The Song of Silence

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The Ruzhiner's tish

> ***"He is silent, and everyone is listening."***

Look what the Chofetz Chaim accomplished. A person could grow up speaking a certain way and think, "That's just how people talk." The Chofetz Chaim got a whole generation to hear the words coming out of their mouths and ask whether they had a right to say them.

There is also a middah called shetikah. There are moments when a person is allowed to speak, when he has something to say, and when you can learn more from watching him sit quietly than from hearing a speech.

There was a man who cleaned the beis midrash of the Ruzhiner Rebbe. Someone asked him what went on at the Rebbe's tish. He described a long table, with Jews sitting on both sides. At the head of the table sat an old man. "He is silent," the man said, "and everyone is listening."

"He is silent, and everyone is listening." Of all the things he saw there, that's what stayed with him. Imagine asking somebody what the Rebbe said that night and getting that answer. "He was quiet. We listened." The most beautiful thing said at that table was the silence.

A man who came in to clean the room could hear that something was taking place. The Rebbe's chassidim sat at a long table and gave their full attention to a man who was saying nothing. You can be in a room where people are speaking and feel that nobody is listening. At that tish, everyone was listening.

Why does the world stand on silence?

תולה ארץ על בלימה

See source 1.

> ***“The world is sustained in the merit of someone who restrains himself in the middle of a quarrel.” · Chullin 89a***

“Toleh eretz al belimah.” Hashem hangs the earth upon nothing. Chazal hear another word in belimah. Bolem. A person restrains himself. “Ein ha’olam miskayem ela bishvil mi shebolem es atzmo bish’as merivah.” The world is sustained in the merit of someone who restrains himself in the middle of a quarrel.

Rabbi Ila’a’s teaching appears in Chullin 89a and in Yalkut Shimoni on Vezos Haberachah. The pasuk describes the earth hanging without visible support. Chazal hear in belimah the word bolem, to restrain oneself.

First question. Why is this act of silence so important? A person is sitting at a table. Someone says something sharp. He has an answer and holds it back. What did he do that is so great?

Second question. Where is the middah k’neged middah? If a person holds his tongue during a quarrel, why is the corresponding result that Hashem sustains the world? The wordplay tells us where Chazal saw the idea in the pasuk. What connects the deed and its reward?

Think of what you would expect Chazal to say. The world stands because someone got up early and learned. Because someone gave tzedakah when he couldn’t afford it. And here they ask you to picture a quarrel. One person has said his piece. The other person has an answer ready. He could stop the whole room with that answer. For the honour of Heaven, he holds it back. Chazal say that at that moment he is holding up the world.

Notice when they say it. Bish’as merivah. In the middle of the quarrel. An hour later, when you are walking home, you can think of all kinds of noble reasons for keeping quiet. In the moment you have about a second. He has to decide whether what he is about to say will serve anything except the pleasure of saying it.

See source 2. The Gemara in Makkos (23b) gives us another way to understand what just happened. A person who sits and refrains from an aveirah can be rewarded like somebody who did a mitzvah. Think about the words “sits and refrains.” From the outside he is still sitting in the same chair. Inside, he has already heard the line he wants to say. He knows who will laugh. He knows how good it would feel to get it out. The restraint is an act that the rest of the room may never see.

On the level of pshat, here is the middah k’neged middah. In a quarrel, one sharp sentence can give the quarrel another sentence to live on. One person breaks that chain. He gives the people around him a chance to stay together. The person who keeps his own small world from coming apart helps sustain Hashem’s world. That is the simple answer. Rabbi Abahu’s

teaching in the next line of the Gemara will take us further. To see what makes that restraint an act of avodas Hashem, listen to the way the chayos praise Him.

Chashmal in Yechezkel's vision

עתים חשות עתים ממללות

See source 3.

Yechezkel sees a storm wind, a great cloud and flashing fire. From within the fire he sees something "like the appearance of chashmal" (Yechezkel 1:4). The chapter goes on to describe four chayos, heavenly living beings. The Gemara in Chagigah 13b asks what the word chashmal means.

Rav Yehudah hears in it "fiery living beings that speak." A baraisa then hears two sounds within the same word, chash and mal.

At times they are silent. At times they speak. When the Divine word comes forth, they fall silent. When the Divine word is no longer issuing, they speak. The same chayos do both. The Gemara even tells us what determines when they do each. Their voices answer to what is happening before Hashem.

