

He shall not desecrate his word; according to whatever comes from his mouth, he should do. (30:3)

The word of a Jew is sacred. He must stand behind his word. When a person does not keep his word, he is *mechallel diburo*, desecrates his word. *Chillul* is a strong term. We use the term *chillul* with regard to desecrating Hashem's Name – *chillul Hashem*. Also, when a *bas Kohen*, daughter of a *Kohen*, acts in a morally profligate manner, the Torah writes, *Es avihah hee mechalleles*, "She desecrates her father" (*Vayikra* 21:9). Apparently, the sanctity of a *Kohen*, the sacredness of a person's word, are of a similar nature to the sanctity of Hashem, in the sense that a violation of this sanctity is called a *chillul*.

The *Zohar HaKadosh* explains *chillul Hashem* as being derived from *chalal*, hole, vacuum. When a person commits a *chillul Hashem*, it is tantamount to implying that a vacuum exists; the Almighty is not present. The area in which one has committed a desecration is devoid of Hashem. Thus, a *chillul Hashem* is an act by which one makes a statement; there is a *chalal* here.

Likewise (I think), when a *Kohen's* daughter commits an act of adultery, she is indicating by her actions that her upbringing was devoid of her father. He has had no positive influence on her. Otherwise, she might not have acted so licentiously. A *chalal* existed in her home – no father. Her education was flawed. Thus, the term *chillul*.

Lo *yacheil devaro*; "He shall not desecrate his word." When a person does not keep his word, he indicates that a void is behind the statement which is attributed to him. "Nobody is home." He is not responsible for what he says because "someone" is lacking. He is not in control of his words, because he is missing. When a person speaks, he must take responsibility – unless "nobody is home." A person's word is sacred. He must stand behind it.

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