

THIRUMANDIRAM

A CLASSIC OF YOGA AND TANTRA



BY SIDDHAR THIRUMOOLAR

ENGLISH TRANSLATION AND NOTES

BY DR. B. NATARAJAN, D. LITT.

EDITED BY

M. GOVINDAN, M.A.

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4. GURU HIERARCHY

67. Eight Masters

Seekest thou the Masters who Nandi's grace received
First the Nandis four, Sivayoga the Holy next;
Patanjali and Vyaghrapada, who in Sabha's holy precincts worshipt
And including me to complete the number Eight.

68. Eight Nathas¹

By Nandi's grace I, became Nathan,
By Nandi's grace I, entered into Moolan,
By Nandi's grace, what can I perform not?
Nandi guiding, I here below remained.

¹ Tirumular explains how he got his name and became one of the eight Nathas.

69. Seven Disciples

Through instruction imparting
 Malangan, Indiran, Soman and Brahman,
 Rudran, Kalangi and Kancha malayan,
 Come as my disciples in succession.

70. Four Nandis

The Four, each in his corner, as Master ruled,
 The Four, each his diverse spiritual treasure held
 Each gave to the world whatever they had attained,
 And thus, the four Immortals and Masters became.

71. Lord Transcends What He Revealed

The Lord who is beyond birth and death,
 Inspired me to instruct the three and four,
 Yet, the surpassing greatness of Him, of the three radiant lights,
 Is never fully revealed.

72. Nandis Attain Celestial State

“The Heavens in eight directions may rain,
 Yet shall ye the Holy rites and pure perform;”
 So spoke He of the cool matted locks and coral hue,
 And His Grace conferred on the steadfast Four.

5. HISTORY OF THIRUMULAR

This Chapter refers to the legend that the Yogi Sundarar as he travelled from Mount Kailas and came near Tiruvavaduthurai (now in Tanjavur District of Tamil Nadu, India, where the holy monastery Tiruvavaduthurai Aadheenam now is) he saw a herd of cows moaning for their master, Mula, who was lying dead. Unable to bear the sufferings of the herd of cows, the Yogi, by his miraculous Siddhi power, transmigrated into the body of the cowherd Mula, concealing his own original body in the hollow of a tree. The herd of cows, seeing their master, Mula, come back to life, frisked and bellowed in joy. The saint, now in the guise of the cowherd Mula, drove the cows safely back home. There, the wife of the cowherd suspected that her husband was not his usual self because he was behaving strangely. The news soon reached the village and people began to wonder. The saint then reached the Bodhi tree in the village and there remained in deep meditation; he became known now as Tirumular. So passed 3,000 years. Each year he composed one mantra expounding the essence of Agamic truths. Thus in 3,000 years the 3,000 mantras of the Tirumantiram came to be composed. This would mean that while Tirumular realized the truths of the Agama while at Thillai witnessing the Cosmic Dance and contemplating Siva/Sakti, he actually composed the work Tirumantiram under the shade of the Bodhi tree at Tiruvavaduthurai; and he acquired the name Mular because he entered the body of the cowherd, Mula.

73. In Meekness and Prayer

High on my bowed head Nandi's sacred Pair of Feet I bore,
Intoning loud His Name in my heart's deepest core,
Daily musing on Hara wearing high the crescent moon,
Thus I ventured the Agamas to compose.



Tirumular in Samadhi

74. Witnessed Divine Dance

Flashing in my mind the mystic name of Sivagama;
 Straight I rose to Arul Nandi's Holy Feet;
 These eyes witnessed, enthralled,
 The surpassing Dance¹ in Holy Sabha;
 Thus I lived and joyed for seven crore Yugas.

75. Lost in Sakti Devotion

Hear O! Indra, what urged me thus to stay?
 She the Holy One, Divine Daughter² of austerity of the Universe, rich in
 penance,
 In devotion deep and true, Her I adored
 And with ardour unceasing, here I pursued.

76. Mystic Truths Flashed

Sadasiva, Tattva, the Muthamil and Vedas
 Them I sought not while here I fasted;
 I held them not in the heart; but soon my mind turned,
 And indifference abandoning, realized them all.

77. Import of Siva's Dance

This it was, O Malanga, urged me here to come,
 The Veda to expound and the Dance Divine's deep import;
 These mysteries occult the Lord first unveiled
 To Her of the azure hue and jewels bright.

