And if a stranger sojourn with thee in your land, you shall not wrong him. But the stranger that dwells with you shall be to you as one born among you, and thou shalt love him as thyself; for you were strangers in the land of Miżrayim: I am the Lord your God.

לּאָנֵּג ֹעֹאָנִים אָנֹי גְּעָנָׁע אֶנְנֵינֶכֶם: לּאָנַבְּׁע עִכָּם גִעִּנְע לְכָּם עִדָּב עַלָּב אַנִּבְּׁכֵם נֹאָנִילִינַ כְּנְ כָּּעִנְּב כִּיִּבִּינִם נֵיגִּעַם נֹכִי_נְּנִינִ אִעַּׁבְּ אַנִּעִּ אָעַנְיִ:

Vayikra 19:17

Although all these mitzvot are of Rabbinic origin, they are included in the Scriptural commandment Leviticus 19:18: "Love your neighbor as yourself." That charge implies that whatever you would like other people to do for you, you should do for your comrade in the Torah and mitzvot.

It is a positive commandment of Rabbinic origin to visit the sick, comfort mourners, to prepare for a funeral, prepare a bride, accompany guests, attend to all the needs of a burial, carry a corpse on one's shoulders, walk before the bier, mourn, dig a grave, and bury the dead, and also to bring joy to a bride and groom and help them in all their needs. These are deeds of kindness that one carries out with his person that have no limit.

אַפֿע אָגָעֿן לְאָטִּיְנֵּ בְּּעַיְגָרֵע יַּלְּמִאָּנְע לְנֵׁהְׁבְּ כִּּמִנְּבְּ_אְ כִּּבְּבְּנִינִם הְּאַפַּע נִיְצִּע הְּיָּהְתִּיּ אִנְעָם לְּבַּ אִׁטִנִים 'הֹֹהָ אַל הַלְ כִּיְ הִּכְּלְ מִגְּיָּע אִלְיִּ מִבְּיִּ מִבְּיִנִים שִׁנֵי, כֵּו בִּלְכַלְ (וִיִּלֵבִא יִמִּ יִּם) "וֹאִנִּדִּיִּנִם שִׁנֵי, כֵּו בָּלַבְלָ (וִיִּלֵבִא יִמִּ יִם) "וֹאִנִּלִיםִּ אַל הָּבְּיִּבְּיִּיִּ

Maimonedes, Mishneh Torah, Laws of Mourning



Achdut An Experiment in Cross Communal Learning

- 1. Can the torah command us to feel an emotion?
- 2. Who is your "neighbour"?
- 3. Can this love have its limits?

The couple had 200 guests scheduled to fly in from the states, but that all changed when Hamas launched its brutal attacks last weekend. This bride and groom from New York went forward with their nuptials in Israel despite the chaos surrounding them.

"It was surreal," says Channi Greenwall.

She and Jonathan Bichoupan had planned to get married in Israel this Sunday. The couple had 200 guests scheduled to fly in from the states, but that all changed when Hamas launched its brutal attacks last weekend.

"We literally had no family, no friends, no one," says Jonathan.

The couple was still determined to get married though, so they held their wedding in Jerusalem a few days earlier than expected. They even had some new guests.

When local students heard about the wedding, they showed up in droves to dance and sing with the couple.

Channi and Jonathan didn't even know the 400 guests celebrating with them, who surrounded the couple and chanted: "The people of Israel live."

"It's not even that surprising because it's such an embodiment of the Jewish spirit and the Jewish people," says Channi. "We always are there for each other."

Strangers Celebrate Couple at Wedding in Israel Days After Attacks - Inside Edition

Vayikra 19:18

ואַהַבְתַּ לָרֵעֶךְ כַּמוֹךְ אֲנִי יָהוָה:

You shall love your neighbour as yourself. I am the Lord.

You shall love your neighbour as yourself. I am the Lord.

וֹאִנִידֹשׁ לְנֹתֹּר כֹּמוּר אִנִּי וְעַנִינִי:

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AchdutAn Experiment in Cross Communal Learning

Maimonedes, Mishneh Torah, Laws of Mourning

מִצְוַת עֲשֵׂה שֶׁל דִּבְרֵיהֶם לְבַקֵּר חוֹלִים. וּלְנַחֵם אֲבֵלִים. וּלְהוֹצִיא הַמֵּת. וּלְהַרְנִיס הַכַּלָּה. וּלְלַוּוֹת הָאוֹרְחִים. וּלְהִתְעַפֵּק בְּכָל צָרְכֵי הַקְּבוּרָה. לָשֵאת עַל הַכָּתֵף. וְלֵילֵךְ לְפָנָיו וְלִסְפִּד וְלַחְפֹּר וְלִקְבֹּר. וְכֵן לְשַׂמֵּחַ הַכַּלָּה וְהֶחָתָן. וּלְסַעֲדָם בְּכָל צָרְכֵיהֶם. וְאֵלוּ הֵן גְמִילוּת חֲסָדִים שֶׁבְּגוּפוֹ שֶׁאֵין לָהֶם שִׁעוּר.

