It was taught: On that day that they removed Rabban Gamliel from his position and appointed Rabbi Elazar ben Azarya in his place, there was also a fundamental change in the general approach of the study hall as they dismissed the guard at the door and permission was granted to the students to enter. Instead of Rabban Gamliel’s selective approach that asserted that the students must be screened before accepting them into the study hall, the new approach asserted that anyone who seeks to study should be given opportunity to do so. As Rabban Gamliel would proclaim and say: Any student whose inside, his thoughts and feelings, are not like his outside, i.e., his conduct and his character traits are lacking, will not enter the study hall.

The Gemara relates: On that day several benches were added to the study hall to accommodate the numerous students. Rabbi Yoḥanan said: Abba Yosef ben Dostai and the Rabbis disputed this matter. One said: Four hundred benches were added to the study hall. And one said: Seven hundred benches were added to the study hall. When he saw the tremendous growth in the number of students, Rabban Gamliel was overcome with despair. He said: Perhaps, Heaven forbid, I prevented Israel from engaging in Torah study.
They showed him in his dream white jugs filled with ashes alluding to the fact that the additional students were worthless idlers. The Gemara comments: That is not the case, but that dream was shown to him to ease his mind so that he would not feel bad.

It was taught: There is a tradition that tractate Eduyyot was taught that day. And everywhere in the Mishna or in a baraita that they say: On that day, it is referring to that day. There was no halakha whose ruling was pending in the study hall that they did not explain and arrive at a practical halakhic conclusion. And even Rabban Gamliel did not avoid the study hall for even one moment, as he held no grudge against those who removed him from office and he participated in the halakhic discourse in the study hall as one of the Sages.

As we learned in a mishna: On that day, Yehuda, the Ammonite convert, came before the students in the study hall and he said to them: What is my legal status in terms of entering into the congregation of Israel, i.e., to marry a Jewish woman?
Rabban Gamliel said to him: You are forbidden to enter into the congregation. Rabbi Yehoshua said to him: You are permitted to enter into the congregation. Rabban Gamliel said to Rabbi Yehoshua: Wasn’t it already stated: “An Ammonite and a Moabite shall not enter into the congregation of the Lord; even to the tenth generation shall none of them enter into the congregation of the Lord forever” (Deuteronomy 23:4)? How can you permit him to enter the congregation? Rabbi Yehoshua said to Rabban Gamliel: Do Ammon and Moab reside in their place? Sennacherib already came and, through his policy of population transfer, scrambled all the nations and settled other nations in place of Ammon. Consequently, the current residents of Ammon and Moab are not ethnic Ammonites and Moabites, as it is stated in reference to Sennacherib: “I have removed the bounds of the peoples, and have robbed their treasures, and have brought down as one mighty the inhabitants” (Isaiah 10:13). And although it is conceivable that this particular convert is an ethnic Ammonite, nevertheless, there is no need for concern due to the halakhic principle: Anything that parts from a group parts from the majority, and the assumption is that he is from the majority of nations whose members are permitted to enter the congregation.

Rabban Gamliel said to Rabbi Yehoshua: But wasn’t it already stated: “But afterward I will bring back the captivity of the children of Ammon, says the Lord” (Jeremiah 49:6) and they have already returned to their land? Therefore, he is an ethnic Ammonite and he may not convert.
Rabbi Yehoshua said to Rabban Gamliel: That is no proof. Wasn’t it already stated in another prophecy: “And I will turn the captivity of My people Israel and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them” (Amos 9:14), and they have not yet returned? In rendering the ruling, only proven facts may be taken into consideration. They immediately permitted him to enter the congregation.

Rabban Gamliel said to himself: Since this is the situation, that the people are following Rabbi Yehoshua, apparently he was right. Therefore, it would be appropriate for me to go and appease Rabbi Yehoshua. When he reached Rabbi Yehoshua’s house, he saw that the walls of his house were black. Rabban Gamliel said to Rabbi Yehoshua in wonderment: From the walls of your house it is apparent that you are a blacksmith, as until then he had no idea that Rabbi Yehoshua was forced to engage in that arduous trade in order to make a living.

In-session text:

Rabbi Yehoshua said to him: Woe unto a generation that you are its leader as you are unaware of the difficulties of Torah scholars, how they make a living and how they feed themselves…