78. Devotion to Sakti

Bright jewelled, the Eternal Bliss named,
 She my Saviour, sundering all bonds of birth;
 Siva's treasure, Mistress of Avaduthurai cool,
 Her Feet I reached and in devotion fast remained.

¹ The Dance of Siva, which symbolizes the manifestation of the Universe as an activity of Siva, is the most fascinating and unique characteristic of Tamil Saivite religion and is repeatedly stressed by Tirumular in his work. The deep impact it has made on the Tamil mind is reflected in every branch of literature and art, music, painting, bronze casting, sculpture, etc. The bronze castings are especially popular all over the world. Ananda Coomaraswamy's superb article on the "Dance of Siva" leaves an indelible impression about the greatness of the theme.

² Divine Daughter—Parvati Devi.

18. HOLY WATERS**509. The Holy Waters are Within Us**

Within this body are many Holy Waters;
They take not gentle dips in them
And drive Karma away;
Vainly do they roam hill and dale,
Witless men of confused mind they are!

510. Lord Abides in Jnana Thought

To them who love Him dear,
The Lord will appear delicious cool;
To them steeped in worldly pleasures,
He will appear never
To Yogis who breath control;
But sure does He
In thoughts abide,
Of Jnanis, who doubt-free see.

511. Men of False Faith do not See the Lord Within

The Lord is within them,
Yet they know Him not,
They of faith false;
Limitless the flow of their evil deeds;
Down, down the deep drain it goes,
Never its destination to know.

512. Bathe in Ganga and Be Purified

They who adore Him,
Reach His heavenly abode;
Thus it is,
Immortals know Primal Lord;
Bathe in pellucid waters of Sacred Ganga
That from Lord's crest here descends;
You shall holy become,
Saved of impurities sinful.

513. Seek not Lord Elsewhere; He is Within Thee

They dropped gold in sea,
And looked hard for it in pond;
Nothing indeed to match their folly;
Within you is Nandi,
Firm as rock of ages,
Yet they know Him not, and seek Him not
Lacking in Grace, they sure are.

514. Water Within Forms Vital Body Constituent

The black guna enters the body as Tamas,
The red guna enters the body as Rajas,
The white guna enters the body as Sattva,
Real bathing in the holy waters is the
Purification of these three gunas by the grace of the Lord.

551. Ashtanga Yoga Leads to Samadhi and to Jnana¹

Waver not, this way and that,
 Follow the way of eight-limbed Yoga
 And reach Samadhi State;
 They who tread that blessed path
 Shall reach Jnana's peak;
 No more are they in this vile flesh born.

552. Eight Limbs of Yoga

Yama, Niyama, and Asana numberless
 Pranayama wholesome and Pratyahara alike,
 Dharana, Dhyana and Samadhi to triumph
 —These eight are the steely limbs of Yoga.

2. YAMA

Yama is the background, the ethical preparation for the onward march on the yoga path. It consists in a number of 'dos' and 'don'ts'—non-killing, not lying, not drinking, not lusting, possessing marked virtues, being good, being just, sharing the good things of life with others, and knowing no blemish.

553. Perform Yamas Always

“The heavens may torrents pour
 In directions eight;
 Yet perform the holy Yamas”
 —Thus spake the Lord of matted locks, cool and coral hued
 To the Sages Four², in devotion immersed.

554. Ways of Yama

He does not kill, he does not lie, he does not steal;
 Of marked virtues is he; good, meek and just;
 He shares his joys, he knows no blemish
 Neither drinks nor lusts
 —This the man who in Yama's ways stands.

¹ Mular identifies *samadhi* with *jnana*. This is similar to Buddhism, where the ultimate which is to be realized in Samadhi is *prajna*, at which duality disappears and *jnana*, the essence of the individual, merges in the essences of the Universal.

² Sanaka, Sanatanam, Sanatkumara and Sanantana—the four rishis taught by Siva in His aspect as Dakshinamurthi ("Southward-looking form"). The Agamas descended to them from Nandi. They received the title, Nandi, and were included among the *nathas* (masters).