אַף עַל פִּי שֶׁכָּל מִצְּוֹת אֵלּוּ מִדְּבְרֵיהֶם הֲרֵי הֵן בִּכְלֵל (ויקרא יט יח) ״וְאָהַבְּתָּ לְרֵעֲךְ כָּמוֹךְ״. כָּל הַדְּבָרִים שָּׁאַתָּה רוֹצֶה שֶׁיַּעֲשׂוּ אוֹתָם לְךְּ אֲחֵרִים. עֲשֵׂה אַתַּן לְאָחִיךְ בִּתוֹרָה וּבָמָצִוֹת:

It is a positive commandment of Rabbinic origin to visit the sick, comfort mourners, to prepare for a funeral, prepare a bride, accompany guests, attend to all the needs of a burial, carry a corpse on one's shoulders, walk before the bier, mourn, dig a grave, and bury the dead, and also to bring joy to a bride and groom and help them in all their needs. These are deeds of kindness that one carries out with his person that have no limit.

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Vayikra 19:17

ְּבִי־יָגוּר אִתְּךּ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגָּר אִתְּכֶם וְאָהַבְתָּ לוֹ כָּמוֹךּ כִּי־גַרִים הֱיִיתֶם בָּאֵרֵץ מִצְרַיִם אֵנִי יִהֹוָה אֵלהֵיכֶם:

And if a stranger sojourn with thee in your land, you shall not wrong him. But the stranger that dwells with you shall be to you as one born among you, and thou shalt love him as thyself; for you were strangers in the land of Miżrayim: I am the Lord your God.

Rabbi Ile's said in the name of Rabbi Elazar, son of Rabbi Shimon: Just as it is a mitzva for a person to say something which will be listened to, so it is a mitzva for a person not to say that which will not be listened to.

 ζ עָנִעָר בַּבָּר עַנְּהְּעָׁת — כַּבַּ עִבְּלִנִי תְּלְ אָבַם הָּלְאַ לְנָעָר בַּבָּר הָּאָיִנְי נְהְּעָּת וֹאָעָר נַבִּי אִילְהָא עִהְּנִים נַבִּי אָלְהָבָּר הָּעָׁתְן: בַּהָּם הְּעָּבְּלִנִי תְּלְאָבַם בַּיִּ

Talmud Bavli, Shavuot 39a

account of him

Through rebuking him thou shalt not expose him to shame (literally, "make his face grow pale") in public, in which case you will bear sin on

ולא תשא עליו חטא. לא תַלְבָּין אָת פָּנָיו בָּרַבִּים

Rashi on Vayikra 19:17

You shall not hate your neighbour in your heart. Rebuke your neighbour but incur no guilt on their account.

ַלַאַ-תַשְּׁלָא אֶתַ-אָתִיּלַ בַּלְבָבֶל עוָבֶתַ תַּנְכִיתַ אֶתַ-גַּתִיתָּל נָלָאַ-תַשָּׁא הָלְיִ תַּטְאַ:

Vayikra 19:17

The Cemara asks: And with regard to all of the other transgressions in the Torah, is punishment not exacted from the entire world? But isn't it written: "And they shall stumble one upon another" (Leviticus 26:37)? This verse is homiletically interpreted to mean that they shall stumble spiritually, one due to the iniquity of another, which teaches that the entire Jewish people are considered responsible for one another.

וכל עבירות שבתורה מכל העולם לא והכתיב (ויקרא בו, לז) וכשלו איש באחיו איש בעון אחיו מלמד שכל ישראל ערבים זה בזה

Talmud Bavli, Shavuot 39a



egs touved? ilve & burnle?

Achdut

An Experiment in Cross Communal Learning

- Where do we draw the line between rebuke and embarrasment?
- 2. Why does the Torah pair "you shall not hate..." with the second part of the passuk?
- 3. Could the phrase "all of Israel are considered responsible for each other" have more connotations than just guilt?

In the past, anyone indirectly involved in an unlawful killing could be convicted of murder and imprisoned for life under a legal doctrine known as 'Joint Enterprise' (JE). This doctrine was most frequently applied to gang-related crimes, where an entire group of defendants could be found guilty of murder on the basis of the lethal actions of just one member of the gang, so long as they foresaw those actions as a possibility.

