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Shyamala Dandakam (Kalidasa)

श्यामलादण्डकं कालिदासविरचितम्

Document Information

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Text title : Shyamala Dandakam with meaning

File name : shyaamala.itx

Category : daNDaka, devii, dashamahAvidyA, stotra, kAlidAsa, devI

Location : doc\_devii

Author : Kalidasa

Transliterated by : P. P. Narayanaswami

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Description-comments : Translation from Shyamala Danakam published by R.S. Vadhyar and Sons (1956)

Latest update : April 24, 2026

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May 14, 2026

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Shyamala Dandakam (Kalidasa)

श्यामलादण्डकं कालिदासविरचितम्



Shyamala Dandaka is a short but thrilling prayer addressed to Goddess Kali in the form of Shyamala. According to tradition, this little work is said to have been composed and recited by Kalidasa when he had the vision of Kali in the temple where he went at the bidding of his wife to propitiate the Goddess. The chief merit of the poem lies in the sweet and soul-stirring melody of its style. This is a very popular Dandaka in Sanskrit.

The work begins with two verses in the Upajati metre which are followed by two more verses in Anustup. Then begins the Dandaka, a Sanskrit metre which should have a minimum of twenty-seven syllables in a line. All lines in this work are not of equal length. The arrangement of syllables in Dandakas has a rhythm and melody of its own.

॥ ॐ श्रीश्यामलादेव्यै नमः ॥

महाकविश्रीकालिदासप्रणीतम्

॥ श्यामलादण्डकम् ॥

ध्यानम् -

माणिक्यवीणामुपलालयन्तीं मदालसां मञ्जुलवाग्विलासाम् ।

महेन्द्रनीलद्युतिकोमलाङ्गीं मातङ्गकन्यां सततं स्मरामि ॥ १ ॥ (मनसा स्मरामि)

Dhyanam (Meditation).

I constantly contemplate the daughter of Matanga, who has a beautiful body shining like sapphire, is languid with intoxication, singing melodiously and playing gracefully on the Veena set with rubies.

चतुर्भुजे चन्द्रकलावतंसे कुचोन्नते कुङ्कुमरागशोणे ।

पुण्ड्रेक्षुपाशाङ्कुशपुष्पबाणहस्ते नमस्ते जगदेकमातः ॥

Oh! mother of the whole universe ! My salutations unto Thee who is endowed with four hands and lofty breasts, who holds the red sugarcane, rope, spear and flower-arrows in her hands, who has the digit of the moon for her crest-jewel and whose body is red with saffron.

प्रार्थना -

माता मरकतश्यामा मातङ्गी मदशालिनी ।

कटाक्षयतु कल्याणी कदम्बवनवासिनी ॥

Prayer -

May the auspicious Mother, the daughter of Matanga, dark-green like emerald, bright with intoxication, residing in the forest of Kadamba trees, favour me with her side-glances.

जय मातङ्गतनये जय नीलोत्पलद्युते ।

जय सङ्गीतरसिके जय लीलाशुकप्रिये ॥

Oh! the daughter of Matanga! victory to Thee who delights in music and loves the play-parrot and whose complexion is equal to the hue of the blue-lotus.

अथ दण्डकम् ।

(श्यामलायाः मुखवर्णना)

जय जननि ! सुधासमुद्रान्तहृद्यन्मणिद्वीपसंरूढबिल्वाटवीमध्यकल्प-

द्रुमाकल्पकादम्बकान्तरवासप्रिये, कृत्तिवासःप्रिये, सर्वलोकप्रिये;

Dandaka

Description of Shyamala's Face

Oh! Mother! the beloved of Shiva and dear to all, Victory to thee, who is fond of residing in the thicket of Kalpaka-like Kadamba trees in the midst of the Bilva-forest grown in the charming gem-island (situated) in the centre of the nectar-ocean;

सादरारब्धसङ्गीतसम्भावनासम्भ्रमालोलनीपस्रगाबद्धचूलीसनाथत्रिके,

सानुमत्पुत्रिके,

शेखरीभूतशीतांशुरेखामयूखावलीबद्धसुस्निग्धनीलालकश्रेणिशुङ्गारिते,

लोकसम्भाविते,

कामलीलाधनुःसन्निभभ्रूलतापुष्पसन्दोहसन्देहकृल्लोचने,

वाक्सुधासेचने ;

Oh! the revered daughter of the mountain showering the nectar of speech, possessed of a neck adorned with the garland of Neepa flowers shaken by the nod of the head while appreciating the music commenced with devotion; beautified by the dark glossy forelocks brightened by the rays of the moon adorning the head and endowed with eyes appearing as if they were the flowers of the creeper of eye-brows charming like the bow of Cupid ;