3. NIYAMA

He who stands in niyama should have firm faith that the Supreme Being is the First Cause, that He is the central meaning of all the *Vedas*, that He is the Light Divine, that He is the kundalini fire within that Light, and that He and Sakti are inseparable and indivisible, and that there is divine justice in that act of Siva/Sakti oneness.

Niyama is the next step. It consists of the initial practice of the ten virtues: 1) purity; 2) compassion; 3) frugality of food; 4) patience; 5) forthrightness 6) truth; 7) steadfastness; 8) abhorrence of killing. Further on, niyama consists of ten more practices: 1) tapas (energetic practice); 2) meditation; 3) serenity; 4) holiness; 5) charity; 6) vows in the Saiva way; 7) siddhanta learning; 8) sacrifices; 9) Siva puja (worship); 10) pure thoughts.

555. Way of Niyama

The Being First,
The Meaning-Central of Vedas all,
The Light Divine,
The Fire, within that Light
He who shares Himself
Half-and-Half with His Sakti
And the Divine Justice thereof
—Them, he in Niyama's path knows.

556. Ten Virtues of Niyama

Purity, compassion, frugal food and patience
Forthrightness, truth and steadfastness
—These he ardently cherishes;
Killing, stealing and lusting, He abhors,
—Thus stands with virtues ten
The one who Niyama's ways observes.

557. Further Ten Attributes of Niyama

Tapas, meditation, serenity, and holiness
Charity, vows in Saiva Way and Siddhanta learning
Sacrifice, Siva puja and thoughts pure;
—With these ten, the one in Niyama perfects his Way.

5. PRANAYAMA

564. Master the Steed of Breath

The mind is. the master of senses five;
He is the head of the body habitat;
There is a steed he rides to his destined goal;
The masterly one the steed carries,
The feeble one it throws away;
That steed the Prana breath is.

565. Control of Inhalation and Exhalation

Great is Jiva
He has steeds two¹,
But he knows not how to master them;
If the lordly Guru lends His Grace,
The steeds will tame become.

566. Breathe Control Activates Body

Faster than bird that steed flies,
If that steed is controlled, far headier than wine the pleasure it. gives;
It infuses vigour, dispels laziness;
True we say this, let the wise listen.

567. Breathe Control Yields Life-Nectar

Let Prana merge in Mind
And together the two be stilled
Then no more shall birth and death be;
Therefore, learn to direct breath
In streams alternating left and right;
Then shall you taste the nectar of life.

¹ In fact, he has two steeds to master, the *idakala* and *pingala* breaths that run in the left and right nostrils. It is by the grace of the Guru that he can attain mastery over them.

6. PRATYAHARA

Pratyahara is the restraint and subjugation of the senses of the mind, which is thereby steadied. The mind is withdrawn from the objects of the senses. See also *The Serpent Power* by Sir John Woodroffe, p. 193; see also *Gherand Samhita*, fourth Upadesa; *Sandilya Upadesa*, Chapter 1, etc. The *Sarada Tilaka* defines *pratyahara* as “the forcible obstruction of the senses wandering over their objects.” Quoted in the *Serpent Power*, op. cit. Compare *Tholkappiyam—Nachinarkiniyar Commentary*, op. cit, p. 218. Steadiness is the aim and result of *pratyahara*.

578. Blessings of Mind Withdrawal

Step by step practise mind's withdrawal
And look inward;
One by one many the good you see within;
And may you then meet the Lord,
Now and here below
Whom the ancient Veda still searches
Everywhere.

579. Retain Breath Below Navel Region

They know not the divine art
Of fixing breath twelve matra long,
Below the navel region;
Once they learn that art
The Lord enters within, shouting in joy.

580. Where Kundalini Is

Two finger length above the Muladhara
Two finger length below the sex organ
Four finger length below the navel visible,
There within is Kundalini
A flaming fire lambent.

¹ The elephant symbolizes ‘ego,’ and it is in that sense that Siva is said to have ‘killed and skinned the elephant.’

581. Breath Control for Maha Siddha Yoga

If below the nose-tip
 You look twelve-finger length,
 And then concentrate and meditate
 The mighty Siddha yoga shall yours be
 And imperishable shall your body be.

581. When Light Appears

If thus meditating,
 Luminescence you glimpse at the Visuddhi centre at the throat .
 Know you are destined for bliss unalloyed;
 If at the Throat's Centre,
 Lunar light you behold,
 Then will your body,
 In divine joy intoxicated be.