In Yahel Or, on the Zohar, Shemos, in the passage beginning "Hai ihu ke'ein chashmal," the Vilna Gaon writes:

"Their silence is concealment, what has yet to be revealed, and their speaking is revelation." For the Gra, both belong to the meaning of chashmal. There is a time when what is within stays hidden and a time when it becomes manifest through speech.

The song includes the quiet

לך דמיה תהלה

We know the angels' praise from Kedushah. "Kadosh, kadosh, kadosh." "Baruch kevod Hashem mimekomo." Those are the words we can hear. How does chash, the silence, become part of the song? The chayos fall silent precisely when Hashem speaks. By falling silent, they give His words their place. Their silence expresses the same reverence as their praise. When they can speak, they give that reverence a voice. That is how chash and mal together can make one song.

See source 4. The Shulchan Aruch (Orach Chaim 124:4) gives each part of chazaras hashatz its place:

The congregation is to be silent, pay attention to the berachos the chazzan says, and answer amen. Silence, attention and response are all part of the same tefillah.

In Biur HaGra, Orach Chaim 124:1, the Gra explains what listening accomplishes for the person who fulfils his obligation through the chazzan:

“His listening counts as praying, as stated in the third chapter of Sukkah, because one who listens is like one who answers. That is the meaning of ‘he does not interrupt.’”

Put the Gra’s two teachings side by side. In Yahel Or he explains the chayos’ movement between silence and speech. In his commentary on the Shulchan Aruch he explains how listening to the chazzan can itself count as prayer. Together, the two teachings suggest a way to reflect the malachim. How do we do that? We can hear chash and mal in the way we daven.

In Yotzer Or we say that the malachim give one another permission to sanctify Hashem. Then, in Kedushah, we join their praise. “We will sanctify Your Name in the world as they sanctify it in the heavens.” We say “Kadosh, kadosh, kadosh” together. When Kedushah ends and the chazzan continues the repetition, the congregation falls quiet and listens. We answer amen at the end of each berachah.

In Kedushah our voices carry the praise. In the quiet that follows, our attention carries it. The malachim know when it is their turn to speak and when they have to make room for another voice. We do something of the same kind every time we join the words of Kedushah and then give the chazzan our full attention.

See source 5. Eliyahu HaNavi is told to stand on the mountain. A great wind passes. Then an earthquake. Then fire. And after the fire, “kol demamah dakah.” A sound of fine silence. Tehillim gives us the same idea in three words. “Lecha dumiyah tehillah.” To You, silence is praise.

Picture a room full of people talking. A talmid chacham walks in and people lower their voices. Then someone tells you the gadol hador has just entered. The room goes quiet. What you hear in that quiet is the kavod the room has for him.

If the room had been empty, it would have been just as quiet. The difference is that every one of these people had been talking, and each of them stopped. You can hear the kavod because you heard what was happening a second before. Their silence is how they express that kavod.

Now go back to the quarrel. The person knows just what to say. A word, a little sting, and he comes out on top. He holds it back for kavod Shamayim. That, too, is a kind of song.

A bucket of water and a glass of water

Let me show you what greatness looks like. Yankele comes home late from a wedding in Haifa. He’s exhausted. He’s saying Krias Shema before going to sleep, and he has a thought. “If Hashem is One, I want to do something for His honour.”

What does he do? He fills a bucket with water and throws in ice cubes. Off come the socks. In go his feet. He sits and learns until daylight.

You can imagine Hashem calling over the whole heavenly assembly. “Come see a creature I created in My world.” A man was exhausted. Look what he was prepared to do for kavod Shamayim.

Hold onto that bucket of water. We are going to see water again before the story is over.

His wife, Rachel, is home the next morning. He’s gone to kollel. It’s nine thirty and the baby is running around the house. All of a sudden there’s water on the floor. The baby has put the stopper in the bathtub and turned on the tap. By the time she sees it, the water is everywhere. She grabs the mop. She’s pushing water for an hour and a half, and in the middle of it she remembers the back pain she had two days ago.

The neighbour upstairs calls. “Could you do me a favour and watch my twins?” Within five minutes there are three children in the house and still water on the floor.

Finally she gets it dry. It’s twelve thirty. She has to get lunch ready. She takes all three children to the store, grabs two cans of corn, comes home, and warms up something from the freezer. Somehow there’s lunch on time.

