

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# The Roadmap to Prayer

## Lesson 2

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# The Roadmap to Prayer

Lesson

# 2

## The Four Spiritual Spheres

Atzilus Briyah Yetzirah Assiyah

There are four spiritual worlds representing four levels in creation. They are:

- Š *Atzilus* – *The world next to G-d (i.e. His thought that wills existence)*
- Š *Briyah* – *The world of creation*
- Š *Yetzirah* – *The world of formation*
- Š *Assiyah* – *The world of integration*

These terms are generally used in esoteric writings of *Kabalah*. We use them here to represent the lofty ideals of Prayer (*Tefilla*) as we ascend with them to spiritual heights. After all, we do in fact Pray (*daven*) to G-d directly.

The Men of the Great Assembly (*Anshei Knesses Hagedolah*) which consisted of 120 *PROPHETS and Sages* arranged our daily Prayers (*Tefillas*) to correspond to these four spiritual spheres. These Sages fixed the text of the daily Prayer (*Tefilla*) (*She'moneh Esrei* - the "Eighteen Benedictions"). Once they had done this, it became incumbent upon every Jew to pray three times daily. From *Assiyah*, which corresponds to the world in which we live, we systematically work our way up from one level to the next until we reach the highest sphere *Atzilus*.

Alternatively, Prayer (*Tefilla*) corresponds to the four levels of holiness in the Holy Temple - the *Beis Hamikdash*.

- Š *Har Habayis* (The Temple Mount)
- Š *Azarah* (The Courtyard)
- Š *Heichal Hakodesh* (The Holy Chamber)
- Š *Kodesh Kodoshim* (Holy of Holies - The Inner Chamber)



In this case the highest level is the *Kodesh Kodoshim* while the lowest is the *Har Habayis*.

According to both interpretations, Prayer (*Tefilla*) climbs the ladder of spirituality carefully from one level to the next until *She'moneh Esrei*. It then descends from the highest level to the lowest - from the portion following the *She'moneh Esrei* until the end of the *davening* (Prayer).

## The Four Parts of Davening (Prayer)

- Š *Brochos and Korbanos* / Assiyah
- Š *Pesukei De'Zimra* / Yetzirah
- Š *Krias She'ma and its blessings* / Briyah
- Š *The Amidah (She'moneh Esrei)* / Atzilus

After finishing *She'moneh Esrei* we begin our descent to the lowest level of spirituality, which corresponds to Assiyah. The steps are:

- § *The Amidah (She'moneh Esrei) / Atzilus*
- § *Ashrei and Kedusha de'sidra / Briyah*
- § *The Shir shel Yom (Levite song of the day) / Yetzirah*
- § *Ein ke'Elokeinu and Pittum haketores / Assiyah*

*Please note: Not all versions of Prayer (Tefilla) have the exact same portions of prayer. The differences will be discussed in later lessons.*

## The Necessary Steps<sup>1</sup>

When constructing a building, it is vital to lay a firm foundation. One can then work one's way upward, building one level upon another. Likewise, Prayer (*Tefilla*) is a CREATION. One is building a world in which to live and it is of utmost importance to establish it firmly so that it can support the tall edifice built upon it.

The world consists of two distinct areas. The Holy and the Ordinary. The Holy is the Temple (*Beis Hamikdash*) which contains the Sanctuary (*Heichal*) and the Holy of Holies (*Kodesh Kodoshim*). The Ordinary is the Temple Mount (*Har Habayis*) and the Courtyard (*Azarah*).

A person visiting the Temple (*Beis Hamikdash*) first comes to the

- § Har Habayis (THE TEMPLE MOUNT) It is not yet the holy area of the *Beis Hamikdash* but it is a place necessary to revere and to honor. According to Jewish Law, one may not enter this area with one's money pouch, walking stick, or shoes. Thus one is reminded that there is a Creator and that one is obligated to obey His laws.

Next one enters the

- § Azarah (THE COURTYARD) This is the place of Service where one immediately realizes that one must devote one's entire life to the service of G-d as the *Azarah* is the place of actual Service.