The application of joint enterprise has long been controversial because of the way it can lead to a conviction without producing evidence of intent. Indeed, it has historically been easier for juries to convict an accessory of murder than it has been to convict the principal offender themselves.

In 2016, research and analysis by Professor Beatrice Krebs at the University of Reading was used to inform for a landmark ruling by the UK Supreme Court, which established that joint enterprise had been misinterpreted by courts for over 30 years. This ruling prompted the unprecedented abolishment and replacement of joint enterprise in the UK.

Under the new system, accomplices can still be charged with murder, but can be convicted only if they can be shown to have intended to assist or encourage murder by the main offender.

The Case Against Guilt by Association - Reading University

The Case Against Guilt by Association - Reading University

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AchdutSninsal Learning

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Talmud Bavli, Shavuot 39a

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The Gemara asks: And with regard to all of the other transgressions in the Torah, is punishment not exacted from the entire world? But isn't it written: "And they shall stumble one upon another" (Leviticus 26:37)? This verse is homiletically interpreted to mean that they shall stumble spiritually, one due to the iniquity of another, which teaches that the entire Jewish people are considered responsible for one another.

Vayikra 19:17

ָלֹא־תִשְׂנָא אֶת־אָחִירָּ בִּלְבָבֶרָּ הוֹבֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךּ וְלֹא־תִשָּׂא עָלָיו חֵטְא:

You shall not hate your neighbour in your heart. Rebuke your neighbour but incur no guilt on their account.

Rashi on Vayikra 19:17

ולא תשא עליו חטא. לא תַלְבִּין אֶת בַּנַיו בַּרַבִּים

Through rebuking him thou shalt not expose him to shame (literally, "make his face grow pale") in public, in which case you will bear sin on account of him

Talmud Bavli, Shavuot 39a

וְאָמַר רַבִּי אִילְעָא מִשׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: כְּשֵׁם שֶׁמִּצְוָה עַל אָדָם לוֹמר דּבר הַנּשׁמע — כַּדְּ מצוה על אדם שׁלֹא לוֹמר דּבר שׁאִינוֹ נשׁמע

Rabbi Ile'a said in the name of Rabbi Elazar, son of Rabbi Shimon: Just as it is a mitzva for a person to say something which will be listened to, so it is a mitzva for a person not to say that which will not be listened to.

The Holy One, Blessed be He, said: 'In this world, because there were among you speakers of slander (lashon hara), I removed My presence from among you.

אֹעֿר עַפּֿדּיִשְׁ בָּּרִיּךְ הַיּאִ בָּעִיּלִם עַנִּיע תַּלְ יָבִי מְּעָהִ בָּעִיּה בָּעִיּךְ הַבָּעִי בַּעָּ

Devarim Rabbah 6:14

The last part of the verse: "That dwells with them in the midst of their impurity," teaches that even when the Jewish people are impure, the Divine Presence is with them.

אֹלעוֹנוֹם:

 $_{u}$ עַהַּאָנַן אַעַּם בּעַיָּרַ טּיִּמְאָעַם $_{u}$, אַפּילּיִ בּשְּׁעַרַ שָּׁבוּן טְּמָאִים $_{u}$ שְּׁבִינָרַ

Хота 56b

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the title preferred by many ormodox rappism from the clergy of other brands of Judaism

2. the title preferred by many orthodox rabbis to distinguish them

1. a rabbi who is a person's religious mentor, or one to whom questions are addressed for authoritative decision

Word Frequency

(**①** vsv ver (**①**); Hebrew rav (**①**)

in British English

Rav

Yehoshua ben Perachia would say, "Make for yourself a Rav, acquire for yourself a friend and judge every person favourably"

לְכַּל וְבִּינִי גְּעֵוְאֵׁתַ כֵּׁל בִּׁנִי אַנְמָנִי אַמָּנֵי לְּבַּ נִבִי יִלֵּנִי לְבַ עַבָּי יִנִּׁנִי בָּלְ

Pirkei Avot, 1:6



Achdut

An Experiment in Cross Communal Learning

- 1. Why does Yehoshua ben Perachia specifically pair these three things together?
- 2. Are there risks to always judging people favourably?
- 3. Why might Yehoshua ben Perachia use the word "make" for a Rav and "acquire" for a friend?

I was angry with my friend;
I told my wrath, my wrath did end.
I was angry with my foe:
I told it not, my wrath did grow.

And I waterd it in fears,
Night & morning with my tears:
And I sunned it with smiles,
And with soft deceitful wiles.