चारुगोरोचनापङ्ककेलीललामाभिरामे, सुरामे, रमे,  
प्रोल्लसद्वालिकामौक्तिकश्रेणिकाचन्द्रिकामण्डलोद्भासिलावण्य-  
गण्डस्थलन्यस्त

कस्तूरिकापत्ररेखासमुद्भूतसौरभ्यसम्भ्रान्तभृङ्गाङ्गनागीत-  
सान्द्रीभवन्मन्द्रतन्त्रीस्वरे, सुस्वरे, भास्वरे;

Oh Lakshmi! the most beautiful and lustrous, charming with the ornamental tilaka marked by the beautiful yellow pigment, and singing in a sweet voice accompanied by the tune of Veena heightened by the hum of bees attracted by the fragrance of the ornamental designs drawn with Kasturi over the cheeks, the beauty of which is enhanced by the rays of the moon-like row of pearls of the ear-ornament (Vali) ;

(श्यामलायाः शरीरवर्णना)

वल्लकीवादनप्रक्रियालोलतालीदलाबद्धताटङ्कभूषाविशेषान्विते,  
सिद्धसम्मनिते,

दिव्याहालामदोद्वेलहेलालसच्चक्षुरान्दोलन-

श्रीसमाक्षिप्तकर्णैकनीलोत्पले,

श्यामले, पूरिताशेषलोकाभिवाञ्छाफले, निर्मले, श्रीफले ;

Oh! Shyamala, the spotless one who fulfills bestows wealth, who is the desires of all and honoured by the Siddhas and is adorned with a beautiful palm-leaf (Gold-plate) ear ornament tossed (by the motion of the head) while playing on Veena. Whose tremulous eyes, shining more on account of the sportive movements resulting from the intoxication caused by the celestial wine, have vanquished the splendour of the blue lotus kept over the ear;

स्वेदविन्दूल्लसत्फाललावण्यनिःष्यन्दसन्दोह-

सन्देहकृन्नसिकामौक्तिके, सर्वमन्त्रात्मिके, कालिके;

Oh! Kali! appearing in the form of all Mantras (Vedas and charms) and beautified by the pearl nose-screw which shines as if it were the flow of beauty of the fore-head covered with drops of perspiration;

मुग्धमन्दस्मितोदारवक्त्रस्फुरत्पूगताम्बूलकर्पूरखण्डोत्करे,  
ज्ञानमुद्राकरे, सर्वसम्पत्करे, पद्मभास्वत्करे, श्रीकरे,

Oh! the giver of beauty and all kinds of prosperity, possessed, of shining lotus-like hands bearing the sign of knowledge (j nAnamudrA) and charming with a smiling face shining with betel leaves, nuts and Karpura (in the mouth);

कुन्दपुष्पद्युतिस्निग्धदन्तावलीनिर्मलालोलकल्लोल-  
सम्मेलनस्मेरशोणाधरे, चारुवीणाधरे, पक्कबिम्बाधरे ॥

Oh! the holder of a beautiful Veena, en-dowed with a lower lip red like the Bimba fruit and beautified by a smile accompanied by the waves of pure lustre issuing from the beautiful row of teeth, white like Jasmine buds;

(श्यामलायाः शरीरवर्णना)

सुललितनवयौवनारम्भचन्द्रोदयोद्वेललावण्य-

दुग्धार्णवाविर्भवत्कम्बुबिम्बोकभृत्कन्धरे, सत्कलामन्दिरे, मन्थरे,  
दिव्यरत्नप्रभाबन्धुरच्छन्नहारादिभूषासमुद्योतमानानवद्याङ्गशोभे,  
शुभे; रत्नकेयूररश्मिच्छटापल्लवप्रोल्लसद्दोर्लताराजिते, योगिभिः  
पूजिते ; विश्वदिङ्मण्डलव्यापिमाणिक्यतेजःस्फुरत्कङ्कणालङ्कृते,  
विभ्रमालङ्कृते, साधुभिः सत्कृते ;

Description of Shyamala's Body.

Oh! the auspicious lady of graceful gait and an abode of fine arts, having a neck resembling the conch born of the milk-ocean of beauty agitated at the rise of the moon of charming fresh youth, the beauty of whose faultless limbs is enhanced by the necklace and other ornaments set with glittering gems, whose creeperlike arms shine with sprouts of rays of the gem-set bracelet, who is adorned with bangles shining with the lustre of rubies spreading in all directions, who is worshipped by Yogins and honoured by the wise, and who is graced by sportive actions.