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<sup>1</sup> Based on the writings of Rav Shimshon Pinkus zt"l in *Nefesh Shimshon*

Next one enters the

§ Kodesh where a person realizes that *Hashem* is watching him.

Finally, upon reaching the

§ Kodesh Kodoshim, (THE HOLY OF HOLIES) one realizes that there is no true Power other than G-d Himself! *Ein od mi'levado*.

Likewise in Prayer (*Tefilla*), one needs to follow this route to Holiness (*Kedusha*) both in the ascent to Holiness (*Kedusha*) and in the descent to the mundane reality of human existence. Just as one cannot jump to the highest levels of Holiness (*Kedusha*) without first experiencing the (*Kedusha*) of each lower level, so too, in one's descent from the highest to the lowest level, one must be careful not to come crashing down. In order to capture the levels of Holiness (*Kedusha*) attained in the ascent and bring them back and incorporate them into our daily existence, one must descend slowly but surely through each level of disengagement.

## The Names of G-d

Spiritual Ascent: The *Tetragrammaton* - G-d's Name of Four Letters is written with the letters *Yud* and *Hey* and *Vav* and *Hey*. It must never be pronounced as it is written. Rather, the correct pronunciation is *Adonoy*. Even this pronunciation of G-d's Name may never be said in vain. It may only be recited in the context of a blessing or Prayer (*Tefilla*).

Whenever one pronounces G-d's Name (*Tetragrammaton*) one must meditate on two thoughts. 1) *Adon hakole* – Master of All existence. 2) G-d always existed, He exists, and He will always exist. In Hebrew this translates as *Hayah* (was) *Hoveh* (is) and *Yihyeh* (will be), each word deduced from the letters of the *Tetragrammaton*.

The Biur HaGra maintains that only in the first verse of *She'ma*, is it necessary to meditate on both meanings of *Hashem's Name*. Otherwise, it is sufficient just to meditate on the meaning of the way we pronounce *Hashem's Name*. The *Mishna Berura* in Orach Chaim 5: 3 agrees with the Gra's interpretation.

When G-d's Name is written with the letters *Alef*, *Daled*, *Nun* and *Yud*, it is pronounced as it is written: *Adonoy*. Only the first meaning *Adon hakole* – Master of All existence must be meditated upon.

When uttering G-d's Name *Elokim*, one must meditate upon the idea that G-d is *all-powerful* and *omnipotent*.

When uttering G-d's Name *Elokeinu* (our G-d) one must meditate upon the idea that G-d is *all-powerful* and *omnipotent* and guides the Jewish nation with special Divine Providence.

One who finds it difficult to keep in mind these meditations consistently, should at least declare at the beginning of each day that he means to have them in mind whenever he utters the Name of G-d. (Introduction *Sefer Afikei Yam*)

## Labor of the Heart – Avodah She'belev

Prayer (*Tefilla*) is referred to as Avodah she'belev, literally "the labor of the heart". Prayer (*Tefilla*) should be viewed as a proactive enterprise where we "labor" to make our way up to higher spiritual spheres and levels. This way, we grow through our Prayers (*Tefillas*) and each day's Prayers (*Tefillas*) will reach greater and greater heights. Each new Prayer (*Tefilla*) making the previous seem like a lower level of *Tefilla*. Rav Chaim Volozhiner *zt"l* writes accomplished by the Assembly (*Anshei Knesses* standardized the incorporate into the individual's specific and spirituality. Hence (*Tefilla*) where everyone same words while at the same time each Prayer (*Tefilla*) is different in nature in the way each individual prays and concentrates on it.

The Anshei Knesses Hagedolah have devised a uniform version of prayer while at the same time giving each prayer its own unique and distinctive expression.

that the great feat Men of the Great (*Hagedolah*) when they language of *Tefilla* was to very general words each level of concentration we have unified Prayer davens (prays) the exact

## Master of the World Adon Olam

אדון עולם

### מקורות Historical Background

We do not know for sure who composed this beautiful Prayer (*Tefilla*). Some say it was R' Shlomo Ibn Gabirol (1021 -1058) who lived in Spain. Others say it was R' Sherirah (900-1001) and R' Hai Gaon (939-1038) who mention it in their writings. *Adon Olam*

serves both as an introductory as well as a closing Prayer (*Tefilla*) in the morning Prayers (*Tefillas*). *Adon Olam* means the Master of the Universe.