And it grew both day and night.
Till it bore an apple bright.
And my foe beheld it shine,
And he knew that it was mine.

And into my garden stole, When the night had veild the pole; In the morning glad I see; My foe outstretched beneath the tree

A Poison Tree - William Blake

A Poison Tree - William Blake

And into my garden stole, When the night had veild the pole; In the morning glad I see; My foe outstretched beneath the tree

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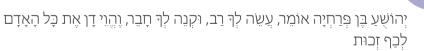
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Rav and "acquive" for a friend?

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AchdutSarinent in Cross Communal Learning

Pirkei Avot, 1:6



Yehoshua ben Perachia would say, "Make for yourself a Rav, acquire for yourself a friend and judge every person favourably"



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Yoma 56b

״הַשּׁוֹבֵן אִתָּם בְּתוֹךְ טוּמְאֹתָם״, אֲפִילוּ בִּשְׁעַת שֶׁבֵן טְמֵאִים — שְׁכִינָה עַמַהֵם

The last part of the verse: "That dwells with them in the midst of their impurity," teaches that even when the Jewish people are impure, the Divine Presence is with them.

Devarim Rabbah 6:14

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא בָּעוֹלָם הַזֶּה עַל יִדֵי שֶׁהָיוּ בֵּינֵיכֶם בַּעֵלֵי לָשׁוֹן הָרָע

The Holy One, Blessed be He, said: 'In this world, because there were among you speakers of slander (lashon hara), I removed My presence from among you.

Beit Shammai.

from Beit Hillel, nor did Beit Hillel refrain from marrying women from those deem them fit, Beit Shammai did not refrain from marrying women Shammai permit them, and although these disqualify these women and Although Beit Hillel prohibit the rival wives to the brothers and Beit

тц шәцт

disqualify her from marrying into the priesthood, and Beit Hillel deem If any of the rival wives of the brother performed halitza, Beit Shammai

ַבְיבֶלְ עִבֵּיִנִ הַּעַּאִי בִּינִ הַּעַּאי עַבְּאִירַין, וּבֵייִת הַבָּלְ בּוֹסְלְיִל ּ لֹאכּוּ עַבֹּאִּיבׁעַ — כְאַ נֹעֹנֹתוּ בּׁיִעַ אַּעַּאִי עֹכִּיהָאִ דָּאִים עֹבִּיעַ טִכְּכִי וֹלָא בּיִעַ אַל תַּלְ כִּי הָּאֵכִיּ אִוָבוֹנִים וֹאָכִיּ עַּנִינִינִוּ' אָכִיּ כַּוָבַלְגַוֹ שׁלֶׁאנ — בֹּיִע הַּמַּאִ כּוְטַׁלְגוֹ עֹוֹ עַבְּעוֹנָע' וּבִּיע עַכְּלְ עַבְּהָגִּגוֹ דָעַהַיבָּע עַבְּ

Talmud Bavli, Yevamot 13b

designation as high priest is divinely ordained. - Summary of Parshat Korach staff miraculously blossoms and brings forth almonds, to prove that his A subsequent plague is stopped by Aaron's offering of ketoret. Aaron's

fire consumes the ketoret-offerers.

for the priesthood. The earth opens up and swallows the mutineers, and a community, who offer a ketoret incense offering to prove their worthiness Dathan and Abiram. Joining them are 250 distinguished members of the of the priesthood to Aaron. He is accompanied by Moses' inveterate foes, Korach incites a mutiny challenging Moses' leadership and the granting

of Heaven? Such was the controversy of Korah and all his congregation. Hillel and Shammai. And which is the controversy that is not for the sake controversy that is for the sake of Heaven? Such was the controversy of one that is not for the sake of Heaven, will not endure. Which is the Every dispute that is for the sake of Heaven, will in the end endure; But

ּ נַהְּעַאַ, נַהְּאָגַלַיִי לְהֶּם הָּעַגִם, זוֹ עַעַלְבֵּע לַנַע וֹכָל גַּבַעוּ בּוְכָּשׁ לְְיִישׁׁלֹגִּם׳ אִיזִוּ יַיִּא מַּנֹבְלֵשׁ הָּעִיּא לְהָּם הָּמַגִּם׳ זוּ מַנֹבְלֵשׁ יַכִּבְ בּל עַעַבְּעָ הָּעִיא לָהֶם הָּעֹים׳ סַוָּסָּע לְטִעַבֿים־ נְהָּאִינָע לְהָם הָּעֹים׳ אוּל

Pirkei Avot 5:17

Achdut

An Experiment in Cross Communal Learning

- 1. Does a group have to agree in order to have Achdut, oneness?
- 2. How would you define the boundaries for a "machloket" I'shem shamayim - an argument for the sake of heaven"?
- 3. Is there a point where we have to set aside machloket/ argument even for the sake of heaven?