वासरारम्भवेलासमुज्जृम्भमाणारविन्दप्रतिद्वन्द्वपाणिद्वये,  
सन्ततोद्यद्वये अद्वये ;  
दिव्यरत्नोर्मिकादीधितिस्तोमसन्ध्यायमानाङ्गुली-  
पल्लवोद्यन्नखेन्दुप्रभामण्डले,  
सन्नताखण्डले, चित्रभामण्डले, प्रोल्लसत्कुण्डले;

Oh! the matchless and ever-compassionate lady, whose pair of hands vie with the lotus blossoming at day-break, who is respected by Indra, who shines with the brilliance of earrings, and is surrounded by the halo of knowledge and the lustre of moon-like nails rising from the fingers which shine like the evening twilight by the rays of the precious gems of the ring;

तारकाराजिनीकाशहारावलिस्मेरचारु-  
स्तनाभोगभारानमन्मध्यवल्लीवलिच्छेद-  
वीचीसमुल्लाससन्दर्शिताकारसौन्दर्यरत्नाकरे,  
वल्लकीभृत्करे, किङ्करश्रीकरे;  
हेमकुम्भोपमोत्तुङ्गवक्षोजभारावनम्रे , त्रिलोकावनम्रे ;  
लसद्वृत्तगम्भीरनाभीसरस्तीरशैवालशङ्काकरश्यामरोमावलीभूषणे,  
मञ्जुसम्भाषणे ;

Oh! the giver of wealth to the devotees and the bearer of Veena in the hand, who is prostrated by the three worlds and is bending by the weight of lofty breasts charming like golden pots, who is endowed with an ocean of beauty exhibiting its form by the moving waves of the three folds (visible) on the creeper-like waist bending by the weight of the broad and fascinating breasts smiling (as it were) with the pearl-necklace glittering like a row of stars, who is beautified by the thin line of dark hairs (lomarAji) which produce the impression of the moss on the shore of the tank of the beautiful, deep, and circular navel and who speaks pleasingly ;

चारुशिञ्जत्कटीसूत्रनिर्भर्त्सितानङ्गुलीलाधनुःशिञ्जिनीडम्बरे,  
दिव्यरत्नाम्बरे,  
पद्मरागोल्लसन्मेखलाभास्वरश्रोणिशोभाजितस्वर्णभूभृत्तले,  
चन्द्रिकाशीतले ॥

Oh! the wearer of a gem-set garment who is refreshing like the moonlight, who has vanquished the famous twang of Manmatha's bow by the sweet jingling noise of the girdle, and has conquered the golden peak (of Sumeru) by the splendour of the hips shining with the girdle set with rubies;

(श्यामलायाः पादवर्णना)

विकसितनवकिंशुकाताम्रदिव्यांशुकच्छन्नचारुरुशोभापराभूत-  
सिन्दूरशोणायमानेन्द्रमातङ्गहस्तार्गले, वैभवानर्गले श्यामले,  
कोमलस्निग्धनीलोत्पलोत्पादितानङ्गतूणीरशङ्काकरोदारजङ्घालते,  
चारुलीलागते,  
नम्रदिकपालसीमन्तिनीकुन्तलस्निग्धनीलप्रभापुञ्जसञ्जात-  
दूर्वाङ्कुराशङ्कसारङ्गसंयोग-  
रिङ्घ्नखेन्दूज्वले, प्रोज्ज्वले, निर्मले;

Description of Shyamala's Legs and Feet.

Oh! the spotless and bright Shyamala of unchallenged prowess; who walks gracefully, who has vanquished the sturdy trunk of Indra's elephant rendered red with sindura, by the beauty of the fascinating thighs dressed with superior silk red like Palasa flowers, whose beautiful shanks look as though they are the quivers of Cupid made of soft blue lotuses, and who is bright with the nails shining like the moon which is free from the spot of deer that has gone (as it were) with the impression, of Durva grass caused by the mass of blue lustre of the tresses of the wives of the guardians of the extremities (Dikpalakas) who prostrate (at Thy feet);

(श्यामलायाः सभामण्डपवर्णना)

प्रहृदेवेशलक्ष्मीशभूतेशतोयेशवाणीशकीनाशदैत्येशयक्षेशवाय्वग्नि-  
कोटीरमाणिक्यसङ्घृष्टबालातपोद्दामलाक्षारसारुण्यतारुण्यलक्ष्मी-  
गृहीताङ्घ्रिपद्मे, सुपद्मे, उमे ॥

10 Oh! Uma! bearing a beautiful lotus,-May Thou rule supreme-whose lotus-like feet have assumed the splendour of youth by the red lac dye brightened like the rays of the morning sun when rubbed by the rubies on the crowns of Indra, Vishnu, Shiva, Varuna, Brahma, Yama, Niruriti, Kubera, Vayu and Agni, who have prostrated at Thy feet.