*Rebbe Yehudah Hachasid and Rav Sherirah Gaon said that one who concentrates while reciting these words, is guaranteed that his Prayer (Tefilla) will be readily accepted and that no prosecuting angel will interfere with it. , He will also be protected from his enemies and some say, even from the Yetzer Hora - the evil inclination.*

What is the reason for this special Prayer (*Tefilla*) as an opening daily Prayer (*Tefilla*)?

. One of the requirements of Prayer (*Tefilla*) is to imagine one's self standing before one's Creator<sup>2</sup>. This may seem to be an obvious requisite, but based on each individual's personal experience, we all are well aware how difficult it is to constantly sense this. Many people have the custom of carrying a small note stating the words of King David in Psalms, *Shivisi Hashem lenegdi tamid* ("I envision Hashem standing opposite me constantly"). We tend to lose sight of this during the course of the day, but at least we should make an effort to concentrate upon it during davening. Therefore, at the very outset we begin *Adon olam asher molach betereim kol yetzir nivra*, "*Master of the Universe, who reigned as King before all of creation came into existence*". If we verbalize this idea, we increase the possibility of keeping this in mind throughout our Prayers (*Tefillas*).

The *Maggid* of *Polotzk* in his commentary to the *Siddur Maggid Tzedek* (*Siddur* – "Righteous Talk") asks, why it is that this stanza begins *Adon Olam* and not with King of the World (*Melech Olam*), because we are refer to Hashem as *Melech*(King) in this stanza itself. Similarly, we begin *She'moneh Esrei* with the same terminology of *Adon* when reciting the verse Hashem (spelled: ADNY אֲדֹנָי) *sefasaye tiftach* ("open my lips") . He answers that the *Mishna relates* that when the Morning service began in the *Beis Hamikdash*, someone would be sent out to see if the sun had begun to rise and asked if it had reached *Chevron* (A City south of Jerusalem) . The *Gemora* states that the reason for asking this question was to remind us of the merit of our forefather Abraham (*Avraham Avinu*) who is buried in the city of *Chevron*. The reason for all these references to Master (*Adon*) is because the *Gemora* teaches us that Abraham was the first person to portray Hashem as *Adon Olam* - the Master of the Universe. Hence, by mentioning the title *Adon*, at the outset of Prayer (*Tefilla*) - which is in place of the offerings (*Korbanos*), we remind ourselves of Abraham the first person to portray Hashem as such, just as was done before the offerings were brought each morning in the *Beis Hamikdash*.

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<sup>2</sup> Rambam *Hilchos Tefilla* 4:16

# A Song for the Inauguration Mizmor Shir Chanukas

## מזמור שיר חנוכת הבית לדוד

### מקורות Historical Background

The opening Prayer (*Tefilla*) before we start the actual *Pesukei De'Zimra*, begins with the Psalm – A song for the Inauguration of the Temple by David (*Mizmor Shir Chanukas Habayis Le'David*). In truth, this Psalm is not found in the old *Ashkenazi Siddurim*. It isn't in the *Nusach HaGra Siddur* either. However, it is customary to recite it nowadays even in *Nusach Ashkenaz*. The *Siddur Tzelosa De'Avraham* states that it was introduced according to the custom of the *Kabbalists (Mekubalim)*

The *Abudraham*<sup>4</sup> writes that it is his custom and also that of many others to recite *Baruch She'omar* before reciting any verses of praise, as it says in the blessing of *Baruch She'omar* itself, *U'vshirei David avdecha nehalelcha...* ("And with the praises of David, Your servant we will laud You.") implying that we have not yet begun praising *Hashem* with verses from *Tehillim* (Psalms). This is the Law (*Halacha*) according to the Tur in Orach Chaim Simon 51, which is the basis for *Nusach Ashkenaz*. Why then today, do we recite the Psalm of *Mizmor Shir* before *Baruch She'omar*? He explains that the *Mekubalim* introduced this Psalm was because according to *Kabbalistic* literature *Mizmor Shir* corresponds to the *Olam ha'Assiyah* which corresponds to the first part of davening until *Baruch She'omar*.

