God] loves the stranger in giving him food and dress.” (Deut. 10:18). Israel were called “servants” as it is said, “For unto me, the children of Israel are servants” (Deut. 25:55) and converts are called servants as it is said, “Also the aliens, that join themselves to the Eternal, to minister to God, and to love the name of the Eternal, to be God’s servants” (Is. 56:6).

Israel is called “acceptable” as it is said, “and it shall be always upon his forehead, that they may be accepted before the Eternal.” (Ex. 28:38), and converts are called “acceptable” as it is said, “their burnt-offerings and their sacrifices shall be acceptable upon My altar” (Is. 56:7). The term “keeping” is used with Israel as it is said, “The Eternal is your keeper; the Eternal is your shade upon your right hand.” (Ps. 121:5) and “keeping” is used with a convert “The Eternal keeps the stranger” (Ps. 146:9). The term “ministering” is used with Israel, as it is stated, “But you shall be named the priests of the Eternal, men shall call you the ministers of our God” (Is. 61:6) and “ministering” is used with converts “Also the aliens, that join themselves to the Eternal, to minister unto God” (Is. 56:6).

Halacha 3 –

Beloved are converts, for in every place Scripture uses the same name as they do for Israel, as it is said, “But you, Israel, My servant, Jacob whom I have chosen” (Is. 41:8). The word “love” was said in relation to Israel as it is said, “I have loved you, said God” (Mal. 1:2) and “love” is used in relation to the convert as it is stated, “[God] loves the stranger in giving him food and dress.” (Deut. 10:18). Israel were called “servants” as it is said, “For unto me, the children of Israel are servants” (Deut. 25:55) and converts are called servants as it is said, “Also the aliens, that join themselves to the Eternal, to minister to God, and to love the name of the Eternal, to be God’s servants” (Is. 56:6).

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Beloved are converts, for Abraham our father did not circumcise himself at age twenty or thirty but rather at ninety-nine years old. For had Abraham circumcised himself at twenty or thirty no one would convert once they passed the age of twenty or thirty. Rather the Holy One kept coming closer and closer to him until he reached the age of ninety-nine, so as not to lock the door before converts, and to give time to penitents, and to increase the reward to those that do God’s will, as it said, “The Eternal was pleased, for God’s righteousness’ sake, to make the teaching great and glorious” (Is. 42:7).

Halacha 4 –
Abraham our father called himself a ger, as it is said, “I am a stranger (ger) and a sojourner with you.” David, King of Israel called himself a ger, as it is said, “For I am a stranger with you” (Ps. 39:13) and likewise “For we were strangers before you” (1 Chron. 29:15).

Halacha 5 –
Beloved is the land of Israel because it makes the converts suitable (literally, kosher). If someone says in the land of Israel, “I am a convert” we accept him immediately. But outside of Israel, we don’t accept him unless his witnesses are with him. Beloved is the land of Israel because it makes atonement for sins and transgressions as it is said, “And none who lives there shall say: ‘I am sick’; it shall be inhabited by folk who sin shall be forgiven.” (Is. 33:24). And likewise, you find in the four groups of people that stand before the Holy One as it is said, “One shall say: ‘I am the Eternal’s’; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Eternal, and name himself with the name of Israel.” (Is. 44:5). “One shall say: ‘I am the Eternal’s” his whole being is for the Omnipresent and there is no sin mixed up in him. “And another shall call himself by the name of Jacob” this is the ger tzedek [a righteous convert]. “And another shall subscribe with his hand unto the Eternal” these are the people who have made complete repentance. “Name himself by the name of Israel,” these are people who fear of heaven.