

**"And you shall not give any of your seed, to set them apart to the Molech. And you shall not profane the name of your G-d."
(18:21)**

The *Ramban* is of the opinion that the depravity of worshipping this idol was so great, that people would actually pass their child through the fires of the *Molech*, until the child died. Accordingly, the meaning of *Chilul Hashem* may be understood. What greater desecration of Hashem's Name is there than by one who believes that by offering his child as a sacrifice to an idol, his house will be blessed by this same idol! The *Sforno* suggests an even stronger understanding of *Chilul Hashem*. He says that when one offers animals to Hashem, but then offers his child to the *Molech*, then it would appear that the *Molech* is superior to Hashem. By serving the *Molech*, not only is he guilty of a serious offense, but he also desecrates Hashem's name by acknowledging the superiority of the *Molech*.

The concept of applying greater emphasis to those endeavors which are antithetical, or less important than serving Hashem are now viewed in a new light. How often do we apply and exert our greatest energies in pursuit of the temporal gratifications of this world while indolence and complacency govern our life in regard to World to Come? Unwittingly we are performing a gross desecration of Hashem's Name.