### King David's Joy in Partaking in the Future Holy Temple

This Psalm portrays King David's (*Dovid Hamelech's*) inner sense of joy for having a share in the building of the Holy Temple, the *Beis Hamikdash*. Although Dovid was told that he couldn't build the edifice for the Divine Presence (*Hashem's Shechina*), nevertheless, he was the one who laid the foundation for the holy edifice and was overjoyed with this privilege. Thus, Dovid rejoices that *Hashem brought* him salvation

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<sup>3</sup> The name Ashkenaz was applied in the middle Ages to Jews living along the Rhine River in northern France and Western Germany. The center of Ashkenazi Jews later spread to Poland-Lithuania and now there are Ashkenazi settlements all over the world. The term "Ashkenaz" became identified primarily with German customs and with descendants of German Jews. The Jews of each town constituted an independent, self-governing entity. Each community, or *kahal*, established its own regulations had an elected board and judicial courts.

<sup>4</sup> Abudraham – R' David Ben Yosef Abudraham of Seville - Born: Spain, early 1300s. Died: Spain, late 1300s. Notes: Talmudic and halachic scholar and liturgist. Student of the Tur. Author of "Sefer Abudraham", a guide to and commentary on, the Siddur and regulations regarding *Tefilla* and blessings. It was motivated by the lack of understanding among Jews of the synagogue services and was based on the Talmud and later commentators.

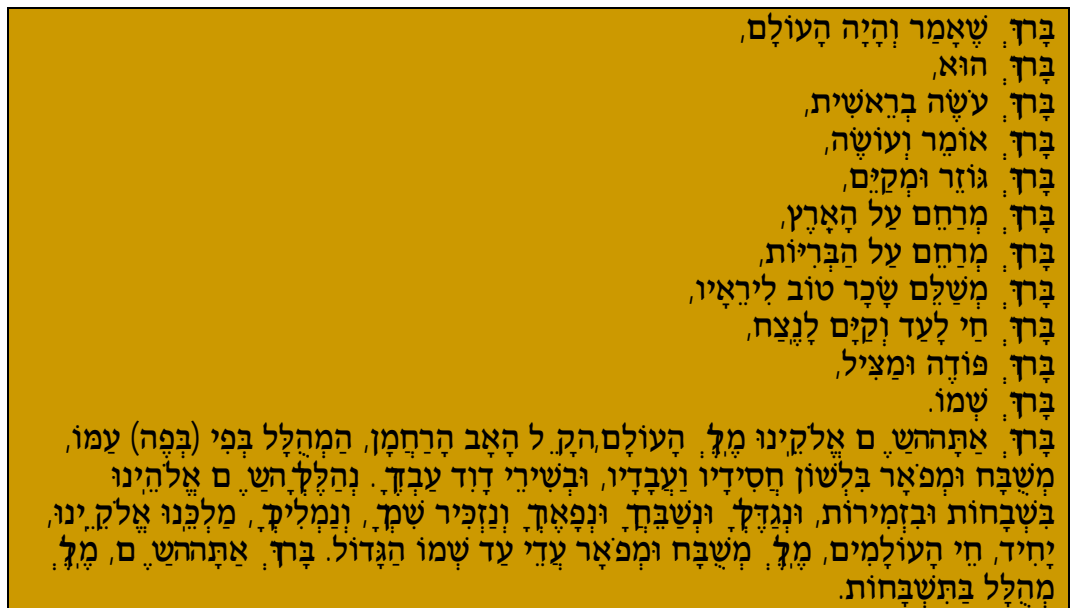
from the hands of his enemies and detractors, ultimately showing them how G-d favors him and allows him to participate in the building of the *Beis Hamikdash*.