The Place Where We Are Right יהודה עמיחי by Yehuda Amichai

מן המקום שבו אנו צודקים From the place where we are right לא יצמחו לעולם פרחים באביב.

Flowers will never grow In the spring.

The place where we are right והוא קשה ורמוס Is hard and trampled Like a yard.

כמו חצר.

שבל ספקות ואהבות עושים But doubts and loves Dig up the world Like a mole, a plow.

את העולם לתחוח .כמו חפרפרת, כמו חריש ולחישה תשמע במקום

And a whisper will be heard in the place Where the ruined

שבו היה הבית אשר נחרב.

House once stood.

Judaism is the only religious literature known to me whose key texts – the Hebrew Bible, Midrash, Mishnah, Talmud, the codes of Jewish law, and the compendia of biblical interpretation – are anthologies of arguments. That is the glory of Judaism. The Divine Presence is to be found not in this voice as against that, but in the totality of the conversation.

Rabbi Sacks - Covenant and Conversation

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אמר נחרב.

House once stood. מבו היה הבית

Where the ruined ולחישה תשמע במקום And a whisper will be heard in the place

.כמו חפרפרת, כמו חריש Like a mole, a plow.

Dig up the world את העולם לתחוח

sovol but doubts and loves אבל ספקות ואהבות עושים

במו חצר. Гіке а уага.

ביוא למבי ובעום Is hard and trampled

The place where we are right עטלום אכו אנו גוגלים באביב.

In the spring.

לא יצמחו לעולם Flowers will never grow דוght המקום שבו אנו צודקים From the place where we are right

ishoimA sbuda Yehuda Amichai עמיחי The Place Where We Are Right המקום בו אנו צודקים

argument even for the sake of heaven?

3. Is there a point where we have to set aside machloket/ 'shem shamayim - an argument for the sake of heaven"?

How would you define the boundaries for a "machloket

1. Does a group have to agree in order to have Achaut, oneness?

An Experiment in Cross Communal Learning **JubdoA**

Pirkei Avot 5:17

ַבָּל מַחֲלֹכֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָה לְהִתְקַיֵם. אֵיזוֹ הִיא מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, זוֹ מַחֲלֹקֶת הִלֵּל ָוִשַּׁמֵאי. וִשֶּׁאֵינָהּ לִשֶּׁם שָׁמַיִם, זוֹ מַחֵלֹקֵת קֹרַח וְכָל עֵדָתוֹ

Every dispute that is for the sake of Heaven, will in the end endure; But one that is not for the sake of Heaven, will not endure. Which is the controversy that is for the sake of Heaven? Such was the controversy of Hillel and Shammai. And which is the controversy that is not for the sake of Heaven? Such was the controversy of Korah and all his congregation.

Korach incites a mutiny challenging Moses' leadership and the granting of the priesthood to Aaron. He is accompanied by Moses' inveterate foes, Dathan and Abiram. Joining them are 250 distinguished members of the community, who offer a ketoret incense offering to prove their worthiness for the priesthood. The earth opens up and swallows the mutineers, and a fire consumes the ketoret-offerers.

A subsequent plague is stopped by Aaron's offering of ketoret. Aaron's staff miraculously blossoms and brings forth almonds, to prove that his designation as high priest is divinely ordained. - Summary of Parshat Korach

Talmud Bavli, Yevamot 13b

ַ חַלָצוּ — בֵּית שַׁמֵּאי פּוֹסָלָין מָן הַכָּהוּנַּה, וּבֵית הָלֶל מַבְשִׁירִין. נָתְיַיבָּמוּ — אַף עַל פִּי שָׁאֵלוּ אוֹסָרִים וָאֵלוּ מַתִּירִין, אֵלוּ פּוֹסָלִין וָאֵלוּ מַבְשִּׁירִין — לֹא נִמְנָעוּ בֵּית שַׁמַאי מִלְּישָׂא נַשִּׁים מְבֵּית הָלֵל, וְלַא בֵּית הלל מבית שמאי בית שמאי מכשירין, ובית הלל פוסלין

If any of the rival wives of the brother performed halitza, Beit Shammai disqualify her from marrying into the priesthood, and Beit Hillel deem them fit.

Although Beit Hillel prohibit the rival wives to the brothers and Beit Shammai permit them, and although these disqualify these women and those deem them fit, Beit Shammai did not refrain from marrying women from Beit Hillel, nor did Beit Hillel refrain from marrying women from Beit Shammai.