Guru púja

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THE TEXT

Akhaṅḍamaṅḍalákáraṁ vyáptaṁ yena carácaram;
Tatpadaṁ darshitaṁ yena tasmae Shrii Gurave namah.
Ajiṇána timirándhasya jiṇánáiṇjana shalákayá;
Cakśurunmiilitaṁ yena tasmae Shrii Gurave namah.
Gurur Brahmá Gurur Viśńu Gurur Devo Maheshvarah;
Gurureva Paramah Brahma tasmae Shrii Gurave namah.

TRANSLATION

Salutations to that respected Guru having the form of an unbroken, undivided circle, by whom the movable and immovable worlds are pervaded, by whom the supreme stance of salvation is shown. Salutations to that respected Guru by whom the eyes of one blinded by the darkness of ignorance are opened with a stick that applies the ointment of spiritual knowledge. The Guru as Supreme Progenitor, the Guru as Guardian, the Guru as the one who has the withdrawing power, the Guru who alone is the Supreme Subject: salutations to that respected Guru.

WORD BY WORD

Guru	“gu” means darkness and “ru” the dispelling personality: the one who dispels darkness from the minds of spiritual aspirants
maṅḍalákáraṁ	the partless expression of Parama Puruśa
vyáptaṁ	pervaded: Parama Puruśa is all-pervading
tasmae Shrii Gurave namah	I surrender myself at your altar
ajiṇána timira	the darkness of ignorance
jiṇánáiṇjana	the ointment of spiritual knowledge

shalákayá	with a stick (shaláká means stick)
cakśurunmiilitaḿ	the eyes are opened
Gurur Brahmá	the Guru as the creative faculty
Gurur Viśńu	the Guru as the all-pervading
Gurur Devo Maheshvarah	the Guru as Maheshvara, who has the withdrawing power
Gurureva Paramah Brahma	that Guru is Parama Brahma, the Supreme of all
namah	to surrender, with all one’s capabilities brought to a point

Source: Word meanings: Ánanda Vacanámrtam Part 3, “Guru Púját” (1978)