Her husband walks in. He looks into the pot. “Isn’t there anything human to eat in this house?”

She says quietly, “I’m sorry. I didn’t have time.” He goes out to buy himself falafel. When he comes back it’s two o’clock. He needs a nap. “Please keep it quiet.” She’s still looking after all three children and trying to make sure nobody wakes him.

The second announcement

At three he goes back to kollel. At three thirty the phone rings. It’s her mother-in-law. “Rachel, I heard you made corn for lunch today.”

Her face gets hot. The tears are coming. “Just a moment, Ima.” She goes to the tap, pours herself a glass of water, says a Shehakol, and drinks. And with the water, the anger and the tears go down.

At that moment Hashem calls over the whole heavenly assembly. “Come see a creature I created in My world.”

Picture the two scenes alongside each other. It was hard for Yankele to keep his eyes open. It was hard for Rachel to keep her voice steady. We had no trouble seeing his effort because we had a bucket of ice to look at. With her we had to follow the whole day before a single glass of water could tell us anything.

The bucket and the glass belong to the same story. In the first scene, a man puts his feet in ice water and learns until daylight. Everybody can tell you what he did. In the second scene, if you were on the other end of the phone, you would have heard, “Just a moment, Ima.” Maybe you’d hear the tap running. You would have no idea what it cost her to speak those three words quietly.

That is “Lecha dumiyah tehillah.” And it is the pasuk in Chavakkuk (2:20), “Hashem is in His holy sanctuary. Let all the earth be silent before Him.” When she stops to make a berachah, Heaven sees a person serving Hashem in the middle of an ordinary afternoon.

Who can bring the children home?

The Beis Hamikdash has been destroyed. Klal Yisrael is going into galus. The Midrash brings Avraham Avinu before Hashem.

“Master of the universe, why did You exile my children? Why did You hand them over to the nations and destroy the very place where I brought Yitzchak as an offering before You?”

Hashem answers Avraham. “Your children sinned and transgressed the Torah.”

That answer is still hanging there when Avraham begins his second plea. He is asking whether the merit of what he did can stand for his children even now.

Avraham continues. “You gave me a son when I was a hundred years old. You asked me to bring him up as an offering. I bound him with my own hands. Will You remember that and have mercy on my children?”

Yitzchak comes forward. “When my father said that Hashem would see to the lamb for the offering, I went willingly. I stretched out my neck beneath the knife. Will You remember that and have mercy on my children?”

Then comes Yaakov. “I spent twenty years with Lavan. When Esav came after me and wanted to kill my children, I was prepared to give my life for them. I raised them like a hen raises her chicks. I bore the pain of raising them. Will You remember that and have mercy on them?”

Then Moshe. “For forty years I was their shepherd in the wilderness. When they were about to go into the land, You told me I would remain in the desert. And now You call me to weep for them?”

Listen to who has spoken. Avraham. Yitzchak. Yaakov. Moshe. Every one of them can point to something immense. And Klal Yisrael is still in galus.

Think what each one has put before Hashem. The Akeidah from the father's side and from the son's side. The father who protected his family from Esav. The shepherd who carried a nation for forty years. The Midrash lets each plea be heard before Rachel comes forward.

Rachel's plea

See source 6.

At that moment, says Eichah Rabbah, Rachel Imeinu sprang forward. "Master of the universe, You know that Yaakov loved me and worked seven years for my father to marry me. The seven years were over. The time had come. My father planned to put my sister in my place. It was very hard for me. I told Yaakov and gave him a sign so he could tell us apart.

"Then I reconsidered. I bore my longing. I had pity on my sister, so she should not be put to shame. When they brought her in my place, I gave her all the signs. I did a kindness for her. I did not bring her to disgrace.

"I am flesh and blood. Dust and ashes. And I held back my jealousy and did not put her to shame. You are the living and enduring King, the Merciful One. Why be jealous of idols that have no substance? My children have been exiled. They were killed by the sword, and their enemies did with them as they wished."

Immediately, says the Midrash, Hashem's mercy was stirred. "For your sake, Rachel, I am bringing Israel back to their place."

