

# **SUKHASAN CEREMONY**

**Closing Cerimony  
Putting the SGGS to rest**

**Protocol & Prayers  
to be said at the conclusion of  
the Keertan programme**

## Sukhasan Ceremony Background

'Sukhasan' means "relaxed pose" implying a posture or state of rest, peace and tranquility. At night the Guru Granth Sahib Ji is put to rest (i.e. ceremoniously closed and placed) in a special room or place, but before being moved, Guru Ji is put into Sukhasan. Sukhasan takes place after the sun goes down, or at any time before the Guru Granth Sahib is moved, such as at the completion of a Gurdwara ceremony.

## Sukhasan Ceremony Detail

- The person performing the Sukhasan ceremony will repeat either Kirtan Sohila, Benti Chaupaee or "Satnam Vaheguru" mantra while performing the following tasks.
- He or she closes Guru Granth Sahib Ji, by removing the side rumaalas.
- Guru Granth Sahib Ji is placed in the centre of the Manjee Sahib (raised platform/cot) and is covered with one or both side rumalas. The Granthi covers his or her head with a clean towel or (cotton) cloth and then places Guru Granth Sahib Ji on their head.
- The rectangular shaped folded white cotton rumalas, which are on the Manjee Sahib (raised platform/cot) are then unfolded in preparation for wrapping Guru Granth Sahib. The white cloth sheets are then folded to make a diamond shape. (Cotton is used because it is not slippery, and holds well as a wrap.)
- The Guru Granth Sahib Ji is lowered onto the white sheets on the Manjee Sahib and neatly wrapped, one sheet at a time. One corner at a time, the sheet is folded inwards.
- Having done this, the side sheets (palkeean) are placed on top of Guru Granth Sahib Ji and then the large rumala sahib is placed over.
- A short Ardaas is recited but before the Ardas everyone bows with forehead touching the floor and stands up
- The Ardasia comes to the front of the congregation in front of Guru Granth Sahib Ji
- The Ardasia repeats the ladders 7-8 from psalm 4 of Sukhmani Sahib (see section 1)
- Once the section 1 Sukhmani Sahib extract is complete, the Ardasis will read the Ardas in the local language (see section 2).
- The last line of the ardas is followed by a "Bole So Nihalllllllllll".....by the Ardasia
- The congregation reply with Sat Siri Akal and everyone does a final touching of the forehead to the ground
- The ardas is concluded with everyone saying Vahe Guru Ji Ka Khalsa, Vahe Guru Ji Ki Fateh
- Everyone bows with forehead touching the floor
- The Granthi places Guru Granth Sahib Ji on his or her head, stands and walks to the location where the Guru is to be taken. Ideally, another volunteer precedes Guru Ji with water sprinkled, and another volunteer follows, waving

the Chaur Sahib over the Guru. Everyone sings any Gurbani or mantra, such as Satnam Waheguru. Traditionally the congregation joins together and sings the gurbani in section 3.

### **Section 1 – Extract of Sukhmani Sahib (psalm 4, ladder 7-8)**

**Bow touching forehead to the floor & stand in front of the SGGS in front of congregation.**

too thaakur tum peh ardaas  
jee-o pind sabh tayree raas.  
tum maat pitaa ham baarik tayray.  
tumree kirpaa meh sookh ghanayray.  
ko-ay na jaanai tumraa ant.  
oochay tay oochaa bhagvant.  
sagal samagree tumrai sutir Dhaaree.  
tum tay ho-ay so aagi-aakaaree.  
tumree gat mit tum hee jaanee.  
naanak daas sadaa kurbaanee. ||8||4||

You are our Lord and Master; to You, I offer this prayer.  
This body and soul are all Your property.  
You are our mother and father; we are Your children.  
In Your Grace, there are so many joys!  
No one knows Your limits.  
O Highest of the High, Most Generous God,  
the whole creation is strung on Your thread.  
That which has come from You is under Your Command.  
You alone know Your state and extent.  
Nanak, Your slave, is forever a sacrifice. ||8||4||

### **Section 2 – Formal Ardas**

There is one God Vaheguru. All victories belong to God Vaheguru.. May the Sword of Truth help us.

O assembly of saints, start by meditating on God, the sword of Truth and Justice. Now, turn your consciousness and meditate on Guru Nanak Dev Ji. Then remember and meditate on Guru Angad, Guru Amar Das and Guru Ram Das Ji. May they help us everywhere. Then remember and meditate upon Guru Arjan, Guru Har Gobind and respected Guru Har Rai Ji. Remember and meditate upon the glorious Guru Har Krishan Ji, by having the sight of whom, all pains vanish. Remember and meditate upon Guru Tegh Bahadur Ji and the nine sources of wealth will become your slaves. O glorious Gurus, please help us everywhere!

May the kind and magnificent, tenth king, Guru Gobind Singh Ji help us everywhere.

**Personal part of prayer: Example “We have offered the Rehras Sahib and Keertan Sohila prayers”. Let this be a request and words which come direct from your heart. [write in the section below if you wish]**

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Kindly pardon our errors in reciting Gurbani and please bless us with peace. Kindly fulfil the desires and aspirations of all. Kindly give us the opportunity to meet those wonderful people by meeting whom, we learn and experience the wonders of your nature. O God. Through Sat Guru Nanak Dev Ji, may your Name be exalted and may all beings prosper according to Your Will

The Ardasia calls out: **Bole So Nihal**”

The congregation reply: **Sat Siri Akal**

**Vahe Guru Ji Ka Khalsa Vahe Guru Ji Ki Fateh.**

**Bow touching the forehead to the ground & go and sit in the audience**

### **Section 3 – Gurbani used during Sukhasan Ceremony**

Once the Ardas is complete and the Guru Granth Sahib Ji is being taken away to its resting place the following gurbani is traditionally recited:

Jithai jaé behai mera satguroo  
So than suhava ram rajé  
Gursikhee so than bhalia  
Lai dhoor mukh lava  
Gursikha kee ghal thaé pae  
Jin har nam dhiava  
Jin Nanak satgur poojia  
Tin har pooj karava

"Wherever my True Guru goes and sits, that place is beautiful, O Lord King. The Guru's Sikhs seek out that place; they take the dust and apply it to their faces. The works of the Guru's Sikhs, Who meditate on Vaheguru's Name, are approved. Those who worship the True Guru, O Nanak, Vaheguru causes them to be worshipped in turn. ||2||" (SGGSJ, p.450)