583. What Kundalini Yoga Is

Close the Muladhara orifice below
 Centre your thought on Sahasrara orifice above
 And on that meditate;
 Fix your lance-like vision on that Space Vast;
 Thus practising Yoga,
 You shall vanquish Time.

584. Kundalini Yoga Ends Birth

Two finger length above the anus,
 Two finger length below the sex organ,
 Lies the Kundalini Fire
 If you can meditate on the light
 That burns there,
 You shall be one with Lord,
 Who all births ends.

585. Pratyahara

Separate the Maya from the Lord and
 Separating the ego from the Maya, dissolve it away,
 Then arise awareness, contemplation and loss of ego
 Which constitute the glory of Pratyahara.

586. Pranayama Helps Pratyahara

If breath that is exhaled
 Is contained within
 The thoughts too are contained there
 And the Lord shall leave you not.

615. Immortality Through Dhyana Yoga

Uprooting the gunas three
 He who controls breath in Muladhara
 And courses it alternate
 Through nadi left and right,
 In time measure prescribed
 Will be immortal made
 By Him that is King of Beings Heavenly.

616. Deep Meditation on Centres Leads to God

Four finger-length above the tremulous Navel-Centre
 Is the petalled Heart Centre;
 Two finger length still above is the Throat-Centre;
 Those who can meditate on it in sea-like depth¹
 Sure knew Him;
 Him the Lord of Body Corporal.

617. Grace Comes From Dhyana

Transcending Tattvas six and thirty unreal,
 Destroying Maya's layers thick,
 Transformed into Jnana Pure by Grace
 Themselves that Grace inseparable Becoming,
 They who achieved thus
 Were the good souls
 That the Way of Dhyana knew.

9. SAMADHI**618. Samadhi is the Final Goal of Ashtanga Yoga**

Samadhi is end of yama and the rest,
 Samadhi is consummation of Siddhis eight;
 Who persevere in the path from yama to the end
 Will in the end Samadhi attain.

619. Vision of Light Resplendent in Samadhi

When in the Meru Peak of Sahasrara
 Bindu and Nada flourish
 In their union will Samadhi be;
 And the Light Resplendent of Endless Jnana
 Will then visioned be!

¹ When the yogi shifts his centre of thought from the *muladhara* to the *anahata* (heart centre), and from *anahata* to the *vishuddhi* (throat centre), then he transcends the 36 *tattvas*, and becomes united with God.

620. In Samadhi Mano-Laya is Reached

Where there is mind absorption,
There life none is;
Where there is no mind absorption,
There life's breath is;
They who, in rapture, sit in mind absorption
Are verily fixed in Yoga of absorption.

621. Mystic vision in Samadhi

They who sit in Samadhi of Pure Consciousness
Vision the Mystic Woods and the Blooming Pond;
They roam in the royal expanse of space
And there at the foot of Fertile Mountain Meru,
They bridled their Horse of Breath to a stop.



Satguru Babaji Nagaraj in Samadhi

715. Steady Prana Breath, Sankara Appears

When life breath is coursed up
 Through the single channel Sushumna,
 The Lord of Bhuta hordes,
 Sankara of matted locks
 Appears before you
 Mounted on the Sacred Bull.

716. Sadhaka's State in Samadhi

They know not the time that passes in Samadhi
 They look forward to the Big Time ahead,
 Thus they direct the breath
 Through the single channel Sushumna
 To the space in cranium;
 There he stands, all conflicts resolved;
 He truly is the Sadhaka.

717. Perform Yoga Penance and Reach Lord

Thus toward that goodly state
 Practise yogic penance;
 If you succeed in coursing breath
 Into the lotus in cranium,
 You shall gain the Lord
 That remains hidden in Vedas.

718. Stages of Prana's Ascending Course

The breath has stages three:
 As Prana it courses upward
 In single stream through spinal nadi;
 And then spreads into cranial space
 For the lotus there to blossom
 And finally, merges into the Divine Flame there.

719. Kundalini Yoga Turns the Body into Temple of Siva

The Kundalini Saki that thus arose
 Made her way aloft through the fleshy coil
 And yet within me remained;
 And She who created the worlds of Devas
 Churned the mystic ambrosia within;
 Drinking deep of it
 This body became Siva's temple¹.