The Lesson for Us: Hashem always welcomes us

Just as *Dovid Hamelech* was overjoyed with his role in building the *Beis Hamikdash*, so too should we rejoice each and every day before we begin Praying (*davening*) and have the privilege of singing praises to *Hashem*. Even when we feel that we have fallen short in our service of *Hashem*, each Prayer (*Tefilla*) comes with a renewed commitment and opportunity to strengthen our bond with *Hashem* and His Torah. We always have that opportunity despite our shortcomings<sup>5</sup>.

## Blessed is He Who said Baruch She'omar

### ברוך שאמר



### Historical Background

*Pesukei De'Zimra* begins with the opening blessing of *Baruch She'omar*.

<sup>5</sup> There are certain sins that obstruct *Tefilla* see Rambam Hilchos *Tefilla* Chapter (Perek) 4 and especially Laws 15 & 16 on awareness that one stands before G-d in *Tefilla*. Nonetheless, we remain obligated in the *mitzvah* and with sincere devotion we will grow closer to *Hashem*.

The origin of this blessing is not clear, but it can be traced back to time of the Neo-Persian Empire of Babylonia according to the *Sefer Hayuchsin (Rav Schwab on Prayer)*. The *Ohr Zaru'ah*<sup>6</sup> dates this Prayer (*Tefilla*) to the time of the Men of the Great Assembly (*Anshei Knesses Hagedolah*) who found this blessing in a Heavenly note, which contained the 87 words of *Baruch She'omar*.

This blessing speaks of *Hashem's* praises in a profuse manner. The selection of verses from Psalms that make up the bulk of *Pesukei De'Zimra* follow immediately afterwards and the closing of the *Pesukei De'Zimra* is the blessing of *Yishtabach*.

### Intimation רמז

There are 87 words in *Baruch She'omar*. The verse *Rosho kessem paz*<sup>7</sup> ראשו כתם פז ("His head<sup>8</sup> is as the finest gold"), hints at this - the word *paz* פז having a numerical value of 87. *Rosho* - the head of davening is *Pesukei De'Zimra* and the letters פז are the first letters of the words *Pesukei De'Zimra* פסוקי ד'זמרא.

The Blessing of *Baruch She'omar* corresponds to *Hashem's* ineffable Name of *Havayah*, the Name representing Creation. It contains 10 such references; each beginning with the language *Baruch* (blessed).

The word *Ve'haya* of *Baruch She'omar* *Ve'haya* has the same letters of *Havayah*, the letters of the Tetragrammaton.

The 10 descriptions of *Hashem's* greatness and grandeur also correspond to the 10 utterances of *Hashem* during Creation<sup>10</sup>.

The 16 threads and 10 knots on the 2 fringes add up to 26- the same numerical value as the ineffable Name of *Hashem* -the basis for *Baruch She'omar*.

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<sup>6</sup> Ohr Zarua - R' Yitzchak Ben Moshe of Vienna, **Born:** Bohemia, Germany, c. 1180. **Died:** Vienna, Austria, c. 1250. **Notes:** Halachic codifier. Student of R'Yehuda HaChasid, Raavyah, and the Rokeach. Author of **Ohr Zarua/Light is Sown**, an Halachic guide to religious but not civil and criminal law, with extensive quotation of sources as well as information about Jewish life at the time. Among his students is the Maharam M'Ruttenberg.

<sup>7</sup> *Shir Hashirim* 5:11

<sup>8</sup> Alternatively, "opening words"

<sup>9</sup> The Tetragrammaton which is spelt *Yud Kay Vav Kay* (*Kay* refers to the Hebrew letter *Hay*, except that we refrain from pronouncing the Name as it is spelled as we also refrain from pronouncing the spelling of the letters)

<sup>10</sup> *Shibalei Haleket*

## G-d's ineffable Name

The source in the ineffable Name: Va'yedabeir Elokim el Moshe va'yomar eilav Ani Hashem<sup>11</sup>

Baruch She'omar vehaya ha'olam, ("Blessed is *Hashem* who spoke and the world came into being"). This expression is used by David Hamelech in Psalms 33:9 *Ki Hu omar va'yehi Hu tziva vaya'amod* ("for He spoke and it came to be, He commanded and it stood firm"). This refers to Creation at the beginning of time.