She had every reason to tell him

See source 7. What did Rachel do that no one else could do? Go back to the wedding night. "Vayehi vaboker vehinei hi Leah." In the morning, behold, it was Leah. Rashi tells us that Yaakov had given Rachel signs. When she saw them bringing in Leah, she said, "Now my sister will be put to shame," and gave her the signs.

What if Rachel had gone to Yaakov and said, "That is Leah"? Would anyone have said she had committed an aveirah? Yaakov had given her the signs. She had given him her word. She could have understood herself to be doing a mitzvah by keeping it. You have to hear how strong her reason was. She was about to lose the man who had worked seven years for her. She could see the future home of Klal Yisrael being taken from her. She could imagine herself ending up with Esav. And it was within her power to say one sentence and stop it.

She looked at Leah and thought, "Now my sister will be put to shame."

That is the one sentence we hear from Rachel at the wedding. She said it about her sister. Look how quickly her attention moved. One moment she could see what Lavan was taking

from her. The next she could see what would happen to Leah if she exposed her in that room. She had to live with both things.

She gave her the signs. Think what it took even to get to the point of giving them. There was a sentence she had every reason to say, and she held it back.

Remember what Rachel asks of Hashem in the Midrash. Avraham can say, “Remember what I gave You.” Rachel can say, “Look what I did when I could have insisted on what was mine. I saw my sister’s shame and made room for her. Have mercy on my children.” Her restraint is itself part of the argument she brings to Heaven.

When you get into a car, you want a good engine. But would you get into a car with no brakes? There are times when the most important thing you have is the ability to stop. Here the brakes had to work at the very moment when Rachel had the strongest case for going ahead.

And now hear Yirmeyahu. “Min’i kolech mibechi ve’einayich midim’ah, ki yesh sachar lif’ulasech.” Hold back your voice from weeping and your eyes from tears, for there is reward for your deed.

“Veshavu vanim ligvulam.” The children will return to their border.

Rachel knew and remained silent

See source 8.

Bereishis Rabbah 73:4 asks what Hashem remembered when the Torah says, “Vayizkor Elokim es Rachel” (Bereishis 30:22). The answer is explicit:

“He remembered her silence on behalf of her sister. When they were giving him Leah, she knew and remained silent.” The Midrash gives the silence an object. She stayed silent about what she knew, at the moment when telling it would have exposed Leah.

Bereishis Rabbah 71:5 gives the middah a name.

Rachel took up the craft of silence. Esther Rabbah 6:12 uses that expression for an earlier incident. Rachel saw gifts meant for her in her sister’s hands and kept quiet. The incident with the gifts and the silence at the wedding are two examples of a middah Chazal identify in her.

Megillah 13b tells us what she did with that moment. She gave Leah the signs. Eichah Rabbah goes further in its fuller account of the wedding. Rachel even answers Yaakov from beneath the bed so that he will not recognize Leah’s voice. She can use her voice to protect the same thing she is keeping quiet about. The words “she knew and remained silent” tell us what she declined to expose.

What is good for the body?

ולא מצאתי לגוף טוב משתיקה

See source 9.

The Mishnah says, “All my days I grew up among the chachamim, and I found nothing better for the body than silence.” Then it goes to action. “Study is secondary to action.” And it comes back to speech. “Whoever multiplies words brings on sin.” The Yismach Moshe asks us to hear “for the body.” When you have been insulted and have a reply ready, holding it back takes real effort. He sees spiritual work in bearing the insult without giving one back. The Lev Simcha has a short way of putting it. When a person becomes quiet, the body quiets down too. You can almost see it happening with that glass of water.

There is an easier place to practise. “Vedibarta bam.” You shall speak of them. The Sefer Charedim brings Yoma 19b. The Gemara hears an emphasis on bam, on the Torah you are to speak about, and derives a limit on sichah beteilah. The peirush brings the Magen Avraham (Orach Chaim 156), who explains the Gemara’s expression as disparaging talk and frivolity.

The Rambam gives us a habit we can practise in any conversation (Hilchos De’os 2:4). Even when the subject is worth talking about, say what needs to be said. Over time, we learn to hear when we’ve said enough.

Think of a lull at Kiddush. Do we need to fill it? Sometimes someone else was about to speak. Let him finish. That is one form of silence. A person swallowing a sharp reply is doing something harder. And the woman with the glass of water is deciding what to say about a real grievance. The same mouth may need to do all three things in one day.