(श्यामलायाः सभामण्डपवर्णना)

सुरुचिरनवरत्नपीठस्थिते, सुस्थिते, रक्तपद्मासने, रत्नसिंहासने  
शङ्खपद्मद्वयोपाश्रिते, विश्रुते तत्र विघ्नेशदुर्गावटुक्षेत्रपालैर्युते,  
मत्तमातङ्गकन्यासमूहान्विते, मञ्जुलामेनकाद्यङ्गनामानिते,  
भैरवैरष्टभिर्वैष्टिते, देवि ! वामादिभिः शक्तिभिः सेविते;

Description of Shyamala seated on the throne Oh! the reputed goddess, firmly seated on the red lotus over a gem-set throne placed on an attractive platform set with nine gems(1), is resorted to by (the treasures) Shankha and Padma, who is attended by Vighneswara, Durga, Vatukabhairava(2) and Kshetrapalas(3), who is surrounded by a group of intoxicated matanga damsels and the eight Bhairavas(4), who is worshiped by celestial damsels like Manjula, Menaka etc., and is served by Vama(5) and other Shaktis (powers);

धात्रि ! लक्ष्म्यादिशक्त्यष्टकैः संयुते, मातृकामण्डलैर्मण्डिते,  
यक्षगन्धर्वसिद्धाङ्गनामण्डलैरर्चिते, पञ्चबाणात्मिके, पञ्चबाणेन  
रत्या च सम्भाविते, प्रीतिभाजा वसन्तेन चानन्दिते ॥

Oh! mother who has assumed the form of Manmatha, who is possessed of the eight powers of Lakshmi(6), and who is adored by the group of seven(7) mothers, worshipped by the ladies of Yakshas, Gandharvas and Siddhas(8), honoured by Cupid and (his wife) Rati and pleased by the happy spring;

भक्तिभाजां परं श्रेयसे कल्पसे, योगिनां मानसे द्योतसे, छन्दसाम् ओजसे भ्राजसे  
॥

Thou conferest prosperity to the devotees, shiniest in the minds of Yogins and appearest in the Vedic hymns (Mantras) to make them powerful;

गीतविद्याविनोदातितृष्णेन कृष्णेन सम्पूज्यसे । भक्तिमच्चेतसा वेधसा  
स्तूयसे । विश्वहृद्येन वाद्येन विद्याधरैर्गीयसे ॥

Thou art worshipped by Krishna who craves the pleasure of music, praised by Brahma with a devoted mind and sung by the Vidyadharas in their musical instruments which delight the whole world;

श्रवणहरणदक्षिणक्वाणया वीणया किन्नरैर्गीयसे ॥

The Kinnaras sing Thy glory accompanied by Veena whose tune is pleasing to the ears;

यक्षगन्धर्वसिद्धाङ्गनामण्डलैरर्च्यसे । सर्वसौभाग्यवाञ्छावतीभिः वधूभिः सुराणां समाराध्यसे ॥

Thou art adored by the women of Yakshas, Gandharvas and Siddhas and art propitiated by celestial women desirous of obtaining all (kinds of) happiness.<sup>14</sup>

सर्वविद्याविशेषात्मकं चाटुगाथासमुच्चारणं  
कण्ठमूलोल्लसद्वर्णराजित्रयं कोमलश्यामलोदारपक्षद्वयं  
तुण्डशोभातिदूरीभवत्किंशुकं तं शुकं लालयन्ती परिक्रीडसे ॥ ५ ॥

Thou playest fondling that parrot which is the embodiment of all learnings, which recites beautiful verses, and is possessed of three beautiful lines round the neck, a pair of soft, green and attractive wings and a beak which vanquishes the Palasa flower by its beauty (colour and shape).

(श्यामलायाः सर्वैश्वर्यप्रदायकत्ववर्णना)

पाणिपद्मद्वयेनाक्षमालामपि स्फाटिकीं ज्ञानसारात्मकं पुस्तकं चापरेणाङ्कुशं  
पाशमाविभ्रती येन सञ्चिन्त्यसे चेतसा तस्य वक्रान्तरात् गद्यपद्यात्मिका भारती  
निस्सरेत् ॥

Description of Shyamala as the giver of boons:

Poetry in prose and verse come out of the mouth of those who contemplate Thy Form, holding in one pair of lotus-like hands the rosary of crystal beads and the book which contains the essence of knowledge, and in the other pair, the rope and the goad;

येन वा यावकाभाकृतिर्भाव्यसे तस्य वश्या भवन्ति स्त्रियः पुरुषाः । येन वा शातकुम्भद्युतिर्भाव्यसे सोऽपि लक्ष्मीसहस्रैः परिक्रीडते । किं न सिद्धयेत् वपुः श्यामलं कोमलं चन्द्रचूडान्वितं तावकं ध्यायतः ।

Men and women come under his control who contemplates Thy Form red like the lac-dye. He who meditates Thy Form in golden colour, enjoys all kinds of prosperity and wealth. What will not be obtained by him who contemplates Thy dark and soft form adorned by the moon on the head?