## The source in the ineffable Name: Yud Kay<sup>12</sup> Vav Kay represents continuous creation

Baruch osseh bereishis, ("Blessed is *Hashem* who constantly creates"). The Aruch HaShulchan explains that the Blessings of the Morning (*Birchos HaShachar*) which we say in the present tense such as "who spreads out the Earth upon the Waters" (*Roka ha'aretz al hamayim, Hameichin mitz'adei gover* .....). is because creation is a continuous process. Not only did *Hashem* create everything from *ex-nihilo* (*yesh mi'ayin*), but it is only because He continuously wills the world's existence that it continues to exist<sup>13</sup>. As we say later in the blessing of *Yotzeir ohr, Hamechadeish betuvo be'chol yom tamid ma'asei bereishis*, "He renews daily, continuously the work of Creation".

*For further elaboration about how each stanza corresponds to the ineffable Name of Hashem, see Rav Schwab on Prayer<sup>14</sup> page 122 et seq.*

## The Lesson for Us:

### *Hashem - The Designer of all Existence from Inside Out*

Very simply stated, with *Baruch She'omar* we embark on the next level of *Yetzirah*, formation and design. When G-d created the world, the Ramban <sup>15</sup>maintains that He

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<sup>11</sup> *Shemos* 6:2

<sup>12</sup> This is the letter *Hey* ה

<sup>13</sup> As Rav Schwab articulates so well, "the 'big bang' was not a one-time event; it is ongoing.

<sup>14</sup> © 2001 Mesorah Publications Ltd.

<sup>15</sup> R' Moshe Ben Nachman - Ramban - Born: Gerona, Spain, c. 1194. Died: Israel, c. 1270. Notes: Also known as Nachmanides. Great Biblical and Talmudic commentator, Kabbalist, and Jewish leader. He participated in the famous debate in Barcelona (1263) in the presence of King James I of Aragon. Banned from Spain in the aftermath of this debate, he settled in the Land of Israel in 1267. He spent the last years of his life trying to rebuild Jewish life devastated by the Crusades.



### עזרת נשים *Women's Section*

- § Some *Sephardim* maintain that women should not recite this blessing or the closing blessing of *Yishtabach* either<sup>20</sup>.
- § The custom of *Ashkenaz* and other *Sephardim* is for women to recite both blessings the same as men.

### סיכום *Summary*

- § The purpose of creation is to proclaim to *Hashem* "We are your creations".
  - § *Hashem* breathed into Man a *living soul*, i.e. the ability to speak. This unique ability we harness in Prayer (*Tefilla*) to *Hashem*.
  - § The *She'moneh Esrei* is like a *sword*; Personal Prayer (*Tefilla*) is like a *bow*.
  - § The edifice of *Tefilla* consists of an ascent of 4 levels followed by a descent of 4 levels.
  - § *Atzilus, Briyah, Yetzirah, and Assiyah; Kodesh Kodoshim, Heichal, Azarah, and Har Habayis.*
- › We always have the privilege of praying to *Hashem* no matter where we stand in our personal service of *Hashem*.

### סיכום ב' *Summary II*

The Names of G-d: Tetragrammaton – Pronounced *Adonoy*. Concentrate on the idea that G-d always existed, exists and will exist. He is Master of all existence

The Name Adonoy - Concentrate on the idea that G-d is Master of all existence

Elokim – All Powerful G-d

Elokeinu - OUR All Powerful G-d Who Guides us with Divine Providence

The Daily Davening:

Ascending the Spiritual Realms of Assiyah, Yetzirah, Briyah and Atzilus through Prayer (*Tefilla*)

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<sup>20</sup> According to this, women who do not recite a blessing for the recital of *Pesukei De'Zimra* are not required to avoid idle talk. Nonetheless, it is not advisable even for them to engage in idle talk. However, in case of need they would be permitted to talk even though others who make a *bracha* are forbidden to do so.

