All services continue here:

 kedushah d’’otzer

 This version of the Kedushah, recited in the first brakha before the Sh’ma, blesses God for the creation of the morning light. Every Kedushah is based on the mystical visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah saw them singing kadosh, kadosh, kadosh (“holy, holy, holy,” 6:3); Ezekiel heard them reciting barukh k’vad Adonai (“praised is Adonai’s glory,” 3:12). The Kedushah is placed here, in the blessing of creation, as if to say that both heaven and earth offer praise to God. In the mind of the mystics, all of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

 BEINGS THAT SERVE YOU

 . . . servants . . . Rabbinc lore tells of two kinds of angelic creations: those who are part of God’s permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day’s message, and so the liturgist talks of both of them as “proclaiming … the words of the living sovereign” (Babylonian Talmud, Hagigah 14a).

 THANK THE CREATOR OF THE GREAT LIGHTS


 zion. The prayer takes the motif of the light of creation and of the dawn, and ties it to an image of the Temple in Jerusalem as a source of ultimate illumination.