¹ Mular's message—that Kundalini Yoga turns the body into the Temple of Siva—is reflected in Temple art, whose basic design reveals the pathway to the *garhagrha*, the inner sanctum, which corresponds to the position of the heart in the human body.

720. Know the Mystery of Prana Merging in Nada

The breath that glows within;
 None knows how it merges;
 When you know how it merges
 Then can you reach the region
 Where Nandi holds His sway.

721. Treasure Guru's Guidance for Yoga

As through breath you pierce the adharas
 You shall vision clear;
 Prana leaving the Kundalini Sakti
 On its upward journey through Sushumna;
 That you gain through the Guru guiding;
 Take that as treasure precious gained.

722. Immortality Through Samadhi Yoga

The breath that arose twelve matras long,
 If you control and absorb within,
 Well may you live a thousand years on land and sea;
 The body, perishes not;
 True this is,
 Upon Lord Nandi I declare.

723. Experiences of Yogi When Prana Ascends

When Prana and Sakti their departure take
 One from the other,
 The yogi knows it this way;
 Seven sounds he hears
 Five colours he sees
 Three odors he smells,
 Two tastes he knows
 Thus has the Lord of Light.
 The symptoms indicated.

13. WAY TO KAYASIDDHI**724. Importance of Preserving Body**

If the body perishes, Prana departs
 Nor will the Light of Truth be reached;
 I learned the way of preserving my body¹
 And so doing, my Prana too.

725. Why I Preserve Body

Time was when I despised the body;
 But then I saw the God within
 And the body, I realised, is the Lord's temple
 And so I began preserving it
 With care infinite.

726. Purification of Internal Organs of Body

If breath is used to flush the Ida and Pingala
 By Pranayama, the heart gets purified
 And the body becomes impervious
 Even to fire.

727. Effect of Practicing Yoga at Dawn, Noon and Dusk

As body wax-like suppleness attains,
 Practicing yoga at dusk
 The phlegm leaves;
 At noon leaves the wind that is treacherous;
 At dawn practiced, the bile leaves;
 Thus all poison from body expelled
 And you shall know no greying, nor wrinkling.

728. Yoga Leads to Imperishable Body

Three the coils of serpent Kundalini
 Ten the Vayus that agitate the body;
 Twelve finger-length the Prana breath;
 When the two bags of aspiration
 Are tight controlled,
 And you sit in meditation unwavering
 The body perishes not ever.

¹ This is one of the most important contributions of Mular to Tamil life and culture, brought from the North. The body, according to Kaya Siddhi (*kaya* = body), provides the best, and probably the only medium for attaining *moksha*, and therefore it has to be kept always in perfect trim though yoga.

1777. Rouse Kundalini and reach Supreme State

Rouse with the flaming Kundalini
 And upward your Prana course;
 Halting within the body
 The acts of inhalation and exhalation
 This, if you, through practice accomplish
 You indeed have reached
 The Supreme State Divine.

8. SAMPRADAYA (HOLY TRADITION)**1778. Lord appears as Siva Guru and Baptises the Soul**

My body, wealth and life,
 He took from me as sacrificial offering,
 Through ritual appropriate;
 He directed his spiritual glance at me
 And dispelled my Karma's network to destruction;
 And then He laid His hands on me
 And planting His Feet on my head
 In a trice imparted Spiritual Awareness
 And thus my birth's cycle He ended
 He, the Nandi,
 Through these acts of Diksha, successive.

1779. Guru works for Disciple's Redemption

Life and body, and Prana breath that fleets after,
 Siva the mighty and Chit Sakti that consorts
 And Param the Truth Supreme
 —All these to attain,
 Gurupara my redemption worked.

1780. Guru imparts the Secret Divine

To His west (right), He seated me
 "Daily on me meditate"—said He,
 "That it is but the Truth that lies seated
 Between the crown of the head and the palate of the mouth
 This the Word True,
 Cherish it as secret divine."

1797. If I do not Know Lord who else shall?

I have known the Lord from days bygone
But the Celestials knew Him not,
Doubt-tossed were they;
The Lord is the Light
In my fleshly body as Prana pulsates
If I know Him not, who else will?

1798. Grace is All

They know not the measure of Grace
That is pervasive all;
They know not the ambrosial sweetness
That from Grace flows;
They think not of the Five Acts
That Grace subtle performs;
Who knows how all-pervasive is Grace, indeed!