तस्य लीलासरो वारिधिः, तस्य केलीवनं नन्दनम्, तस्य भद्रासनं भूतलम्, तस्य गीर्देवता किङ्करी, तस्य चाज्ञाकरी श्रीः स्वयम् ॥ ६ ॥

For him, the ocean is a garden-lake, Nandana (the garden of Indra) a pleasure garden, the whole world a comfortable seat, the Goddess of Speech a servant-maid and the Goddess Lakshmi herself the executor of commands.

(श्यामलायाः सर्वात्मकत्ववर्णना)

सर्वतीर्थात्मिके ! सर्वमन्त्रात्मिके ! सर्वतन्त्रात्मिके ! सर्वयन्त्रात्मिके ! सर्वचक्रात्मिके ! सर्वशक्त्यात्मिके ! सर्वपीठात्मिके ! सर्वतत्त्वात्मिके ! सर्वविद्यात्मिके ! सर्वयोगात्मिके ! सर्वनादात्मिके ! सर्ववर्णात्मिके ! सर्वशब्दात्मिके ! सर्वविश्वात्मिके ! सर्वदीक्षात्मिके ! सर्वसर्वात्मिके ! सर्वगे । हे जगन्मातृके ! पाहि मां, पाहि मां, पाहि मां ; देवि! तुभ्यं नमो, देवि! तुभ्यं नमो, देवि! तुभ्यं नमः ॥ ७ ॥

Description of Shyamala as Omnipresent.

Oh! the mother of the universe, thou art Omnipresent. Thou appearest in the form of all holy places and rivers, all the Vedas and charms, all the Yantras and Chakras(9), all powers, all respected chairs, all principles, all learnings, all Yogas, all sounds, letters and words, all the worlds, all vows and the entire universe; Save me, Save me, Save me, oh! goddess, My salutations unto Thee, My salutations unto Thee, My salutations unto Thee.

इति श्रीमहाकविकालिदासप्रणीतं श्यामलादण्डकं सम्पूर्णम् ॥

## Footnotes

(1) मुक्तामाणिक्यवैदूर्य-गोमेदवज्र-विद्रुमौ ।

पद्मरागो मरकतं नीलश्वेति यथाक्रमम् ॥ इति नवरत्नानि ॥

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ ।

मुकुन्दकुन्दनीलाश्च खश्च निधयो नव ॥ इति कुबेरस्य नव निधयः ॥

(2) Vatuka Bhairava-stotram is prescribed as a remedy for अपस्मार etc. in विश्वसारोद्धारतन्त्र of आपदुद्धारकल्प.

(3) Kshetrapalas are a group of 49 deities supposed to have their origin from 49 letters (Alphabets).

(4) The eight Bhairavas are - Mahabhairava, Samharabhairava, Asitangabhairava, Rurubhairava, Kalabhairava, Krodhabhairava, Kapalabhairava and Rudrabhairava.

(5) वामा, लक्ष्मी, नारसिंही, रौद्री, मेधा and श्रद्धा; are some of the many Shaktis enumerated in Puranas.

(6) The eight Shaktis of Lakshmi (अष्टलक्ष्मी) are: 1) धनलक्ष्मी, 2) धान्यलक्ष्मी, 3) सन्तानलक्ष्मी, 4) सौभाग्यलक्ष्मी, 5) विद्यालक्ष्मी, 6) वीर्यलक्ष्मी, 7) विजयलक्ष्मी and 8) धैर्यलक्ष्मी.

(7) Brahmi, Maheswari, Kaumari, Vaishnavi, Varahi, Indrani and Chamundi are the seven mothers (mAtRRika).


(8) Siddhas - a type of demi-gods or men who have acquired supernatural powers.

(9) Yantras and Chakras are the various charms and diagrams used in the worship of Goddess Kali possessing great powers.


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Proofread by srirama, Avinash, NA, Rajani Arjun Shankar

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*Shyamala Dandakam (Kalidasa)*

pdf was typeset on May 14, 2026

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