What Rachel said about the dudaim

המעט קחתך את אישי ולקחת גם את דודאי בני

> ***In the pshat, Rachel leaves the favour unmentioned. In the drush, she answers the accusation and still gives Leah the night.***

See source 10. Reuven brings his mother Leah the dudaim. Rachel asks for some. Leah says, “Was it a small thing that you took my husband? Now you want my son’s dudaim as well?” Rachel’s recorded answer is, “Then he will be with you tonight in exchange for your son’s dudaim” (Bereishis 30:14–15).

On the level of pshat, read the exchange on its own. Rachel speaks about what the two sisters can do tonight. About the favour she did at the wedding, the Chumash records complete silence. Leah’s words give Rachel an opening to say, “Do you remember how you came to

marry him?" The pasuk lets that opening pass and gives us her offer. Is the pshat teaching us shetikah? Look at exactly where the silence is. She proposes a way forward and leaves the history of the signs out of her recorded reply.

See source 11. On the level of drush, listen to the Midrash Aggadah (Buber) on Bereishis 30:15.

"Was it a small thing that you took my husband?" Leah said to Rachel, "Is it not enough that you took my husband, whose heart was drawn to you?" Rachel said to Leah, "No, Leah. He is not your husband but mine. He came from Be'er Sheva for my sake, and through my giving you the signs he became your husband."

"Therefore he will lie with you tonight." Yaakov's practice was to lie with Leah one night and with Rachel one night. That night was Rachel's, and she yielded it to Leah in exchange for the dudaim.

Rachel's reply is pointed. She reminds Leah who Yaakov came to marry and how she helped her. The Midrash gives us the words and leaves the tone to our imagination. Her next move shows us where she takes the conversation. ***Rachel clarifies what happened, and she still gives Leah the night that was hers.*** She answers the accusation and follows that answer with an act of generosity.

Back to the flooded bathroom

Now go back to the woman whose bathroom flooded. Her husband looks at the pot and makes that remark about lunch. Maybe she could say, "The bathtub overflowed this morning. I spent an hour and a half mopping, and I had the neighbour's twins here too. This was what I had time to make."

Listen to what that answer does. It gives him a chance to understand the day she had. He might say, "I had no idea. What a morning you had." He could also have asked what happened before commenting on lunch. Both of them have a choice about how that conversation goes.

If her mother-in-law is on the phone, the same thing applies. After the glass of water and the berachah, she can tell her what happened. ***Sometimes the point of a pause is to make a better answer possible.***

Why does the world stand on that moment?

The Gemara says the world stands in the merit of someone who holds back in the middle of a quarrel. We've already seen one answer. When I hold back a cutting reply, I can keep the quarrel from tearing apart the small world around me. That is the middah k'neged middah on the level of pshat.

Now let's ask the question on a deeper level. What is it about the bittul of that person, in that moment, that Chazal connect to the very existence of the world?

Bittul and the deed

See sources 9 and 12.

The Lubavitcher Rebbe reads all three clauses of Avos 1:17 together (Toras Menachem, vol. 25, pp. 259, 265). The Mishnah begins with shetikah, turns to the primacy of ma'aseh, and ends with the danger of multiplying words. Why would the Mishnah put action in the middle of a teaching about speech?

The Rebbe reads "for the body" as referring both to our own body and to the "body" of the world. He describes two ways of experiencing Hashem's oneness.

Yichuda tata'ah, the lower unity. We experience ourselves as people with a life of our own. We go to work, take care of a home, and have our own opinions. We recognize that all of this comes from Hashem, and we can choose to use what He gives us to serve Him. A person can earn a living honestly and use what he earns to support his family and give tzedakah. The work itself becomes part of his avodah.

Yichuda ila'ah, the higher unity. Here the starting point is Hashem. The world exists at every moment because He gives it existence. My life, my voice, and my ability to act all depend on Him. That awareness can quiet my insistence that my honour has to come first. I still have a voice, and now I can ask what Hashem wants me to do with it. That is the deeper bittul expressed in shetikah.

What the world depends on

Return to source 1. Right after Rabbi Ila'a speaks about the person who holds back during a quarrel, Rabbi Abahu says the world stands in the merit of someone who makes himself as though he were nothing. The Gemara recalls Moshe and Aharon saying, "Venachnu mah," "What are we?" (Chullin 89a).

