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An answer is given by R' Shaul Levenstam ZT"L in his <i>sefer Binyan Ariel</i>, based on a <i>Zohar</i> in <i>Parshas Shelach</i>, which states that those who held office during the sojourn of <i>Bnei Yisroel</i> in the desert were to be replaced by new leaders upon entering <i>Eretz Yisroel</i>. Korach knew this and therefore, when Elitzafan was named to his post, Korach did not challenge the appointment, thinking that it was only temporary. Before long they would enter the land, Elitzafan would be deposed, and he, Korach, would succeed him in office, since he was the oldest and first in line of Levi's descendants. But his hopes were dashed when, in the wake of the episode of the <i>meraglim</i> - the spies, the Jewish People were condemned to remain in the wilderness for forty years, never to merit entering the land. Korach realized that under these circumstances he was not likely to ever attain a ruling position, the princesship in <i>Shevet Levi</i> which he felt belonged to him. Thus, Korach launched his revolt only after the sin of the spies. (ä-æ) 'ää 'ä íäüää íëüää÷ íläë ääöä îë éë The <i>Zohar</i> explains that Korach did not back <td data-kind="parent" data-rs="12"> ◇◇ *** *** *** *** *** *** *** *** *** *** *** ◇◇ </td> <td data-cs="2" data-kind="parent"> ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ éäëì íúää äéäéù éíäç ää äìçíá úìðäú íäù íäì .úéíääúð äüéí ääðéä úäíì íäëìðä ,äääùù íäää ìë úää÷ðä" ,ääéäø äùí øíäù ääæ îëìä íúäí éðòì äùäðä çø÷ äìçé íä ,øíäìë - "íäëìð ä÷ðé ."éðçìù "ä äì" éë ííéí äæ éøä ,íø÷äì íëùðä äääéä ,úíää÷ äìçí íäù äìì íääúð äùäíé úäí íä íää îëää ," ä úä äìää íëùðää äððð" éë ííéí æ"èð äùðð .äääùù úäùðì íäéä íé÷éðíí מעשה אבות....סימן לבנים (ä-æ) 'ä ìä÷ ìò ääùðúú ðääíä íëì äø íäëìð äøíäëä îøäää äùí ìò ìä÷éä <i>Chazal</i> tell us that the underlying theme that fueled the rebellion of Korach and his henchmen, was the lack of respect for the authority of <i>Moshe Rabbeinu</i> and the office of the <i>kohen gadol</i>, that of <i>Aharon Hakohen</i>. Korach, who himself was a well-respected and prominent leader in <i>Klal Yisroel</i>, was not satisfied with his stature and desired ever-more power and control. <i>Hashem</i> brought about his downfall in dramatic fashion as a means to show the rest of <i>Bnei Yisroel</i> the importance of äøäüä äääë - <i>respecting Torah (scholars and leaders)</i>, and the severity of punishment for a lack thereof. The saintly Vilna Gaon, R' Eliyohu ZT"L, held no official position in the city of Vilna. His <i>Torah</i> learning and advice on all areas of <i>yiddishkeit</i> were sought after, however, it was widely recognized that almost all halachic questions were directed to R' Shmuel ZT"L, the city's official rabbi. The story is told that one Friday, shortly before sunset, a neighbor of the Gaon discovered a mix up of some kitchen utensils, and a question had arisen about whether the food she prepared for <i>Shabbos</i> was kosher or not. Because of the late hour and her distance from R' Shmuel's residence, instead of consulting the <i>Rov</i>, her husband sent their son to hurriedly ask the Gaon the <i>shailah</i>. R' Eliyohu received the young boy's question and immediately ruled that the food was <i>treif</i> - unkosher, and not to be eaten. At the very same time, his wife, unaware that her husband had sent out their oldest son, quickly dispatched another child to the home of R' Shmuel, the <i>Rov</i> of the city, to ask for a ruling on the <i>Shabbos</i> food. R' Shmuel studied the issue and then conclusively ruled that the food was kosher. The child ran home happily to report the good news and the <i>Rov</i>'s verdict. It was at this point that the conflicting opinions were revealed. What were they to do? On the one hand, the local <i>Rov</i> had rendered his official <i>psak</i>. Yet, who was willing to go against the ruling of the great Vilna Gaon? Again, a child was dispatched and R' Shmuel was quickly notified of the conflicting rulings, but he reassured the family that they could eat their <i>Shabbos</i> meal; the food was indeed kosher. As soon as the child left, R' Shmuel left his house and went to see the Gaon. R' Eliyohu received him cordially and asked why he had come. "You are the greatest <i>Torah</i> authority in the world," R' Shmuel began humbly, "and I am not worthy to be the dust that you tread on. Still, I am the recognized authority on <i>halacha</i> in this community, and it is not proper to have my rulings undermined." The Gaon nodded his head in agreement. "I therefore beg of his honor to accompany me to the neighbor's home and partake of the food that I declared to be kosher, although you <i>paskened</i> that it is <i>treif</i>. This will plainly establish unquestionable respect for <i>Torah</i> authority." </td> <td data-kind="ghost"></td>	◇◇ *** *** *** *** *** *** *** *** *** *** *** ◇◇	◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ éäëì íúää äéäéù éíäç ää äìçíá úìðäú íäù íäì .úéíääúð äüéí ääðéä úäíì íäëìðä ,äääùù íäää ìë úää÷ðä" ,ääéäø äùí øíäù ääæ îëìä íúäí éðòì äùäðä çø÷ äìçé íä ,øíäìë - "íäëìð ä÷ðé ."éðçìù "ä äì" éë ííéí äæ éøä ,íø÷äì íëùðä äääéä ,úíää÷ äìçí íäù äìì íääúð äùäíé úäí íä íää îëää ," ä úä äìää íëùðää äððð" éë ííéí æ"èð äùðð .äääùù úäùðì íäéä íé÷éðíí מעשה אבות....סימן לבנים (ä-æ) 'ä ìä÷ ìò ääùðúú ðääíä íëì äø íäëìð äøíäëä îøäää äùí ìò ìä÷éä <i>Chazal</i> tell us that the underlying theme that fueled the rebellion of Korach and his henchmen, was the lack of respect for the authority of <i>Moshe Rabbeinu</i> and the office of the <i>kohen gadol</i>, that of <i>Aharon Hakohen</i>. 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