Alternatively, *Kodesh Kodoshim, Heichal, Azarah, and Har Habayis*

Har Habayis: The beginnings of Holiness - One begins to aspire to serve the Creator

Azarah: A place of devotion - One begins to contemplate a lifetime of devotion to Service of G-d

Kodesh: The Holy - A full awareness that *Hashem* constantly is observing us.

Kodesh Kodoshim: The Holy of Holies - *Hashem* is the One and only. There are no other Powers

Tefilla - It is work that we labor at, so we can reach greater spiritual heights in our Service of G-d

A requirement of Prayer (*Tefilla*) is to imagine one's self standing before one's Creator

Reminding us of the merit of our forefather Abraham (*Avraham Avinu*) the first person to portray *Hashem* as *Adon Olam*, the Master of the Universe

Mizmor Shir Chanukas - It is the closing of the portion of Prayer (*Tefilla*) corresponding to the sphere of *Assiyah*, before we start the *Pesukei De'Zimra*, the world of *Yetzirah*

Mizmor Shir Chanukas - Rejoicing in the privilege of partaking in the Service of G-d

Baruch She'omar - Corresponds to *Hashem's* ineffable Name of *Havayah*<sup>21</sup>, the Name that represents Creation

Baruch She'omar: Blessed is Hashem Who Said - All of Creation bears the encoding "I am G-d's Creation"

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<sup>21</sup> The four-letter Name which is spelled *Yud Kay Vav Kay* (*Kay* refers to the Hebrew letter *Hay*, except that we refrain from pronouncing the Name as it is spelt as we also refrain from pronouncing the spelling of these letters)

## Questions:

1. What are the 4 spiritual spheres (from highest to lowest) to which our *Tefilla* corresponds?
2. What are the 4 levels of *Kedusha* (holiness) of the *Beis Hamikdash* (Holy Temple)?
3. What are the 4 parts of Prayer (*Tefilla*)?
4. What intent should one have when uttering the Tetragrammaton?
5. What should we have in mind when uttering *Hashem's Name* spelt as *ADNY* א'ד'נ'י (*Alef, Daled, Nun and Yud*, it is pronounced as it is written *Adonoy*)?
6. Explain the correct *Kavanah* for *Elokim* and *Elokeinu*.
7. Why do we begin the morning Prayer (*Tefilla*) of *Adon Olam* by referring to *Hashem* by His Name *Adon*?
8. What is the basic reason for *Nusach Ashkenaz's* arrangement in *Pesukei De'Zimra*?
9. What does the number 10 represent in *Baruch She'omar*?

## Answers:

1. *Atzilus, Briyah, Yetzirah and Assiyah.*
2. *Har Habayis, Azarah, Heichal Hakodesh, Kodesh Kodoshim*
3. *Brochos and Korbanos, Pesukei De'Zimra, Krias She'ma and its blessings, The Amidah - She'moneh Esrei.*
4. He is Master of all existence and *Hashem*, exists, always existed and always will to exist.
5. He is Master of all existence.
6. *Elokim* – He is all powerful. *Elokeinu* - He is all powerful and He watches over us with His Divine Providence.
7. *Adon* is the recognition of *Hashem* as Master of the Universe which *Avraham Avinu* taught the people of the world. Just as in the *Beis Hamikdash* they specifically wanted to mention the merit of *Avraham Avinu* at the start of the daily *Korbanos* (offerings) so too at the beginning of the daily *Tefilla* we want to mention this merit of *Avraham Avinu*.
8. Since the *bracha* of *Baruch She'omar* is for reciting the praises of *Dovid, Hashem's servant*, as it states in the *bracha* itself, we want all these praises to be included in this opening *bracha*.
9. It represents the 10 utterances of *Hashem* during Creation. It also represents 10 references to *Hashem's* ineffable Name that are used in this Prayer (*Tefilla*).