Here is the deeper middah k'neged middah. The world receives its existence from Hashem. In the middle of a quarrel, I can live out that truth. I have an answer ready, and I could use it

to defend my honour. I pause and ask, ***"What does Hashem want me to do here?"*** In that moment I use the freedom Hashem gives me to give His will a place in the world He sustains. The person Chazal say sustains the world is living in a way that reveals what the world itself depends on.

Think again of chashmal. The chayos are quiet when Hashem speaks. When it is their turn, they use their voices to praise Him. Both moments express the same awareness of before Whom they stand.

Making a dwelling for Hashem

Return to source 9. Now hear the next words of the Mishnah. "V'lo hamidrash hu ha'ikar, ela hama'aseh." The deed is what matters. The Rebbe connects this to ***dirah batachtonim***, making a dwelling for Hashem here in the ordinary, physical world. Yichuda ila'ah describes the awareness that everything depends on Hashem. Dirah batachtonim describes what we do with that awareness. We give it a place in a real conversation, in how we earn a living, or in what we do for someone who needs our help.

So where is the ma'aseh? At the wedding, Rachel holds back the words that would expose Leah. Then she does something. ***She gives Leah the signs.*** That is the ma'aseh. Her silence makes room for Leah's dignity, and giving her the signs is how she actually protects it. At the dudaim, Rachel gives Leah the night that was hers. Once again, there is something Rachel actually gives.

Bring that back to the flooded bathroom. A few calm words can help her husband understand what happened. Once he understands, what can he do? He can take over with the children and give her a chance to sit down. ***That is dirah batachtonim in a home.*** Hashem's will has a place in what someone actually does for another person.

The last clause brings the question back. In this reading, chet also carries the sense of chissaron, a lack. Even while acting, a person can become so intent on asserting himself that the bittul which ought to shape the act is missing. That is a question you can ask about any reply. What am I trying to make happen? Is there something this person needs to hear, or am I trying to make sure everyone hears me? The Rebbe points to tefillah and the inner dimension of Torah as ways to cultivate the bittul that can accompany the deed. In tefillah we stop long enough to remember before Whom we stand. When we get up, that awareness can shape the very next thing we do or say.

Rachel brings the three clauses to life. At the wedding she gives up the sentence that would expose Leah, and then she gives her the signs. Before Hashem she tells the same story in full because her children need mercy. We can hear the bittul in both moments. In one she holds

back what she could say for herself. In the other she uses every word she needs to say for her children.

The man who came back for help

> ***The line about the insult could remain unsaid. The letter needed to be written.***

Rav Moshe Feinstein's family related that a man publicly attacked a psak of his and insulted him personally. Rav Moshe stood by his ruling. Some time later, the same man was facing a court case and feared a severe sentence. He came to Rav Moshe because he needed a letter on his behalf.

Imagine being asked for that letter. You might say, "Before we discuss your case, do you remember what you said about me?" In the family's account, Rav Moshe took out a pen and wrote a warm letter, the kind one would write for a friend. The account says the letter helped the man avoid a harsh sentence.

His family asked how he could do that so wholeheartedly. Rav Moshe's answer was simple. Here was a fellow Jew in need, and he was in a position to help. The earlier dispute had required him to stand by his psak. The encounter at his desk gave him something else to do. The line about the insult could remain unsaid. The letter needed to be written.

(Sources for the family account: "Humility at All Costs," Shabbos Stories for Parshas Vayeitzei 5786, p. 14, and TorahTable, November 24, 2025.)

Two levels of response

Level one. Stay silent when silence can do the whole job. At the tish it made room to listen. In a quarrel it can let a jab pass. Someone may think you had no answer. Ask what it would cost to let them think that. Sometimes all you lose is the last word.

Level two. Say enough to clear up a misunderstanding that matters. "The tub overflowed this morning." Say it quietly now if you can. If you need the glass of water first, take it and come back. At the dudaim, the pasuk shows Rachel giving a practical answer. The Midrash shows what it can look like to speak for yourself and still act generously.

The chayos fall silent when Hashem speaks, and they speak when their praise has its place. Rachel holds back at the wedding and acts for Leah. At the dudaim, the Midrash lets us hear her clarify what happened and still give. Before Hashem, she speaks for her children. Her song has both parts. And Hashem answers, "Veshavu vanim ligvulam." The children will return to their border.

ושבו בנים לגבולם