Every controversy that is in the name of Heaven, the end thereof will endure." That is to say that the people of controversy are destined to endure and not be destroyed, as with the dispute between Hillel and Shammai that were not destroyed. Neither they nor the students of Hillel and Shammai. But Korach and his band perished.

2. Hagiga 3b

The masters of assemblies: these are the disciples of the wise, who sit in manifold assemblies and occupy themselves with the Torah, some pronouncing unclean and others pronouncing clean, some prohibiting and others permitting, some disqualifying and others declaring fit.

Should a man say: How in these circumstances shall I learn Torah? Therefore the text says: "All of them are given from one Shepherd." One God gave them; one leader uttered them from the mouth of the Lord of all creation, blessed be He; for it is written: "And God spoke all these words." Also do you make your ear like the hopper and get yourself a perceptive heart to understand the words of those who pronounce unclean and the words of those who pronounce clean, the words of those who prohibit and the words of those who permit, the words of those who disqualify and the words of those who declare fit.

3. Yerushalmi, Sanhedrin 4

Our Rabbis taught: If one sees a crowd of Israelites, he says, "Our Rabbis taught: If one sees a crowd of Israelites, he says, "Blessed is He who discerns secrets, for the mind of each is different from that of the other, just as the face of each is different from that of the other.

4. Masechet Sofrim 16:5

"R. Tanhum b. Hanilai said: If the Torah had been given as a clear-cut code, no judge would have a stand in laying down a ruling; but now a judge has a Stand, for if he declares a thing to be clean there are [authorities] who declare a thing in a similar condition to be unclean, and if he decides that it is unclean there are [authorities] who declare a thing in a similar condition to be clean.

5. Eruvin 13b

For three years there was a dispute between Bet Shammai and Bet Hillel, the former asserting, "The halakha is in agreement with our views," and the latter contending, "The halakha is in agreement with our views." Then a bat kol issued announcing, "The utterances of both are the words of the living God, but the halakha is in agreement with the ruling of Bet Hillel. Since, however, "both are the words of the living God", what was it that entitled Bet Hillel to have the halakha fixed in agreement with their rulings? Because they were kindly and modest, they studied their own rulings and those of Bet Shammai, and were even so humble) as to mention the actions of Bet Shammai before theirs.

11. Gamliel and Yoshaia

Our Rabbis taught: If one sees a crowd of Israelites, he says, "Our Rabbis taught: If one sees a crowd of Israelites, he says, "Where is a form without a substance? Then a bat kol issued announcing, "The utterances of both are the words of the living God, but the halakha is in agreement with the ruling of Bet Hillel. Since, however, "both are the words of the living God", what was it that entitled Bet Hillel to have the halakha fixed in agreement with their rulings? Because they were kindly and modest, they studied their own rulings and those of Bet Shammai, and were even so humble) as to mention the actions of Bet Shammai before theirs.

12. Berachot 58a

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And in accordance with the secret mysteries known and revealed only to the Almighty, Praised be He, even antithetical notions may be joined together and synthesized until a harmonious result emerges from the combination of the different ideas... Their views do not begin as convergent, but ultimately the different strains and strands will merge as one. And it is positive (and so built-in to the mystery of the Creation) that this ultimate unity is not evident from the beginning, because then the dispute as well as the fine-tuning of the differences would not continue... And so we are taught by the Talmudic Sages: The Scholars increase peace in the world', the word increase is a plural form (marbim'); through the multiplicity of ideas in a dispute for the sake of heaven, an ultimate peace and unity is able to be formed

8. Berachot 64a

"And R. Eleazar said in the name of R. Hanina: The scholars increase peace in the world, as it says, And all your children shall be taught of the Lord, and great shall be the peace of your children. Read not banayik [your children] but bonayik [your builders]."

9. Rav Kook, Olat Reiya I 301

"Rav Kook, Orot Hatheiya

The Judaism of the past, from Egypt until now, is a long battle against nature. Against the ugly side of nature, that of general humanity, even that of individuals and of entire nations. We have done battle with nature in order to prevail over it and bring it down into its place... nature succumbed to us. The worlds become fragrant. At the very depth of nature is a growing demand for holiness and purity, for spiritual delicacy and purification of life... We are all drawing closer to nature, which is also drawing nearer to us. It is being defeated by us, its demands match our demands, which are noble because they stem from holiness. The young spirit that is imprinted on the land, its language, its freedom, its honor, its literature, its strength, possessions and feelings, all flow through nature, which is, at its very heart, imbued with holy fire...

Our physical demand is great. We need a healthy body. Through our intense preoccupation with spirituality, we forgot the holiness of the body. We neglected our physical strength. We forgot that we have holy flesh, no less than holy spirits.

All of our t'shuva will succeed only if it will be, along with its spiritual splendor, also a physical t'shuva which produces healthy blood, healthy flesh, firm mighty bodies, and a flaming spirit spreading over powerful muscle

11. Rashi, Bamidbar, 29:12

The Bulls sacrificed on Succot symbolize the seventy nations of the would that are becoming fewer and fewer.

12. Rav Kook, Ein Aya

The young spirit that is imprinted on the land, its language, its freedom, its honor, its literature, its strength, possessions and feelings, all flow through nature, which is, at its very heart, imbued with holy fire...

Am Yisrael’s destiny is to amend the world and to help the world acknowledge Hashem. All of Hashem’s creations are striving to unite in just life under the light of Hashem. It is therefore obvious why the multi-identities of the different nations will gradually be reduced. The differences between nations will narrow down, as a result of the growing influence of the light of truth and justice. The more nations become acquainted with the Torah, the less different they will become.
19. Ha’emek Davar, Introduction to the Book of Breishit

There is a need to understand the reason as to why Bilaam calls our fathers, “upright,” in particular, and not “righteous,” or, “pious,” or other similar terms. And further, why is this book specifically nicknamed, “Upright”?

...For the praise, “He is upright,” is said to justify the correctness of the judgement of the Holy One, blessed be He in the destruction of the Second Temple, for it was, “a stubborn and perverse generation.” (Devarim 32:8) And we explained that they were righteous and pious and assiduous in Torah study, but they were not upright in the ways of the world. Therefore, due to baseless hatred in their hearts for one another, they suspected those they observed as not righteous—according to the observer’s opinion—by what is fear of Hashem, but rather of being a Sadducee or Epicurean. As a result of this they ended spilling blood through sectarianism, and to all of the evils in the world, until He destroyed the Temple.

Because of this it is righteous judgement, for the Holy One, Blessed be He is upright and does not suffer such “righteous” people, but only those who walk upright also in their conduct with the world, and not through a roundabout way, even if it is for the sake of Heaven, for this leads to the destruction of creation and demolition of civilization. This was the praise for the Forefathers, for besides being righteous and pious and loving Hashem in the greatest possible manner, beyond that, they were “upright.” That is that they conducted themselves with the nations of the world—even disgusting idolaters—nonetheless with love, and were concerned with their good since this was upholding creation. Just as we see how Abraham our father prostrated himself to pray on behalf of Sodom, even though he despised them and their king as the base of hatred because of their wickedness, as is explained in his speaking with the king of Sodom. Nonetheless, he [Abraham] desired their sustainment.

20. Rav Kook, Orot HaKodesh vol. III, p. 324

If we were destroyed, and the world with us, due to baseless hatred, then we shall rebuild ourselves, and the world with us, with baseless love — ahavat chinam.