1799. Various Acts of Lord's Grace

To seek the Divine Light
He grants the light of knowledge;
He infuses the organs of sense
With desire
And leads you to enlightenment;
He then seats you
In the midst of the devout and holy;
They who His Grace thus received,
Verily became Siva themselves.

1800. From Birth to Liberation--All Acts of Grace

In His Grace was I born,
In His Grace I grew up;
In His Grace I rested in death;
In His Grace I was in obfuscation;
In His Grace I tasted of ambrosial bliss;
In His Grace, Nandi, my heart entered.

1801. More Acts of Grace

By His Grace was I bathed in the ocean of nectar;
By His Grace He rested His Feet on me
By His grace He granted the fervour of devotion
By His Grace He fed me the bliss that is ambrosial
By His Grace, Nandi my heart entered.

1802. Grace Grants Mukti and Beyond

It was His grace that led me into Pass
 It was His Grace that freed me from that Pass
 It was His grace that in divine love granted Mukti
 It was His Grace that granted me the love
 For the State beyond Mukti.

1803. Lord is of Infinite Grace

Of infinite Grace is the Lord
 Who my birth's bonds sundered;
 Of the holiest of holy is Nandi
 He is the Dharmic sea;
 The Pure One;
 The Primal Lord
 In amity my heart entered.

1804. Nandi entered my Heart and made me Sivam

In my heart He entered, grace abounding;
 Even if He is in there,
 Those devoid of Grace know Him not;
 Entering the heart,
 He filled me with bliss;
 As Sivam, he made me
 As Nandi my heart entered,
 And I blissful became.

1805. Bounties of Lord's Grace

He gave me the intelligence that reasons
 He gave me the senses that Maya inscrutable fashions
 He gave the five elements
 And the diverse sense organs
 And the Five Acts of Grace
 —All these are but the bounties of His Grace.

1806. All Phenomenon is manifestations of Grace

All manifestations of Nature are His Grace
 All animate and inanimate are His Pure Grace
 As darkness, as light, the Lord's Grace pervades,
 All, all are but the Grace of His Form manifest.

2550. Lord is Within; Seek Him not Elsewhere

He who is in the Body-Complex
He who rules the Body-Land,
He who within the body beams
He, the Nandi,
Him they seek in lands all;
They know not,
He within the body stands.

2551. Mystery of Muladhara

“Unclean, unclean,” the ignorant say
They know not the place “unclean” is,
When they know the (Yogic) mysteries
Of that place “unclean”
Then shall they find,
The human birth itself is unclean.

2552. Muladhara is not Unclean

Uncleanness none is for those
Who ritual discipline observe;
Uncleanness none is for those
Who Hara worship;
Uncleanness none is for those
Who the sacred Fire tend;
Uncleanness none is for those
Who in Vedic Jnana versed are.

2553. When Purity Real Begins

For them that in Yogic Way stand,
Purity in Cranium top begins;
They who are sunk in pit of lust
Will Purity's goal reach not;
Only those who have sent Muladhara Fire
Up into Central Nadi of Sushumna
Will see Purity Real;
Others Cannot.

2554. Lord is Real Pure

He is crystal pure, He is fire pure,
He emanates rays of Purity;
Where His source is, they know not,

They who know the Source,
Themselves,
Crystal pure and fire pure become.

2555. Purity in Silence

Purity in Silence is the Way of Purity
Purity in Silence is Lord's name;
Purity in Silence are Siddhis eight;
Purity in Silence are the Holy Feet.

2556. Adore Lord and Receive Grace

The Quintessence of Truth is my Holy Father
Only they who adore Him
Are in His Grace accepted:
The rest,
Caught in whirl of misery,
In dark stupor lie.

2557. Renounce Karma and Be Liberated

They know not evil fruits
Karma brings,
They choose not to find Jnana
For liberation from Karma;
"Renounce Karma and be liberated"
—This Vedic teaching they know not;
They who wallow in Karma
Will never the Rich Harvest reap.

34. SCORN OF MUKTI

2558. Deny Not God

Those who say,
"There is no Para State to be,"
Are for hell state destined;
All world knows this;
They shall begging go from door to door;
With horse's speed,
In search of food they run.